

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

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

TO PREACHERS, \$1.00.

VOL. XXXIX.

DALLAS, TEXAS, THURSDAY, APRIL 13, 1893.

NO. 32.

STATE EPWORTH LEAGUE SECOND ANNUAL CONFERENCE.

HELD AT TAYLOR, TEXAS, APRIL 5-6, 1893,
BISHOP E. R. HENDRIX PRESIDING.

FIRST DAY.

The second annual session of the State Conference of the Epworth League of the M. E. Church, South, met at Taylor, Texas, Wednesday, April 5, 1893, at 9 a. m., Bishop E. R. Hendrix in the chair. A thirty-minute prayer service, led by Judge Stedman, of Fort Worth, had just been concluded when the Bishop called the Conference to order.

After a brief introductory talk, the Chairman announced the meeting ready to elect its Secretaries. The following brethren were chosen: C. A. Hooper, E. C. McVoy, Sam Barcus and W. J. Johnson.

Rev. C. W. Daniel was then introduced and delivered the address of welcome, which, in the absence of Rev. C. R. Lamar, was responded to by Rev. W. L. Nelms.

Revs. Alonzo Monk, of Memphis, and J. R. Moore, of Little Rock, were introduced to the conference.

A Committee on Nominations was ordered, consisting of W. F. Lloyd, J. E. Cochran, W. W. Pinson, I. S. Ashburn and J. M. Smith.

Pending the report of this committee, the regular program was taken up and Rev. I. Z. T. Morris furnished the following statistics:

Whole number of Leagues in the Church, 732.
Number of Leagues in Texas, 126.
Number of Leagues by States:

Alabama	50
Arizona	2
Arkansas	39
California	25
Colorado	1
Florida	20
Georgia	33
Illinois	13
Indiana	2
Indian Territory	6
Iowa	2
Kansas	2
Kentucky	32
Louisiana	21
Maryland	4
Mississippi	4
Missouri	112
Montana	3
New Mexico	3
North Carolina	26
Oklahoma	1
Oregon	1
South Carolina	28
Tennessee	44
Virginia	25
Washington	10
West Virginia	14
Japan	1

It is proper to state in this connection that many Leagues are known to have been organized which have not been reported and can not, therefore, be placed upon the foregoing list.

Reports from Leagues were then called for and responses were made by conferences and districts as follows:

NORTH TEXAS CONFERENCE.

Dallas—First Church: Report read by Mrs. Jackson: Members, 38. The devotional work the main feature. Meets Sunday evening before preaching hour. The Committee on Charity and Help are doing a good work. Has one social and one business meeting each month.

Floyd Street: Miss Harris: Members 48, most of whom are active. Has cottage prayer-meetings in houses of non-Church goers. Good work in department of charity and help.

East Dallas: L. A. Hanson: Members, 38. Nearly all active. The department of charity and help is doing good work.

Oak Lawn: Edgar McVoy: Members, 40. Committees in each department doing good work. Devotional meeting held every Sunday, 6:30 p. m.

Trinity Church: Miss Boyer: League was organized March 13, 1892, with 10 members; now has 40. Doing finely. Devotional meetings Sunday evenings.

Bro. Erickson reported the Dallas League Union, consisting of eight Leagues.

Denison—Report read by Secretary: Sixty members. Getting along well. Van Alstyne—Secretary read report: League recently organized. Twenty members. Starting off well.

Pottsboro—V. A. Wright: Thirty-three members. Devotional meeting every Sunday at 4 p. m. Has bought twenty-four hymn books. Paid \$4 on missionary debt.

Travis Church, Sherman—I. S. Ashburn: Has devotional meetings Sunday evening. Two other Leagues in the city.

Paris—About fifty members. Doing strictly religious work. Meets at 3 p. m. on Sundays. Doing something in way of literary work.

Greenville—Organized on September 22, 1892, with 60 members; has now 104. All departments are in good working order.

Decatur—Organized in November, 1892. Has 62 members. Special attention to the work of the literary department. Holds a devotional meeting on Sunday afternoon.

Jefferson—S. C. Riddle: Twenty-five members. Devotional meetings held on Monday evenings in private houses. Doing excellent work in each department.

Trearkana—Organized May 22, 1892. Has 93 members. Average attendance

at devotional meetings, 160. Adult members of the Church take great interest in the League work.

Denton—J. B. Walker: Membership increased from 16 last fall to 66 at present. Nearly all the members active.

Honey Grove—Barnum: Twenty members; all faithful. Holds devotional meetings Friday evenings, and a social once a month.

St. Jo—Organized last Sunday night with 35 members.

EAST TEXAS CONFERENCE.

Kilgore—Rev. J. M. Smith: Members, 50. Devotional meeting Sunday evening. Has 40 members. Working vigorously in each department.

TEXAS CONFERENCE.

Houston, Shearn Church—Moore: Since last January from 50 to 130. Active on all lines.

Tabernacle Church—35 members. German Church—53 members. McKee Street—35 members. Earnest work in each department. Prosperous.

Galveston, West End—Shettles: Members, 17. There are three Leagues in the city.

Marlin—Wyche: Members 55. Devotional meeting 4 p. m. every Sunday. Great religious interest.

Hearne—Members 32. Prayer-meeting Sunday afternoon.

Hempstead—Nickels: Members 43. Meets Tuesday evening. Attendance 25 to 40. A social power.

Weslmar—Has 49 members. Meets Sunday afternoon. Occasional social meetings. The work in the department of charity and help a prominent feature.

Austin, Twenty-fourth Street—Miss Brown: Members, 44. Meets Sundays at 6 p. m. Every department being operated with good results.

First Street—Miss Lowry: Has 32 members. Meets Thursday nights. Committee on Charity and Help doing good work.

Navasota—Rev. Keith: Members 25. Has weekly literary and social meetings.

Rockdale—Rogers: Organized last January with 19 members. Growing rapidly.

WEST TEXAS CONFERENCE.

Travis Park, San Antonio: Has 108 members. Follows the constitution strictly. Holds weekly prayer-meeting.

Sherman Street—Members 30. Two devotional meetings a month, on Monday evenings. Flourishing in all departments.

Pearall—Miss McDonald: Members 38. Weekly prayer-meeting. Good work in department of charity and help.

Beville—Two months old; 20-60 (increase in membership.) Devotional meeting every Sunday afternoon.

San Marcos—Organized last February with 35 members; now 56. Meets Sunday at 4 p. m.

Cuero—Mrs. Steel: Organized April, 1892, with 25 members; now 50. Literary work being carried on successfully.

NORTHWEST TEXAS CONFERENCE.

Georgetown—Miss Boise: Organized two years ago. Have 240 members. Increasing almost daily. Meets Sunday afternoon.

Cedar Creek—Sixty members. Meets twice a month. Magnificent literary department. Has cottage prayer-meetings.

Liberty Hill—Miss Faught: Organized February, 1893, with 6 members; now 13 members. Meets Saturday evenings.

Burnet—Miss Churchill: Organized January, 1893. Has 31 members. Meets at 4 p. m. Sunday. Working on line of each department.

Belton—Patterson: Has about 100 members. Prayer-meeting Sunday at 3 p. m.

Taylor—Organized about two years ago. Has 25 members.

Florence—Sherman: Organized last Sunday with 10 members.

Waco—Fifth Street; Maxon: November 6, 1892, reorganized. Sixty-six, with weekly additions. Religious and social meetings well attended. All departments well worked. Devotional meeting Sunday 3 p. m.

Morrow Street: J. T. Archer: Forty-two members. Devotional meetings very profitable, held Sunday afternoon. Has a library. There is a Juvenile League which has most interesting devotional meetings.

McGregor—White: Organized January 22, 1893. Doing splendidly in all departments. Two conversions.

Moody—Organized March 26, 1893. Twenty-seven members.

Olive Branch—Miss Davis: Organized May, 1892. Fifteen, now 30; all active. Has bought an organ and hymn books.

Eddy—Kerr: Organized last Thursday with 10 members.

South Temple—W. H. Terry: Fifty-four members. Devotional meeting Sunday afternoon. Assisted in furnishing Church and raising collections.

Groesbeck—Doing faithful work. Devotional meeting Sunday 4 p. m. Leaguers zealous workers in a protracted meeting and led many to Christ. Forty-five members.

Adjourned with benediction by the Bishop.

AFTERNOON.

Itasca—Miss Stone: In good working order. Twenty-nine members. Devotional meeting Sunday afternoon largely attended. Assumed \$25 of assessment for general collections.

Corsicana—Miss White: Has 108 members. Devotional meeting Sunday afternoon largely attended.

Working earnestly in departments of Christian effort and charity and help.

Hillsboro—Miss Wood: Has 120 members. Devotional meeting Sunday afternoon. Social and literary meetings every two weeks. Much aid rendered needy and sick persons.

Two of its members have been called to preach.

Rice and Chatfield Circuit—Clark: Members, 45. Two prayer-meetings in each month. Studying the first year's course of reading. Bought an organ at cost of \$125. Has a new League at Rice, organized last Wednesday.

Grandview—A. H. Hudgins: Members, 55. Literary work the main feature.

Italy—Children: Organized February last. Members, 30. Every member prays in public. Meetings popular.

Waxahachie—W. E. Ward: League wide-awake. Sixty members. Has eight meetings each month.

Polytechnic College—Dr. Shaddon: Members, 90. Ninety per cent will lead in prayer. Meets on Sunday evening.

Fort Worth—Fourth Street—Judge Stedman: Average attendance about 90. Meets Sunday evening. Social entertainments. Not doing much in literary department. Exceedingly interesting and profitable religious meetings. League conducts two suburban Sunday-schools, located in parts of the city destitute of religious advantages.

Mission Avenue—Miss Clark: Members, 33. All required to sign pledge to help pastor and each other.

Mulkey Memorial: McDaniel: About ninety members. Committee of Charity and Help have been instrumental in the conversion of two souls. League has a library of 100 volumes, and about \$40 on hand to buy books.

Cleburne—Miss Moore: Has 100 members. Holds meetings at jail. Intend organizing a mission Sunday-school.

Grandbury—Working earnestly in each department.

Mr. W. A. Hemphill sang a solo by request of the choir.

Dr. Monk was introduced and addressed the conference on the Needs of the Epworth League. His speech stirred all hearts most profoundly. S. P. Wright led in prayer.

W. D. Bradford and John A. Wallis introduced a resolution adopting the Epworth Methodist as a League organ. The resolution was adopted.

The Committee on Nominations reported as follows:

For Committee on Christian Effort—Judge N. A. Stedman, G. E. Rector, Mrs. W. H. Purcell, S. B. Barnum, Mrs. S. J. Wash.

On Charity and Help—M. J. Davis, N. B. Read, J. K. Waller, Prof. E. C. Armstrong, Miss Lettie A. Jones.

On Literary Work—C. C. Cody, S. C. Riddle, Miss Agnes Cotton, J. M. Nickels, Mrs. J. W. Hampton.

On Constitution—J. R. Nelson, D. E. Patterson, J. R. Allen.

On Epworth Methodist—John M. Barcus, J. D. Scott, J. B. Cochran.

Officers for State League—W. L. Nelms, President; J. B. Sears, Vice-President; J. W. Hill, Secretary.

Question Drawn—Dr. A. Monk, Miss Crutchfield, of the Polytechnic College, by request, sang a solo.

After announcements the conference adjourned.

SECOND DAY.

REPORTS CALLED UP.

Vernon—Barcus: Members 50. Meets Monday evening. All departments at work. Doing good work.

Mineral Wells—Dr. Thompson: Recently organized. Much good already done. Members, 48. Devotional meetings Sunday afternoons. Purpose presenting work in all departments.

Weatherford—E. A. Potts: Members, 82. To establish a mission Sunday-school. Flower committee. Propose furnishing parsonage. Has bought song books. Ordered 12 sets of books for study. Secretary read letter from T. G. Whitten, pastor at Weatherford, to the conference.

Cisco—Elder: Four Leagues on his circuit, with membership of 160. Grand work in Christian effort.

Baller—Clark: Organized in January, '93 with 19 members; now has 90, and increasing weekly. Four members already converted and preparing for protracted meeting. Sewing society for the poor. Has a paper. Catechism class of twenty baptized children.

May—J. T. Bloodworth: Members, 68. Very promising. Working the pastor. Doing finely.

Abilene—Report read by Secretary. Revival of interest. Has 11 members. Also a letter from H. A. Bourland. Revival in progress. Many of the young people being converted.

South Dallas—J. F. Archer: Members, 41. All departments operated. Meets Sunday evenings. Furnishes food, clothing, etc., to many. Great help to pastor. Has good library. Bi-monthly meetings for study and reading. Has a League paper. A mission Sunday-school—10 teachers, 83 pupils.

Farmersville—A. L. Laveen: Members, 70. Forty-five willing, active workers. Meets Sunday afternoons. Sending two or three poor children to school.

San Angelo—By letter: Members, 75. Doing well.

The following were elected officers: W. L. Nelms, President; J. B. Sears, Vice-President; J. W. Hill, Secretary.

Committee on the Epworth Methodist reported: Expressed conviction of great need for an organ; thanks to Epworth Publishing Committee and editors of the Methodist; recommended hearty co-operation with them in extending circulation of said paper. Report adopted.

T. C. Ragsdale read a report of the Directors of the Epworth Publishing Company. Fixtures worth \$1000; 700 subscribers.

Mrs. J. W. Hampton read a paper on the Value of the League to Young People in their Religious Life.

W. W. Pinson delivered an address on the Spiritual Development of

Leaguers and the Need of the Holy Spirit to do League Work.

W. L. Nelms delivered an address on "A League Organ: Do we Need It, and Can we Sustain It?"

AFTERNOON.

The Conference met Thursday afternoon after religious exercises conducted by O. T. Hotchkiss.

A resolution was adopted advising the substitution of Epworth Leagues for other societies for young people in all our churches.

San Antonio, Cleburne, Weatherford, Houston, Sherman and San Marcos were put in nomination as the seat of the next session of the Conference. Cleburne receiving the largest vote was by motion declared the unanimous choice of the body.

A resolution requesting the Secretary-elect to provide blanks for reports at the next session was adopted.

J. R. Nelson delivered an address on "How to Make the Literary Department a Success." This topic was discussed at considerable length, many practical suggestions being made.

A resolution was passed memorializing the General Conference that convenes at Memphis next May that a Board of Control and a General Secretary be appointed for the League.

NIGHT SESSION.

The closing session was preceded by exercises of prayer and praise, the fervor of which was indicative of the enthusiasm and inspiration gathered from the previous session. W. L. Nelms made a statement concerning the Epworth Publishing Company and called for subscriptions to the stock.

I. S. Ashburn made a statement of motives and reasons actuating the pastors and delegates from the North Texas Conference in taking steps looking to the organization of a Conference League for that conference.

Rev. J. R. Moore, of Pine Bluff, Ark., was introduced and spoke on the topic: "Hindrances to League Success in Cities, Towns and Country."

Resolutions of thanks to the citizens, railroads, etc., were passed by a rising vote.

A report from the Committee on Literary Work was read and adopted.

A resolution was passed requesting the visiting speakers to furnish copies of their addresses for publication in the TEXAS ADVOCATE and Epworth Methodist.

Adjourned for love-feast.

NOTES.

The Bishop suggested a number of topics for discussion in the Leagues, prominent among which are, "Soul-winning," "Our Lord's table talks," "Methods of Work," "The Holy Club of Oxford," "With Paul in his first missionary journey," "An Evening with Chas. Wesley," "An Evening with Handel," "An Evening with the Christmas Conference," etc., etc.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

BISHOP HENDRIX related an allegory of two frogs who had been poured into a milk-can by a conscientious (?) old farmer. One of the frogs concluded that life was not worth living, and as posterity had never done anything for him, he would not live to labor for posterity. The other frog settled on it that he would not die but once and that he would wait for his time to come. So he began to kick, first with one foot and then with the other, until the farmer reached the city, where, when he opened his can at the top, he found a large rich cake of butter with the frog sitting on top of it. He had made himself an ark in that food of milk by kicking the butter out of it and getting on to it. Moral: Never say die; keep kicking.

Texas Christian Advocate.

MY REPLY.

I did not intend to rasp my "Uncle Campbell" in my hasty article on division in the ADVOCATE of March 30. He evidently refers to me as having come West to grow up with the country, as I am the only transfer from East Texas that has written on the subject. It seems from Bro. C.'s defense that a hornet's nest has been opened upon him in his meek attempt to get the "subject before the Church for its godly consideration." It is to be hoped that he will hear us once more, and then we will even up with him. I wish in the first place to correct a misapprehension upon the part of Bro. C. I meekly suggested that we did not need the counsel of outsiders, because I had read a prophetic declaration from the editor in his private capacity predicting "that there will be no division at Fort Worth in the fall of 1893, except one of opinion," all of which is wholly gratuitous. No offense was intended to Bro. Campbell nor any one else.

As to the General Conference resolution, it was offered by me and I secured the signature of Bro. C. not more than one hour before it was presented and adopted by the conference. If Bro. C. will examine the minutes of the conference he will find that the resolution was adopted late in the afternoon of the last day of the conference. My explanation to him was that our conference was growing so rapidly that it would doubtless be necessary to divide during the present quadrennium. Further, when the resolution was presented, the committees had all reported and the conference was on the eve of adjournment. It was entirely too late in the session to attempt anything like the division of a conference. The object of the paper was to enable the Northwest Texas Conference to divide its territory whenever two-thirds of its membership desired it and the presiding Bishop concurring. I do not know what the thoughts of Bro. Campbell were as he signed his name to that paper, but do know that it was not the intention of the projector of the paper to prevent division at that time.

If a conference whose members are well acquainted with the wants of the entire conference, with its increasing development and widely extended territory, who have been on the ground and have been considering for years the necessity for division and the proper line of division, are incompetent for the work, then I submit that a General Conference of two hundred and seventy-five delegates, nine-tenths of whom know nothing of the territory nor anything of the geography of the country by actual observation, are tenfold less competent than the Annual Conference itself. As to the legality of the resolution there can be no question. All deliberative and legislative bodies work through committees, and no man knows better than Bro. Campbell that the finding of a committee generally needs the approval of the body that raises it. If two-thirds of the members of the Northwest Texas Conference concur in division and agree upon a line, and the presiding Bishop concurs in such action, it insures the recognition of the new conference with its delegates because it is a creature of the General Conference, and has its very existence in the General Conference by the authority of the resolution. We have several proofs of this position. I will give only one. The General Conference of 1866, at New Orleans, by resolution authorized the East Texas Conference to divide at its pleasure during the quadrennium. Accordingly, at the session of 1866, in Marshall, Texas, after all other business had been done and the preachers were all stationed by the Bishop and his Presiding Elders, the conference then took up the subject of division, and the result of their action was the creation of the Trinity, now the North Texas Conference. In 1870, the Trinity Conference sent up delegates to the General Conference at Memphis, and these delegates were seated and the action of the East Texas Conference under the resolution of the General Conference of 1866 was ratified. Hence, the irregularity of which our "Uncle Campbell" writes is mostly imaginary.

