

Texas Christian Advocate.

SHAW & BLAYLOCK, Publishers. Office of Publication - Western Newspaper Union Building, corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Tex. Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

ASSOCIATE EDITORS: L. M. Fowler, East Texas Conference; H. G. Horton, West Texas Conference; E. S. Smith, Texas Conference; Horace Bishop, Northwest Texas Conference; John R. Allen, D. D., North Texas Conference.

Editorial.

WHOM TO INVITE.

It pertains to the very nature of a feast that it should be generously free, but among men it is not always so. So insidious is the sin of selfishness that it often intrudes itself into the very motives of the most ostensibly generous acts.

It was in the Pharisee's house where the Lord Christ observed how the guests sought out the most honorable places; and that was in keeping with the character of the feast and invitation. Only friends, kin and rich neighbors had been invited.

The Christian feast is thus described by the Lord: "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsman nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee; but when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just."

Has not Col. Jones always been a friend to the Church? Major B. is a brother because his wife allows her name to remain on the roll, even though she loves the theater; and Captain C. pays well, or rather graces the preacher whose company is always a pleasure.

The picture drawn is ironical and pessimistic, but nevertheless it is not without a grain of truth, and some think the grain is a large one. In the very desire to conquer the world to Christianity it is possible to fall into worldly ambition; and in seeking the money to further the Gospel, to become avaricious. To be in the world too often means to be influenced by the world and to be of the world.

"That is my doctrine!" cries rich but stingy Bro. Smith. Then let Bro. Smith practice as an individual what he preaches for the Church. After all, the Church is but an aggregation of individuals; and when individual Smith and individual Brown and individual Jones invite to their dinners and suppers "the poor, maimed, lame, and blind," instead of their "friends, brethren, kinsmen and rich neighbors," the heathen will have been converted, for they are themselves the heathen who need most to be converted.

When these heathens of the Church get converted, there will be no trouble about money to send the Gospel to the others. The Lord Christ was an eminently practical preacher and meant just what he said in his admonition to the Pharisee, The Christian should, in his social life, seek not his own pleasure and advantage, but the good of his associates. He can never lift the fallen by crying from a great distance to them, "Arise!" He must bend the back of his dignity and strain the golden muscles of support while he grasps with the hand of love. Let Christians beware lest they spiritualize the practical teachings of the Master out of the world. It is not to the Church dinner and supper that Bro. Jones should invite the poor and afflicted, but to his own table. When he does that his controversy with God and the Church about the conversion of the heathen will be ended; for it is a well-known fact that those who do most for the needy at home contribute most liberally for the needy abroad, and the most violent opposers of foreign missions give but little, and often nothing, for home missions.

A CHARGE TO THE COURT. Next to the pulpit and the press, perhaps none have more power in moulding public sentiment in favor of law and order than our Judges. They are the courts, and are largely responsible for a faithful administration of the law to evil-doers. No one is in a more advantageous position to detect nor better qualified to understand all the dodges by way of mere technicality upon the part of tricky lawyers than is the Judge—himself experienced in the practice of the law—who presides over the trials of those accused of crime. A casual observer of court proceedings can not fail to see how easy it is for a faithful Judge to thwart many schemes laid only to defeat the ends of justice. Unnecessary delays and artful manipulations of witnesses, and the law may be largely overcome by him. Then his official character, sustained by an earnest desire and unwavering determination to enforce the law in his district, is a mighty power to make sentiment for good order and a terror to the evil-doer. The Judge who goes on the bench of any particular district with the determination to suppress crime will meet the approval and support of all good citizens, and they together constitute a practically irresistible power.

The charge of the Judge to the jury, though delivered impartially, as it should be, has much to do with the verdict in any particular case, and his charges to the Grand Jury is no small factor in the education of public sentiment, as well as a strong stimulus to that body in the discharge of its duty. It is easy to see, therefore, how important it is to good society to elect the best men for this high and responsible office. If there is any place where mere politics should not rule, it is in the selection of our Judges. They should be men above all party and other entangling influences. They should be men well versed, not only in the law, but in the practice of law also; courageous, generous, merciful, noble and the embodiments of justice.

A Judge should also be quick to see and respond to the best sentiment of the country in his efforts to suppress crime and sustain the laws. Apropos we commend a passage from the charge of Judge Ferguson, of New Orleans, to the Grand Jury: The moral sentiment is emphatically opposed to gambling. This is due in a great measure to the efforts of the clergy, and the very positive and commendable stand taken by the press, both religious and secular, in opposition to said evil. The people have determined that gambling must and shall be suppressed, much preferring, however, that legal measures shall secure the desired end. There are men who are ready and willing to serve as Deputy Sheriffs, without pay, whenever required so to do, but the court is disposed first to make this effort to induce, or compel rather, the officials herein referred to to perform a plain duty.

"BETSY, WE ARE BRAVE." The New Orleans States, the day after the brutal prize fight between Fitzsimmons and Hall which recently disgraced that city, said: "The pugilistic encounter last night at the arena of the Crescent Athletic Club is about the last star engagement of the kind which will be witnessed in New Orleans. Public sentiment is opposed to these brutal displays, and the people are beginning for the sake of the good name of the city to demand that prize fighting here shall be stopped, and the sluggers compelled to go elsewhere and pound each other into an insensible pulp."

Other city papers took the same stand, and commented adversely and at great length upon the savagery and brutality of such performances. Now the question is, why did not these papers meet these sluggers at the very threshold and let them and all their

ruffian sympathizers know that they were not wanted by the decent portion of that city? Why did they not protect for his efforts to put down mob violence, but let the ADVOCATE now call his attention to something worse than a lynching mob. It is the San Antonio Liquor Dealers' Association, now reorganized for the express purpose to violate the law of the State of Texas and to raise any amount of money necessary to that end.

THE PUBLIC BALL SHOULD GO. It is alleged that the Cleveland inauguration ball cost the country thirty thousand dollars. Is this right? If the worldlings of Washington and their visiting ilk wish to spend a night in reveling and dissipation, let them hire a hall and pay the fiddler, and not take advantage of a great national occasion to slap the religious portion of the country in the face and then leave them to pay the bills. Dancing and drinking are not parts of the inauguration ceremonies as provided for by law, and they ought not to be injected in upon its program just for the benefit of a lot of men about town and a set of giggling dudines whose vain and avicious old mammas dress them up and set them forth in the hope of their making a "mash." The same orgies disgrace the inauguration of our Governor in this State. The ceremonies proper are dignified, grave and becoming, but all the solemnity, dignity and gravity are kicked out by the heels of a set of pleasure-seekers and fast people whose only interest in the occasion centers in the banquet and the ball.

GO TO BED-ROCK. The Memphis Commercial is one of the most fearless and outspoken papers published in the South. It is always after something or somebody with a sharp stick, and it seldom makes a prod without getting blood. It seems, from the Commercial, that the good county of Shelby (of which Memphis is the capital) is cursed with some very bad men—and men in high places at that. Ralph Davis, the present Speaker of the Tennessee House of Representatives, was debarred not long since by the bar of Memphis on the ground, according to the Commercial, of sheer and unmitigated rascality. Now, we learn from the same source that one Judge DuBose, of that city, is requested to step down and out, and a largely signed petition is before the Legislature praying that body to force him to comply. The Commercial says: The petitions which have been turned into the Law and Order League praying the relief of Shelby County from Judge DuBose, constitute the most tremendous indictment ever made by a community against a public official, and announce in unmistakable terms that the atrocious crime of Julius J. DuBose is nearing its end.

After mentioning several other shortcomings of the Judge, the Commercial goes on: The proof is clear of the number of times when he has used threats to gain votes, has exercised his authority as Judge in his capacity as demagogue, and personally so acted as to interfere with fair elections. While the Commercial may be a little "frequent and painful and free" in the use of our "Usonian" language, it is certainly right in its theory that it is the privilege and the duty of the press to nose out and expose fraud in all places, both high and low, and to watch the coming of any and all evils that threaten the peace of the people or the dignity of the State, and to blow the trumpet of alarm from the lofty tower of an impartial observer.

It is more than likely, however, that if the Commercial would go down to bed-rock for the original and primary cause of peculation and corruption in office, it would find the most fruitful of all sources to be the open liquor saloon. It is not so much the drinking in these places that makes them odious—that is only a small count in the indictment; it is their baleful influence upon the lower classes of society, and their consequent political power that makes them a menace alike both to morals and to free government. It is because they are assignation houses where toughs and thugs can meet and plan and discuss the elevation of the worse men to office, and the repeal or defiance of the best laws of the country. Hew down the tree and stop the fruitage. Slay the beast and free the people.

