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THE GRAB HOOKS.

Those who look for a heaven made ready will live as though they were already in heaven.—*Secker.*

Those people who eat the preacher up on first sight are apt to vomit him out before the year closes. Stay awake.

GRACE not only makes a man more a man, but it makes him more than a man. "Beloved, now are we all the sons of God."

CICERO complains that "Homer taught the gods to live like men." But Christ teaches men to live like God. "Be ye holy, for I, the Lord your God, am holy."—*Secker.*

A CALM sea after a storm, a blue sky after a black thunder-cloud, light after darkness, health after sickness, rest after toil, are beautiful and refreshing. But none of them can give more than a feeble idea of the sweet, abiding comfort which those enjoy who believe in Jesus, and have peace with God. It is a peace which passeth all understanding.—*Exchange.*

INEXPERIENCED Christians sometimes fall into the fear that in case things do not turn out as they wish, the cause of Christ is bound to suffer irreparable damage, if not to perish from the earth. How narrow such a view is. Do you know, timorous and short-sighted brother, the history of the past? Have you forgotten how often matters have gone wrong, and individual followers of the Master have proved faithless? But the cause survives, and will do so till the end of time.—*Nashville Christian Advocate.*

THE Washington Post publishes the invoice of the provisions made by the Tammany franchise of the One-hundred-and-seventy-fifth Assembly District to be used during their trip to the inauguration: Five cases Kaffee, wicker, forty-eight dozen quarts imperial beer, four cases champagne, eight corkscrews, twenty-five packs playing cards, one thousand "chips." Besides these there were twenty boxes of soda and ginger ale, one case of Apollinaris, one thousand cigars, one hundred loaves of bread, fifty pounds of ham, twenty-five pounds Swiss cheese.

THE mention of Johnstown, Pa., awakens memories of a calamity and a disaster, and a very interesting interest. The writer spent last Sunday with our Church in that place, in the absence of Dr. Conner, the pastor, in the South. The day was beautiful. The large Church was filled with worshippers, and beautiful Easter decorations adorned the sanctuary. There were few, if any, traces manifest among the people of the terrible ordeal through which the majority of them had passed a few years ago. Their faces are to the future, and their faith in God is firm. In the afternoon a missionary service was held in the Sunday-school, and the collection taken amounted to over \$250, a noble contribution.

The town has greatly changed. Substantial buildings have taken the place of those destroyed by the flood. The streets have been newly paved, and electric cars run in every needed direction. An inclined plane has been built up the face of the hill west of the town, and a beautiful suburb has been laid out on the summit. Here the lots are large, the buildings good, and every conveni- ence of city life enjoyed. Indeed, the whole town has risen from its desolation in a marvelous manner, prosperity is seen on every hand, and the future is full of promise. The effects of the awful visitation are in the broken homes, the scarred hearts, and the thousands of graves in the beautiful Grandview Cemetery. In all other respects, so far as can be seen, the ranks have closed, and the people are marching forward.—*Pittsburg Christian Advocate.*

CONSTITUTIONAL GRAMMAR.—In a recent opinion delivered by Justice Field of the Supreme Court of the United States he gives a certain District Attorney for the Western District of Texas a very proper lesson in grammar. It seems that the district attorney quotes from an answer filed by the aforesaid attorney the avowment that "the United States holds in herself complete title to the property in question." It was to this designation of the United States as a single female person that Justice Field objected, and he stepped aside from the consideration of the questions involved in the controversy to read the attorney a lecture upon the subject. Justice Field knew what was meant; but he did not intend to permit such a gross and grievous mistake to go uncorrected, and he proceeded to give it as follows:

The delegation thus given to the United States as "herself" in a pleading drawn by one of her attorneys is open to criticism, and the Constitution itself forbids it. The United States is a plural entity, and it is declared in the Constitution that treason against the United States shall consist only in levying war against them, or combining with others to give aid and comfort, and Article XIII, adopted since the civil war, declares that neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist in the United States in any place subject to its jurisdiction.