I can see no similarity in the manner of constituting a Bishop and the creation of a conference. Bishops have always since the election of Bishop Asbury been constituted by a majority vote of the General Conference. Bishops have never been empowered by the General Conference to appoint or elect Bishops. The question before us is this: Can the Northwest Texas Conference divide its territory into two distinct conferences under the resolution of the last General Conference, or has it no authority to do so? My "Uncle Campbell" admits that it can; and every one else, so far as we know, except one writer and two talkers. It seems that Bro. Campbell's only hope to defeat division rests in the veto power of the Bishop, and he proceeds to advise that individual called a Bishop "who can be scared beforehand out of his duty to consider all interest involved in this question to resign it once." No one, I presume, intended to threaten, intimidate or "scare" a Bishop. I know it was not in my thoughts when I wrote: "in my opinion no Bishop would encounter the sentiment of a body as numerous and intelligent as the Northwest Conference." I meant to say and do say that one man is not superior in judgment to two hundred men who have studied the same question for a season. O no; we did not presume to scare a Bishop and thereby force him to resign, but to the contrary. We believed then and believe now that any one of our Bishops presiding over an Annual Conference will not use the veto power when two-thirds of the conference are agreed, and if no law is disregarded I am free to say it will require a bold man to do so anywhere. It would smack strongly of oppression and the suppression of the will of a large majority, which is neither democratic nor Methodist. It would be taking away that right

for which my "uncle" is contending in his "defense."

Bro. Campbell alludes to the fact that some of us came from East Texas. To that charge we plead guilty; but comfort ourselves with the reflection that it is a good place to come from.

We are glad to hear that East Texas can bear the strain, though it be severe, and we hope she may grow to a conference as my "Uncle Campbell" has grown to a man.

I love East Texas and her people; but I consider it nothing but right for any of her citizens to change location and come West if they so desire. Now let us all keep cool, and, in the language of another, let us have peace, and after while we shall see what we shall see. E. L. ARMSTRONG.

ADLERS, TEXAS.

CONFERENCE LINES.

M. A. Black is right. We of the West Texas Conference want no change in conference lines, and especially no change suggestive of contraction. We want to grow, are growing, and there is now plenty of room for development, but none to spare. For many long years some of us have toiled and waited for prosperity, i. e., for ability to stand alone. We have worked for nothing and found ourselves; we have been like those who watch for the morning; we have seen the dawn and rejoiced for a little time in the sunlight; and now we want no eclipse, no relegation to the old time darkness and struggle. Must Texas Methodism be disturbed through and through because forsooth one conference has grown big enough for two? Has the division idea, necessary in one case, taken possession of the whole body? Shall we readjust all over just for fun? No! And yet, if nothing else but readjustment of all lines will do, it had best be done by a commission of Texas men. We want no foreign interference here, not even the interference of a General Conference Committee on Boundaries, except to ratify what a Texas commission might suggest. What would Samuel Rodgers, of Baltimore, or Paul Whitehead, of Virginia, know about conference lines in Texas? Why, just about as much as the average American citizen knows about the mountains in the moon. If then readjustment of all lines must come, if nothing else will do (and such a feeling exists in high places), let it be done by all means by mutual consent and before the meeting of the next General Conference. Otherwise what we fall to do for ourselves may be done for us, and by men who do not and can not know the exigencies of the case. JOHN S. GILLET.

LET US DIVIDE.

Yes, indeed, say I, provided you leave enough in the lower conference to avoid being cramped, otherwise let us go on with all our "bigness" and try to grow bigger. "I told some of you so," however, when you spurned and hooted at the proposition to divide at Adlers. It's taking the very course I thought I saw in the distance. Let us divide if we can. If we can't, well do the next best thing, and "trust in God and keep the powder dry." G. W. GRAVES.

MY EXPERIENCE.

I have seen Rev. Sam Small's account of his cure of the drink habit, and while there is in it that for which we should thank God most devoutly, there is room to stop and consider. If the drink habit or any other evil and hurtful habit may be gotten rid of in answer to prayer, one of the very strongest arguments against contracting bad habits is taken away. A boy, or young man will say: "I can have deliverance from this habit whenever I am truly anxious to do so, and so he is not deterred from indulging. It is not with bad habits just as it is about irreligion in general. A man may be wholly irreligious and at the same time temperate in all things, and when he gets religion he has no great after battles to fight with old habit. At the same time I am rather inclined to think that when God pardons a man's sins, and he is made a new creature in Christ Jesus, bad habits go as a sort of matter of course, and yet I am aware that it is not always the case. In Bishop Hendrix's experience, which I read not long since, he says that he was quite a boy at the time of his conversion, and that he continued to use tobacco until he felt that he was called to preach the gospel, when he put it away. It is needless to say that a great many men who say they have been called to preach utterly fail and refuse to see the great evil there is in using tobacco, and would be mad enough to insult any man who would call it a sin. So that it seems to depend on education, family training, or something else, which we wholly fail to understand. But I did not propose to say all of this when I took up my pencil. Sam Small was cured by faith and prayer—we suppose he was praying as he was on his knees. I had the tobacco habit, and had it very bad indeed. I can not conceive that any man ever loved the weed more than I did. But when I got religion I at once cast about in my mind for a pattern of a religious life, and whatever appeared to be as improper in a Christian I at once put away.

I did not think of trying to serve the Lord in the old anti-conversion clothes or habits; I considered influence. My influence must be all for the good of others, and for the pleasure and glory of my Savior. Next, I considered the financial side of a Christian's life: "He that is faithful in little is faithful in much." I had very little money, and of that little tobacco in some form got a good large share. There were poor people who did not have food; there were orphans needing clothing of even the cheapest quality; there were uneducated children without a penny to buy a book or a text for the children as easily reached that if I had a dollar to spare, these poor and these orphaned had better claim it than "old appetite," and thereupon I said: "I will no more use tobacco while the world stands." "Did you pray for help?" says one. "No; not that I know of. I remembered more than one attempt which I

had made when I was a sinner and a skeptic to get rid of the tobacco habit, and had failed; "but," I soliloquized, "I did not have any religion, and they say that religion will enable a man to do what he otherwise can not do; and putting this matter upon my religion I'll never touch the weed again." Skepticism sought to have a hearing, but no. "I've seen enough of you," I said, and held still, waiting for the shock of battle which I confidently expected, when old appetite would rise up and demand gratification. I was like a man who had engaged to fight a duel, and was just waiting for the lapsing of the time when he should stand up and shoot and be shot at. And still I waited. "The adversary is asleep," I thought, "but he will be sure to rouse up soon." And still I waited—and glory be to God! he never did wake up. I was as free from the first moment as I am now, after the lapse of nearly forty years. But it must not be thought that my gratitude abounds merely because I was saved from an annoying conflict of a few weeks or months. By no means. I was determined to conquer in the name of my religion; but it was the fact revealed to me that my religion was not a delusion, but a most blessed, patent fact. H. V. PHILLIPS.

LOCAL PREACHERS AND DISTRICT CONFERENCES.

I have read an article from J. A. Stafford, in the ADVOCATE of March the 9th, in reference to local preachers and District Conferences. Some of the statements I wish to notice. After saying several good things about local preachers, he states that they make fine stewards, Sunday-school superintendents and class-leaders; and also they are useful both specially and generally, and further states: "I do not doubt their call to preach. God bless them." The next statement of his article that I wish to notice is this. He says: "There can be no doubt that local preachers are needlessly multiplied in our Church." This seems to me to be a strange statement to make after having said he did not "doubt their call to preach. God bless them." Can it be possible that the fathers of our Church have overlooked this matter until this year of grace 1893. Our brother, J. A. Stafford, comparatively a young man, has unveiled this evil. Our facilities for making them ought to be restricted.

SUNDAY-SCHOOLS IN THE NORTHWEST TEXAS CONFERENCE.

It is a manifest fact that the Sunday-school work is about entirely carried on by the lay members, male and female, of our Church. The Church, through its Quarterly Conferences, elects the Superintendent; the Sunday-school teachers, and the members of the Sunday-school are a part of, but are independent of, the adult membership, who are not consulted as to its management or asked to give it their financial aid. The preacher in charge is ex-officio the head, and in form is so recognized and is the medium by which reports are made to the conferences. The Sunday-school is on an equality with the Church, as are the Woman's Missionary Society, Epworth League, etc. These latter bodies are representative bodies and hold their conferences, composed of members of the Church. The Sunday-school workers have no such conferences in operation. It may be said that the Discipline provides for our conferences, yet how is it operated? Most generally a part of the last day of a District Conference is set apart for the consideration of Sunday-school work. In its deliberations but little enthusiasm is created, no new plans are mapped out, and at such fragmentary time the men and women, the actual interested workers in the cause, are manifestly absent. If we advance to the Annual Conference we find there a Sunday-school committee, constituted mainly from our ministerial brethren, who do their best with the little information before them; but who afford no new lights or assistance toward an advancement in this work. I believe that representatives of Sunday-school work should be selected from the actual workers in this cause; that Sunday-school, District and Annual Conferences should be held distinct and separate from other conferences of Church work, and such representatives have representation in all of our conferences. A. M. DECHMAN.

SOUTHWESTERN UNIVERSITY VS. COLLEGES.

In the ADVOCATE of March 16 is an article on Bro. Stafford's "Sum in Long Division" by Bro. Nichols. I have nothing to say against the position taken by Bro. N.; nor in favor of that taken by Bro. S. I merely desire to call attention to a few facts generally overlooked by those who have written on the subject. That the Church needs strong men in Texas is evident. We are not willing forever to import these men from other States. Besides, imported men can not fill the places in Texas so well as Texans of the same ability. I doubt that that good man, in some degree strong men, come from our colleges. In these colleges a man may go from the free school, and in three or four years receive a baccalaureate degree. Did Wesley take such a course in the classics? or did Summers or Haygood? True, the advantages of some of our strongest men may have been inferior to this; but do our leading men expect to find their ablest successors among graduates of such colleges? I think not. Texas Methodism looks to Georgetown for these men. Not that every man coming from Georgetown is a giant in intellect, or a Whitefield in eloquence; but, because the Southwestern University was established to this end, whenever she has had an opportunity to do her work she has not disappointed the Church.

RESPONSE TO BRO. HICKS.

DEAR BROTHER: I have just read your urgent appeal for a Methodist evangelist, and as I happen to be of that class, I feel it my duty to save you the trouble of notifying the public "whether or not anyone has accepted," by publicly responding to your most courteous invitation. Indeed, I hasten to reply, for although I am now in the midst of a revival and almost exhausted, yet your demands are so urgent, your "conditions" so specific and your Church so helpless, that it would be ungenerous and anti-missionary not to fly to the rescue. I note also with pleasure the fact that you "hope there will be no delay, as my people are anxious for a revival, such as evangelists generally have." Now, this is proof to me of two things:

1. That you are deeply concerned yourself. That is indispensable to a successful revival in a town or in the country—in Galveston or Cooper. Sand or "black mud" can not hinder a revival like an indifferent pastor. Commend me to the pastor who wants "no delay," and whose soul is so burdened for his people that he "walks by faith" (into public print) after a "Methodist evangelist," who would be so unmethodic as to accept a general, instead of a special, invitation to hold a meeting. It is a good sign, Bro. Hicks. In fact, a never-failing sign, when a pastor is thus burdened for the salvation of sinners. You'll have a revival sure.

2. It proves that "your people" will brook no failure. They want no shoddy work. No, no! They "are anxious for a revival, such as the evangelists have." Another good sign, my brother. Put the two together and I do not see how you could fail. There is one thing, however, that you seem to have entirely overlooked. You did not say whether or not you desired "sealed proposals." You know it is a little embarrassing for a man to accept such a general invitation for fear he should be told he was not included in the call. I would advise you to treat an evangelist as you would like to be treated yourself, and demand nothing from him that one Christian gentleman should not expect from another. And now candidly, Bro. Hicks, would you go to any man's town to hold a meeting without the cordial invitation of the pastor? If you did, then I should, as a Methodist preacher, reprobate you as a "crank," a "tramp," a "divisionist," a "schismatic innovator," without self-respect and undervaluing the respect of anybody else. But should you get a special invitation, how would you like for a man to hedge you about, hamper you by "conditions," anticipate your style; or worse, demand that you drop your style and adopt his; or worse still, treat you as an "indecent," vulgar ignoramus, taking liberties with his congregation he can not take? You must remember I am answering for all "Methodist evangelists," and as you have stated your "terms," and as there are to be two parties to the contract, you must permit me to examine these same "terms."

1. "Must bring no tent." All right! A "bush arbor" would be sufficient. But to save my life I can't see why you should use an arbor and

object to a tent. By the time any of us could get to you it would be too warm to hold the meeting in your "spacious Church," and if the man has a tent I advise you to let him bring it. Abe Mulkey is the only "Methodist evangelist" of my acquaintance who carries a tent. I think you might get Abe in about two or three years. You must not blame him if he does not drop all other engagements, (many of them smaller places than Cooper) as so many have written him private and courteous invitations, and he can not violate his obligations to keep you from publicly impugning his motives. I think you may get him within two or three years, provided you get the Bishop to continue you that long, and, provided further, that you give him a polite invitation, such as one gentleman would expect from another. I advise you further not to be "penny wise and pound foolish" as the cost of moving the tent. (Because he will get people out who never hear you, and they will help pay for moving the tent.) (2) They will help to pay your conference collections. Evangelists are being sent for and are being used everywhere to-day to "bring up the collections." (3) Many of these same people will be brought into the Church and will help pay your salary. Of course you do not care for that. I merely mention it. No pastor does. Only evangelists think of the pay. It would be irreverent—aye, sacrilegious—to intimate that you, in your suit you can charge it against evangelists with impunity. Get Abe, by all means, and you will never regret the expense.

2. As to the size of your town (1000). Why, brother, that is a big place! What would you think were I to tell you that we all go to places where there are not over 100 people, but that the crowds come from other places—from five to one hundred miles? None of us will stand back on that.

3. As to whether "all denominations will cooperate." Any one of us would go without it, but we think it right to invite these who remain in that "no promise of co-operation was made you." True, but remember your people "want a revival." It seems that you did not go to Cooper for that purpose. They want one "such as the evangelists have." We have found that it is best to enlist all the people. Pressed with calls, and hence for time, we can only stay a short time at a place. Why not get all the people enlisted while we are there?

4. You demand that we use the "song books you have." You are an exception if you "have a good supply." How would we ever have known it if you had not said so? Remember, you want "a revival, such as the evangelists have." We go to many places where they are entirely without books. We must have good singing or the meeting will be a failure. Broken down, exhausted and hoarse from constant work, we can not lead the singing ourselves, so we take with us a trained singer. He must take books with him, or oftentimes do without; and I have yet to find the crowd so niggardly penurious as to ask him to let them have his books for nothing. This is an age when we must have good religious singing. Everybody recognizes it. Several pastors are now writing my singer to quit me and help them in meetings. A letter now before me from one of the best known and most cultured pastors in Texas, complimenting me for "puncturing some inflated bubbles" with reference to modern evangelistic methods—tent, singer, lights, enthusiasm and all. Indeed, I will just suggest to you, privately and confidentially, Bro. Hicks, that there is a great deal of both about this cry against "new song" song books. People who allow every sort of "innovations" of Methodist usages, such as godless choirs, to sing a "hantam" and then a new operative demisemiquaver piece of highfauntism, to one of our old songs, "the congregation standing" (but not singing) until the hollow performance is finished. People who can stand all that take the lockjaw over "new songs" out of a pretense of loyalty to "our institutions." It is to be hoped you are not of their number. Seriously, my brother, did you ever see a meeting, "brush arbor" or any other, where some brother did not sing some song not in the hymn book? Songs that thrilled the congregation and that the people continued to sing even after the revival was over, have been inspired by the occasion. You must move up on this line or you will never have "such a revival as"—never mind—any sort of a revival.

5. He must obligate himself * * * not to use indecent language. * * * I have to stay here," etc. Think of that. "He must obligate himself." What would you say to a man who, inviting you to help him, should begin to tell you that you must "obligate yourself?"

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

object to a tent. By the time any of us could get to you it would be too warm to hold the meeting in your "spacious Church," and if the man has a tent I advise you to let him bring it. Abe Mulkey is the only "Methodist evangelist" of my acquaintance who carries a tent. I think you might get Abe in about two or three years. You must not blame him if he does not drop all other engagements, (many of them smaller places than Cooper) as so many have written him private and courteous invitations, and he can not violate his obligations to keep you from publicly impugning his motives. I think you may get him within two or three years, provided you get the Bishop to continue you that long, and, provided further, that you give him a polite invitation, such as one gentleman would expect from another. I advise you further not to be "penny wise and pound foolish" as the cost of moving the tent. (Because he will get people out who never hear you, and they will help pay for moving the tent.) (2) They will help to pay your conference collections. Evangelists are being sent for and are being used everywhere to-day to "bring up the collections." (3) Many of these same people will be brought into the Church and will help pay your salary. Of course you do not care for that. I merely mention it. No pastor does. Only evangelists think of the pay. It would be irreverent—aye, sacrilegious—to intimate that you, in your suit you can charge it against evangelists with impunity. Get Abe, by all means, and you will never regret the expense.

2. As to the size of your town (1000). Why, brother, that is a big place! What would you think were I to tell you that we all go to places where there are not over 100 people, but that the crowds come from other places—from five to one hundred miles? None of us will stand back on that.

3. As to whether "all denominations will cooperate." Any one of us would go without it, but we think it right to invite these who remain in that "no promise of co-operation was made you." True, but remember your people "want a revival." It seems that you did not go to Cooper for that purpose. They want one "such as the evangelists have." We have found that it is best to enlist all the people. Pressed with calls, and hence for time, we can only stay a short time at a place. Why not get all the people enlisted while we are there?

4. You demand that we use the "song books you have." You are an exception if you "have a good supply." How would we ever have known it if you had not said so? Remember, you want "a revival, such as the evangelists have." We go to many places where they are entirely without books. We must have good singing or the meeting will be a failure. Broken down, exhausted and hoarse from constant work, we can not lead the singing ourselves, so we take with us a trained singer. He must take books with him, or oftentimes do without; and I have yet to find the crowd so niggardly penurious as to ask him to let them have his books for nothing. This is an age when we must have good religious singing. Everybody recognizes it. Several pastors are now writing my singer to quit me and help them in meetings. A letter now before me from one of the best known and most cultured pastors in Texas, complimenting me for "puncturing some inflated bubbles" with reference to modern evangelistic methods—tent, singer, lights, enthusiasm and all. Indeed, I will just suggest to you, privately and confidentially, Bro. Hicks, that there is a great deal of both about this cry against "new song" song books. People who allow every sort of "innovations" of Methodist usages, such as godless choirs, to sing a "hantam" and then a new operative demisemiquaver piece of highfauntism, to one of our old songs, "the congregation standing" (but not singing) until the hollow performance is finished. People who can stand all that take the lockjaw over "new songs" out of a pretense of loyalty to "our institutions." It is to be hoped you are not of their number. Seriously, my brother, did you ever see a meeting, "brush arbor" or any other, where some brother did not sing some song not in the hymn book? Songs that thrilled the congregation and that the people continued to sing even after the revival was over, have been inspired by the occasion. You must move up on this line or you will never have "such a revival as"—never mind—any sort of a revival.

5. He must obligate himself * * * not to use indecent language. * * * I have to stay here," etc. Think of that. "He must obligate himself." What would you say to a man who, inviting you to help him, should begin to tell you that you must "obligate yourself?"

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented in the General Conference. Of course "all Methodist preachers expect to be Bishops," as a Baptist preacher once said, and I suppose we are all candidates for the General Conference. I see no law to keep the two conferences from being represented in the General Conference, and that would settle the question, and I think the only legal way. Otherwise we would simply memorialize the General Conference, and that would subject us to the idea of re-conferencing the State.

QUESTIONS OF LAW.