ORGANIZED TO VIOLATE THE LAW. There is a move on foot in San Antonio to enforce the Sunday law. In this case, as in all similar cases, the principal violators of the law are the saloon men. A special from that city to the daily papers says: The saloon men as soon as they learned of the action of the ministers and their followers set to work immediately to make preparations to fight the proposed enforcement of the law. They held a secret meeting at which the matter was thoroughly discussed, and it was decided to take an active stand. They reorganized the San Antonio Liquor Dealers' Association and agreed to raise almost any fund necessary to protect their interests.

IT WILL BE A MOUSE. The discussion on the World's Congress of Religions goes on with much difference of opinion. Missionaries in foreign fields, especially, seem to favor it, for what purpose we can not just yet see. They certainly have all the contact with the heathen in their fields of labor they can desire. If they can not convince by precept and example the heathen in his native land, but little can be expected from them in the great Chicago debating show. A serious question, which has not yet been decided, is whether Christianity shall be represented by Roman Catholicism or Protestantism; are they two religions or only one? Will Protestantism acknowledge the worship of men and

angels as an equal representation of Christianity with itself? How can Christianity contend for superiority over idolatrous heathendom when she sets up the old man of the Vatican as infallible, and bows the knee in prayer to Mary, Peter, Paul, Michael and Gabriel? How can she condemn the religion which worships its gods through wooden and stone figures when she falls prostrate in worship at sight of every picture of the cross? As for our part we prefer the monotheism of the Jew and the Mohammedan to Roman Catholicism with its infallible vicegerent on earth and a host of finite gods in heaven. And yet we suppose in this Congress of Religions Rome must be recognized as a true representative of Christianity.

ADVISING THE EPISCOPACY. The Presiding Elders are the legal advisors of the Bishop in arranging the field and appointing the men thereto; and it is proper to suppose that if they are men qualified to occupy that position—and they ought not to occupy it unless they are qualified—they are the best advisors that the Bishop can have; and it seems to us that a Bishop is not only transcending the bounds of propriety, but closely bordering on an act of presumption which may disastrously affect both the man and the work, when he undertakes to make an appointment without any personal knowledge of either side of the case, and without any representation, except, perhaps, from some sorehead layman or an appointment-seeking preacher—ignoring his legitimate and safest advisors.

CAUSE FOR THANKS AND PRAYER. Attention is called to the great revival now going on at Georgetown under the ministry of our pastor revivalist, the Rev. J. R. Nelson. The whole Church in Texas is specially interested in this revival, it being at the seat of our University. The sons and daughters of Methodists from all over the State are there and are being converted in the meeting; also the sons and daughters of many of our citizens who are not Methodists. For this great meeting, taking in the scope of its influence and power the attendants at the University, let the Church give devout thanks to God and pray that it may continue until all the students, both male and female, become earnest, working Christians. See Prof. Burkhead's report in another place.

DEGENERATE FATHERS OF WORTHLESS SONS. Several Senators of the United States are said to have disgraced themselves by appointing their sons to committee clerkships for which they are entirely incompetent. It is reported also that such nepotism has so angered Mr. Cleveland that he has determined to make no appointments on senatorial recommendation without the endorsement of the applicants for office by the people behind them. The disposition to use public office for private gain cannot be rebuked too severely. And surely the noble(?) fathers who have to resort to such measures to provide worthless sons with a means of support are to be pitied. But perhaps the fathers are no more to be pitied on account of worthless sons than the country is to be pitied on account of her Senators.

ON THE WARPATH. The redoubtable and irrepressible editor of the Richmond Advocate is on the warpath at this writing. He is heading north, his tomahawk is keen and he hacks most recklessly right and left as he whoops among the victims of his rage. The normal condition of this mighty Mohawk is that of a friendly and congenial dove, but when he strikes his ax into the post, closes the door of his wigwam, and moves his moccasins toward the enemy's country, he never returns until he has placed many scalps on the top of his pole.

IT HOLDS THEM. Revivals do not only aid the collections ordered by the conference, but they make the Church members take the ADVOCATE. GEO. S. SEXTON. And when they take the paper it holds them level on the track. Mark it! Those members who read the Church papers do not fall from grace.

GOVERNMENTS are run by the saloons and their coterie of law-breakers. Gov. Hogg is to be honored and respected for his efforts to put down mob violence, but let the ADVOCATE now call his attention to something worse than a lynching mob. It is the San Antonio Liquor Dealers' Association, now reorganized for the express purpose to violate the law of the State of Texas and to raise any amount of money necessary to that end.

THE PUBLIC BALL SHOULD GO. It is alleged that the Cleveland inauguration ball cost the country thirty thousand dollars. Is this right? If the worldlings of Washington and their visiting ilk wish to spend a night in reveling and dissipation, let them hire a hall and pay the fiddler, and not take advantage of a great national occasion to slap the religious portion of the country in the face and then leave them to pay the bills. Dancing and drinking are not parts of the inauguration ceremonies as provided for by law, and they ought not to be injected in upon its program just for the benefit of a lot of men about town and a set of giggling dudines whose vain and avicious old mammas dress them up and set them forth in the hope of their making a "mash." The same orgies disgrace the inauguration of our Governor in this State. The ceremonies proper are dignified, grave and becoming, but all the solemnity, dignity and gravity are kicked out by the heels of a set of pleasure-seekers and fast people whose only interest in the occasion centers in the banquet and the ball.

GO TO BED-ROCK. The Memphis Commercial is one of the most fearless and outspoken papers published in the South. It is always after something or somebody with a sharp stick, and it seldom makes a prod without getting blood. It seems, from the Commercial, that the good county of Shelby (of which Memphis is the capital) is cursed with some very bad men—and men in high places at that. Ralph Davis, the present Speaker of the Tennessee House of Representatives, was debarred not long since by the bar of Memphis on the ground, according to the Commercial, of sheer and unmitigated rascality. Now, we learn from the same source that one Judge DuBose, of that city, is requested to step down and out, and a largely signed petition is before the Legislature praying that body to force him to comply. The Commercial says: The petitions which have been turned into the Law and Order League praying the relief of Shelby County from Judge DuBose, constitute the most tremendous indictment ever made by a community against a public official, and announce in unmistakable terms that the atrocious crime of Julius J. DuBose is nearing its end.

After mentioning several other shortcomings of the Judge, the Commercial goes on: The proof is clear of the number of times when he has used threats to gain votes, has exercised his authority as Judge in his capacity as demagogue, and personally so acted as to interfere with fair elections. While the Commercial may be a little "frequent and painful and free" in the use of our "Usonian" language, it is certainly right in its theory that it is the privilege and the duty of the press to nose out and expose fraud in all places, both high and low, and to watch the coming of any and all evils that threaten the peace of the people or the dignity of the State, and to blow the trumpet of alarm from the lofty tower of an impartial observer.

It is more than likely, however, that if the Commercial would go down to bed-rock for the original and primary cause of peculation and corruption in office, it would find the most fruitful of all sources to be the open liquor saloon. It is not so much the drinking in these places that makes them odious—that is only a small count in the indictment; it is their baleful influence upon the lower classes of society, and their consequent political power that makes them a menace alike both to morals and to free government. It is because they are assignation houses where toughs and thugs can meet and plan and discuss the elevation of the worse men to office, and the repeal or defiance of the best laws of the country. Hew down the tree and stop the fruitage. Slay the beast and free the people.

ORGANIZED TO VIOLATE THE LAW. There is a move on foot in San Antonio to enforce the Sunday law. In this case, as in all similar cases, the principal violators of the law are the saloon men. A special from that city to the daily papers says: The saloon men as soon as they learned of the action of the ministers and their followers set to work immediately to make preparations to fight the proposed enforcement of the law. They held a secret meeting at which the matter was thoroughly discussed, and it was decided to take an active stand. They reorganized the San Antonio Liquor Dealers' Association and agreed to raise almost any fund necessary to protect their interests.