It is proper to say that the offender in this case was a Republican, and, therefore, his mistake was natural. Republicans are in the habit of teaching and considering that the United States is a consolidated unit to be variously referred to as she, he or it, according to the speaker's taste in the matter of gender. But Republican grammar is not the grammar of the Constitution, and that sturdy old Democrat, Justice Field, takes occasion to emphasize.—*Memphis Commercial.*

METHODISM EQUAL TO THE TIMES.—Since the birth of Methodism there has been no distinctive religious movement in the Church of God. Is a new movement needed to meet the exigencies of our times? What are the exigencies? Political corruption, bribery in office, and instability of Government. Is the present worse than when kings delighted to honor such statesmen as Bolingbroke and Chesterfield, Walpole and Newcastle; when Prime Ministers bribed the King, bribed the Queen, bribed the Parliament; when elections were ranted on the Royal Exchange, and when the maxim was accepted, "that Government must be carried by corruption and force?" Are the clergy more worldly and the Church more formal than when Toplady said: "A converted minister in the Established Church is a greater wonder than a comet," and when, according to Butler, "Christianity is not so much a subject of inquiry?" Methodism

met all those social conditions, and behold the change! Is it true that we are threatened to-day with new perils? Is the lust of ecclesiastical preferment, in the disguise of a holy zealousness, as both a cancer, at the vitals of the Church, and is there nothing better and greater than office? Has the spirit of worldliness entered our Zion under the pretense of innocent mirth, and at the expense of the means of grace? Is the Bible imperiled, and its authority denied, and its histories impeached? What is the remedy? A new religious movement? Has not Methodism all her ancient elements of strength? Her doctrines are sound, her polity is as adaptable, her Redeemer is as great. The only sufficient and all-efficient remedy is "holiness unto the Lord." Let the Church have that, and the gates of hell shall not prevail against her.—*Bishop Neumann.*

EPISCOPAL METHODISM AT THE FORKS OF THE ROAD.

Episcopal Methodism in America is at the forks of the road. The one leads to Congregationalism, the other back into the old path trod by our fathers. Or, it might be better to change the name of the road, and say that we are drifting into Congregationalism unless with fixed purpose and steady hand the ship is steered back into the old channel.

THE DRIFT IS STRONG.

As yet, the infringement of the letter and spirit of the compact by which the ministry and membership of Episcopal Methodism, for the glory of God and the good of the Church, delegates to the constituted authority the distribution of ministerial labor, is confined to a comparatively few wealthy city Churches. But the number steadily increases. Precedent opens the way for repetition. The practice begets a spirit of retaliation that grows on the congregations thus humored, and it becomes harder and still harder to satisfy them. They seem to know very well what they do not want, but they are not agreed as to what they do want. Thus they incur all the disadvantages of an out-and-out Congregationalism without its safeguards and compensations. It is a hybrid growth, sickly, mishapen. It is the contact, but not the cohesion, of opposing elements.

All must see that this is a state of things that can not last. Episcopal Methodism can not move on two distinct and opposing lines at the same time. It can not have one system for the poorer and weaker ones. Already are heard the muttered thunders of coming storm.

The license allowed to a few rich and exacting Churches in the choice of pastors has developed a tendency toward the creation of an exceptional class of preachers who are their logical and inevitable correlatives. And it is an anomalous feature of the situation that in some of our conferences it is assumed that men under whose ministry the leading Churches have been brought to their present position of prominence and power are incompetent to exercise the functions of the pastorate in behalf of the very persons they have brought into the fellowship of the Church. Compliance with the demands of these unreasonable Churches whets and makes insatiable the appetite it is sought thus to appease. Faithful and capable men are put under the critical microscope, subjected to the cruel knife of the verbal vivisectionist. The search is for the ideal pastor who has no existence save in the loose imaginations and impossible demands of official boards who seem to think that a "transfer" can somehow transform respectable mediocrity into the most brilliant genius, and change a commonplace preacher into a pulpitar of the first magnitude.

Do any ask for proofs of these statements? Are they not written in the chronicles of the "cabines" of our Bishops and Presiding Elders? North, South, East and West? The perplexities of the *episcopos*, the negotiations between the high contracting parties attending conference sessions and ignoring the regular channels of information and suggestion, the heart-burnings of arraigned brethren, the disappointments and disasters that have resulted from these anti-episcopal Methodist doings—what observer of current events, what participant in the administration of our ecclesiastical affairs, needs to be told of these things?