"Who shall determine the number and boundaries of the Annual Conference?" Ans.—The General Conference. "The last General Conference constituted the Northwest Texas Conference a committee to divide its own territory, the Bishop presiding giving his consent. We appointed a committee to fix the geographical line. When that line is adopted by a two-third vote, and the Bishop consents, is it not virtually the act of the General Conference?" Precedent there, in the absence of law, settles the question of transfer. "Who shall compose the Annual Conference?" Ans.—Dis., page 42. "There is only one point; 'Laymen from each Presiding Elder's district.' This line could not be drawn with reference to the lines of districts. Would not the law or precedent transfer the laymen that would be the preachers? They would be members of the conference in whose bounds they fell. It seems to me that any law that would effect this act of division in 1893 would have effected it in 1891 or 1892." I therefore oppose Bro. Nelms' proposition of waiting till the close of the General Conference for this act to go into effect. This question of law has been intimated. Please give us the law. If our position is not correct, we want to know it. We are not specially anxious to get the two conferences represented

North Texas Female College
AND
CONSERVATORY OF MUSIC.
SHERMAN, TEXAS.

SATURDAY EVENING (the 1st), we attended the burial of Rev. C. N. Riggan, our former chaplain. He was pastor of the Methodist Church at Whitewright, where he died Friday morning. His remains were brought here for interment in the city cemetery. The burial services were conducted by Bro. Binkley, his Presiding Elder, and Bro. Ashburn, our pastor. Bro. Binkley spoke of his intimate acquaintance with Bro. Riggan and his great love and esteem for him, and in a few well-chosen words ascribed to him a most lovable character: "He was one of the most promising young men of the Church. I never knew a purer Christian or a more devoted minister. I never knew a man of fewer earthly plans or so devoid of worldly ambition. His gaze was fixed on the crown of eternal life, and his affections on the rewards of the faithful. He lived to point the sinner to the Lamb of God and to cheer the Christian's way to heaven."

ALL THINGS COME TO US BY THE HANDS OF GOD.
"Can't do much," said a little star, "To make this dark world bright; If only I had the light of God, I'd give it to the poor and the blind. Yet I am a part of God's great plan, And I will do the best that I can."

THE ART OF GETTING THINGS DONE.
I suppose the art of getting things done, so far as one is personally concerned, depends very much on system and perseverance. There is a homely proverb about the head saving the heels, which has a good deal of pith in it. You know how many needless steps may be taken in the course of a morning's baking, for instance. One cook thinks of everything she will require—the spice, the sugar, the butter, the pans, the salt, the sieve, the sundries—and arranges them all on the table in an orderly manner, before she begins her mixing and molding. Another has her hands in the dough, and remembers that she has not adjusted the oven dampers properly, and that the lard is in the cellar, and the apples are in the barrel, and the milk is in the ice-box. The housekeeper who has no method is obliged to take a dozen steps for every one taken by her orderly friend.

THE ART OF GETTING THINGS DONE.
The death of the egg produces the winged, songful, beautiful bird. The new day is born from the death of the old. Earth sprang from chaos, and its progress has ever been upward, developing under God's law and purpose from a barren waste of darksome shores to a world of beauty and pleasantness. From this book of nature we not read God's ultimate purpose to be the uplifting, the development and perfection of all created things?

THE ART OF GETTING THINGS DONE.
Christ's victory is most significant as a victory of revelation, that God intended from the beginning to beautify and perpetuate his creatures, ever lifting them into a fuller and more blessed life. Death is heaven's gate ajar. The spring time is coming, brethren. The wheat planted shall live again.

THE ART OF GETTING THINGS DONE.
We are sorry that we have not space for fuller extracts from the sermon. It was a masterly effort, beautiful, instructive, comforting.

THE ART OF GETTING THINGS DONE.
The good ladies had decorated the pulpit with flowers, beautifully and religiously, and the excellent choir rendered sweet music in harmony with the blessed occasion, while every flower and song and prayer proclaimed the glad tidings: Christ is risen.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

Piano Solo—Consolation and Barcarolle (Mendelssohn), Sallie Wever. Violin—Quartet—Argyle (Handel), Daisy LaFlore, Minnie May Armstrong, Noble Daulis and Clara Peterson—Charity, Maud Adkisson, Pauline Adoue, Clara Elzey, Noble Daulis, Alma Matthews, Pearl Jackson, Aurelia Robertson, Grace Smith. Remarks by Bro. Ashburn.

WEDNESDAY evening, April 5, Mrs. Kidd was quietly married to Bishop Joseph Key, Bishop Galloway officiating. We tender our warmest congratulations to the happy couple, and pronounce our full blessings and approbation upon the worthy and appropriate change. Mrs. Kidd will still leave the college. She will still be near Mrs. Kidd to us and the school. N. T. F. College has not lost her mother, but captured a Bishop.

Old and Young.

DO ALL THAT YOU CAN.
"Can't do much," said a little star, "To make this dark world bright; If only I had the light of God, I'd give it to the poor and the blind. Yet I am a part of God's great plan, And I will do the best that I can."

THE ART OF GETTING THINGS DONE.
I suppose the art of getting things done, so far as one is personally concerned, depends very much on system and perseverance. There is a homely proverb about the head saving the heels, which has a good deal of pith in it. You know how many needless steps may be taken in the course of a morning's baking, for instance. One cook thinks of everything she will require—the spice, the sugar, the butter, the pans, the salt, the sieve, the sundries—and arranges them all on the table in an orderly manner, before she begins her mixing and molding. Another has her hands in the dough, and remembers that she has not adjusted the oven dampers properly, and that the lard is in the cellar, and the apples are in the barrel, and the milk is in the ice-box. The housekeeper who has no method is obliged to take a dozen steps for every one taken by her orderly friend.

THE ART OF GETTING THINGS DONE.
The death of the egg produces the winged, songful, beautiful bird. The new day is born from the death of the old. Earth sprang from chaos, and its progress has ever been upward, developing under God's law and purpose from a barren waste of darksome shores to a world of beauty and pleasantness. From this book of nature we not read God's ultimate purpose to be the uplifting, the development and perfection of all created things?

THE ART OF GETTING THINGS DONE.
Christ's victory is most significant as a victory of revelation, that God intended from the beginning to beautify and perpetuate his creatures, ever lifting them into a fuller and more blessed life. Death is heaven's gate ajar. The spring time is coming, brethren. The wheat planted shall live again.

THE ART OF GETTING THINGS DONE.
We are sorry that we have not space for fuller extracts from the sermon. It was a masterly effort, beautiful, instructive, comforting.

THE ART OF GETTING THINGS DONE.
The good ladies had decorated the pulpit with flowers, beautifully and religiously, and the excellent choir rendered sweet music in harmony with the blessed occasion, while every flower and song and prayer proclaimed the glad tidings: Christ is risen.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

"The Father of History," and were worth several millions.
Crosus laid great stress on riches, and thought himself happy and great in proportion to his wealth. He thus mistook regal pomp and splendor for true greatness and happiness.

SHE TAUGHT HIM A LESSON.
He settled himself back in the chair with a self-satisfied air, and said, "Things have changed some since we were married, haven't they, Mary?"

THE ART OF GETTING THINGS DONE.
I suppose the art of getting things done, so far as one is personally concerned, depends very much on system and perseverance. There is a homely proverb about the head saving the heels, which has a good deal of pith in it. You know how many needless steps may be taken in the course of a morning's baking, for instance. One cook thinks of everything she will require—the spice, the sugar, the butter, the pans, the salt, the sieve, the sundries—and arranges them all on the table in an orderly manner, before she begins her mixing and molding. Another has her hands in the dough, and remembers that she has not adjusted the oven dampers properly, and that the lard is in the cellar, and the apples are in the barrel, and the milk is in the ice-box. The housekeeper who has no method is obliged to take a dozen steps for every one taken by her orderly friend.

THE ART OF GETTING THINGS DONE.
The death of the egg produces the winged, songful, beautiful bird. The new day is born from the death of the old. Earth sprang from chaos, and its progress has ever been upward, developing under God's law and purpose from a barren waste of darksome shores to a world of beauty and pleasantness. From this book of nature we not read God's ultimate purpose to be the uplifting, the development and perfection of all created things?

THE ART OF GETTING THINGS DONE.
Christ's victory is most significant as a victory of revelation, that God intended from the beginning to beautify and perpetuate his creatures, ever lifting them into a fuller and more blessed life. Death is heaven's gate ajar. The spring time is coming, brethren. The wheat planted shall live again.

THE ART OF GETTING THINGS DONE.
We are sorry that we have not space for fuller extracts from the sermon. It was a masterly effort, beautiful, instructive, comforting.

THE ART OF GETTING THINGS DONE.
The good ladies had decorated the pulpit with flowers, beautifully and religiously, and the excellent choir rendered sweet music in harmony with the blessed occasion, while every flower and song and prayer proclaimed the glad tidings: Christ is risen.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

bound for America, and beyond the reach of both friends and foes.
On April 26, 1777, he landed at the little port of Georgetown, at the mouth of the Great Pee Dee River, in South Carolina, and from that day forward, the career of Marie Jean Paul Roch Yves Gilbert Motier, Marquis de Lafayette, has held a place in the history of America, and in the interest and affection of the American people.—St. Nicholas.

SHE TAUGHT HIM A LESSON.
He settled himself back in the chair with a self-satisfied air, and said, "Things have changed some since we were married, haven't they, Mary?"

THE ART OF GETTING THINGS DONE.
I suppose the art of getting things done, so far as one is personally concerned, depends very much on system and perseverance. There is a homely proverb about the head saving the heels, which has a good deal of pith in it. You know how many needless steps may be taken in the course of a morning's baking, for instance. One cook thinks of everything she will require—the spice, the sugar, the butter, the pans, the salt, the sieve, the sundries—and arranges them all on the table in an orderly manner, before she begins her mixing and molding. Another has her hands in the dough, and remembers that she has not adjusted the oven dampers properly, and that the lard is in the cellar, and the apples are in the barrel, and the milk is in the ice-box. The housekeeper who has no method is obliged to take a dozen steps for every one taken by her orderly friend.

THE ART OF GETTING THINGS DONE.
The death of the egg produces the winged, songful, beautiful bird. The new day is born from the death of the old. Earth sprang from chaos, and its progress has ever been upward, developing under God's law and purpose from a barren waste of darksome shores to a world of beauty and pleasantness. From this book of nature we not read God's ultimate purpose to be the uplifting, the development and perfection of all created things?

THE ART OF GETTING THINGS DONE.
Christ's victory is most significant as a victory of revelation, that God intended from the beginning to beautify and perpetuate his creatures, ever lifting them into a fuller and more blessed life. Death is heaven's gate ajar. The spring time is coming, brethren. The wheat planted shall live again.

THE ART OF GETTING THINGS DONE.
We are sorry that we have not space for fuller extracts from the sermon. It was a masterly effort, beautiful, instructive, comforting.

THE ART OF GETTING THINGS DONE.
The good ladies had decorated the pulpit with flowers, beautifully and religiously, and the excellent choir rendered sweet music in harmony with the blessed occasion, while every flower and song and prayer proclaimed the glad tidings: Christ is risen.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

run of the house, Ponto frisked and yelped as if he had very special cause for thanksgiving, and needed no Governor's proclamation to teach him the uses of the day. The town could boast at least one dog with a thankful heart.—Selected.

COMMENTS OF THE PRESS.
A nobleman who had been deprived of his estate by Papist persecutors was subsequently offered great wealth if he would return to the false faith he had renounced. To this sordid temptation he nobly replied: "Let their money perish with them who esteem all the gold in the world worth one day's communion with Jesus Christ and his Holy Spirit!" To some this high estimate of the value of fellowship with Christ will appear extravagant, especially to those professors of Christian faith who, allured by the glitter of gold, permit its excessive pursuit through crooked ways to smite their spiritual affection with that deadly chill which kills desire for fellowship with the Redeemer. But to souls in whom divine love has been kept alive by habitual communion with Christ, that nobleman's heroic words will appear to be eminently reasonable, as will also that strong saying of St. Austin: "I would hate my own soul if I did not find it loving God." To such truly spiritual minds the loss of communion with God would be terrible punishment, as it was to David when, in an hour of darkness he cried, "My soul faitheth for God!"—Zion's Herald.

THE ART OF GETTING THINGS DONE.
I suppose the art of getting things done, so far as one is personally concerned, depends very much on system and perseverance. There is a homely proverb about the head saving the heels, which has a good deal of pith in it. You know how many needless steps may be taken in the course of a morning's baking, for instance. One cook thinks of everything she will require—the spice, the sugar, the butter, the pans, the salt, the sieve, the sundries—and arranges them all on the table in an orderly manner, before she begins her mixing and molding. Another has her hands in the dough, and remembers that she has not adjusted the oven dampers properly, and that the lard is in the cellar, and the apples are in the barrel, and the milk is in the ice-box. The housekeeper who has no method is obliged to take a dozen steps for every one taken by her orderly friend.

THE ART OF GETTING THINGS DONE.
The death of the egg produces the winged, songful, beautiful bird. The new day is born from the death of the old. Earth sprang from chaos, and its progress has ever been upward, developing under God's law and purpose from a barren waste of darksome shores to a world of beauty and pleasantness. From this book of nature we not read God's ultimate purpose to be the uplifting, the development and perfection of all created things?

THE ART OF GETTING THINGS DONE.
Christ's victory is most significant as a victory of revelation, that God intended from the beginning to beautify and perpetuate his creatures, ever lifting them into a fuller and more blessed life. Death is heaven's gate ajar. The spring time is coming, brethren. The wheat planted shall live again.

THE ART OF GETTING THINGS DONE.
We are sorry that we have not space for fuller extracts from the sermon. It was a masterly effort, beautiful, instructive, comforting.

THE ART OF GETTING THINGS DONE.
The good ladies had decorated the pulpit with flowers, beautifully and religiously, and the excellent choir rendered sweet music in harmony with the blessed occasion, while every flower and song and prayer proclaimed the glad tidings: Christ is risen.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

Bogus!
Strictly Pure White Lead.

The market is flooded with spurious white leads. The following analyses, made by eminent chemists, of two of these misleading brands show the exact proportion of genuine white lead they contain:

ADVOCATE SEWING MACHINE, STYLE No. 5.

St. Louis Branch, Clark Avenue and Tenth Street.

ADVOCATE SEWING MACHINE, STYLE No. 5.



Points of Superiority.
Has the latest design of bent woodwork, with skeleton drawer cases, made in both walnut and oak, highly finished and the most durable made.

Collection Cards.
PRICE (Postage Prepaid).
Per 100 (Face value) 50

METHODIST EPISCOPAL CHURCH, SOUTH.
I hereby agree to contribute during the present Conference year as follows:

FOR SALE BY SHAW & BLAYLOCK, Dallas, Texas.

TO NEW ORLEANS, MEMPHIS AND POINTS IN THE SOUTHEAST.
TAKE "THE ST. LOUIS LIMITED" 12 HOURS SAVED

TO NEW ORLEANS, MEMPHIS AND POINTS IN THE SOUTHEAST.
TAKE "THE ST. LOUIS LIMITED" 12 HOURS SAVED

TEXAS AND PACIFIC THROUGH CAR SERVICE.
North Texas Points.
J. E. GALBRAITH, D. J. PRICE, Gen'l. & P. Agt., Asst. Gen'l. Mgr., T. M. CAMPBELL, Gen'l. Mgr., Palestine, Texas.

TEXAS AND PACIFIC THROUGH CAR SERVICE.
North Texas Points.
J. E. GALBRAITH, D. J. PRICE, Gen'l. & P. Agt., Asst. Gen'l. Mgr., T. M. CAMPBELL, Gen'l. Mgr., Palestine, Texas.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

THE ART OF GETTING THINGS DONE.
At 3 p. m. the children held their beautiful Easter service in the Methodist Church, using the program prepared by the Scarritt Bible and Training School. The recitations were happily rendered by the following young ladies: The Myrrh Bearers—Miss Ina Ashburn, The Living Christ—Miss Anna Mangum, How Much Owest Thou Thy Lord—Miss Eddie Tallaferro, The Flower Mission Band performed their parts very prettily and successfully.

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. G. S. Horton, West Texas Conference. E. S. Smith, Texas Conference. Horace Bishop, Northwest Texas Conference. John R. Allen, D. North Texas Conference. SUBSCRIPTION - IN ADVANCE. One Year, \$2.00. Six Months, \$1.00. Three Months, \$0.50. Five Preachers (half price), 1.00.

Editorial.

THE TEST OF CHRISTIAN CHARACTER.

There is no broader nor severer test of one's character than the discharge of his obligations relative to the "unrighteous mammon." The methods of gain and the use of possessions is a true index to what the man is. Honesty of motive in getting and spending money is a much broader principle than many suppose.

ting and controlling wealth. Every man who, therefore, either gets rich or controls his wealth in a way to make the poor poorer is a thief and a robber. He is an unfaithful steward. This is the Christian doctrine of riches, which means the possession of worldly goods in any amount. Every man is responsible according to his ability. The doctrine advocated is the one taught in the inseparable pair of parables of the "faithful steward" and the "rich man and Lazarus."

The second parable illustrates the same principle by contrast. The rich man represents the covetous Pharisee who heard all these things, and "derided him." They, like the "rich man" in the parable, consumed their wealth upon their own lusts, not making friends of the Lord's poor by a faithful discharge of their stewardship, and consequently instead of being received into the everlasting habitations by the Lazaruses in Abraham's bosom were destined to lift up their eyes in hell to behold "afar off" the "true riches" which they had proved themselves unfit to possess.

RECOMMEND VERY CAUTIOUSLY.

A most sacred responsibility to every man is the use of his influence. His name stands for his character. Even more sacred is this responsibility of the minister of the Gospel, because his name stands not only for his personal character but for the sanctity of his official character. Yet it is really surprising to see how careless some ministers are with the use of their names. It is no uncommon thing for peddlers of quack nostrums to be loaded down with certificates of endorsement from ministers. How does the certifier know? He certifies that after trying everything else this remedy effected a speedy cure. We are reminded here of the remark of a physician when he had tried blistering as a remedy for rheumatism. It appeared that the disease had been routed, but in a few days it returned with renewed force, whereupon the doctor remarked to his patient: "Had it not been for this relapse that blister would have gotten all the credit for the cure."

THE COMING OF OUR LORD.

Confident assertions are being made at this time that the coming of our Lord is near at hand. It may be, and yet it is impossible for those who say so to know it. It may not be for 10,000 years, and it is impossible for any to prove or raise even a strong presumption that it will be sooner. We do not at this time intend a scriptural argument, but rest the statement that none can predict the day, the week, the month, the year, the decade, the century, the millennium, or the cycle in which he will appear, on the following fact: Whatever the Scriptures say must be compatible with the lapse of more than 1800 years that have taken place since the words in the Scriptures relating to the subject were written. If compatible with 1800 years, they may be with 18,000 years more.

DEATH will come to all so soon that it is not a wise numbering of our days to consume them in trying to prove that CHRIST is coming in any particular year or century. - N. Y. Advocate. We have always believed—and see no reason now to change—that the time of the coming of our Lord was conditional. That is, conditional about in the same sense that the time of each man's death is conditional; or that his salvation is conditional. It is certain that every man will die, but the time of his death may largely depend upon his own conduct. He may violate the laws of health and hasten death, or by prudent conduct lengthen out his days. His life may be brought

to an end also by others. God only knows the exact time, because only he knows all the contingencies. He also in his goodness and wisdom keeps the knowledge of the time from us. Neither can any man be absolutely certain whether he will be saved in the end. He knows that if faithful unto death he will be saved, but whether he will be faithful is a matter of some uncertainty at least. Even those who do not believe the converted man can be lost do not feel absolutely secure of final salvation because they are not altogether certain whether they are really converted.

This uncertainty is a great incentive to constant faithfulness, both to the Arminian and the Calvinist. Only God knows whether any particular man will be saved finally, because only he knows all the contingencies—that is, whether the conditions will all be complied with. Now the time of the coming of our Lord depends upon the conversion of the world, for he is "not willing that any should perish, but that all should come to repentance." By the conversion of the world we mean that state of the world which God has purposed to be accomplished by the Gospel before the end come. The Church may, therefore, hasten or retard the coming of our Lord by her faithful diligence or criminal negligence to do her appointed work of preaching the Gospel to "every creature." Only God knows the time of the end, because only he knows the contingencies; and for good and wise reasons he keeps the time of the end locked up in his own knowledge. Enough false predictions have been made already to convince all reasonable men how absolutely futile it is for man to try to unlock the secrets of infinite wisdom.