IT WILL BE A MOUSE. The discussion on the World's Congress of Religions goes on with much difference of opinion. Missionaries in foreign fields, especially, seem to favor it, for what purpose we can not just yet see. They certainly have all the contact with the heathen in their fields of labor they can desire. If they can not convince by precept and example the heathen in his native land, but little can be expected from them in the great Chicago debating show. A serious question, which has not yet been decided, is whether Christianity shall be represented by Roman Catholicism or Protestantism; are they two religions or only one? Will Protestantism acknowledge the worship of men and

angels as an equal representation of Christianity with itself? How can Christianity contend for superiority over idolatrous heathendom when she sets up the old man of the Vatican as infallible, and bows the knee in prayer to Mary, Peter, Paul, Michael and Gabriel? How can she condemn the religion which worships its gods through wooden and stone figures when she falls prostrate in worship at sight of every picture of the cross? As for our part we prefer the monotheism of the Jew and the Mohammedan to Roman Catholicism with its infallible vicegerent on earth and a host of finite gods in heaven. And yet we suppose in this Congress of Religions Rome must be recognized as a true representative of Christianity.

ADVISING THE EPISCOPACY. The Presiding Elders are the legal advisors of the Bishop in arranging the field and appointing the men thereto; and it is proper to suppose that if they are men qualified to occupy that position—and they ought not to occupy it unless they are qualified—they are the best advisors that the Bishop can have; and it seems to us that a Bishop is not only transcending the bounds of propriety, but closely bordering on an act of presumption which may disastrously affect both the man and the work, when he undertakes to make an appointment without any personal knowledge of either side of the case, and without any representation, except, perhaps, from some sorehead layman or an appointment-seeking preacher—ignoring his legitimate and safest advisors.

CAUSE FOR THANKS AND PRAYER. Attention is called to the great revival now going on at Georgetown under the ministry of our pastor revivalist, the Rev. J. R. Nelson. The whole Church in Texas is specially interested in this revival, it being at the seat of our University. The sons and daughters of Methodists from all over the State are there and are being converted in the meeting; also the sons and daughters of many of our citizens who are not Methodists. For this great meeting, taking in the scope of its influence and power the attendants at the University, let the Church give devout thanks to God and pray that it may continue until all the students, both male and female, become earnest, working Christians. See Prof. Burkhead's report in another place.

DEGENERATE FATHERS OF WORTHLESS SONS. Several Senators of the United States are said to have disgraced themselves by appointing their sons to committee clerkships for which they are entirely incompetent. It is reported also that such nepotism has so angered Mr. Cleveland that he has determined to make no appointments on senatorial recommendation without the endorsement of the applicants for office by the people behind them. The disposition to use public office for private gain cannot be rebuked too severely. And surely the noble(?) fathers who have to resort to such measures to provide worthless sons with a means of support are to be pitied. But perhaps the fathers are no more to be pitied on account of worthless sons than the country is to be pitied on account of her Senators.

ON THE WARPATH. The redoubtable and irrepressible editor of the Richmond Advocate is on the warpath at this writing. He is heading north, his tomahawk is keen and he hacks most recklessly right and left as he whoops among the victims of his rage. The normal condition of this mighty Mohawk is that of a friendly and congenial dove, but when he strikes his ax into the post, closes the door of his wigwam, and moves his moccasins toward the enemy's country, he never returns until he has placed many scalps on the top of his pole.

REV. H. M. BOOTH. In our obituary column this week appears the name of the Rev. H. M. Booth. He was an honored member of the East Texas Conference, and his name had been some years on the superannuated list of that conference. He has, in times past, written occasionally for the ADVOCATE, and was known in that way to our readers as a good writer. In his death his brethren as well as his immediate family are bereaved. The ADVOCATE extends sympathy to all.

WE call the attention of Sunday-school teachers to an article by Julia E. Peck, clipped from the Sunday School Times and printed in our Grab Hooks department this week. It is full of suggestions—not only to teachers, but to those who prepare the lessons for our Sunday-schools. The literature for that department of our Church is much too stilted and presumes too much upon the intelligence of the pupil. The Sunday-school writer is lecturing minnows, but he talks like a whale.

THE junior editor spent last Sunday at the good little city of Farmersville, preaching morning and evening for the pastor, Rev. Jos. Jamison. Farmersville is one of the best stations of its size in the State, and Bro. Jamison is preaching to full houses. The Board of Stewards are taking care of him and his wife, and all is running smoothly and well. Bro. J. is looking forward to a revival among the members of his charge and expects to gather a large harvest of souls. Amen.

AS SEVERAL brethren interested in conference division ask that the discussion be not closed, we have concluded to hold open a little while longer. We can not promise, however, to publish everything written on the subject.

"If we walk in the light we have fellowship one with another." Ah, yes! a full-orbed Christianity knows nothing of exclusiveness or of close communion.

THE way to Paradise lies through Gethsemane, passes by the cross and through the dark and gloomy portals of the tomb. If a man has sunshine let him shed it, but if he has nothing but a gron he should either stifle it or vent it in secret. We are commanded to "let our light shine," but there is no Scripture to warrant us in unloading our groans upon the heart of our brethren. Christ is the burden-bearer; carry your sorrows to him. "Cast all your care upon him, for he careth for you."

A LONG-FACED Christian is a poor recommendation to religion. ONE feels the force of the injunction against using "vain repetitions" when he hears a brawny 250-pounder (who has just concealed three-fourths of a fat hen and several squares of cornbread) informing the Lord that he is "bowed on the frail knees of his just-decaying body."

It is not what we suffer so much as what we fear that dries up the dew of hope and withers the flowers of life. BISHOP HAYGOOD has a "funny" way of letting the Church know his reasons for leaving the Pacific coast and returning to Oxford, Ga. He writes a private letter to Rev. W. B. Stradley, and Stradley sends copies to the Church papers. This not only relieves the Bishop of some clerical work, but gives Bro. S. an opportunity to get a lot of free advertising. Capital idea!

RELIGIOUS lawlessness is the twin sister of anarchy, the foe of all freedom; license is not liberty, reckless ness is not manliness; "let every soul be subject to the higher powers."

CREED that does not produce beauty of character is as useless as the wooden nutmegs of New England. THE water without the ship may toss it, but it does not sink until the water gets on the inside. So with the hosts of sin. They may assail us, but if we keep them out of our hearts there can no evil befall us. Sin suggested is one thing; sin digested is another.

KEEP your eye on that hypocrite who has a tender conscience (?) on the organ question, but can charge twenty-five per cent without a quail. "The last shall be first." If this applied to attendance on Church services, the front rank would be closely packed.

SOLOMON's temple was the most beautiful and costly house ever erected upon the earth for any purpose, and the Lord ordered it and gave directions as to the minutest details of the structure. When it was completed the best musicians and the finest instruments of music were sought out and employed in the divine service, the Lord thus signifying that

he requires the best that this earth affords for his use and service. And yet some people seem to think that an old-school-house, with the floor covered with tobacco juice, is good enough as a house, and a few old cracked and discordant voices sufficient for his praise.

OUR preachers and people should pray for and expect immediate results. Some one ought to be converted at every service; and if the Church held herself in a state of prayerful expectancy, this much and more would be constantly realized. As it is, in many places the Church is surprised when the preacher calls mourners and is still more astonished when a seeker gets religion.

LET the theater and the ball-room and the saloon have all the good music. "Hark from the tombs" groaned out through the nose is good enough for the Church. At any rate, some seem to think so.

THAT Church which spends its time and energies angling after some "influential man" in the community will soon take rank among ecclesiastical has-beens.

DO YOU call a man a good preacher who never has any conversions except when some one else holds his meetings and who never builds a Church nor does anything else but just preach on Sunday?—An Old Subscriber.

We answer that question—like a Yankee—by asking another. Do you call a following-piece a good gun which never brings down a bird?

A PATRIOTIC speech in Liberty Hall is doubly impressive because of the surroundings. So the house of God assists the preacher in his message of divine grace. The purest Gospel loses much of its force when delivered in a place associated with the doings and sayings of this world.

"LOVE seeketh not her own." The Spirit of Jesus draws men and sets outside of themselves. A sneaking proselyter is a foul blot on the white robes of Christianity.

THERE is a satisfaction of ignorance as well as of intelligence. The dull Laplander, crouching in his snow hut drinking blubber and sleeping, is satisfied, but with what?

CHAS. DICKENS says: "We should not be ashamed of our tears; they are the showers that bedew the ground of our earthly hearts." Some people think, however, that it is unmanly to weep. The hardened criminal weeps not, but the shortest verse in the Bible says: "Jesus wept."

SOME people are very sorry for their sins—after they are found out. THOSE preachers who oppose the "mourners' bench," and "excitement," and all that, need not give themselves any fears about their congregations getting excited. As for the mourning, their spiritless platitudes might make a man sorry, but it would be a sorrow for not having gone a-fishing instead of wasting his time in listening to the bray of an ass!