The Church press has not been altogether silent, now and then uttering a warning growl, or perpetrating satires half-earnest and half-humorous concerning the so-called "giraffes" who feed in the high stalls of the favored charges, and from time to time dealing quick blows direct against this growing evil. Most worthy men in our ministry, not ambitious or unduly sensitive, wincing under implied disparagement, have had to resist a conscious tendency to dissatisfaction and discouragement.

A confession and a confession may be admitted at this point. Preachers who had expressed much virtuous indignation because "transfers" were called to take the chief places for which they considered themselves eligible, and to which they were looking in their own conferences, have been known to shrink at the utmost sincerity in accepting the chief places in other conferences over the heads of brother ministers not inferior to themselves in their qualifications and claims. But such inconsistencies do not invalidate the principle involved. Decency would dictate that these men should remain modestly silent, or at least keep within reasonable limits in the expression of their displeasure when preachers are transferred from other conferences to take positions similar to those they themselves would be ready to accept in others. The weakness of our poor human nature is seen in the fact that a discontented grumbler in his own conference has become a smiling incumbent of a chief appointment in another. Yet, making all proper concessions as to the bearing of such a fact as this, and allowing due discount for the weaknesses of human nature that will manifest themselves under this or any other system of ministerial supply, our problem is before us.

The choice must be made between the present drift in the direction of Congregationalism or a speedy return to the spirit and practice of our fathers. If we do not of purpose soon settle the question as it should be settled, it will settle itself by a process that will first distract and then destroy the most efficient ecclesiastical polity that has been known in the history of the Christian Church. But can the evil now be checked? Is it not now too late to turn the tide? Let

four millions of living Episcopal Methodists answer. It is

NOT TOO LATE.

We have had just enough experience of the wrong to make us wish to return to the right way of our fathers. We are warned of our ruin. We have only to will it, and the evil ceases. That is to say, let both parties to the compact, the ministry and the laity, maintain good faith. Let the transfer power be so exercised as to conserve a genuine connectionalism of the Bishops, backed by their constitutional advisers, the Presiding Elders, and supported by the membership of the Church, refuse to ratify extra-disciplinary contracts, thus discouraging the growth of place-hunting preachers on the one hand and pragmatic pastoral charges on the other; let there be one law for all alike.

Possibly there might be some loss to the Church in effecting this reform. A few pastoral charges, puffed up with the conceit of their own importance, might be tempted to split off into independence, or to seek congenial association among our kind neighbors who are always ready to open their doors for the admission of dissatisfied Methodists. But in the end such losses would prove to be gains. The members thus lost would go out from us because they were not of the Church on this account would leave the Church on this account would be such as could be well spared. With the return of the Church to the letter and spirit of the law with regard to the distribution of ministerial labor, would come a nobler heroism, a true spirit of self-sacrifice, a deeper spirituality, and such increase of aggressive power as would start the Church on a fresh career of conquest. The Lord's poor, the Lord's middle-class, and the Lord's rich who are also rich in faith, would be not only in happy fellowship in the Church of their choice and their love. From the ranks of our ministry we would lose no man who is a worthy successor of the men who laid the foundations of Episcopal Methodism in prayer and self-sacrifice and labors abundant.

Of what is borne in upon me in relation to this question this is the sum:

1. Episcopal Methodism in America is at a pivotal point in its history, and must now choose this way or that.
2. The evil that threatens its integrity and its ruin has gone far enough to disclose the peril, but not too far for recovery.
3. As it is purely a question of ecclesiastical administration, the remedy is within easy reach, and may be applied by the Bishops and Presiding Elders, and administrators there will be found sufficient loyalty in the membership to arrest the evil and to make the reform both thorough and abiding.
4. As God hath so wondrously blessed this form of Methodism, the reform all concerned, and should be inaugurated now with purpose of heart. Then let the word go forth, and let all good Episcopal Methodists say, Amen!—*Bishop O. P. Fitzgerald, Atlanta, Ga., in Zion's Herald.*

CIRCULATING AMONG THE PASTORS.