INTERPRETING SPECIAL PROVIDENCES ILLUSTRATED.

Some ludicrous mistakes have been made in the attempt to interpret the special acts of divine Providence. Some times the interpretation is made by "impression" before the event, and at other times by "impression" after the event. Dr. Buckley relates a remarkable case of the former kind. A prominent gentleman in New York City who thought, correctly, that every matter should be taken to the Lord in prayer, earnestly prayed the Lord's direction in the selection of a wife. He felt that his prayer was answered, and the ADVOCATE does not propose to deny that it was. One day while walking along the street he saw the form of a lady going in the same direction in advance of him. Her form and appearance at once attracted him, and he immediately received the "impression" that she was the woman whom the Lord had selected for his wife. Under this exhilarating inspiration he hastened his steps and came up to his prospective spouse with palpitating heart just in time to restore to her angelic majesty a handkerchief which she had just dropped, when, with the most graceful motion of the hand he had ever beheld, she lifted her veil and displayed a sweet angelic smile spread over the dusky countenance of a woman of African descent! Judging from the public expression of Northern sentiment any Southern man would suppose that the woman's color would have confirmed him in his interpretation of Providence. But alas, for human nature! All of his Northern education in negrophobia and boasted principles of social equality went down before race instinct, notwithstanding they were fortified by a special interpretation of a special act of divine Providence made by a special revelation in a special "impression" on his mind and heart. He was as far from following his interpretation of Providence as the M. E. Church is from practicing social equality with her colored membership. He could no more submit to his interpreting "impression" than our sister "up yonder" can submit to the practice of her theory by the election of a negro to the episcopal office. His whole theory of interpretation of Providence was changed by the accident of color.

The mind of the ADVOCATE reverts at this moment to the familiar case of the brother who had the misfortune to lose his wife by death. After he had been a widower for some months, he was approached by another brother on the subject of a second marriage. He said that he could not even entertain the thought. The loss of his noble and precious wife was a great affliction to him and his burden of sorrow was almost greater than he could bear. But he was consoled by the fact that he was "impressed" that the Lord had brought this great affliction on him for the good of the Church and the Lord's glory. He was divinely "impressed" that the Lord had freed him in order that he might devote his whole time to the Church. Like the great apostle to the Gentiles he was now divested of all family care and responsibility and henceforth would devote himself entirely to the responsibilities of the Gospel. In all this he felt sure that he was correctly interpreting the mysterious Providence in his sore affliction, and that in his

determination not to entangle himself with another wife, he was following the leadings of the Holy Spirit. But, alas, for human frailty! In a short time he had bound himself hard and fast in the bonds of wedlock to another precious, good woman, who did not even belong to his own Church. Evidently he had received later another "impression" that it was "not good for man," even though a widower well advanced in life, "to be alone."

Another brother, superannuated, who made a narrow escape from death in a storm, was "impressed" that his "miraculous preservation" meant that the Lord wanted him placed on the effective list, but failing to get the appointment he wanted, he received another "impression" that his health would fall if he "took regular work." A pastor of a sister denomination, who had a call to another Church, took the matter to the Lord in prayer and was providentially directed to remain with his then present flock, but the calling Church raised their bid the following week which our brother felt sure was a providential call to go—and he went. A young lady would not entertain the subject of marriage under any circumstances, being called to the foreign missionary work. She felt this also to be a providential call to remain single. The Woman's Board accepted her services and sent her forth, but she had not been in the field long before she had a providential call to marry another missionary. The Lord no doubt "showed" her, by a supernatural "impression," that the Scripture, "one can chase a thousand, and two put ten thousand to flight," meant that two united missionaries could do much more good than two single missionaries.

How changeable is the mind of the Lord if these special "impressions" and interpretations of special providences be correct! But the ADVOCATE has a very strong "impression," and thinks it has "the mind of the Spirit also," that the whole trouble is in the interpretation and not in the divine providences. The ADVOCATE is "impressed" also that the Holy Spirit leads by the light of intelligent investigation and sound judgment. There is one interpretation of all the providences of God which we know to be correct, viz.: "That all things work together for good to them that love God." Beyond this Scriptural interpretation men should be careful how they interpret the particular events of life to be the indications of the Lord's mind as to certain courses of action to be followed.

THE NEW WHEEL.

The Epworth League movement is a new wheel in the Methodist machinery. It is impossible at this date to prognosticate the results of a fair trial of what it can do.

One thing is settled—it is popular with our young people and is being made a great rallying point for the workers in our Churches where it is organized and put to work.

Its three departments are happily and wisely adapted to the needs of the young people of the Church and gives all classes an opportunity to do something in the house of God. This of itself is a big item. Death must and will always follow inactivity. Motion is the law of life. And everything that is young is on the move in some direction. Our young people are going to do something. They can not and will not be idle, and if the Church does not direct their energies, they will be employed in some other way. A failure to do this in the past is the secret of much of the apostasy that has marked the history of our converts.

The League proposes to conserve and develop the spiritual life of these converts; and the short trial it has had proves beyond the possibility of a doubt that where it is properly worked it is a success right at this most vital and important point. Young men and women are not only taught to talk and pray in public, but to project missionary enterprises, as cottage prayer-meetings, mission Sunday-schools and reading rooms, thus carrying the Gospel and our religious literature where it would never have gone under the old and ordinary plans of Church work.

The need of this hour is to get all our young people engaged. Organize a League in every charge, and if possible in every Church. These Leagues then can come in contact with others at their District Conferences and State Conferences, thus carrying the mental and spiritual quickening into the remotest corners of our connection. To do this the pastors must take the lead. No League can live long, no matter how healthy at its birth, unless it has the nurture and help of pastoral oversight. And it is destined to prove a great arm of power to the pastor. Until its organization nearly all the work of the Church fell upon the pastor. He must visit the sick, the stranger and the poor, in person, or they were not cared for. With the League he can direct the efforts of his young people in this work, thereby saving much time and labor that can be expended

elsewhere, and at the same time multiplying results along these lines in proportion to the number of individual laborers he employs to assist him.

Let every pastor organize at once. The tide is in, the time is ripe, the opportunity is here, but it is not stationary, and unless taken at the flood and made to lead on to fortune it will pass by and leave the lazy and stupid pastor among shoals and shallows for all time to come.

BISHOP KEY MARRIED.

On the 5th day of April, 1893, Bishop Joseph S. Key was married to Mrs. L. A. Kidd at the North Texas Female College, Sherman, Texas, Bishop Chas. B. Galloway officiating. In a note from one of the college people the statement is made that "the school has not lost its President, but gained a Bishop." We welcome the Bishop to the circle of "double" men and hope that he may live long and well as Bishop in the Church and Prince Consort to one of the queenliest women in Southern Methodism.

INCREASE RATHER.

The Baptist Standard announces a decrease in Methodist membership of several thousand during the year 1892. The Standard says it got its figures from the Baptist year book. Exactly. We do not know the statistics of other branches of Methodism, but in the Southern Church there was an increase of nearly fifty thousand. There is nothing gained by misrepresentation.

A SUNDAY AT CORSICANA.

It was a pleasure to meet old friends and unite with them again in worship last Sunday at Corsicana. The congregations were large and such as inspire the preacher with their manner of listening. The pastor, Bro. Bishop, was absent at Hot Springs with his wife, who has been quite sick there, but is now better. Brother and Sister Bishop hold a warm place in the hearts of the Methodists of Corsicana and are remembered in their prayers. I enjoyed the hospitality of Judge Rufus Hardy and his lady, than whom there are no pleasanter hosts. J. C.

REV. ALPHEUS MIZELL.

Rev. Alpheus Mizell, of the Texas Conference, M. E. Church, South, died at Monmouth Springs, Ark., Monday, March 20, 1893, and was buried in Mount Holly Cemetery, Little Rock, March 22. A notice of his death was received at this office at the proper time, but by some means was displaced. A more extended notice will appear next week.

That which most impresses an ignorant man is the wonderful power of God. What most impresses an intelligent, observant man is the wonderful wisdom of God. What most impresses a pardoned, converted man is the wonderful goodness of God, but the last thing that strikes any man is the holiness of God!

"Ye are my disciples if"—These "ifs" are the death of Calvinism.

"THEY have healed the heart of the daughter of my people slightly." If Jeremiah could be present at some of our protracted meetings, especially those held by certain "missioners" with their "after meetings" and "inquiry" rooms, he would behold history repeating itself.

THERE is one thing that no man can do: he cannot refuse to choose.

BEWARE of the sophist who says "It makes no matter what a man believes if only he is honest." It is a man's creed that shapes his character.

THERE is a mutual attraction between Christ and his people. He was drawn to us by our misery, and we are drawn to him by his mercy.

PATRIOTISM is often only another name for personalism or partyism.

THE Episcopal Methodist has been sold to Dr. J. J. Lafferty, editor of the Old Richmond. Dr. Samuel Rodgers is to be editor henceforth.

THERE is nothing more difficult or incredible in the doctrine of the resurrection than in the doctrine of creation.

THIS world is not the best possible to live in, but it is the best for him to work in.—Bishop Hendrix.

THE first essential in the work of teaching is to kindle a desire to learn. This holds good in the spiritual realm: "Blessed are they that hunger."

"CHRIST is the end of the law" not so much as a rule of life as a means of life.

OUR religion must be manifested in the life as well as realized in the heart. The King's daughter is not only all glorious within, but her garments are of wrought gold.

THE Savior said to Peter after that he had confessed his divine Sonship, "Flesh and blood hath not revealed it into thee, but my Father which is in

heaven." The knowledge of other matters, however great, does not insure an acquaintance with Christ. Paul said: "Eye hath not seen nor ear heard * * * the things that God hath prepared for them that love him, but God hath revealed them unto us by his Spirit."

THE annual meeting of the Bishops will be May 2, at Kansas City.

MANY men cannot see God, not because there is not a God to see, but because they have no eyes to see him.

DON'T repress your child when he asks you a difficult question. Asking a question is the next thing to knowing the answer.

SOME weeks since the ADVOCATE, copying from the secular press, announced the marriage of Bishop Key to a young lady of Kansas City, and was compelled to retract. We closed our *amende* with these words: "We shall see what we shall see." We now see it.

GOD'S revelation is given to us not only that we may know, but that we may do.

WE quote the following from the Holston Methodist in behalf of those brethren who are too modest to say anything about their traveling expenses when they have the pleasure to preach for a distant Church:

The time has come for preachers to quit working for nothing. A dedication sermon, a baccalaureate sermon, a literary address costs something in time and labor and should be paid for. "What are your expenses?" is very much like asking the officiating clergyman at a wedding, "What do you charge?" The time past of our lives is sufficient to have wrought the will of the Gentiles in this kind of littleness. We know a man who laboriously prepared a baccalaureate sermon and delivered it. One of the trustees ascertained from him the net cost of the trip and handed him one dollar and two copper cents—the exact cost to a copper!

SOME men are afraid of starting a religious life, lest they should not hold out. That is like a man in a burning house refusing to trust the fire-escape lest it might break. In both cases it is death to delay.

THE fellow who clicks his watch-case and reads the index of the hymn-book during service is not hungering and thirsting after righteousness.

THERE are heresies of the heart as grave as those of the head. "As he thinketh in his heart so is he."

AN earnest listener will make an earnest preacher. "Take heed how you hear."

WE are pained to report that the health of Dr. I. G. John, Missionary Secretary-in-chief of our Church, is no better. Dr. W. R. Lambuth is attending to Dr. John's business during his illness.

If your business antagonizes your conscience there ought to be an investigation in full view of a death-bed.

"THE Lord will give grace and glory." The glory is only the superlative degree of grace. Grace is glory in the bud and glory is grace in the flower.

TOLL is the curse of sin. Work is the blessing of salvation.

If some so-called preachers were as anxious about souls as they are about seats, how the devil would frown.

THE "beauty of the Lord our God" will be upon us in exact ratio to our conformity to Christ. He was the one altogether lovely.

THE hanging of William Frazier by a mob at Albia, Iowa, for the murder of his wife, sister, and child, is another illustration of the growing spirit of lawlessness. We notice that the Northwest Christian Advocate, presumably having exhausted its obnoxious epithets upon the two million inhabitants of Texas because of the Paris horror, has had little or no comment to make upon this incident that took place much closer to its own doors. It has not yet intimated that Frazier was a natural "product" of Iowa civilization, nor that he was "educated" for his crimes by the very community that inflicted upon him a violent death.—Nashville Advocate.

Perhaps Bro. Edwards was so busy objugating what he could see abroad that he could not see the little trouble at home at all.

THE same Lord who shows mercy to sinners expects power in believers.

THERE are four things that keep men away from God: Want of thought, love of sin, fear of man, false views of God.

A DOCTRINE is truth set in words in order to be seen in works.

THE preeminence of a man's faith can be judged only by the plenitude of his fruit. Soundness of creed is proven by sanctity of conduct.

GOD'S providences are not so very obscure or mysterious if they lead us to pray. "Lord, in trouble they have visited thee."

THE stars are like great rows of capital letters, where God, with the

ink of light, the pen of infinite power, and an alphabet of worlds, spells out the lesson of his greatness.

THERE are some things hard to be understood in God's great written revelation, but all truths are reconcilable at the great center of truth.

FOUNDATION laying is very good, but one building roofed and completed is worth a score of foundations laid and not completed. "Go on to perfection."

SCIENCE is not the enemy of religion, but her ally. Only what is false in faith will depend on what is false in science.

It is possible to combine an active ministry with a cold, backslidden heart. A preacher may retain his place after he has lost his power.

"EVERY man shall bear his own burden." Regeneration does not remove responsibility.

It is better far to be a "living epistle" than a learned expostor.

DON'T stop short of the conversion of the children. He who said "suffer little children to come unto me" also said "that which is born of the flesh is flesh."

PARDON and repentance are never separate; the new name can not be given without the new nature!

DOCTRINE is only of practical importance as it develops in duty. To do is better than to know.

EPWORTH LEAGUE



Topics for Prayer-Meeting.

APRIL. 30. Growth in Grace.—1 Peter 2:1-3.

TOPIC FOR APRIL 23. Strength in Fellowship.—Acts. 4: 23-31.

There is an old adage which says that "two are better than one." This is especially true in religious life. Many a man has succeeded only by the timely help of those who were in a position to give him sympathy. This is the great underlying reason for the Church as an organized body and for the League as a society within its pales. Each brother has something that others have not, and as in the multitude of counselors there is wisdom, so in the society of brethren there is strength and help. This need of help is natural to us all and felt by all. One feels better in the company of a child than alone; and strong men have been known in time of danger to court the society of those whose other help than their sympathy they could not expect.

Thus Peter and John after "being let go went to their own company" and were refreshed by their sympathy and prayers.

Again, we not only feel the need of sympathy when we have foes to face and burdens to bear, but every man feels fearful of his power to decide—especially when there is a matter of importance involved. Even though a man act always on his own judgment, he loves to know that he is endorsed, and will often submit his plans to others after his mind is made up to act.

This social side of our nature, while it is God-given and a great blessing, is capable of being turned into the opposite direction, for the thief seeks others like himself, as "birds of a feather flock together." A bad man's strength, even in his boldness by the endorsement and sympathy of his class. This indeed is one of the salient causes why men fall into sin. They seek for sympathy and fellowship and the evil one, always lying in wait, finds them out, furnishes them society and thus, step by step, "evil communications corrupt good manners."

EPWORTH LEAGUE BIBLE READING. (Prepared by Rev. A. C. Benson.)

- A man will partake of the spirit or disposition of those with whom he has fellowship. If he with whom he has fellowship has strength, then he will gain strength. 1. Do not fellowship iniquity. 2 Cor. 7:14-8 and 1 Cor. 10:20-22. 2. Prefer Christ to the world. Eph. 5:1-11. 3. Fellowship with Christ is life and light. 1 John 1:7. 4. With Christ in lowliness. Phil. 2:1-9. 5. With Christ in suffering and glory. Romans 8:17. 6. Fellowship with the God-head. Eph. 4:1-6. 7. Strength in Fellowship. Acts 4:23-33.

THE date of the International Epworth League Conference at Cleveland, O., has been changed to June 28-July 1, inclusive. It is to be a delegated body.

CORRECTION.

The victory gained in the local option election was at Kemp. W. E. JORDAN.

SOUTHERN METHODISM.

Dr. W. A. Candler preaches the opening sermon at the International Conference of the Epworth League at Cleveland, Ohio, in July.

St. John's Church celebrated its silver jubilee last Sunday. Twenty-five years ago the Church was organized, and its history has been one of great prosperity.

The Rev. Dr. Howard W. Key will take charge of the Memphis Conference Female Institute at Jackson, Tenn., about the beginning of June.

The Rev. Dr. Howard W. Key will take charge of the Memphis Conference Female Institute at Jackson, Tenn., about the beginning of June.

The Rev. Dr. Howard W. Key will take charge of the Memphis Conference Female Institute at Jackson, Tenn., about the beginning of June.

PERSONALS.

Rev. W. D. Wheeler called at office this week.

Rev. T. R. Pierce, pastor of our Denton Street Church, Gainesville, dropped in on the ADVOCATE one day last week.

Rev. F. E. Butler has been appointed by Rev. J. M. Binkley to fill the Whitworth Circuit, made vacant by the death of Rev. C. N. Riggan.

Col. R. D. Hunter has erected a house of worship for the different churches at Thurber for which our Quarterly Conference there tendered thanks by resolution.

Rev. Dr. W. M. Hayes, of Tyler, will preach the Commencement Sermon for Alexander Institute, Sunday, May 23, and will deliver the literary address Tuesday, May 30.

A note from Rev. W. L. Harris announces the death of Judge I. N. O'Neil, President of Belle Plaine College, which occurred April 1. The ADVOCATE tenders sympathy to the bereaved.

Rev. J. W. Hill delivers an address before the Philomathean Society of the Polytechnic College, Ft. Worth, Texas, and Rev. E. L. Spragins, of First Church, Dallas, addresses the Philomathean Society of the same institution at the ensuing commencement.

Bro. W. Wooton, of Cameron, writes: To the brethren who are requesting me to assist in meetings: Owing to a painful affection of the feet resembling rheumatism, I am unable to wear my shoes. I am unable to wear my shoes. I am unable to wear my shoes.

KIND WORDS.

Rev. T. T. Booth, Jacksonville: The ADVOCATE grows in appreciation.

Rev. S. H. Morgan, Elgin: The paper is good, better, best. I like it; am working for it.

Rev. R. R. Raymond, Kerens: I, too, do all I can.

Rev. D. W. Towns, Starrville: The ADVOCATE gets better. I shall do my best for it.

Rev. A. J. Anderson, Jewett: The ADVOCATE grows better and still better. God bless the editors.

Mr. J. S. Scott, Valdosta: Change the address of my paper. I cannot do without my paper. I think it improves all the time.

Rev. A. B. Long, Woodbury: Some of the brethren say they are going to do some good work for our ADVOCATE. I have been at work all this year.

Rev. W. A. Sampay, San Augustine: This makes twelve new subscribers since Conference. I hope to secure a few more. Good cheer to the ADVOCATE.

Rev. E. J. Walker, Grandview: You are publishing a splendid paper now, and it is becoming more and more popular. I hope to increase the circulation in my charge.

Rev. F. M. Sherwood, Crafton: The ADVOCATE is just splendid. It is the steward's and preacher's assistant. In fact, will help the entire Methodist family in Texas.