BIGNESS is not greatness. We do not invite men to join the Methodist Church because it is large, but because it is living. THE man who goes to Church with malice in his heart against any human being locks the door against any message the Lord may have in store for him. If ye forgive not men their trespasses God will not forgive you. This fact is stated by the Lord himself. How, then, can any would-be worshiper hope to be blessed while he carries a knife in his belt for a fellow creature? SHAKESPEARE asks: "Hates any man a thing he would not kill?" Certainly not. "He that hateth his brother is a murderer." This last quotation is from a higher source. RELIGION professed may make reputation, but it is only religion possessed that produces character. "This world" appeals to the eye, the ear and the senses generally. Hence the effort constantly being made to be "seen of men." Paul, however, exhorts us "not to be conformed to this world." This not only slaps ritualism in the face, but places every species of show and ostentation beyond the pale of the Church of God. THERE are certain ecclesiastical amphibias who object to Methodist noise and disorder; but it is better to shout than to doubt. Keep up the hallelujahs! MANY good people are much exercised over the question of "getting to heaven when they die." Get to heaven here, brother. Jesus Christ came not so much to get men into heaven as to get heaven into men. "It is well both in speaking and in writing," says a great author, "to have always a case in point." This was the Master's rule; and so well did

he aim his shafts that the Pharisees and others "perceived that he spoke of them." It is true they got angry and on one or two occasions "took up stones to stone him," but his words had done their work, and if the angry hypocrites were not benefited others were.

It is amusing to hear some men talk of the sacrifices they have made for God. Peter said: "We have left all and followed thee." Yes, Peter, you left a fourth interest in an old fishing boat and a few old nets! You have successors in our day!

MEN are still trying to fathom the mystery of life through the medium of science, but the cry of a new-born babe is a larger revelation than all the "onomies" and "ologies" of the ages!

"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." This wisdom is true; vulgarly always likes flattery; brass supplies lack of brains. Moral swine like jewels.

God will judge men not so much by what they believe as by what their belief has made them.

You advise the people to take their children with them to hear preaching, and I agree with you; but what about the baby?—A Parent.

Take baby, too. If it cries, it can be carried out. The poor, tired mother needs to be refreshed by hearing the Word, and thousands of them never go to Church on account of baby. Take it along.

It were better instead of building a "kitchen" on to our Churches—a fashion much in vogue in some places—to build a nursery where the babies may be taken while the mothers hear the Word of God.

The words of a man can be very plain if his life is very pure. The devils said to some "vagabond Jews" who attempted to cast them out "in the name of Jesus whom Paul preacheth," "Jesus we know and Saul we know, but who are you?" And the possessed fell upon them and they "fled out of the house naked and wounded."

The preacher who tries to ape another's style always copies the worst features of it.

A woman said to the preacher at the close of a sermon on heaven: "O, brother! I do love to hear you preach about the better land, but those sermons about tattling and paying debts—they give me a chill!"

SELPHISHNESS studies how little it can give; love studies how little it can keep; "he that loveth is born of God."

TROUBLE apprehended and feared hurts the heart as badly as trouble realized. Many people suffer more sorrow in this way than they ever live to see.

It is the smooth surface of the quiet lake that mirrors the vault of the azure heaven; it is the peaceful soul possessed in patience that reflects the image of the loving Christ.

The mighty God and a trusting David are more than a match for any Goliath and for all the Philistines.

The Church member who visits the saloon is not asked to pray when the saloon-keeper's baby dies.

It was not the pole but the serpent that was the means of healing the people. We hear much in some localities about the Church, succession, baptism, etc. Some people spend a great deal of their time looking at poles.

Some people think that absence of emotion is a sign of depth. Depth or dullness, which?

If it is right and proper for members of the Church to attend balls, it is in order for the preacher to be on hand also. The sheep should not be allowed to stray from the pastoral oversight of the shepherd.

It is not so much what a man says as the spirit in which it is spoken. The earnest man always has attentive and interested hearers.

AFTER all, "every man must bear his own burden." The preacher's success is predicated upon his own zeal and labor in that part of the field assigned him. Another may help his people, and another may glorify God, but the benefit he gets out of such assistance is another thing.

HE who is conscious of his integrity is bold and fearless always; but the man who lives a double life is in a perpetual state of alarm.

BEWARE of "hardshell" Methodists. Selfishness is selfishness, whether its grasping be for this world or the next, for grace or for gold. All anti-missionary Methodists, please take notice.

THE man who talks in Church about everything else but religion before the service begins, is not prepared to properly hear the Word; and the man

who begins to talk immediately afterward about worldly things, shows that he has not been very much inspired by what he has heard.

AS SOON as the people assemble for worship a song ought to be started. Singing not only prepares the mind for the preaching, but prevents the promiscuous gabble that so frequently disgraces the house of God.

BISHOP HAYGOOD, as seen by a letter on the first page, is forced back to Georgia by the illness of his wife. While it is a grief to Bishop Haygood, it seems a call of joy to Bishop Fitzgerald to find California (the land he loves so well and so often in the Nashville Advocate) open and inviting him. As we will not need two Bishops in the stronghold of Methodism, Georgia, the Church can count on Bro. Fitz, hurrying with happy heart to the coast, where he lounged, in touching lines, to live in his last sleep. The loved and the lover will embrace "to part no more."—Richmond Christian Advocate.

O Lafferty! Lafferty!

OUR Baptist brethren say that they do not practice close communion, but close baptism, and that they would commune with us if we had been properly baptized—that is, immersed by a Baptist preacher. But there is a brother in the North Texas Conference who was a prominent Baptist preacher for several years; will they now commune with him? No. Why? Because he is not a Christian? No. Because he has not been baptized? O no; for they did that themselves. Why, then? Simply because the brother is not a member of the Baptist fold—that is all.

BRO. "BOSS-EM-ALL" left the Church because he could not have his own way. Wonder if he will leave the heavenly choir if they do not let him select the tunes.

TAKE the children to Church and make them sit in the pew with their parents. To turn them loose among a promiscuous crowd of good, bad and indifferent, frequently works more harm than to leave them at home.

EPWORTH LEAGUE



Topics for Progress-Meeting.

- 9. Helping the Tempted.—Heb. 12:1-7.
10. True Friendship.—1 Samuel 19:1-7.
21. Strength in Fellowship.—Acts 4:23-31.
30. Growth in Grace.—1 Peter 2:1-3.

TOPICS FOR APRIL 2.

Rebuking Sin.—Eph. 5:5-17.

There are two ways to rebuke or reprove sin—by word and by deed—and it is the duty of every Christian to do this in a prudent and Scriptural way whenever opportunity offers.

Reproof by word is very easily done apparently, and yet it is the most delicate duty we have to perform. The Master warned his disciples not to "cast their pearls before swine, lest they trample them under their feet and turn again and rend you." It is not always time to speak. Silence is frequently more eloquent and administers a more stinging rebuke than any possible form of words; and it requires the wisdom of the serpent as well as the harmlessness of the dove to speak at the proper time and in the right way. Many well-meaning people make grievous mistakes along this line. They will rebuke a swearer in a promiscuous crowd and in such a pharisaical manner as to be positively insolent, thus driving the offender into a bad temper, and thwarting the very object for which the reproof was intended. The Scripture tells us to tell them their faults between you and them alone.

Again, if words and occasions are frequently ill-chosen, it is also true that the reproof is frequently given in a spirit very foreign to that of the Master. There is much at stake along here. Men who have the Spirit of the Lord can speak all the words of this life. If the Holy Spirit is guiding the heart, the tongue will speak right words, and the plainest and sharpest rebuke will be tolerated if they are given by one who is known to be a loving, humble Christian. Hence the necessity of reproof by deeds as well as by words. Actions speak louder than words. This is true, but it has the virtue of being also true, and a godly life of itself, though there be no word spoken by the tongue, is an eloquent arraignment of sin in every shape, and frequently carries a silent but sure conviction to the heart of the looker-on. Paul tells us that the sinner seeing our conversation (conduct) will down and say that God of a truth is in us.

Above all, there should be no ground for suspicion upon the part of those reprovved that we are posing as holier than they. The Pharisee is an insult. He is a great sinner himself because he is a Pharisee, if for no other reason; and when the devil begins to rebuke sin, the world is disgusted and the sin-



Absolutely Pure. A steam of better baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

Royal Baking Powder Co., 106 Wall St., N. Y.

ner is strengthened in his course rather than dissuaded from it.

NOTES. In reproving a sinner or a wayward brother no mention should be made of how you do, but what Christ did and what he commands us all to do.