It was my good pleasure a few Sundays since to go with Bro. Cox, at the suggestion of Bro. Sam P. Wright, to hold his quarterly meeting at Rock Church, as he, Bro. Wright, was so engaged at Salado at that time that he could not well be spared. I am always glad to help my brethren in the ministry in any way I can, and I always do my good. We had a pleasant drive with Bro. Cox, and reached the Church in time to preach at the 11 o'clock service on Saturday morning.

The audience listened with much attention while we were engaged to minister unto them in holy things. God was with us on that occasion. We felt his touch. At night Bro. Cox preached a warm sermon, after which we held the Quarterly Conference. Sunday was a bright, beautiful day, and the communion service was an occasion of uplift to all. The membership of our Church at this place is not large, but I am glad to say that what we have here is of the best type—good, solid Methodists. While I was at this place our good Bro. Stubbfield told me such a rich story of the life of his audience, and I can testify from telling it. When Bro. Bishop was up there preaching one day, some young men got up and went out, and as they were going out Bro. Bishop exclaimed: "I am better and smarter than anybody that will go out during preaching." Bro. Stubbfield says that was the best medicine that was ever given to the young people of that community.

At the request of Bro. Boaz I went down to Jonah a few Sundays since and preached for him. We have a good Church building there. It would be a credit to any congregation. Really, it is a thing of beauty. Bro. Boaz and his good people are entitled to much credit for putting up such a house of worship. I had but one objection to that Church and that was the height of the pulpit. No Zacheus can stand behind that pulpit and exhort his audience well, especially if they have a very large Bible upon it. Bro. Davidson tried to show me after preaching that the pulpit was just right, as it was in proportion to the house. I told him that might be all right, but I thought that a pulpit ought to be adjusted to the proportion of the preacher and not to the proportion of the Church building.

Last Sunday a week ago I went to Wesley Chapel, within the bounds of Bro. J. M. Sherman's work. This Church was built by Bro. Sherman a year or two since, and it is a real, substantial building. As Bro. Sherman could not be with his people, they wanted me to come up and preach them an Easter sermon and administer the communion to them. It afforded me great pleasure to be with that people, as I had been there several times before.

Bro. Barnes entertained well in good style. He is a full-blooded Englishman. Loves old England still, but with all that he is a good American and a real, genuine Methodist.

Last Sunday I was with the Rev. A. P. Smith, and we went to the Round Rock Circuit. I have been preaching at Round Rock off and on for the past ten years, and I am always glad to be with that people. Bro. Smith is moving on nicely with his work. The offering that his Sunday-school made last Sunday morning for the Scott Training School was very commendable. The Sunday-school at this place seems to be in a flourishing condition.

On our way home Sunday afternoon we stopped at Chandler School-house, where Bro. J. L. Brooks, who went with me to Round Rock, preached a ringing

sermon on the importance of prayer. Bro. Brooks is the young minister who was at Oak Cliff last summer in charge of our Church. He will take his A. M. degree at our approaching commencement.

We got home in time last Sunday evening to hear Dr. McLean preach a rousing sermon at the Methodist Church. The Doctor warmed up and waxed hot, and got there.

Bro. Nelson is doing all within his power to conserve the results of the late revival. The young men's and young ladies' prayer-meetings, established after the revival, are in a flourishing condition. In my mingling with the brethren wherever I have been I have heard nothing but the highest praise of the TEXAS ADVOCATE. This paper has a strong hold on our people, and well deserves to be in every Methodist family in Texas. S. E. BURKHEAD, GEORGETOWN, TEXAS.

TEXAS CONFERENCE.

Elgin.
S. H. Morgan, April 21: Second Quarterly Conference was held at Manor, in a flourishing condition. Ten official members out of fourteen present. All conference collections paid except about \$25, which is perfectly safe. Nearly \$650 were expended by the Church for various purposes during the past quarter. Alex. H. Mahon was licensed to preach. We are still hopeful.

Milano Circuit.
J. R. S., April 2: We had a good meeting which continued about twelve days. One conversion at a cottage prayer-meeting. We received eleven members—eight children and three grown ones. On the first Sunday Bro. Browning, from Brenham, preached a missionary sermon; before preaching he took up a collection. He got \$53.15 cash and subscriptions.