Mr. T. H. Yarbrough, Ennis: God bless the ADVOCATE. It improves with age. I used to consider the "Nashville" the best of the trio, but do not know so well about that now.

Rev. R. V. Galloway, Snyder: The ADVOCATE is going ahead of the preachers. John the Baptist without water. I don't think there is a settler in Lynn County—only a few ranches—but "the world do move," so does the ADVOCATE and Methodism.

Rev. J. T. Smith, Palestine: I am just delighted with the ADVOCATE; don't think it was ever better. I am working for it. I don't see how any preacher can be indifferent to its claims. It helps with the collections, helps the stewards, helps everywhere.

Rev. John R. Morris, Itasca: So many are complimenting the ADVOCATE. When will the crew cry out that the limit of inflation has been reached that they can stand no more "blowing" without bursting? For fear of precipitating the catastrophe I keep silent, yet with effort.

Rev. C. F. Goodenough, Wrightsboro: This was a volunteer subscriber. How I wish all our people would volunteer to take the "junior preacher" into their homes. It comes out week by week fresh and sparkling and decked with jewels dug fresh from the mines of everlasting truth. May God grant that some of these jewels may be garnered into our hearts.

Rev. S. D. McEachern, Dublin: Some one has called the TEXAS CHRISTIAN ADVOCATE the "junior preacher." Isn't that a misnomer? A religious paper that is as pure in "get up" as our ADVOCATE is something far above a junior preacher. I must say hurrah for you.

Campbell and Gulliver and the TEXAS ADVOCATE. It is the best of the family.

Rev. J. W. Cullen, Dickinson: Am spreading myself in circulating our paper, good, soul-stirring, welcome paper. Success to all engaged in the paper. I fear to put a copy into every home.

SOME OBSERVATIONS.

Enthusiasm is exhilarating. We had it at the State Convention of the Epworth League, held at Taylor, Texas, April 4-6. Bishop Hendrix presided ably, gracefully and happily. The initial sermon, by Bro. Barcus, was well-timed and very appropriate. Dr. Monk delivered a most telling and eloquent address. There was a 6 a. m. prayer-meeting, and although the hour was so early the Church was nearly full. This was a remarkable thing, and the wonder is that it is a fact.

Rev. I. Z. T. Morris led this meeting, which was a most precious occasion. During the exercises of a business meeting the Bishop called for a song, and I believe raised the tune himself, and the packed building quivered with the heartfelt vocalization. The Bishop at the conclusion of the song said: "Why don't you sing that way at home?"

It is not well to ride a hobby in this, the generally accepted, meaning of the term. It does not pay in the long run to be so eccentric and whimsical that ordinary folks are called to men. Let us pray to be delivered from all delusions and the various oddities which make us a bore or a laughing-stock.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

chiefly on the intrinsic importance of the theme chosen and the method of its presentation. The true philanthropist, however much in earnest he gets, retains some appreciation of life, and does not imagine he can further his cause by cramming it down the throats of all who meet without reference to their state of preparedness.

The hobbyist ridiculously overestimates both himself and the notion he has taken up. The latter, as a rule, is really of minor importance. But he makes extreme assertions about it, and goes to such a length in his intense, impassioned advocacy that people of any sense are much disgusted. He is devoid of tact and judgment; so that if the topic happens to be one of some consequence he is sure to bring it in at the wrong time, or take hold of it by the wrong handle, and so alienate instead of attracting sympathy.

It is not well to ride a hobby in this, the generally accepted, meaning of the term. It does not pay in the long run to be so eccentric and whimsical that ordinary folks are called to men. Let us pray to be delivered from all delusions and the various oddities which make us a bore or a laughing-stock.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

John and [add] William can raise a thousand pounds prove that John can raise a thousand pounds.

I think I hear some one say, "Stop that foolishness." That is just what I would like very much to do—it needs stopping exceedingly.

I have neither the time nor the disposition to go into anything like an expose of this false text, nor is it needful. Those who choose to do so will still quote it just as they have always done; and just as they constantly and always quote the falseology of certain of the Psalms.

Take, now, the 17th verse: "And these signs shall follow them that believe." There is trouble here. Dr. Clark says the apostles and all those who in those primitive times were endowed with miraculous powers.

There ought to be, there must be, there should be, there is—in my imagination, if nowhere else—a Texas authors' association. Not long since I wrote an article for the TEXAS ADVOCATE showing the necessity of such an organization, and requesting all authors of Texas to write to Rev. J. W. Hill on the subject, stating their ideas and making suggestions on the subject.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

There are certain things which surprise and shock us as often as our attention is called to them, one of which is the frequent quoting of the great commission as that is given in the 16th chapter of the gospel by Mark, verses 15, 16.

Royal Baking Powder. Absolutely Pure. A cream of tartar baking powder. Highest of all in leavening strength.

Since the call for help in behalf of the young man at Alexander Institute the following have responded in cash and subscription:

AMOUNT CONTRIBUTED. Bishop Hergrove (subscription) \$10.00. Huntville, Cash, Seth Ward, pastor, \$10.00.

THE SPRING. Of all seasons in the year is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste.

SOME TIME ago I published that the anticipated debate between Elder F. S. Payne and myself was indefinitely postponed on account of his bad health.

THE SCRIPTURES teach that a child of God may sin and be everlastingly lost. Price 25 cents.

THE MISSIONARY BAPTIST Churches are, in organization, government and doctrine, the only visible Churches of Christ.

THE REDUCTION to preachers on my book is four cents per copy. That is, the book will be sent to preachers at 30 cents per copy, they paying postage.

UNLIKE THE DUTCH PROCESS No Alkalies. Other Chemicals are used in the preparation of W. BAKER & CO'S Breakfast Cocoa.

RECEIVED on missionary debt since last week, per T. P. Smith, Presiding Elder Tyler District, as follows:

MISSONARY DEBT. Received on missionary debt since last week, per T. P. Smith, Presiding Elder Tyler District, as follows: Miss Mary Jones \$4.00.

NOTICE. To the Preachers of the Texas Conference: DEAR BROTHERS—Please forward to me promptly amount of your assessments for "Bishops' fund."

SPECIAL RATES ON THE SANTA FE. During the month of April the Santa Fe will make reduced rates for the following meetings:

SAVE MONEY. Don't forget about the card I have had in this paper several months past! Now is the time to send for my Buggy Catalogue and let me give you close delivered prices, including harness.

WALL PAPERS. The most complete set of samples and instructions how to paper sent FREE for 5 cents. To pay postage, send 10 cents.

For \$4.50 we will send the Texas Christian Advocate One Year to any address and give One Copy of Webster's Unabridged Dictionary, postage prepaid.

GAINESVILLE DISTRICT CONFERENCE.

DEAR BROTHERS: Please furnish me with the names of your delegates to the District Conference to convene here June 29th, as soon as they are elected.

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.]

THE CONFEDERATE WAR Journal, edited by Gen. Marcus J. Wright and Ben LaBree, New York and Lexington, Ky.

UNANSWERED LETTERS. APRIL 3. T. B. Graves, sub. at half price. H. C. Jolly, O. R. M. Morris, O. W. C. Hilburn, sub. W. S. P. McCallough, sub. E. A. Smith, sub. G. J. Price, sub. C. M. Thompson, sub. J. H. Rogers, sub. A. Walker, sub. T. W. Rogers, sub. S. D. Hayes, sub. E. B. Hayes, sub. at half price. J. W. Miller, sub. T. J. Booth, sub. M. H. Mason, sub. H. H. Hart, sub. O. A. Shook, sub. W. W. Harrison, sub.

APRIL 4. Sam'l Morris, sub. S. C. Littlepage, sub. C. J. West, sub. H. T. Jones, sub. R. E. DeJernett, sub. C. E. Wallinger, sub. M. Mills, sub. J. H. Adams, sub. W. H. Cook, sub. J. H. Trimble, sub. J. F. Sherwood, paper stopped. B. I. Hayes, sub. E. B. Hayes, sub. at half price. J. W. Miller, sub. T. J. Booth, sub. M. H. Mason, sub. H. H. Hart, sub. O. A. Shook, sub. W. W. Harrison, sub.

APRIL 5. Josiah Godbey, sub. S. W. Jones, trial sub. B. Cochran, sub. W. B. McKee, sub. R. S. Heizer, sub. W. K. Simpson, has attention. E. M. Hayes, sub. good list. J. P. Rodgers, sub. J. W. Blackburn, sub. W. McDonald, paper stopped. T. K. True, sub. W. J. Owens, has attention. W. A. Stewart, sub. J. C. Ellis, sub. J. H. Adams, sub. W. J. Owens, sub. J. M. Statham, sub. W. W. Graham, sub. W. M. Shockey, sub.

APRIL 6. Dr. T. H. Hall, sub. H. M. Pirie, sub. D. C. Ellis, sub. R. N. Brown, sub. G. W. Temple, sub. J. H. Adams, sub. C. M. Thompson, sub. J. W. Miller, sub. T. J. Booth, sub. M. H. Mason, sub. H. H. Hart, sub. O. A. Shook, sub. W. W. Harrison, sub.

APRIL 7. A. S. Blackwood, change. A. W. Gibson, sub. W. N. Curry, sub. J. P. Sherwood, change. T. B. Vinton, sub. W. B. McKee, sub. R. S. Heizer, sub. W. K. Simpson, has attention. E. M. Hayes, sub. good list. J. P. Rodgers, sub. J. W. Blackburn, sub. W. McDonald, paper stopped. T. K. True, sub. W. J. Owens, has attention. W. A. Stewart, sub. J. C. Ellis, sub. J. H. Adams, sub. W. J. Owens, sub. J. M. Statham, sub. W. W. Graham, sub. W. M. Shockey, sub.

APRIL 8. W. E. Rector, sub. C. M. Thompson, sub. J. D. Collins, sub. G. M. L. Morris, sub. J. D. Whitehead, sub. G. M. L. Morris, sub. J. D. Whitehead, sub. G. M. L. Morris, sub. J. D. Whitehead, sub.

APRIL 9. B. H. Bonds, sub. J. J. Harris, sub. E. A. Smith, sub. J. J. Callaway, sub. R. E. Walker, sub. S. C. Littlepage, sub. C. J. West, sub. H. T. Jones, sub. R. E. DeJernett, sub. C. E. Wallinger, sub. M. Mills, sub. J. H. Adams, sub. W. H. Cook, sub. J. H. Trimble, sub. J. F. Sherwood, paper stopped. B. I. Hayes, sub. E. B. Hayes, sub. at half price. J. W. Miller, sub. T. J. Booth, sub. M. H. Mason, sub. H. H. Hart, sub. O. A. Shook, sub. W. W. Harrison, sub.

APRIL 10. SAN ANGELO DISTRICT—THIRD ROUND. Sonora charges at Rock Springs, 2d Sun in May. Sherwood charges, at Nickerbocker. Sterling City, 4th Sun in May. San Angelo station, 2d Sun in June. Paint Rock Church, at Menard, 2d Sun in June.

APRIL 11. Mason charge at Rock Springs, 4th Sun in June. Banters charge at Rock Springs, 2d Sun in July. Del Rio station, 2d Sun in July. Banters charge at Rock Springs, 2d Sun in July. Ingram charge at Rock Springs, 2d Sun in Aug. Kerrville and Centre Point, 2d Sun in Aug.

APRIL 12. SAN ANGELO DISTRICT—THIRD ROUND. Sonora charges at Rock Springs, 2d Sun in May. Sherwood charges, at Nickerbocker. Sterling City, 4th Sun in May. San Angelo station, 2d Sun in June. Paint Rock Church, at Menard, 2d Sun in June.

APRIL 13. The reduction to preachers on my book is four cents per copy. That is, the book will be sent to preachers at 30 cents per copy, they paying postage.

UNLIKE THE DUTCH PROCESS No Alkalies. Other Chemicals are used in the preparation of W. BAKER & CO'S Breakfast Cocoa.

RECEIVED on missionary debt since last week, per T. P. Smith, Presiding Elder Tyler District, as follows: Miss Mary Jones \$4.00.

MISSONARY DEBT. Received on missionary debt since last week, per T. P. Smith, Presiding Elder Tyler District, as follows: Miss Mary Jones \$4.00.

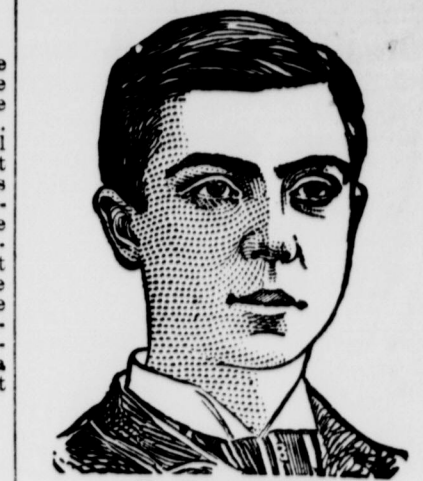
NOTICE. To the Preachers of the Texas Conference: DEAR BROTHERS—Please forward to me promptly amount of your assessments for "Bishops' fund."

SPECIAL RATES ON THE SANTA FE. During the month of April the Santa Fe will make reduced rates for the following meetings:

SAVE MONEY. Don't forget about the card I have had in this paper several months past! Now is the time to send for my Buggy Catalogue and let me give you close delivered prices, including harness.

WALL PAPERS. The most complete set of samples and instructions how to paper sent FREE for 5 cents. To pay postage, send 10 cents.

For \$4.50 we will send the Texas Christian Advocate One Year to any address and give One Copy of Webster's Unabridged Dictionary, postage prepaid.



Mr. Herman Hicks of Rochester, N. Y. Deaf for a Year.

Catarrh in the Head. Catarrh is a CONSTITUTIONAL disease, and requires a CONSTITUTIONAL REMEDY like Hood's Sarsaparilla to cure it.

HOOD'S SARSAPARILLA. WHO'S FILLS ARE PURELY VEGETABLE, AND ARE PURE, PALE OR GRIP. Sold by all druggists.

Is your Grocer alive? to the interests of his customers? Did you ever reflect that it is the consumer who must do the work usually in all lines of progress?

Has it ever occurred to you that there must be a reason for the sales of CHOCOLAT MENIER aggregating Thirty-three Million Pounds per annum? Have you ever tried it? If not, why not? Possibly you did not know that COCOA and CHOCOLATE bear the same relation to each other as Skimmed Milk to Pure Cream.

Send your address to MENIER, W. Broadway and Leonard St., N. Y. City. For sample and directions for a perfect cup of chocolate.

CHOCOLAT MENIER. IS YOUR GROCER ALIVE? to

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.

TRUTH seemeth oft to sleep, Blessings so slow to reap, Till the hours of waiting are weary to bear, And courage is hard to keep.

A DISTRICT MEETING OF W. M. S.

The second annual meeting of the Woman's Missionary Society of Austin District was held in the M. E. Church, South, La Grange, Texas, March 24-26, 1893.

We had quite an interesting Easter service last night. Miss Lillian Hull sang a solo which deserves special mention, and the little children spoke beautifully of our risen Lord.

Weatherford sta. April 15, May 15, 25. Mineral Wells. May 17-29. Jacksboro. May 30, June 12. Springtown Station. June 14-26.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

REPORT OF ORGANIZATION PARSONAGE AND HOME MISSION SOCIETY.

Mrs. Adams, President of Parsonage and Home Mission Society, East Texas Conference, came and organized the ladies here February 18, 1893.

We had quite an interesting Easter service last night. Miss Lillian Hull sang a solo which deserves special mention.

Weatherford sta. April 15, May 15, 25. Mineral Wells. May 17-29. Jacksboro. May 30, June 12.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

Weatherford sta. J. S. Tunnell. North Main Street. M. K. Irvin. Jacksboro. T. G. Rowland.

BEEVILLE DISTRICT—SECOND ROUND.

Lavonia, at Wesley. 3d Sun in April. Oakville, at Tilden. 4th Sun in April. Helena, at Kiddleville. 5th Sun in April.

SAN MARCOS DISTRICT—SECOND ROUND. Dripping Springs mis, at Dripping Springs. San Marcos. 4th Sun in April.

LANO DISTRICT—SECOND ROUND. Cherokee. April 15, 16, 17. Pontotoc. April 20, 21, 22. Liano cir. May 13, 14.

CUREO DISTRICT—SECOND ROUND. Leesville cir, at Bethel. 3d Sun in April. Wessiche cir, at Perdue. 4th Sun in April.

TEXAS.

HUNTSVILLE DISTRICT—SECOND ROUND. Madisonville cir, at Edwood. April 15, 16. Anderson cir, at Rona's Prairie. April 22, 23.

AUSTIN DISTRICT—SECOND ROUND. Webberville, at Colorado Chapel. April 15, 16. Cedar Creek, at Haynie's Chapel. April 22, 23.

CALVERT DISTRICT—SECOND ROUND. Fairfield cir, at Sunnyside. April 15, 16. Center Point mis, at Personville. April 22, 23.

CHAPPELL HILL DIST.—SECOND ROUND. Davilla, at Davilla. April 15, 16. Cameron, at Cameron. April 22, 23.

HOUSTON DISTRICT—SECOND ROUND. Matagorda, at Ashby's. April 15, 16. Eagle Lake, at Eagle Lake. April 19, 20.

ABILENE DISTRICT—SECOND ROUND. Buffalo Gap cir, at Tecum. April 15, 16. Lantana, at Lantana. April 22, 23.

MARSHALL DISTRICT—SECOND ROUND. Sandoz, at Sandoz. April 15, 16. Halvile, at Summerfield. April 22, 23.

SAN AUGUSTINE DIS.—SECOND ROUND. Minden, at Bethel. April 15, 16. Sevier, at Sevier. April 22, 23.

TYLER DISTRICT—SECOND ROUND. Canton cir, at Wesley Chapel. April 15, 16. Ladonia cir, at Antioch. April 22, 23.

BEAUMONT DISTRICT—SECOND ROUND. Woodville cir, at Steel's Grove. April 15, 16. Beaumont mis, at Sabine Pass. April 22, 23.

NORTH TEXAS. Denison sta. April 15, 16. Whitesboro sta. April 22, 23. Pilot Point sta. May 13, 14.

SHERMAN DISTRICT—SECOND ROUND. Denison sta. April 15, 16. Whitesboro sta. April 22, 23. Pilot Point sta. May 13, 14.

DALLAS DISTRICT—SECOND ROUND. Springfield, at White's Chapel. April 15, 16. McKinney. April 22, 23.

SULPHUR SPRINGS DIS.—SECOND ROUND. Sulphur Springs sta. April 15, 16. Carrollton cir, at Carrollton. April 22, 23.

JEFFERSON DISTRICT—SECOND ROUND. Hugh's Springs, at Mims' Chapel. April 15, 16. Daingerfeld, at Daingerfeld. 5th Sab in April.

WEST TEXAS. Dalingerfeld, at Daingerfeld. 5th Sab in April. Dalingerfeld, at Dalingerfeld. 1st Sab in May.

SAN ANTONIO DISTRICT—SECOND ROUND. Mason charge, at Loyal Valley. 3d Sun in April. Bandera charge, at Medina City. 4th Sun in April.

GREENVILLE DISTRICT—SECOND ROUND. Celeste and Merit. 3d Sun in April. Floyd. 4th Sun in April.

SAN ANGELO DISTRICT—SECOND ROUND. Mason charge, at Loyal Valley. 3d Sun in April. Bandera charge, at Medina City. 4th Sun in April.

DELEWARE DISTRICT—SECOND ROUND. Mason charge, at Loyal Valley. 3d Sun in April. Bandera charge, at Medina City. 4th Sun in April.