CATS and dogs play like they fight—the difference being in the spirit in which the thing is done. So of reproof: the same words may help or hinder according to the spirit in which they are delivered.

PROF. JULIUS WANER, of Campbell, Texas, called on the ADVOCATE one day last week. He reports the Epworth League recently organized at that place in a good condition with fine prospects of doing much good.

It is never prudent to discuss religion on the cars nor in any public place in an informal way unless all present are religious people. The same things said in a worshiping assembly to edification have positively a sacrilegious or pharisaical tone when repeated in a promiscuous crowd in the market place. "Cast not your pearls before swine."

WACO, TEXAS, March 15: At its last regular monthly business meeting the Epworth League of Fifth Street Church, this city, elected four delegates to attend the State League meeting at Taylor, April 4, 5, 6. It was decided to pay their railroad fare about \$12.80 from funds in the Treasury.

We want the next annual meeting at Waco, and if any place bears its delegates will have them there early.

A. S. HORNBECK, Secretary.

THE INTERNATIONAL EPWORTH LEAGUE.—Our General Sunday-school Committee has appointed the following persons as delegates to the International Epworth League Conference to be held in Cleveland, O., July 9-9, 1893, to fill the places assigned our Church on the program of the conference:

"Reply to Address of Welcome," Bishop A. W. Wilson, D.D., Baltimore Conference.

"Conference Sermon," Rev. W. A. Candler, D.D., North Georgia Conference.

"President of meeting, Afternoon, July 7," Rev. W. G. E. Cunningham, D.D., Houston Conference.

"Supplementary Methods of Education," Rev. H. M. DuBoise, D.D., Pacific Conference.

"Epworth League in the College," Rev. Collins Denny, D.D., Baltimore Conference.

"Temperance," Judge E. H. East, Nashville, Tenn.

"My Duty to the Heathen World," Rev. Dr. W. R. Lambuth, Missionary Secretary.

"Sunday Afternoon Service, Music Hall," Rev. S. H. Werlein, D.D., St. Louis Conference.

"Sunday Afternoon Service, Epworth Memorial Church," Rev. I. Z. T. Morris, Northwest Texas Conference.

Tuesday night, April 4—Opening sermon, Rev. J. M. Barcus.

Wednesday, April 5—9:30, devotional services, 9:40, organization; address of welcome; response; registration of delegates; appointment of committees, 10:30, Epworth League statistics in Texas, Rev. I. Z. T. Morris, 10:35, brief reports from Leagues, either written or verbal, 11:30, question drawer; answers by Rev. A. Monk.

Afternoon session—2:30, devotional services, 3:30, Hymnaries to League Success in Cities, Towns and Country, general discussion, led by Rev. J. H. Moore.

Night session—7:30, devotional services, 8:00, Place and Work of Young People in the Church. Address by Bishop E. H. Hendrix.

Thursday, April 6—8:30, devotional service, 9:30, The Value of the League to Young People in Their Religious Life. Paper by Mrs. J. W. Hampton, 9:50, The Spiritual Development of Leagues, and the Need of the Holy Spirit to do League Work, Rev. W. W. Pinion, 10:30, A League Organ; Do We Need It, and Can We Sustain It? Rev. W. L. Nelson, 11:30, question drawer; answers by Rev. J. R. Moore.

Afternoon session—2:30, devotional service, 3:30, How to Make the Literary Department a Success; general discussion, led by Rev. J. H. Nelson, 4:30, Needs of the Epworth League, and the Duty of the Church Towards It, Rev. A. Monk, D. D.

Night session—7:30, devotional services, 8:00, A League love-feast and consecration meeting.

EPWORTH LEAGUE.

To all Pastors and Epworth Leagues in Texas: I want the name of every pastor who will attend the Epworth Conference in Taylor, April 4 to 6; also the names of all delegates, ladies and gentlemen, who will attend. We ask this that we may know how many homes to provide, and that we may be ready to put you right away in a pleasant home as soon as you arrive. Please do not neglect the above request.

Also see that the Secretary of your League sends names of all members who will attend. E. A. SMITH, TAYLOR, TEXAS.

SOUTHERN METHODISM.

News, Views and Personal.

Bishop Hendrix will dedicate a new Church at Springfield, Mo., on Easter Sunday.

The Baltimore Conference convened at Port Royal March 22, Bishop Key presiding.

Bishop Duncan dedicates the Green Street Church in Columbia, S. C., on the 28th of this month.

Rev. J. A. Walkup, of Ennis Station, is assisting Rev. W. F. Clark at Floyd Street Church, this city.

Rev. B. Carradine has closed his third revival this year at First Church,

St. Louis. Over 300 people were converted.

Bishop Vincent, of the M. E. Church, sailed for Europe May 30 to attend the European Congress.

The first services were held in the Mexican Methodist Church last Sunday. At 10:30 a. m. the Rev. John F. Corbin, Presiding Elder of the district, preached an excellent sermon from the words, "Have faith in God." At the close of the sermon he baptized and received an adult into the Church. The Methodist love-feast closed the morning service.

The intelligence of the death of the honored and venerable Rev. Ephraim E. Wiley, D. D., Emory, Va., on the 13th inst., reached us too late for a notice in our last issue. The whole country and Church sustain a great loss in his death. Long and most faithfully he served both in an earnest effort to educate her youth in her sciences and morals. For almost a half century has he been connected with Emory and Henry College, either as president or professor, and also more recently with Martha Washington College. In these two institutions of learning, one for males and the other for females, he has had abundant opportunity to impress his noble character upon the minds and hearts of thousands of the youth of our Southern land especially. Well and nobly has he done this. As the news flies over the country, "Dr. Wiley is dead," many hearts are broken in Church or State, will respond with a feeling of deepest sympathy and condolence for the bereaved family.

PERSONALS.

Bishop Wilson's health is reported as no better than for several years past.

Bishop Hargrove has been appointed to the great so-called religious pow-wow at the World's Fair.

Bishop Keener will preach the commencement sermon before the Southern University at Greensboro, Ala., June 11.

We note the marriage of Rev. C. C. Thompson, of West Texas Conference, to Miss Ella W. McClure. We congratulate.

The Second Quarterly Conference for Whittney Circuit convened March 4. Reports as follows: Additions by letter, 10; removed by certificate, 5; conversions, 1. Thirty dollars raised and paid for painting inside the Church at Whittney, some \$30 in aid for furnishing heavy furniture for the parsonage. The Stewards reported \$154 for support of the ministry. Some not present at the conference have swelled the amount to \$180. Our assessment for district parsonage paid in full. In all Whittney Circuit has raised for Church purposes in the past two months, near \$300. We have some fifteen other applications for membership. There are, I think, good indications for a revival at Whittney. Bro. Armstrong left us all better by his good instructions. We serve a kind, appreciative people, many of whom are truly religious. S. B. ELLIS.

NOTICE.

Our Church at Seagoville will be dedicated the second Sunday in April by Rev. Geo. T. Nichols, Presiding Elder of the Terrell District.

This also is the time for our Second Quarterly Conference. The Church there desire all of their former pastors to attend the dedication of their house of worship. All others are invited who desire to attend. We would be pleased to have both of the editors of the TEXAS ADVOCATE, as well as Rev. J. C. Brown, come from Dallas, on the Texas Trunk Railroad.

What is Nervous Prostration? A condition resulting from the over-expenditure of vital force—living, in work or society, "beyond our means" as far as brain and nerve power is concerned. Its deplorable symptoms are thus graphically described by a recent writer: "Nervous prostration is as much to be dreaded as any disease which does not threaten speedy death. It is most treacherous, producing a condition more painful than pain, a weakness weaker than extreme fatigue, a despondency more dejected than the lowest of low spirits, an instability of self-control destructive of confidence, making work, mental and physical, more unprofitable to the once energetic nature that never knew weariness than to the constitutionally lazy; while the exterior aspect is one of health, and muscular strength for a single effort may not be impaired. Add to this a craving for sympathy without the means of eliciting it because it is mere nervous prostration."

It is to be expected that any medicine put into the stomach can restore a person so afflicted? Is it not more reasonable to look for help to natural means and methods?

The records of DR. STARKEY & PALEN, of Philadelphia, discoverers and only dispensers of Compound Oxygen, abundantly prove that such is the case. During their twenty-three years of wide practice, thousands of Bitterly have, after trying every other means attainable, found in Compound Oxygen the one thing needful to put them on the right side of the line of health and happiness. They constantly receive letters similar to this:

"DRS. STARKEY & PALEN—I take pleasure in recommending your C. O. to any one suffering from nervous prostration. I have realized from its use a degree of benefit I had never expected. Overwork and weak lungs had almost brought me to the end of my rope. C. O. used regularly for three weeks cured a cough which physicians' prescriptions had failed for months to cure. In two months time I believe my entire system was reconstructed. I weigh twenty pounds more than I did when I began its use and feel as big as a house. I have always strenuously objected to the use of drugs and have never used them but by the advice of a physician or one in whom I had confidence. I like C. O. especially because it is not a drug."

HARVEY M. AYER, Ed. Florence, Tex., Florence, S. C., Feb. 18, 1893.

Many of the most prominent and best known people in the country have had a like experience, and we are at liberty to refer the interested inquirer to them. The treatment can be taken at home, and consultation before and throughout is free. Address, Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

Weak Painful Kidneys

Back ache, side ache, sharp, shooting pains and rheumatic twinges, colds, chest pains and palpitation relieved by ONE MINUTE by the CURETTE PLASTER, the first and only pain-killin plaster. It restores vital electricity, and hence is the best treatment of nervous pains, weakness, numbness and paralysis.

Price: 5c. All druggists or by mail. FORTER DRUG AND CHEM. CO., BOSTON.

APPRECIATIVE GIFTS.

Since my last writing some of our friends in Texas have made our hearts to rejoice by giving us some much needed help.

We have taken charge of a large work among the Comanche Indians and Mexicans captured and raised by the Indians. Our old friend, S. Y. Hampton, editor of the Farmer's Review, learning that we had no horse, at once interested himself about it, and through his influence we have received the following amounts: Bailey, \$6; Hickory Creek, \$5.10; Grove Hill, \$1.75; Binkley's Chapel, \$5.75; Bonham, —; W. H. Lemons, \$1.3; Clinton, \$1; Miss Laura Cross, \$1; John Thacker, \$1; W. R. McDaniel, \$1; R. H. Ray, 25 cents; R. S. Clark, White Rock, Texas, 25 cents; T. R. Moreman, Ector, Texas, 25 cents; Mr. Steger, Bonham, \$1.

This, coming from the people we once preached to, is appreciated for two reasons: First, because we are glad that they are willing to show their appreciation of our labor among them by adding to many kind things they have done for us. Second, it was so much needed. It is with much pleasure that I mention the kind, earnest work done for us by Bro. L. L. Naugle, through whose influence we have received \$5.95; from his people to help in the work. From himself \$5 to help buy a small tabernacle. There are only two small chapels, which cannot accommodate all this people, so will take people to them. Bro. Naugle also sent some clothing and other things.

Sisters Allen and Myers sent out some fresh butter, and Sister Naugle a dress for some of the Indian girls.

How such tokens of kindness encourage us in this lonely field cannot be expressed.

Remember that Bro. Methvin is Presiding Elder and Bro. Keener is Presiding Elder of the district, working independently, but it is a work of the Church and for the Church.

Let all pray for us and these poor heathen people. A. E. BUTTERFIELD, ASARASKO, T.

WHITTNEY CIRCUIT.

The Second Quarterly Conference for Whittney Circuit convened March 4. Reports as follows: Additions by letter, 10; removed by certificate, 5; conversions, 1. Thirty dollars raised and paid for painting inside the Church at Whittney, some \$30 in aid for furnishing heavy furniture for the parsonage. The Stewards reported \$154 for support of the ministry. Some not present at the conference have swelled the amount to \$180. Our assessment for district parsonage paid in full. In all Whittney Circuit has raised for Church purposes in the past two months, near \$300. We have some fifteen other applications for membership. There are, I think, good indications for a revival at Whittney. Bro. Armstrong left us all better by his good instructions. We serve a kind, appreciative people, many of whom are truly religious. S. B. ELLIS.

NOTICE.

Our Church at Seagoville will be dedicated the second Sunday in April by Rev. Geo. T. Nichols, Presiding Elder of the Terrell District.

This also is the time for our Second Quarterly Conference. The Church there desire all of their former pastors to attend the dedication of their house of worship. All others are invited who desire to attend. We would be pleased to have both of the editors of the TEXAS ADVOCATE, as well as Rev. J. C. Brown, come from Dallas, on the Texas Trunk Railroad.

PASTOR'S BOOK.

I am highly pleased with the Pastor's Book. I have been buying Pastor's Records, but half so well bound nor half so convenient as this. It is in arrangement, and paying from 65 cents to \$1 for them, Annis' Book is the best in the world. Don't see how it could be improved upon. J. C. RICHARDS, BARREDA, ARIZ.

MISSIONARY DEBT.

Payments on missionary debt since last report as follows:

J. H. South, Henderson, \$25.00

Wm. J. Smith, Dallas, 10.00

F. J. Browning, Woodville, 50.00

A. J. Frick, San Augustine District, 200.00

Total since last report, \$310.00

This added to the \$100.00 already reported makes \$410.00 due. Shall it be paid? I trust it will. If every man who subscribed will pay, our conference will go out. I humbly trust that not one will fail. J. T. SMITH.

NORTH TEXAS CONFERENCE.

The following amounts have been received to date on account of the missionary debt:

Reported previously \$500.00

Rev. C. J. McWhorter, 22.00

Rev. J. D. Whitehead, 15.00

Rev. W. S. May, 10.00

Rev. F. A. Robinson, 5.00

Rev. W. C. Clifton, 10.00

Rev. E. C. Pearson, 5.00

Rev. H. E. Smith, 10.00

Rev. W. J. Owens, 15.00

Rev. J. M. Swanton, 25.00

Rev. S. W. Jones, 20.00

Rev. H. C. Rogers, 5.00

Rev. H. O. Moore, 65.00

Rev. W. R. Manning, 17.00

Rev. L. A. Hanson, 4.00

Terrell Bible Builders, 6.25

Total to March 20, 1893, \$945.50

F. H. WELCH, Treasurer.

MISSIONARIES' WIVES.

"Our missionaries' wives in Japan all engage in missionary work."

The above sentence is taken from Dr. Lambuth's notes in Woman's Missionary Advocate, and I write to ask if he means to indicate that the wives of missionaries in Japan are the only ones who engage in missionary work? Is it possible that there are missionaries in other fields whose wives do not engage in such work? Dr. Lambuth, please note that "our missionaries' wives" in the Northwest Mexico Conference also "engage in missionary work." If he thinks Japan is an exception to the rule, then he must put us down with the exception. J. F. CORBIN.

BOOKS AND PERIODICALS.

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

"Women of the Word," with a search Light of Epigram, by Alethea Lowther Craig. Cloth, pp. 191. H. W. Dick & Co.

"Reullura," a book of poems, by Lydia Starr McPherson. Cloth, pp. 95; price \$1. Charles Wells Moulton, Buffalo.

"Reasons for Believing in Christianity; Addressed to Busy People," by C. A. Row, Pamphlet, Thomas Whitaker, New York.

We have received a copy of the "Minutes of the Indian Mission Conference" held at Ardmore, I. T., November 1921, 1892; edited and published by Rev. M. L. Butler, Muskogee. Both the editorial and mechanical work is good—the latter being done at the office of Our Brother in Red.

"The Gospel Among the Slaves," a short account of the African slaves of the Southern States. Compiled from original sources and edited by W. P. Harrison, D. D., L. L. D. Material collected by Miss Annie Barnes. Cloth, pp. 304; price \$1.25. Bartee & Smith, Nashville, Tenn.

The Review of Reviews for March is before us. It is loaded, as usual, to the very brims with good things. Its department, "Progress of the World," is worth its subscription price, \$2.50, a year. Its leading contributed articles are: "A Study of Our Politics in the Course of Blaine, Lamar, Hayes and Butler," "America in Hawaii," "England in Egypt," "Philippine Brooks," "A Royal Road to Learning Languages." The Review is in favor of the annexation of Hawaii, and gives its reasons in a clear, logical and succinct style.

JACKSONVILLE MEETING.

Bro. Abe Mulkey will begin a meeting in Jacksonville the 15th inst. and will continue for ten days. The meeting will be held in his Gospel tent. All denominations will cooperate in the meeting and we are looking for a glorious revival. The railroads running to Jacksonville will give reduction in fare during meeting. ALBERT LITTLE.

RESCUED FROM DEATH

All Said She Could Not Live a Month

Now Alive and Well—Thanks to Hood's Sarsaparilla.