DELEWARE DISTRICT—SECOND ROUND. Mason charge, at Loyal Valley. 3d Sun in April. Bandera charge, at Medina City. 4th Sun in April.

DELEWARE DISTRICT—SECOND ROUND. Mason charge, at Loyal Valley. 3d Sun in April. Bandera charge, at Medina City. 4th Sun in April.

DELEWARE DISTRICT—SECOND ROUND. Mason charge, at Loyal Valley. 3d Sun in April. Bandera charge, at Medina City. 4th Sun in April.

DELEWARE DISTRICT—SECOND ROUND. Mason charge, at Loyal Valley. 3d Sun in April. Bandera charge, at Medina City. 4th Sun in April.

MONTAGUE DISTRICT—SECOND ROUND.

Beaver, at Marvin. 3d Sun in April. And Lov's Park. 4th Sun in April.

BONHAM DISTRICT—SECOND ROUND. Petty and White Rock. April 15, 16. Bonham sta. April 15, 16.

GAINESVILLE DISTRICT—SECOND ROUND. Aubrey cir, at Mustang. April 15, 16. Denton sta. April 22, 23.

TERRILL DISTRICT—SECOND ROUND. Terrell. 3d Sun in April. Lantana, at Lantana. April 22, 23.

PARIS DISTRICT—SECOND ROUND. Centenary, Paris. April 15, 16. Lantana, at Lantana. April 22, 23.

NORTHWEST TEXAS. WACO DISTRICT—SECOND ROUND. Bruceville, at Moorville. April 15, 16. Lorena, at Oak Grove. April 22, 23.

GATSVILLE DIST.—SECOND ROUND. Bee House, at Bee House Hall. April 15, 16. Copera Cove, at Rock Church. April 22, 23.

VERNON DISTRICT—SECOND ROUND. Guthrie, at Paducah. April 15, 16. Floyd, at Lone Star. April 22, 23.

WEATHERFORD DIST.—SECOND ROUND. Graham mis. April 15, 16. Barton's Creek. April 22, 23.

FORT WORTH DISTRICT—SECOND ROUND. Fort Worth. April 15, 16. Fort Worth. April 22, 23.

CISCO DISTRICT—SECOND ROUND. De Leon. 3d Sun in April. Proctor. 4th Sun in April.

CORSIANA DISTRICT—SECOND ROUND. Hubbard cir, Bowman Grove. April 15, 16. Wadley, at Prairie Point. April 22, 23.

WAXAHACHIE DISTRICT—SECOND ROUND. Simms and Glenwood, at Hatch. April 15, 16. Denham, at Denham. April 22, 23.

BROWNWOOD DISTRICT—SECOND ROUND. Ballinger sta. April 15, 16. Cottonwood cir, at Cottonwood. April 22, 23.

NEW MEXICO. SAN MARCEL DISTRICT—SECOND ROUND. San Marcel. April 15, 16. Deming. April 22, 23.

GERMAN MISSION. Westford. Victoria. April 22, 23. Westford. Victoria. April 22, 23.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book I have been buying. Pastors' Records, not half so well bound nor half so convenient and full in arrangement.

The Horticulturist.

The Executive Committee of the Texas State Horticultural Society met in Dallas, March 25, and formulated the following address to the people of Texas and report to its members:

The place for the seventh annual meeting of the Texas State Horticultural Society is Rockport, Texas, and the time is set for June 20. It is the intention to make this the most interesting meeting ever held by this society, and the most beneficial to the State of Texas.

A large exhibit of fruits and vegetables will be made, and ample premiums will be given to exhibitors. All subjects pertaining to horticulture in Texas will be discussed and able papers, essays and treatises on the same, by men of national reputation, will be read and commented on.

The Arkansas Pass Railroad has made a rate of one and third fare for the round trip and other railroads in the State will no doubt do likewise. The express companies will carry exhibits at one-half merchandise rate with the minimum charge of 25 cents, and will make a special rate for individuals.

The citizens of Rockport, Texas, are making great preparations to receive and entertain all visitors on this occasion and a program, including banquets, etc., and sides on the part of the citizens of Arkansas Bay, has been prepared.

Subjects to be discussed—The following gentlemen and ladies will prepare papers on subjects indicated, viz: Orchards, John H. Baker, Fort Worth; Vineyards, Y. Y. Munson, Denison; Stone Fruits, C. L. Kirtland, Waxahachie; Vegetables, E. Crew, Hempstead; Flowers, Mrs. S. E. Metcalf, Dallas; Ornamentals, H. M. Stringfield, Hitchcock; Entomology, Mrs. S. E. Sherman, Salsbery; Ornithology, Prof. Marshall McIlhenny, Lampasas; Botany, Dr. W. W. Stell, Paris; Nomenclature, David H. Watson, Breunham; and Injurious College, Prof. W. Nees, A. and M. College, College Station.

In addition to the above a program will be prepared for each day replete with discussions and comments, so that every attendant can return home with the most complete and up-to-date knowledge on gardening, grafting, budding, propagating, producing and reproducing of fruits and other products of horticulture.

We would respectfully call the attention of our horticulturists to the fact that the State of Texas is the only State in the Union that has not a Commissioner of Agriculture, and the honorable Commissioner of Agriculture, etc., J. E. Hollingsworth, to the above. The necessity of diversifying crops in this State has received due attention by the horticulturists and gentlemen, who are alive to every interest of Texas.

The annual State reports show that horticultural products in this State are far below the demand, and that with-out any special care of attention such crops pay a handsome return to the producer throughout the State. It is in the direction of horticulture that a diversity of crops must surely lead. The products of agriculture for 1890 averaged about \$13 an acre, while the products of horticulture averaged over \$40 an acre. In 1887, 1888 and 1889 the State reports show that the products of horticulture have been increasing and are far exceeding in value per acre those of agriculture. It is believed that a mass meeting of the people of Texas at Rockport on June 20, to meet with and take part in the proceedings of the State Horticultural Society will forever settle the question of diversifying crops in Texas. In view of this fact we call upon all citizens interested in the internal development of Texas to meet at Rockport on June 20 next, and then to consider the advantages, pleasures and profits to be derived from horticulture when practically and intelligently followed. We would respectfully request the honorable gentlemen assigned the above call by such action as you may deem advisable, believing it to be of equal importance to the people of the State to increase the acreage of crops that pay to reduce the acreage of those that do not.

World's Fair.—In horticultural building at the World's Fair is set apart 4000 square feet of space for a horticultural exhibit from Texas. The members of this association have pledged themselves to send at the proper time specimens of horticulture to be placed on exhibition. As the whole State of Texas is interested in the horticultural exhibition, Mr. J. M. Samuels, Chief of the Department of Horticulture, is submitted:

CHICAGO, Ill., March 23.—E. L. Huffman, Secretary of the Texas State Horticultural Society: Dear Sir:—Mr. Wright, Superintendent of Horticulture in the Department of Horticulture, has handed me two of your letters to answer. I was pleased to learn that Texas would make a good exhibit of fruits preserved in

fruit. Lower down the coast a number tried grapes and now grapes—and the finest on earth—are sold from that portion of the State in Chicago, long before they can be had from any other State, and at 35 cents a pound. At Hempstead attention was directed to melons and vegetables and their lands pay \$500 per acre each year. In Breunham with equal profit the vine and tree is relied on, but McKimney the black lands have been shown to produce all kinds of fruits to perfection. And at Denison 1000 varieties of grapes can be seen maturing each year in one vineyard. From north to south and from east to west, bisect the State and you will find that members of this society have demonstrated that fruit will grow to perfection.

The report of the State Commissioner shows that nothing in Texas pays the producer so well as fruit. If you are not successful in fruiting, or if you have failed in fruit growing, come to Rockport on June 20 next, and learn the secret of successful men and the cause of your failure. The State is interested in agriculture and in horticulture, graded as twin sisters on every farm, the horn of plenty will ever pour into the lap of Texas all things good for man, we herewith submit, very respectfully, JOHN S. NEWBERRY, JOHN S. KERR, E. L. HUFFMAN, Executive Committee.

Address all communications to E. L. Huffman, Secretary, Fort Worth, Texas. The press of Texas will kindly give publicity to the above call and meeting.

ADVERTISEMENTS. VOICES OF SPRING. A service of Song and Devotion for Children's Day. Price 5 cents. ALBUM OF BIRDSONG. Edited by F. S. Bowers. For September-October issue. Price 50 cents. FOLIO OF BIRDSONG. A collection of pretty illustrations with choruses. Just the book for the family circle. What about music? Price 25 cents. BIRDSONG RECORDED ON DISCS. New and selected music, for the best writers for the instrument. Can be used for either Piano or Organ. Price 25 cents. THE BIRDSONG BOOK. A collection of songs for adults, by H. B. Palmer. Special terms for children. Price 25 cents. THE BIRDSONG BOOK. A collection of songs for adults, by H. B. Palmer. Special terms for children. Price 25 cents. THE BIRDSONG BOOK. A collection of songs for adults, by H. B. Palmer. Special terms for children. Price 25 cents.

ADVERTISEMENTS. THE CHEAPEST AND BEST MEDICINE FOR FAMILY USE IN THE WORLD. NEVER FAILS TO RELIEVE PAIN. It is the best application for Bruises, Sprains, Cramps, Stiff Joints, Pain in the Head, Rheumatism, Neuralgia, etc. It passes all other remedies in the wonderful power which it possesses of curing.

ADVERTISEMENTS. THE TRUE RELIEF. RADWAY'S READY RELIEF is the only medicinal agent in vogue that will instantly relieve and soothe. Instantly relieves and soothes. Colds, Coughs, Hoarseness, Headaches, Rheumatism, Inflammation, Neuralgia, Toothache, Difficult Breathing.

ADVERTISEMENTS. MALARIA IN ITS VARIOUS FORMS CURED AND PREVENTED. There is no agent in the world that will cure Fever and Ague and all other malarial, bilious and other fevers (aided by RADWAY'S READY RELIEF) more quickly than RADWAY'S READY RELIEF. 50c per bottle. Sold by druggists.

ADVERTISEMENTS. THE PEOPLE'S PAPER. THE TEXAS FARMER. OFFICE: DALLAS, TEXAS. TERMS: One Year, \$1.00; Six Months, .50c; Three Months, .25c.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

ADVERTISEMENTS. THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

SMOKED FOR OVER TWENTY-FIVE YEARS.

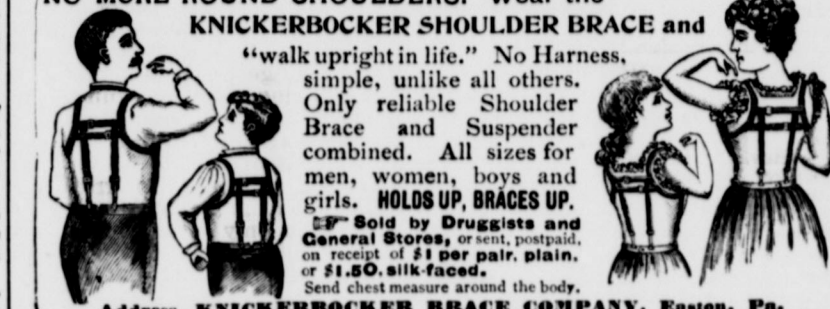


Blackwell's Bull Durham Smoking Tobacco. It is Just as Good Now as Ever.

Has been popular with smokers everywhere for over twenty-five years. Its FLAVOR, FRAGRANCE and PURITY have contributed largely to the growing popularity which pipe smoking enjoys. Pipe smoking is growing in favor because finer, sweeter and better tobacco can be had in this form and at much less cost than in cigars.

BLACKWELL'S DURHAM TOBACCO CO., DURHAM, N. C.

NO MORE ROUND SHOULDERS. Wear the KNICKERBOCKER SHOULDER BRACE and "walk upright in life." No Harness, simple, unlike all others. Only reliable Shoulder Brace and Suspender combined. All sizes for men, women, boys and girls. HOLDS UP BRACES UP.



Address: KNICKERBOCKER BRACE COMPANY, Easton, Pa.

FULL DISCUSSIONS. SAMPLE COPY FREE. HAS ATTENTION: The Farm and Home, Dairy, Live Stock, Etc.

THE TEXAS FARMER. OFFICE: DALLAS, TEXAS. TERMS: One Year, \$1.00; Six Months, .50c; Three Months, .25c.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

THE TEXAS FARMER and CHRISTIAN ADVOCATE. TO SAME ADDRESS. For Only \$2.50.

Exhortational.

THE SHADOW AND THE LIGHT. Mock and sweet in the sun he stands. Drinking the cool of His Syrian skies; Lifting to heaven his weary hands...

Obituaries.

The space allowed obituaries, twenty to thirty-five lines, or about five columns. Brief notices of obituary notices to appear in full as written, should remit the rate of ONE CENT per word. Money should accompany all orders.

hung upon his half-whispered words, intent upon carrying a distinct impression of them with us until we meet again! And tonight, while he sleeps in the peaceful grave, I seem to hear his voice and feel the gentle pressure of his fraternal hand on my head, as when, at his last interview, I knelt beside his bed and with tremulous voice asked him to lay his hand upon my head and bless me, while my tears fell like rain upon his spotted bosom.

CHALK.—W. R. Chalk was born in the State of North Carolina, and on the 28th day of August, 1816, and died in Belton, Texas, March 1, 1893, being in his seventy-eighth year at the time of his death. About the year 1837 he was married to Miss Frances Blackburn, of Tennessee, with whom he lived happily for thirty-eight years, she preceding to the better land by eighteen years. For over forty years Bro. Chalk was a consistent member of the Methodist Church. He was converted and joined the Church in 1832. His life was exemplary and his death peaceful and triumphant, thus leaving the brightest evidences of his acceptance with God and a home in heaven.

CULP.—Died, in the town of Duncan, Chickasaw Nation, Indian Territory, March 20, A. D. 1893, John M. Culp, by being crushed beneath the wheels of the cars on the Rock Island Railroad. Bro. Culp lived but a few hours after being so frightfully mangled; yet he was calm, and seemed to be, and expressed himself as being reconciled to God, "who doeth all things well." He was conscious from first to last, and bore his sufferings with Christian fortitude. He frequently tried to comfort his aged maiden sister that was almost crazed with grief, assuring her that he was prepared and ready to go to his home in heaven, remarking that he could see even then the windows of heaven open. Bro. Culp was born in Adair County, Ky., March 2, A. D. 1827, and was converted to God in the State of California in a meeting conducted by his brother, Wm. M. Culp, and his brother-in-law, Rev. B. C. Howard, members of the Pacific Conference, and united with the M. E. Church, South. The body of our brother was buried by the Masonic order. E. F. McCLANAHAN, P. C.

FRANKS.—Benjamin Franks was born in Marion County, Ala., May 4, 1811; was converted and joined the M. E. Church in his twenty-first year; was happily married to Miss Levey Leavelle in Mississippi in 1841; moved to Texas in 1871, stopping near Anderson, Grimes County; from thence to Bedias, in same county, at which place the Lord called his loving companion, who quietly sleeps in Bedias Cemetery awaiting the resurrection of the just; from thence he moved with his son, S. F. Franks, in March, 1892, to Phair in Brazoria County, at which place he quietly fell asleep in Jesus March 2, 1893. He leaves three children and seven grandchildren and a host of friends to mourn their loss. He lived right and died right. We know where to find him. May the Lord help us all to be faithful unto the end and meet grandpa in the sweet by-and-by. T. J. DABRY.

SEWELL.—Minnie Sewell (nee McLaughlin) was born in Wharton County, Texas, September 1, 1805; professed religion in her fifteenth year and joined the M. E. Church near Flatonia, Texas; married to Wm. C. Sewell December 3, 1831; died at her home near Levita, Coryell County, Texas, March 13, 1893. Oh how sad to think of her as gone forever. She was so beautiful in character, so sweet in disposition and endowed with a brilliant mind, so amiable and winning, that she was much endeared to all who knew her. Dear husband and parents, I know your hearts are overburdened with grief; but remember it is well with your darling Minnie, for the Savior has only transplanted your treasure to a home of happiness and joy, to a happy paradise of love. May God sanctify this affliction to his glory and the salvation of husband, parents, brothers and sisters. S. D. WADDILL.

TEST OF THE HYPOCRITE.

There are two absolutely infallible tests of a true hypocrite; tests warranted to unmask, expose and condemn the most finished, refined and even evangelical hypocrite in this house to-night or in all the world by far and away the best and swiftest test is prayer. True prayer, that is, for here again our inexpressible hypocrisy comes in and leads us down to perdition even in our prayers. There is nothing our Lord more bitterly and more contemptuously assails the Pharisees for than just the length, the loudness, number and the publicity of their prayers. The truth is, public prayer for the most part is no true prayer at all. It is a secret prayer. We make such shipwrecks of devotion in public prayer that if we have a shred of true religion about us, we are glad to get home and to shut our door. We preach in our public prayers. We make speeches on public men and on public events in our public prayers. We see the reporters all the time in our public prayers. We do everything but pray in our public prayers. And to get away alone, what an escape it is from the temptations and defeats of public prayer. No; public prayer is no test whatever of a hypocrite. A hypocrite reveals in public prayer. It is secret prayer that finds him out. And even secret prayer will sometimes deceive us. We are crushed down on our secret knees sometimes by sheer shame and the strength of conscience. Fear of exposure; fear of death and hell will sometimes make us shut our door. A flood of passing feeling will sometimes make us pray for a season in secret. Job had all that before him when he said, "Will the hypocrite delight himself in the Almighty; will he always call upon God?" No, he will not. And it is just here that the hypocrite and the true Christian best discover themselves both to God and to themselves. The true Christian will, as Job again says, pray in secret till God slays him. He will pray in his dreams; he will pray till death; he will pray after he is dead. Are you in earnest, then, not to be any more a hypocrite and to know the infallible marks of such? Ask the key of your closet door. Ask the chair at your bedside. Ask the watchman what you were doing and why your light was in so long. Ask the birds of the air and the beasts of the field and the crows on the plowed lands after your solemn walk.

IN MEMORIAM.