"I must praise Hood's Sarsaparilla, for it is wonderful medicine. I suffered 10 years with Neuralgia and Dyspepsia and fainting spells. Sometimes I would be almost dead with cold prostration. I spent a great deal of money for medical attendance, but I did not get any benefit until my daughter told me about Hood's Sarsaparilla, and began to take it. I weighed less than 100 lbs. and was almost dead. I now weigh 140 lbs. and am in perfect health. I owe all to Hood's Sarsaparilla. MRS. ELIZABETH MESSER, Baltimore, Md.

HOOD'S SARSAPARILLA

Instead of being dead, now I am alive and weigh 140 lbs. Mrs. ELIZABETH MESSER, 10 East Barney Street, Baltimore, Md.

Devotional.

COURAGE AND COMFORT IN DANGER.

Tremble not, though foes assail thee, Active, cunning though they be, Heavenly success shall not fall thee, Battled, conquered, they shall flee.

There are some who do not know us in adversity, but blessed be His name, it is in adversity that we may know Him best, and in adversity that we may have the most of Him.

In the little ports that face the Atlantic storms I have seen the coasting vessel put out huge cables, making fast the ship at stem and stern.

The only way to cure the sin and bring in the reign of righteousness is to stress the doctrine of justification by faith. This means to stress internal purity. We are losing sight of this supreme doctrine in Christianity.

It is our self-love that so blinds our eyes that we can not see our sins, and when we get rid of a sight of our sins our pride prevents us making confession and pleading for mercy.

Remember now and always that life is no idle dream, but a solemn reality based on and encompassed by eternity. Find out your task; stand to it; the right cometh when no man can work.

And yet another anchor bring and let it go. Fear not. Let it plunge among these seething waves. Let faith take hold of the wisdom of God. My Father, thou knowest best. I see but the beginning, and that but dimly.

These mysteries do assail us every one. That we can not escape. But amidst these sorrows it is not blessed to hold the Father's hand, to know that perfect love and unerring wisdom do shape all the way of our life?

The Sabbath-school teacher finds it in inattentive scholars, or in neighboring teachers who talk loud and make a great noise in giving a little instruction.

One man has a rheumatic joint which, when the wind is northwest, lifts a storm signal. Another has a business partner who takes full share of the profits, but does not help to earn them.

Let us start out with the idea that we must have annoyances. It seems to keep a certain number of them to keep us humble, wakeful and prayerful. To Paul the thorn was as disciplinary as the shipwreck.

We want what Paul got—grace to bear these things. Without it we become cross, censorious and irascible. We get into the habit of sticking our thorns into other people's fingers.

It is our self-love that so blinds our eyes that we can not see our sins, and when we get rid of a sight of our sins our pride prevents us making confession and pleading for mercy.

Remember now and always that life is no idle dream, but a solemn reality based on and encompassed by eternity. Find out your task; stand to it; the right cometh when no man can work.

And yet another anchor bring and let it go. Fear not. Let it plunge among these seething waves. Let faith take hold of the wisdom of God. My Father, thou knowest best. I see but the beginning, and that but dimly.

These mysteries do assail us every one. That we can not escape. But amidst these sorrows it is not blessed to hold the Father's hand, to know that perfect love and unerring wisdom do shape all the way of our life?

Alas! how sorrowful is sorrow with our God! How lonely is life without the refuge of the Father's house, the solace of the Father's presence! How dark the mysteries of death and eternity without the "Dear not" of the blessed savior!

Every one has a thorn sticking in him. The housekeeper finds it in unfaithful domestics, or in an inmate who keeps things disorderly, or in a house too small for convenience or too large to be kept clean.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is reserved of condensing all obituary notices.

REV. ELISHA JONES. Rev. Elisha Jones was born in Hawkins County, Tenn.; lived in Green County, Mo., and Washington County, Ark., and moved to Fannin County, Texas, soon after the war.

Rev. Elisha Jones was born in Hawkins County, Tenn.; lived in Green County, Mo., and Washington County, Ark., and moved to Fannin County, Texas, soon after the war.

REV. H. M. BOOTH. Brethren of the East Texas Conference, your veteran comrade, Bro. H. M. Booth, is dead. He fell asleep in Jesus at 8:15 p. m. Monday, March 6, 1893, in the seventy-seventh year of his age.

ALCORN.—Mrs. Nancy L. Alcorn (nee Tucker) was born March 2, 1821, near Lynchburg, Va.; moved to Jackson County, Tenn., in 1832; married James W. Alcorn January 22, 1840; moved to Missouri in an early day and settled in Stone County; afterward lived several years in Iron County, Mo., from which place, in 1876, she came to Texas and settled near Chin Chapel in Denton County, where, on February 13, 1893, she finally "fell asleep in Jesus."

REV. WM. L. KIDD. Rev. Wm. L. Kidd was born in Chambers County, Ala., July 21, 1825. He was converted when he was fourteen years old; joined the Methodist Church, began preaching at twenty-one, came to Texas and was ordained deacon by Bishop Andrew in Huntsville, Texas, in 1853. He was married to Mrs. W. E. Gwin January 22, 1879, and died at Monterey, Mexico, December 20, 1892.

THOMPSON.—GARRISON.—At the parsonage of the M. E. Church, South, in Sulphur Springs, Texas, March 15, 1893, by Rev. D. J. Martin, Rev. W. M. Thompson and Mrs. L. A. Garrison.

McKee.—Rosen.—At the residence of the bride's father, Mr. Rosen, near DeLeon, Texas, March 12, 1893, Mr. A. M. McKee, of Brown County, and Miss Nettie Rosen, of A. B. Roberts officiating.

REYNOLDS.—At the residence of the bride's father, Mr. John Munn, near DeLeon, Comanche County, Texas, March 9, 1893, Mr. L. G. Ross and Miss Millie E. Munn, Rev. A. B. Roberts officiating.

WORKS.—E. M. Works was born in Antauga County, Ala., December 16, 1829. At the age of fifteen his parents moved to Mississippi. Here, at the age of twenty-one, he was converted and joined the Methodist Church, in which he lived an acceptable member until the time of his death.

STANLEY.—Richie S. Stanley child of A. E. and Matilda Stanley, was born July 4, 1879, in Williamson County, Texas, and died at the home of his parents, near Kyle, Texas, February 20, 1893.

TUCKER.—Bro. B. Tucker was born July 2, 1853, in Hawkins County, Tenn.; was married to Miss Addie Barrett, February 24, 1873; came to Texas, October 28, 1881, and settled in Dallas County, where he died with pneumonia February 2, 1893.

COCKREHAM.—Daniel K. Cockreham was born in Allen County, Kentucky, July 7, 1816, and was "born again" at the age of fourteen years. His mother was, by this time, a widow, and he commenced holding family prayers, and for sixty years kept it up with unbroken regularity.

ALCORN.—Mrs. Nancy L. Alcorn (nee Tucker) was born March 2, 1821, near Lynchburg, Va.; moved to Jackson County, Tenn., in 1832; married James W. Alcorn January 22, 1840; moved to Missouri in an early day and settled in Stone County; afterward lived several years in Iron County, Mo., from which place, in 1876, she came to Texas and settled near Chin Chapel in Denton County, where, on February 13, 1893, she finally "fell asleep in Jesus."

WILLIAMSON.—Mrs. Maletta Williamson, in age and feebleness extreme, departed this life March 3, 1893, at her home near Stonewall, Gonzales County, Texas. Sister Williamson joined the Baptist Church in early life. She had been a member of the Methodist Church over thirty years.

HAMIL.—Mary A. Hamil (nee Farrie) was born in the State of Alabama November 20, 1819; married to Rev. John Hamil May 20, 1841; moved the same year to Texas and settled in what is now Fannin County; died at the residence of her son, John Hamil, November 13, 1892.

BRIGMAN.—Sarah Lella Brigman was born April 25, 1830, and died January 15, 1893, at her parents' residence, near Dundee, Texas. She was an only child and almost idolized by her parents. Many were the fond hopes which she cherished for her little darling's future.

YOUNG.—Sister Nancy E. Young was born in Tioga County, Penn., January 20, 1823. She was converted and joined the Methodist Church in the year 1840. She was married to H. T. Young in the year 1842; came to Texas in 1852, and departed this life at her home in Goliad, Texas, December 7, 1892.

HANCOCK.—John H. Hancock was born in Bates County, Mo., November 7, 1853; departed this life August 10, 1892. He was the son of M. T. and Narcissie Hancock. He professed religion in his twenty-second year, joined the Church and lived a true Christian until death.

BRIGMAN.—Alice Catherine Brigman was born in Waxahatchie County, Texas, February 10, 1866; died February 10, 1893. Another loved one has passed on to that beautiful home on high. She was a beautiful child, very affectionate and kind, and by her sweet, winning ways she won the hearts of all who knew her.

ONE WHO LOVED HER. JONES.—Marcellus Jones, son of D. H. and S. Jones, was born in Tabbot County, Ga., April 2, 1832. When very young he married Rebecca Mathus, of Sumter County, Ga. She died in 1861, and in May, 1865, he married Rena M. O'Flaity, of Elba, Ala.

ATKINSON.—Maud V. Atkinson, wife of Jas. T. Atkinson and daughter of Dr. T. C. and A. Saddler, was born at Cedar Grove, Kaufman County, Texas, March 3, 1874, and died at Canyon City, Randall County, Texas, February 4, 1893.

TIDWELL.—James A. Tidwell was born in Maury County, Tenn., May 10, 1809, and died at his home in Iredehl, Texas, January 3, 1893. He had nearly completed his eighty-fourth year. He was converted and joined the M. E. Church in 1831.

ADAMS.—Benjamin Burch Adams, son of J. A. and R. M. Adams, was born February 2, 1855, and died November 26, 1892. Little Burch was a good boy. He was the favorite child of the family, therefore it was hard to give him up, but God has taken him to live with the angels, which he had the right to do, so we say, "Blessed be the name of the Lord."

BRIGMAN.—Sarah Lella Brigman was born April 25, 1830, and died January 15, 1893, at her parents' residence, near Dundee, Texas. She was an only child and almost idolized by her parents. Many were the fond hopes which she cherished for her little darling's future.

YOUNG.—Sister Nancy E. Young was born in Tioga County, Penn., January 20, 1823. She was converted and joined the Methodist Church in the year 1840. She was married to H. T. Young in the year 1842; came to Texas in 1852, and departed this life at her home in Goliad, Texas, December 7, 1892.

HANCOCK.—John H. Hancock was born in Bates County, Mo., November 7, 1853; departed this life August 10, 1892. He was the son of M. T. and Narcissie Hancock. He professed religion in his twenty-second year, joined the Church and lived a true Christian until death.

WILLIAMSON.—Mrs. Maletta Williamson, in age and feebleness extreme, departed this life March 3, 1893, at her home near Stonewall, Gonzales County, Texas. Sister Williamson joined the Baptist Church in early life. She had been a member of the Methodist Church over thirty years.

BEAL.—Mrs. Etie Beal (orn Thompson) was born in Montgomery County, Ky., April 25, 1861; came with her parents to Texas 1877; joined the Christian Church at Whitesboro, Texas, 1879; married to Mr. S. S. Beal February 20, 1884; returned to Kentucky the following year, and died December 20, 1892, in Nicholas County. She was sick only a few days, and a short time before death came she spoke of the beatitudes of heaven.

ONE WHO LOVED HER. JONES.—Marcellus Jones, son of D. H. and S. Jones, was born in Tabbot County, Ga., April 2, 1832. When very young he married Rebecca Mathus, of Sumter County, Ga. She died in 1861, and in May, 1865, he married Rena M. O'Flaity, of Elba, Ala.

ATKINSON.—Maud V. Atkinson, wife of Jas. T. Atkinson and daughter of Dr. T. C. and A. Saddler, was born at Cedar Grove, Kaufman County, Texas, March 3, 1874, and died at Canyon City, Randall County, Texas, February 4, 1893.

TIDWELL.—James A. Tidwell was born in Maury County, Tenn., May 10, 1809, and died at his home in Iredehl, Texas, January 3, 1893. He had nearly completed his eighty-fourth year. He was converted and joined the M. E. Church in 1831.

ADAMS.—Benjamin Burch Adams, son of J. A. and R. M. Adams, was born February 2, 1855, and died November 26, 1892. Little Burch was a good boy. He was the favorite child of the family, therefore it was hard to give him up, but God has taken him to live with the angels, which he had the right to do, so we say, "Blessed be the name of the Lord."

BRIGMAN.—Sarah Lella Brigman was born April 25, 1830, and died January 15, 1893, at her parents' residence, near Dundee, Texas. She was an only child and almost idolized by her parents. Many were the fond hopes which she cherished for her little darling's future.

YOUNG.—Sister Nancy E. Young was born in Tioga County, Penn., January 20, 1823. She was converted and joined the Methodist Church in the year 1840. She was married to H. T. Young in the year 1842; came to Texas in 1852, and departed this life at her home in Goliad, Texas, December 7, 1892.

HANCOCK.—John H. Hancock was born in Bates County, Mo., November 7, 1853; departed this life August 10, 1892. He was the son of M. T. and Narcissie Hancock. He professed religion in his twenty-second year, joined the Church and lived a true Christian until death.

WILLIAMSON.—Mrs. Maletta Williamson, in age and feebleness extreme, departed this life March 3, 1893, at her home near Stonewall, Gonzales County, Texas. Sister Williamson joined the Baptist Church in early life. She had been a member of the Methodist Church over thirty years.

BEAL.—Mrs. Etie Beal (orn Thompson) was born in Montgomery County, Ky., April 25, 1861; came with her parents to Texas 1877; joined the Christian Church at Whitesboro, Texas, 1879; married to Mr. S. S. Beal February 20, 1884; returned to Kentucky the following year, and died December 20, 1892, in Nicholas County. She was sick only a few days, and a short time before death came she spoke of the beatitudes of heaven.

ONE WHO LOVED HER. JONES.—Marcellus Jones, son of D. H. and S. Jones, was born in Tabbot County, Ga., April 2, 1832. When very young he married Rebecca Mathus, of Sumter County, Ga. She died in 1861, and in May, 1865, he married Rena M. O'Flaity, of Elba, Ala.

ATKINSON.—Maud V. Atkinson, wife of Jas. T. Atkinson and daughter of Dr. T. C. and A. Saddler, was born at Cedar Grove, Kaufman County, Texas, March 3, 1874, and died at Canyon City, Randall County, Texas, February 4, 1893.

TIDWELL.—James A. Tidwell was born in Maury County, Tenn., May 10, 1809, and died at his home in Iredehl, Texas, January 3, 1893. He had nearly completed his eighty-fourth year. He was converted and joined the M. E. Church in 1831.

ADAMS.—Benjamin Burch Adams, son of J. A. and R. M. Adams, was born February 2, 1855, and died November 26, 1892. Little Burch was a good boy. He was the favorite child of the family, therefore it was hard to give him up, but God has taken him to live with the angels, which he had the right to do, so we say, "Blessed be the name of the Lord."

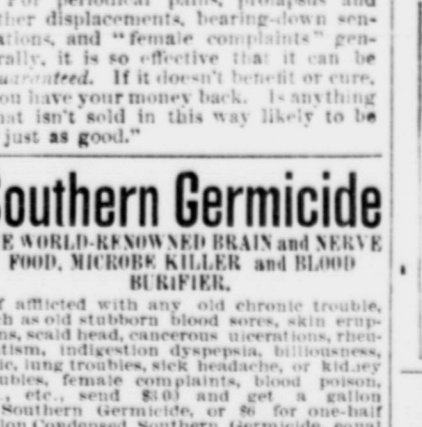
BRIGMAN.—Sarah Lella Brigman was born April 25, 1830, and died January 15, 1893, at her parents' residence, near Dundee, Texas. She was an only child and almost idolized by her parents. Many were the fond hopes which she cherished for her little darling's future.

YOUNG.—Sister Nancy E. Young was born in Tioga County, Penn., January 20, 1823. She was converted and joined the Methodist Church in the year 1840. She was married to H. T. Young in the year 1842; came to Texas in 1852, and departed this life at her home in Goliad, Texas, December 7, 1892.

HANCOCK.—John H. Hancock was born in Bates County, Mo., November 7, 1853; departed this life August 10, 1892. He was the son of M. T. and Narcissie Hancock. He professed religion in his twenty-second year, joined the Church and lived a true Christian until death.

WILLIAMSON.—Mrs. Maletta Williamson, in age and feebleness extreme, departed this life March 3, 1893, at her home near Stonewall, Gonzales County, Texas. Sister Williamson joined the Baptist Church in early life. She had been a member of the Methodist Church over thirty years.

Advertisement for MELLIN'S FOOD, THE BEST FOOD for Infants, Invalids, and the Aged. Also advertisement for Slicker Fish Brand Wall Papers.



Advertisement for Dr. Williams' Pink Pills for Pale People, Nerve Tonic, Blood Builder, and Catarrh medicine.

Advertisement for Gilbreath's Cure for Croup, Whooping Cough, and Consumption.