The long struggle is ended and the pure spirit of my precious brother has entered into rest. He breathed his last about 5 o'clock p. m., Monday, March 20, at his home in Uvalde, Texas. I was permitted to visit him a short time before his death, and for four days had such communion together as, I hope, will have a mellowing and sanctifying influence upon me for all time to come. He died as he had lived—serenely resting in the love of Christ. Following is a brief sketch of his life, many of the details of which would be full of interest and instruction. Rev. Lorenzo Dow Shaw, son of Rev. Jno. and Martha Shaw, was born in Fleming County, Ky., October 14, 1813, professed faith in Christ and joined the M. E. Church, South, during a camp-meeting at Beech Grove School-house, Carter County, Ky., early in his eleventh year. He was united in marriage with Miss Julia A. Barnett, of Carlisle, Ky., February 26, 1836, with whom he removed to Arkansas the following autumn; where he was licensed to preach in 1840 at Grizzards School-house, M. B. Pearson, Presiding Elder, and J. Hicks, preacher in charge; returned to Kentucky and settled in Carlisle, April, 1870. Here he maintained his family by working at the carpenter's trade and served the Church as he had opportunity as a local preacher, and was some time agent for the American Bible Society. In the fall of 1874 he was admitted on trial in the Kentucky Conference and ordained deacon by Bishop Wiggins at Mt. Sterling. He was ordained elder by Bishop Pierce in September, 1885. His first appointment was to the West Liberty Circuit, which he served three years. On his first appointment to this charge he found that a small appropriation had been made to the work by the Conference Board of Missions. This he declined, preferring to throw all the responsibility of pastoral support upon the people of the church. And notwithstanding the work had formerly been supported by single men who were partly supported out of the missionary treasury, he, with a wife and four children, managed to subsist without the aid of the appropriation. The calm courage and child-like confidence in God which was here displayed signaled his entire career. During his pastorate at West Liberty he had frequent occasion to defend the cause of Methodism against its assailants and soon gave evidence of considerable ability as a controversialist, and so routed the opposition that our cause, which had been much down-trodden in that region, began to move forward. He continued to travel in the Kentucky Conference until the fall of 1886, when, in consequence of a pulmonary affection, he transferred to the West Texas, and was stationed at Uvalde two years, then at Gonzales one year. The hoped, for change in his physical condition was not realized, and after a heroic struggle to prosecute his life-work, in spite of waning strength and increasing suffering, he was forced to retire from the pastorate. At the session of our conference at Seguin in November, 1889, he was granted a supernumerary relation, and the following year placed upon the roll of honor. Only those who knew him personally can have an adequate conception of the marvelous tenacity of life, the almost unconquerable energy, and the cheerful submission he displayed during the years of his deepest affliction. If there was ever the slightest symptom of impatience or murmur of complaint, I never heard it, nor heard of it. A man near six feet in height, and of medium build, after being wasted by consumption until he weighed less than 100 pounds, and could with difficulty walk alone, he did all the planning and much of the mechanical work on the house in which his family now reside. During his pastorate at Uvalde, at a time when he was well-nigh a confirmed invalid, he was chosen without his knowledge to champion the cause of Methodism in a debate with Rev. Mr. Williamson, of the Campbellite Church, of the town of Batesville. He went from his home in the manner of a man of conflict, and so well did he maintain our cause that it is the verdict of our people there that his work still abides, bringing forth precious fruit. These incidents are cited as examples of his energy and fortitude. He had a good measure of success during his active ministry, but I believe the three or four years of his invalid life will have more fruit to show at the time of harvest than any other like number of years of pilgrimage. When he could no longer do active work he had perfect confidence that God would take care of him and his family, and if something was much needed and they had not the means to procure it, he would tell the Lord about it; ask him for the help wanted and then as confidently expect it as ever a child looked for a desired gift from the most indulgent father. Nor was he disappointed. The help came, even more than was asked, and friends were made to wonder at the many unmistakable tokens of God's tender care for his afflicted child. To the last his faith was firm, his heart resigned and his spirit as calm as the placid sky. It was like entering the vestibule of heaven to approach the bed where lay his emaciated form and look into his face so serene and hear him speak with such calm assurance of the rest awaiting him beyond. But to those of us to whom he was so peculiarly dear how sad the reflection that very soon that cherished form and that mild, sweet face would be hidden from us in the cold, dark grave! How fondly we gazed into his tender eyes and

PEACOCK.—William Edgar Peacock was born in Randolph County, Ga., April 17, 1866; moved with his parents to Llano, Texas, December, 1882, though he had lived most of his life in the last seven years with his cousin, Lewis Paulin, in Hamilton County, Texas, where he was happily converted and joined the Methodist Church on the 15th day of August, 1891, leading in prayer-meetings, living strictly to his Christian duty until the death angel called him to his heavenly home, which was on the 19th of March, 1893; was conscious to the last; called his young, sweet wife, to whom he had only been married three months to a day, bade her farewell and said, "I am ready; will go to heaven; wish so much I could have seen mamma." I was eighty-six miles from him; arrived the next day after he was buried. My heart is almost breaking over this. The only consolation I have is that he was a true Christian. He leaves a young wife, father, mother, three brothers and two sisters to mourn their loss. MOTHER.

CARROLL.—The subject of this notice, Mrs. Frances E. Carroll (nee Enloe) was born in Trigg County, Kentucky (I think); was married to J. N. Carroll in Lowndes County, Miss., October 30, 1866; came to Delta County, Texas, in 1867, where she lived for twenty-two years. She came to Mineral Wells, Texas, and died March 20, 1893. Sister Carroll professed religion and joined the Baptist Church in 1865, and in 1867 she, with her husband, cast her lot with the M. E. Church, South, and lived a contented, happy member till her death. Sister Carroll was a woman of solid piety. Her life was consistent and exemplary. She was a true Methodist in every sense. Her seat was seldom vacant at Church, and her house was always a home for the preacher. She was a true wife and mother and had a warm place in the hearts of all her neighbors. May the grace of God comfort the broken-hearted husband and the sorrowing children till the circle is reunited in their home on high. J. J. DAVIS.

HOPKES.—Mrs. Susan L. Hodges was born in Tennessee June 13, 1817, and moved with her parents to Alabama when a child, and at the age of eleven years she attended a camp-meeting where she was happily converted and soon joined the Methodist Church, in which she lived a devoted and true Christian life till her death, which occurred at her home in Goliad, Texas, March 15, 1893. She was married to Col. John W. Hodges, October 7, 1841. She was the mother of nine children, four of whom preceded her to the grave. She lived long to bless her children; for life was truly a benediction on her home and the neighborhood in which she lived. She was a true wife, a devoted and loving mother, a good neighbor, always ready to help the poor and needy. She was the friend of the Church and preacher—ready for every good word and work. I knew her but a short time; but I shall always thank God that it was my good fortune to know this good woman. She lived in a pure atmosphere; died full of faith and hope, and went up to glory. J. A. BIGGS.

SMITH.—Frankie Glynn, infant daughter of Dr. C. D. and Willie Smith, born August 31, 1893, departed this life March 9, 1893. This being their only child living how hard to give it up; but Christ said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." This is one of my own grandchildren. Dear parents, do not weep for little Frankie. Whatever God does is best. Another tie to bind you to heaven and the little one may be saying, "This way, father; come up higher, mother." We will meet them by-and-by. C. H. SMITH.

CASON.—On Friday, March 24, 1893, the angels came for little Guy Morgan Cason, the two-year old son of Mr. and Mrs. A. C. Cason and grandson of Rev. W. E. Wilson. He had suffered much, and every remedy had been tried without avail. The grief-stricken ones bow submissively to the Master's will, believing that he knowest best. Many friends signified their sympathy by attendance at the funeral, and in various other ways. W. F. LLOYD.

WILSON.—T. C. Wilson died at his home near Mt. Tabor, Montague County, Texas, March 6, 1893; was born in Stuart County, Tenn., March 6, 1830; was married to Miss M. J. Phillips April 22, 1858. He was converted in early life; joined the M. E. Church, South, and lived a faithful and consistent member, and when the Lord called him he was ready. He leaves the companion of his youth sad and heart-broken, with seven children to mourn their loss. May they all live so as to meet him in heaven. J. M. CULVER.

LATIMORE.—J. T. Latimore was born in Cherokee County, Texas, September 28, 1874, and departed this life October 27, 1892. He professed religion at Mountain Springs Camp-ground, under the ministry of Rev. E. F. Boone, but afterward from neglect of duty he grew indifferent; but last July he was reclaimed, and from that time until his death he lived a devoted life to God. He was an obedient son, kind and noble-hearted, an affectionate brother. He has gone to rest with the people of God, I trust; taken away early in life. ALBERT LITTLE.

PICKENS.—Henry James Hubard, son of W. B. K. and Maggie Pickens, was born May 30, 1891, and died March 15, 1893, aged one year, nine months and sixteen days. He received a wound in the head from a piece of timber falling, a nail penetrating his skull, which produced his death. He was a very promising child; the idol of the home. It was hard to give him up, but fond parents must yield to God's will. He is gone to rest with Jesus, and will be there to welcome papa and mamma. ALBERT LITTLE.

FLEMING.—H. L. (Hugh Loss) Fleming was born near Knoxville, East Tennessee, February 15, 1824. He was converted and joined the M. E. Church, in Illinois in 1856. He came to Texas in 1859, and was married to Miss Nancy Brittain in the spring of 1861; died at his home near Dallas, March 7, 1893. He leaves a wife and six children and many relatives to mourn his death. B. A. THOMASSON.

CRAYER.—George Franklin Crayer, infant son of M. S. and Mary Crayer, of Leander, Texas, was born June 25, 1891; died March 19, 1893. It was hard, indeed, for the fond parents to give up the bright, promising little boy, but how consoling the precious thought that little George has only gone to live with Him that said, "Suffer the little children to come unto me." Parents, you know "where to find him." C. G. SHUTT.

Marriages.

DERICKSON—RICHARDS.—At the Methodist parsonage, in Collinsville, Texas, by the Rev. Geo. H. Adams, March 26, 1893, Mr. Roland Derickson and Miss Teddie Richards; both of Ethel, Texas. BRALEY—RAOSDIL.—On March 27, 1893, at Junction City, Texas, Mr. John Braley and Miss Zilpha Raosdil, Rev. R. M. Leaton officiating. FORT—SIMPSON.—In the Methodist Church at Harmony Chapel, March 23, 1893, by Rev. T. B. Hilburn, Rev. J. W. Fort and Miss Mollie D. Simpson. TURNER—FORT.—At the residence of the bride's father, March 29, 1893, by Rev. T. B. Hilburn, Mr. Benj. Turner and Miss Cora Ann Fort. BROWN—PENNINGTON.—At Waller, Texas, March 22, 1893, Dr. Walter T. Brown and Miss Jodie Pennington, Rev. A. S. Blackwood officiating. SMITH—STEVENS.—At the Methodist Church, in Elgin, Texas, April 2, 1893, Mr. Hiram B. Smith and Miss Hattie A. Stevens, by Rev. H. Morgan. PRATHER—MAGILL.—In Cameron, Texas, April 2, 1893, by Rev. W. Wootton, Mr. Ed Prather and Miss Florence Magill. HORSTMAN—MCLENNAN.—At the residence of Mr. G. Wilson, three miles from Cameron, Texas, April 5, 1893, by Rev. W. Wootton, Mr. August Horstman and Miss Emma McLennan.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

PEARLINE. Less House-Cleaning More Health. Less Annoyance More Comfort. Such is the experience of women who use Pearline for housecleaning, and the degree of health and comfort is largely due to the way they use it. Directions for saving labor on every package. Delicate women can clean house by its aid; children will be a help, and husbands will never know the work is going on—out of the way, and they will be ignorant of it. It is bold to say that Pearline hurts the clothing, the paint or the hands. Numbers of people clean their teeth with it; many babies have been washed with it from their birth; the most delicate of laces and linens have been subjected to the severest of tests. Everything washable, and everybody who must do this work, is benefited by reason of the use of Pyle's Pearline. It's the modern soap. You'll know it and use it sooner or later. Your grocer keeps the goods. Beware of cheap imitations which claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. JAMES PYLE, New York.

LOOK! LOOK! OUR \$12 Solid Silver American Watch. STEM WIND. We will send this Watch C. O. D. to any address. Send for our Illustrated Catalogue of Watches, Diamonds, Jewelry, Etc. Which we will send FREE. Send in your name. ALSO FINE WATCH REPAIRING. Reference this paper. 404 W. MARKET ST., LOUISVILLE, KY., IRON & GIRARDET. Texas Christian Advocate, only \$2 per year. To Preachers, \$1

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

SWAYNE'S OINTMENT.

Photo's Remedy for Catarrh in the Nose, Throat, and Lungs. CATARRH. Sold by Druggists or sent by mail. No. 2, Y. Beatties, Warren, Pa.

NORTH TEXAS CONFERENCE.

(Continued from first page.)

funds on hand to do some needed repairs to our parsonage—building porches, weatherboarding, etc.—which will be done at once. My people read the ADVOCATE and appreciate it.

Collinsville.

Geo. H. Adams, March 31: Last Sunday we laid the corner-stone of our new Church at Tioga, Texas. It will be completed in one month and will be worth, when done, \$1000. It will be a beautiful and well-wrought house. The frame is now up and the roof is on. We aim to have it dedicated by Bishop Key in May. While the material interests are advancing in our work, the encouragement is more striking on the spiritual side. We have organized a Woman's Parsonage and Home Missionary Society at Collinsville. We aim to take these towns for Christ.

Aubrey.

C. C. Davis, April 10: Aubrey Circuit is getting along very well. We have sent off our assessment on the missionary debt and our \$3.50 of our assessment for foreign missions. We have \$5.05 of that on hand, paid by Lower Oak Grove Sunday-school, on "Dyke Builders'." All would be in hand but for the severe illness of one of my children, which kept me at home two weeks. We recently lost one of our best members at Aubrey—Sister Belle Haren, wife of our dear Bro. John A. Haren. Another one of our members, Bro. W. L. Zumwalt, is just recovering from a severe spell of pneumonia. Z. Henderson, son of Bro. John Henderson, died a few days ago. May the Lord bless Bro. and Sister Henderson in their affliction. It is thought long since they buried their daughter, a twin sister of L. Z.'s.

NORTHWEST TEXAS CONFERENCE.

Roby Mission.

L. W. Dennis, April 8: Our pastor, Bro. Bennett, is doing a grand work. We are liking the ADVOCATE better each week.

Cresson.

W. N. Curry, April 6: Have our Church under contract at Cresson. Work will begin at once. Have received ten in Church this quarter. All praise to our God, who is able to do great things for us.

Thurber Mission.

J. L. Havins, April 6: My first quarterly conference convened at Thurber, March 29th. Rev. E. A. Bailey, Presiding Elder, was on hand. We had a very pleasant time. Good attendance of officials and members. We have a good Sabbath-school, class meeting and weekly prayer-meeting.

Waco.

S. J. Franks, April 3: Plans have been adopted and dirt broken for our new Church at Morrow Street. It will be a beautiful building; cost \$6000; planned by our own architect, W. W. Dudley, who, by the way, is, we think, second to none in the State. Our people rejoice to see this day. Now for a sweeping revival in Waco.

Brownwood.

J. P. Mussett: The time for holding the District Conference for Brownwood District is changed from May 15, to May 3, at 9 o'clock a. m. I trust all the members will be present at roll-call. I desire all who are good praying for the outpouring of the Holy Ghost. The editors are cordially invited. The ADVOCATE improves. We work for it.

Gatesville.

G. F. Boyd, April 7: The Second Sunday in March we opened a protracted meeting in our new Church. Rev. Sam Franks being the first infant baptized in the Methodist Church in Gatesville and the only traveling preacher that she has sent out was a proper person to preach the first sermon. Then followed Vaughan, Field, Mood and Rippey, of Denison, with our Presiding Elder, Rev. E. F. Boone, and our local help. The meeting continued three and a half weeks. The Church quickened into new life; ten additions and seven professions.

Gatesville.

J. W. Hall, April 4: I enjoy reading the ADVOCATE very much. The good people at Gatesville have generously sent us all kinds of staples and some dry goods. Some of the good sisters have shown their liberality in making up some clothes for my children, for all of which I am very thankful. Some of the young men at Gatesville are showing their hearts to God. We have had some excellent preaching from our Presiding Elder, E. F. Boone, and Bro. Mood, of Killeen, and Rippey, of Denison.

Merkel.

W. A. Gilleland, April 6: The Second Quarterly Conference of Merkel Circuit, for the present conference year was held at Merkel last Saturday and Sunday. Our Presiding Elder, Bro. E. L. Armstrong, was present doing his duty well. The attendance of official members was good. The services for preaching on Saturday night and Sunday were very well attended. Bro. Armstrong preached two good sermons. Merkel Circuit is moving up some. The prayer-meetings are better attended than they were two months ago. We have had some good experience meetings. There was paid for all purposes during last quarter \$143.55.

Moody and Eddy.

W. T. McLaughlin, April 4: Our work, Moody and Eddy Circuit, is moving on pleasantly, besides our regular pastoral work. We held a meeting in Moody, protracting only at night, for one week. The membership was greatly revived; one conversion and nine additions. Our Church is now being repaired. The Ladies' Aid Society collected \$200 to pay for painting, papering the house, preparatory to the coming of the District Conference in June. All work will be completed to service the second Sunday of this month. We will hold one more meeting, hoping for a gracious revival of religion, so we may entertain the conference for the glory of God. Our second quarterly meeting passed prosperously April 1 and 2. Bro. Armstrong, Presiding Elder, perfectly presented and vindicated the subject of infant baptism and discussed at length. It was unanimously decided that, while these remedies do palliate, and therefore temporarily relieve spring diseases, the reason they do not often make permanent cures is that they do not operate to remove the cause of these troubles. To permanently cure any disease is to remove the cause, and any remedy that does not do this would only be temporary in its action. The causes of spring affections were found to be: First, chronic catarrh; second, derangements of the stomach and liver; third, impure blood. It is very rare, indeed, to find any case of spring disorder which is not the result of one or more of these causes. Such being the case, every one who knows anything whatever about the operation of Peru-rin can understand why this remedy is a permanent cure for spring affections. It eradicates chronic catarrh from the system, invigorates the stomach and liver, cleanses the blood of all impurities, and therefore permanently cures by removing the cause—a host of maladies peculiar to spring. The cause being removed, the symptoms disappear of themselves. That "tired feeling" gives place to exuberance of youth; the dizzy head and trembling hand vanish and a clear brain and steady nerve appear in their stead; in the place of a coated tongue, sour stomach, dyspepsia, constipation and indigestion, comes a clean tongue, sweet breath, keen appetite, good digestion, regular bowels, and existence becomes a pleasure. Life is now living again. All things have become new.

PALESTINE DISTRICT—SECOND ROUND.

Trinity and Groveton, at Trinity, April 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Homeier, at Gilliland's Chapel, April 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Augusta, at Energy, April 29, 30, 31, 1893. Grapevine, at Aubrey, April 29, 30, 31, 1893. Palestine, at Holmes' Chapel, May 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Jacksonville, at Wesley Chapel, May 27, 28, 29, 30, 31, 1893. Rock et al., at Trinity, June 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. New Birmingham, at Louis' Chapel, June 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Alto et al., at Mt. Zion, Trinity River, at Price's Chapel, June 24, 25, 26, 27, 28, 29, 30, 31, 1893. District Conference will meet at Trinity, July 5, at 4 p. m., and will hold till the following Sunday night. J. T. SMITH, P. E.

ference for the glory of God. Our second quarterly meeting passed prosperously April 1 and 2. Bro. Armstrong, Presiding Elder, perfectly presented and vindicated the subject of infant baptism and discussed at length. It was unanimously decided that, while these remedies do palliate, and therefore temporarily relieve spring diseases, the reason they do not often make permanent cures is that they do not operate to remove the cause of these troubles. To permanently cure any disease is to remove the cause, and any remedy that does not do this would only be temporary in its action. The causes of spring affections were found to be: First, chronic catarrh; second, derangements of the stomach and liver; third, impure blood. It is very rare, indeed, to find any case of spring disorder which is not the result of one or more of these causes. Such being the case, every one who knows anything whatever about the operation of Peru-rin can understand why this remedy is a permanent cure for spring affections. It eradicates chronic catarrh from the system, invigorates the stomach and liver, cleanses the blood of all impurities, and therefore permanently cures by removing the cause—a host of maladies peculiar to spring. The cause being removed, the symptoms disappear of themselves. That "tired feeling" gives place to exuberance of youth; the dizzy head and trembling hand vanish and a clear brain and steady nerve appear in their stead; in the place of a coated tongue, sour stomach, dyspepsia, constipation and indigestion, comes a clean tongue, sweet breath, keen appetite, good digestion, regular bowels, and existence becomes a pleasure. Life is now living again. All things have become new.

Crawford.

G. W. White, April 4: The work at Crawford and McGregor is progressing all lines. At Crawford the Ladies' Aid Society have put new matting in the Church aisles and added other needed improvements. Easter day was observed with appropriate services rendered by the Sunday-school children. The cause of missions was presented by the pastor, and a very liberal collection was given for the same. The many kind friends at Crawford "pounded" the pastor and family at the parsonage on Thursday night, leaving many things with which to supply the preacher's table; in fact, there has not been many weeks since our arrival here that we have not received some kind gift, for which the Lord be praised. Surely the lines have fallen to us in pleasant places.

NEW MEXICO CONFERENCE.

W. T. Burk, April 7: Easter services in our Church here were nice and appropriate; and we had a well-filled house.

SULPHUR SPRINGS DISTRICT CONFERENCE.

The twenty-seventh session of the Sulphur Springs District, North Texas Conference, was held at Mt. Pleasant March 29, 29th, 30th, 31st, and 1st April. All of the pastors except one were present. Blanks prepared for the purpose were put in the hands of the pastors several weeks previous to the time of meeting which were filled out by them and handed to committees on Financial Systems, Missionary Territory, Sunday-schools and Spiritual State of the Church. These committees tabulated the facts set forth in these pastors' reports and offered resolutions which they thought the exhibit of facts required. The interrogatories contained in these blanks probed deep and made some of us write in the operation of investigation, but we think the health of the patient will be better for the probing. The method of conducting the business was novel to us, but we believe it the most effectual we have seen. The following are some of the resolutions passed at this session: A memorial to the General Conference requesting that the business of licensing and renewal of license of local preachers be transferred from the Quarterly to the District Conference. A resolution urging a more faithful attendance to the ordinances of fasting and the Lord's Supper was passed. Also one requiring the pastors of this district to make a thorough canvass of their membership for the purpose of inducing them to erect and maintain family altars; calling their attention to the General Rule in our Discipline which requires family and private prayer. Also a resolution that the pastors be urged to secure, if possible, a contribution to the general collections from every member of the Church, and that they preach upon the subjects of these collections in every congregation. Also that the pastors endeavor to get their stewards to follow the system of Church financing as laid down in our Discipline. This resolution was passed unanimously—that we make an earnest effort to build a house of worship in those communities where we are worshipping in school-houses, notifying the people in such places that except they take steps in this direction after a reasonable length of time, the Bishop will cease to recognize them as churches and will cease also to send them pastors.

The junior editor, our little mountain, (Hill) of the Aetna genus, was with us giving forth several splendid eruptions.

Sister Purcell, the conference organizer of the Woman's Parsonage and Home Mission Society, was present to teach our brethren the name, nature and necessity of her favorite range.

W. L. Neilsen being with us explained the work and workings of the Epworth League. While upon the subject of fasting it was generally conceded that our Methodist people are letting that custom of our fathers fall into disuse, whereupon the Bishop recommended amendment and suggested that we, as to-morrow the anniversary of our Lord's sufferings, observe it as a day of fasting and prayer for God's blessing to be upon our district. To this suggestion nearly all readily agreed. The Lovefeast held on the fast day was excellent. The following are delegates to the Annual Conference: R. A. Morris, J. A. Weaver, W. E. Mangum and J. D. Foshee. E. C. DEJERNETT, Secretary.

There will be serious trouble if you don't overcome those dyspeptic symptoms. Hood's Sarsaparilla is the medicine you need.

DISTRICT CONFERENCES.

El Paso (Eastern Division), at Peecos, April 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. San Antonio, at Human Avenue, April 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Fort Worth, at Granbury, April 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Brownwood, at Sania, April 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Montague, at Henrietta, April 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Chappell Hill, at Caldwell, May 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Waxahatchie, at Trinity, May 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Waskita, at Marble Falls, June 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Waco, at Moody, June 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Dallas, at Dallas, June 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Abilene, at Merkel, June 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Gatesville, at Meridian, June 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Terrell, at Kemp, June 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Gatesville, at Aubrey, June 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Calvert, at Koss, June 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Bonham, at Dodd, June 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Palestine, at Trinity, July 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Pliers, at Owen, July 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Sherin, at Annandale, July 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893. Sherman, at Pottsville, July 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1893.

These agents have also proved valuable in special local investigations, aside from regular monthly inquiries.

They are not individually of equal value, and the less efficient are not so much depended on as our regular correspondents. The most efficient usually agree quite nearly with the returns tabulated in this office.

They are lieutenants of the Statistician, each for his own State, both for purposes of unification and original investigation.

In view of the foregoing the peculiar qualifications, the education and the adaptability of any citizen for the office of State Statistician is easily discernible. Hoping that an efficient man for the position may very soon be agreed upon and recommended, I have the honor to be your obedient servant. J. STERLING MORTON, Secretary.

THE VETERANS. AUSTIN, Texas April 4.—To the Members of the Texas Veteran Association: Upon application to the several railway companies to secure transportation for you to our reunion, which takes place at Houston on April 20 and 21, the Houston and Texas Central Railway Company consents to pass those of you who served prior to the first day of January, 1867, as also their wives and widows, from April 17 to 25 inclusive. In writing for passes give name in full, date of service and from what point on the Houston and Texas Central Road you will start. Do not send certificate of membership.

Those who wish to travel on the Houston and Texas Central Railroad should address M. L. Robbins, General Passenger Agent Houston and Texas Central Railroad, Houston, Texas. The Cotton Belt Route will give transportation to those who served prior to January 1, 1867, also to the wives and widows of such veterans. Make direct application to W. H. Winfield, General Passenger Agent, Tyler, Texas. The Gulf Colorado and Santa Fe Railroad will pass veterans who were in the army prior to January 1, 1867, their wives and widows. Send certificate of membership with your application for pass, giving date of service, and it should be in their office by April 17. Address H. G. Thompson, General Passenger and Ticket Agent Galveston, Texas. The Southern Pacific system will give transportation to those who were in the service in 1866, their wives and widows. Parties applying must produce evidence

MEDICAL NEWS.

An Important Council of Physicians on Spring Diseases, Their Cause and Cure.

At a recent meeting of the Medical Faculty of the Surgical Hotel a discussion of unusual interest arose touching spring medicines. The various sarsaparillas, tonics, blood purifiers, and nerves were taken up, one by one, and discussed at length. It was unanimously decided that, while these remedies do palliate, and therefore temporarily relieve spring diseases, the reason they do not often make permanent cures is that they do not operate to remove the cause of these troubles. To permanently cure any disease is to remove the cause, and any remedy that does not do this would only be temporary in its action. The causes of spring affections were found to be: First, chronic catarrh; second, derangements of the stomach and liver; third, impure blood. It is very rare, indeed, to find any case of spring disorder which is not the result of one or more of these causes. Such being the case, every one who knows anything whatever about the operation of Peru-rin can understand why this remedy is a permanent cure for spring affections. It eradicates chronic catarrh from the system, invigorates the stomach and liver, cleanses the blood of all impurities, and therefore permanently cures by removing the cause—a host of maladies peculiar to spring. The cause being removed, the symptoms disappear of themselves. That "tired feeling" gives place to exuberance of youth; the dizzy head and trembling hand vanish and a clear brain and steady nerve appear in their stead; in the place of a coated tongue, sour stomach, dyspepsia, constipation and indigestion, comes a clean tongue, sweet breath, keen appetite, good digestion, regular bowels, and existence becomes a pleasure. Life is now living again. All things have become new.

A very interesting treatise on spring diseases is sent free to any address by The Peru-rin Drug Manufacturing Co., Columbus, O., during April and May.

WASHINGTON, April 7.—The following letter addressed by Secretary Morton to Senator Coke explains itself:

DEPARTMENT OF AGRICULTURE, OFFICE OF THE STATISTICIAN, WASHINGTON, D. C., March 25, 1893.—Hon. Richard Coke, Waco, Texas.—Dear Sir: The office of the State Statistician for Texas will be vacant on the first day of April next. It is apparent that the reputation of your State that the person selected for this position should have enough of State pride to thoroughly and efficiently perform the duties which it imposes. His reports to this department will give good or bad reputation to the fertility of your magnificent Commonwealth and establish its productive capacity for good or ill, both as to cotton and cereals. His duties will also probably include the raising and shearing and he will, if it can be made practical, be expected to make monthly statements as to the condition and number of cattle and sheep in Texas. J. R. Dodge, statistician for many years in this department, writes me this day as follows: "The system of State statistical agencies was established for the unification, or at least closer agreement, of National and State crop reports, and the results. Wherever State departments or Boards of Agriculture had in operation statistical systems, the design was to appoint as the agent of this department the responsible State officer charged with such work in other States, three-fourths of all, where such work has never been inaugurated, it has been the purpose of the department to appoint the person of the greatest experience and aptitude for the work. Another purpose is to furnish from independent sources two consolidations of the monthly returns, for unification and corroboration of results, that discrepancies may be apparent in our reports of revision by the Statistician and promptly investigated and harmonized. It is in the interest of avoidance of grave errors and tends to greater accuracy of results. These agents have also proved valuable in special local investigations, aside from regular monthly inquiries. They are not individually of equal value, and the less efficient are not so much depended on as our regular correspondents. The most efficient usually agree quite nearly with the returns tabulated in this office. They are lieutenants of the Statistician, each for his own State, both for purposes of unification and original investigation. In view of the foregoing the peculiar qualifications, the education and the adaptability of any citizen for the office of State Statistician is easily discernible. Hoping that an efficient man for the position may very soon be agreed upon and recommended, I have the honor to be your obedient servant. J. STERLING MORTON, Secretary.

AGRICULTURAL. WASHINGTON, April 7.—The following letter addressed by Secretary Morton to Senator Coke explains itself:

DEPARTMENT OF AGRICULTURE, OFFICE OF THE STATISTICIAN, WASHINGTON, D. C., March 25, 1893.—Hon. Richard Coke, Waco, Texas.—Dear Sir: The office of the State Statistician for Texas will be vacant on the first day of April next. It is apparent that the reputation of your State that the person selected for this position should have enough of State pride to thoroughly and efficiently perform the duties which it imposes. His reports to this department will give good or bad reputation to the fertility of your magnificent Commonwealth and establish its productive capacity for good or ill, both as to cotton and cereals. His duties will also probably include the raising and shearing and he will, if it can be made practical, be expected to make monthly statements as to the condition and number of cattle and sheep in Texas. J. R. Dodge, statistician for many years in this department, writes me this day as follows: "The system of State statistical agencies was established for the unification, or at least closer agreement, of National and State crop reports, and the results. Wherever State departments or Boards of Agriculture had in operation statistical systems, the design was to appoint as the agent of this department the responsible State officer charged with such work in other States, three-fourths of all, where such work has never been inaugurated, it has been the purpose of the department to appoint the person of the greatest experience and aptitude for the work. Another purpose is to furnish from independent sources two consolidations of the monthly returns, for unification and corroboration of results, that discrepancies may be apparent in our reports of revision by the Statistician and promptly investigated and harmonized. It is in the interest of avoidance of grave errors and tends to greater accuracy of results. These agents have also proved valuable in special local investigations, aside from regular monthly inquiries. They are not individually of equal value, and the less efficient are not so much depended on as our regular correspondents. The most efficient usually agree quite nearly with the returns tabulated in this office. They are lieutenants of the Statistician, each for his own State, both for purposes of unification and original investigation. In view of the foregoing the peculiar qualifications, the education and the adaptability of any citizen for the office of State Statistician is easily discernible. Hoping that an efficient man for the position may very soon be agreed upon and recommended, I have the honor to be your obedient servant. J. STERLING MORTON, Secretary.

TEXAS INCIDENTS. Taylor is to have a \$65,000 compass. Caldwell is to have a new, large gun. A new National bank opened in Wharton. Houston is moving for a \$100,000 cotton seed oil plant. A new Christian Church was dedicated at Gainesville.

The Teachers Association of Eastland county met at Cisco. The Texas and Pacific Teachers Association met at Midland, and was welcomed by great crowds. Harry Tracey, J. H. Davis and H. L. Bentley addressed an enthusiastic Third party meeting at Bonham. Willet Holmes, who came to Texas in 1833, and a member of the Texas Congress in 1840, died at Brenham. The Presbytery of the C. P. Church at Bonham considered the question of granting elderships to women, referring the question to a special committee.

Mr. Taylor McRea, a merchant at Memphis, Hall County, was in Dallas last week endeavoring to interest members of the Texas Central Railway Company in the production of that section. He had samples with him to show what Hall County can do. Among them were: White corn and lady peas, raised by Mr. Gammage, near Memphis; yellow peas, raised by W. H. Harroway, five miles south of Memphis; black-eyed peas, which Mr. McRea bought off

a wagon; whippoorwill peas, raised by Mr. Abbott, who resides within ten miles of Memphis; Kaffer corn, raised by Mr. Secord, in Hall County; millet, raised by Dave Wagonport, sixteen miles west of Memphis.

April 6 the Texas Beekeepers' Association met at the apiary of Mrs. Jennie Atchley, one mile north of Greenville, and organized, with over 100 delegates present. The following were elected officers for the year: President, W. K. Marshall, of Marshall; First Vice-President, W. R. Graham, of Greenville; Second Vice-President, A. M. Tuttle, of Gainesville; Treasurer, Geo. Whitout, of McKinney; Secretary, E. J. Atchley, of Greenville.

DALLAS, Texas.—I want to make a statement in regard to pear blight. I believe that the cause of pear blight has never been clearly established. I have a case that may throw some light on it. I have a large Kieffer pear tree fifteen years old, eight inches through the base, twenty-five feet high, and has borne well for a number of years. It has never shown signs of blight during this time. I also have a Le Conte tree that stands near, about six years old. On March 2 it was a fine day and the buds were full, ready to burst their blossoms. Across the street on that day a house burned down about fifty feet from the west and I am north from the fire. It was a two-story house, and was very hot for ten days so that it ran on my siding. I have an outside fence seven feet high, and the Le Conte tree stands near and protected from the street. On March 4 the thermometer was freezing, down to 21 below zero. About a week later I discovered that blight had struck the whole top of my Le Conte pear tree. It was exposed above the fence. I cut it off as far down as it run. I know that blight had taken the Le Conte tree, but not on looking up at my Kieffer saw that the blight had struck it also on the side exposed to the west. I have other pear trees, but none are affected but the two mentioned. I thought of cutting the blights out of this tree also, but I found it to be too big a job. It seemed to have attacked the outside limbs and had run down to some of the large branches. The trees are full of fruit. I concluded to let it alone for now it would stand the blight. It don't look as bad as it did one week ago, and I am in hopes that the disease will not be as fatal as on other pear trees. Would like to hear about it.—D. B. Kieper, in the News.

EX-GOVERNOR A. C. McGRATH died at Charleston, S. C. A company has been organized to irrigate the Rio Grande valley between Camargo and Matamoros. Famine in Russia has become so fearful that the poor are dying by hundreds and in some villages the dead are no longer buried. The Interstate Commerce Commission's preliminary report on the income of railroads in the United States exhibits the income account of 492 operated roads and 128,420 operated miles; 37,000 miles of line usually reported are omitted from the compilation, they having failed to report. The gross earnings of these railroads for the year ending June 30, 1892, were about \$1,222,711,898, an increase of \$125,950,305 over earnings the previous year, or about \$608 per mile of operated line, showing an increase in excess of any year covered by reports to the commission and doubtless largely due to the poor crop of 1890 and the relatively abundant crop of 1891. The operating expenses increased \$890 per mile of road. The net earnings per mile of operated line in 1892 were \$247, an increase over 1891 of \$295 per mile. Estimated increase in passenger earnings over the year previous was \$11,500,000, or \$247 per mile. Increase in revenue from freight for same period was \$91,506,711, or \$340 per mile of line. Eighty railroads have a gross revenue exceeding \$3,000,000 and eleven an excess of \$2,000,000. The average gross revenue per mile for all railroads was \$7400. Eight roads yield a net income exceeding \$200,000 per mile of line. These are: Delaware, Lackawanna and Western, \$27,607; Pittsburg and Lake Erie, \$26,379; Pennsylvania, \$25,858; Boston and Albany, \$25,376; New York, Providence and Boston, \$25,159; New York, New Haven and Hartford, \$22,654; Central New Jersey, \$21,669; New York Central and Hudson River, \$21,296.

THE SMALLEST GOVERNMENT. Moresnet, which lies between Belgium and Germany, and has a population of 2,000, is the smallest government in the world. There is a Senate of ten members who are appointed by the Mayor. He is appointed by two delegates, one from Germany and one from Belgium. The Territory was made independent in 1815 to settle a dispute. Germany and Belgium both wanted it on account of its tin mines, but neither of them got it. The Territory contains a trifle over two square miles of ground.

OBITUARY—Texas. Dr. J. E. Roach of Cisco, Jas. D. Hanney at Paris, Lela Sprain at Sherman, J. C. Coleman at McKinney, Judge I. M. Onions at Baird, Melton R. Nash at Jefferson, Mrs. Mattie Mann at Marshall, Col. B. M. Houghton at Sherman, Mrs. S. J. Jennings, mother of Hon. Hyde Jennings at Fort Worth, Col. William Elliott, who laid out the town of Taylor, died last week. Judge (now up for having five wives)—How could you be so hardened a villain? The guilty one—Please, your Honor, I was only trying to get a good one. The saw mill sometimes impresses the operator with the fact that it has an "off-hand" way of doing things. In Finland and East Turkestan thunder-storms are wholly unknown.

of such service. Address C. W. Bein, Acting Traffic Manager, Houston, Texas. The International and Great Northern gives transportation on certificates to members whose service was prior to January 1, 1867, and the wives and widows of such.

The Houston East and West Texas Railway Company, parties holding certificates will get transportation from April 17 to 24, by having their certificates exchanged at the station where they take the train for a round trip ticket. Address James Appleby, receiver, Houston, Texas.

The San Antonio and Aransas Pass Railroad Company will furnish transportation upon application and presentation of their certificates to be endorsed by R. W. Andrews, General Passenger Agent at San Antonio, Texas.

The time is drawing so close for the reunion that I deemed it best to issue this notice. So soon as replies are received from other roads, I will publish them for your information. Papers friendly to the old vets please publish. STEPH. H. DARDEN, Secretary Texas Veteran Association.

TEXAS CASUALTIES. Bill Ellis, of Sherman, died in jail at Denison. Robena Morales died from sunstroke at San Antonio.

Fritz Engle, near Temple, shot himself in the head and is dead. Jno. Stoner was shot and killed by Tom Willis at Hallettsville.

Pink Eason, of Calihahan County, was killed by his horse falling on him. The seven-year-old son of a Mr. Wilson met death at Houston by suffocation.

Near Perry, Falls County, Julius Busby, a farmer, shot and killed his son John. Lige Allen, a colored man, said to be a hundred years old, was burned to death near Marshall.

Frank Brentzholz, at Fort Worth, a railroad engine, was crushed to death under a blow while repairing a windmill and died from the results.

J. W. Thompson, public school janitor at Gainesville, died suddenly from hemorrhage of the lungs.

K. L. Daniel, a prominent farmer of Cooke County, died at Gainesville from an overdose of morphine.

O. O. Wartensleben, a school teacher near Wharton, was killed by the accidental discharge of a shot-gun.

Jim Bedford was shot and killed by another negro on Capt. Donovan's sugar plantation, Colorado County.

Will Hedgepeth was drowned in the Brazos near Bremond. He is supposed to have fallen in the water while in a fit.

Ruffin Walton, a colored minister, of Wood County, was shot and killed by hunters who mistook him for a turkey.

Mrs. E. S. Hawkins, of Prairie Lea, mother-in-law of Mrs. Jones, was bitten by a snake and her life is despaired of.

George Grover, out hunting with two Mexicans near Ramirena, was killed by the accidental discharge of a Winchester.

Mrs. Lucinda Berry, on her way from Itton to Montague with six small children, died on the train near the latter place.

Jennie Yarbrough, a young cook at Fort Worth, in lighting a fire with kerosene had her clothing ignited and she was burned to death.

G. W. Lloyd, Rosebud, thought Prof. Allen had severely whipped his child at school, and the two men fought about it with knives. Both are very seriously wounded.

In a difficulty in Polk County, near Livingston, George Snow was killed, Arthur G.