Iola.
J. L. Yeats, April 13: Our Second Quarterly Conference for Zion charge embraced second Sunday in spiritual interest good. Presiding Elder, J. C. Mickle, present, preaching with the power of God in him. The best open communion for years. Finances only tolerable. I want to say a word about the ADVOCATE. I have been in Texas eighteen years and I have read it (ADVOCATE) the most of the time. I want to say now I would not do without it for \$5 a year.

Fairfield.
W. F. Brinson, April 19: The second quarterly meeting for Fairfield Circuit was held at Sunshine the 15th and 16th. The Presiding Elder, Bro. F. L. Allen, was present—not well, but preached two good sermons. Good sacramental service Sunday. Five official members present at Quarterly Conference. Two-fifths of preacher's and Presiding Elder's salary paid up to date; one-third missionary debt; all assessments for Bishops' fund paid; fifteen members received during the quarter; twenty-two Bibles and \$45 expended for members improvement. Many good things have been received at the parsonage.

Wesmar.
H. M. Haynie, April 19: We have just closed a meeting ten days. The Church was revived. We had six accessions to our Church, baptized two adults and four infants. We have a good people here who are as loyal to the Church as nearly any people I have ever served. We have a large German population here and some of these attend our Church, and some of them have their children baptized by us. Bro. W. W. Horner, the pastor of Flatonia Church, was with us and did most of the preaching during our meeting, and his preaching was very much appreciated by our people.

North Texas Conference.
Petty.
A. W. Gibson, April 17: Reports much better than last quarter. The preacher has more corn in his crib than ever had the time of the year. Stewards are alive. The means of grace all developing. Foreign missions and missionary debt all in sight.

Alvord.
W. T. Ayers, April 17: Had a high day yesterday. More than one hundred in attendance at Sunday-school. School growing in interest all the time. Fifty added to the Church since conference; forty at Alvord. The Lord is blessing us greatly.

Chico.
B. H. Bounds, April 13: Second Conference I have received twelve by ritual and twenty-four by certificate into the M. E. Church, south, and still they come at almost every service. We hope soon to be in a new parsonage, and will have to enlarge our Church house before the close of the year.

Farrington Circuit.
F. L. Farrington, April 20: Our charge is coming to the front. There are three Sunday-schools in operation and two prayer-meetings. We have received twenty-five into the Church and dismissed thirty-two, mostly by action of the Church Conference. The people are encouraged.

Smithfield.
Z. V. Liles, April 17: Our second quarterly meeting, embracing last Saturday and Sunday, was quite a success. Our people are improving on the "quarterly" line some (only). Our quarterly Conference Saturday evening was well attended. Bro. Alderson preached some sound, pure Methodism, and all the people wondered at his preaching. He certainly won the hearts of White's Chapel community.

Celeste and Merit.
J. M. Peterson, April 22: Our Second Quarterly Conference was held last Saturday and Sunday. The Presiding Elder (Stafford) with us. Preached in his own characteristic way. Finances better than last quarter. Missionary debt assessment paid. All the services Sunday well attended and interesting.

Twelve accessions this quarter. The people on this work are exceeding kind to their pastor. God bless them.

Dallas Preachers' Meeting.
J. F. Archer, Secretary, April 24: Meeting was called to order by E. L. Spragins, and opened with prayer by J. F. Archer.
E. L. Spragins reported good services morning and night; three accessions. Bros. Burgher and Traylor appointed to act on the Executive Committee to arrange for the Sam Jones meeting.
F. L. Smith said the services at Trinity were about as usual; one accession by ritual.

E. C. McVoy reported Oak Lawn: Small congregations, but a collection of \$54 to pay insurance on Church building was raised.
J. F. Archer said: Our congregations were not so large in South Dallas as they have been in our own Church, but the services as spiritual, Building and Soliciting Committees have been appointed and are at work, selecting suitable lot and raising money to build.

Winsboro.
C. H. Morris, April 21: I have just moved and located myself and family in the little, fair city of Winsboro and as I am among new friends I feel and realize how important it is to be a subscriber to the ADVOCATE; so I enclose herein \$2 for one year's subscription. Winsboro is on a boom. People are moving in from all parts of the country; some of them moving here for business and some to send their children to school. A contract has been let out to build a very nice and beautiful Methodist Church and work will commence soon, and our pastor, Bro. Hunter, is all in smiles. Brick are now being made for the erection of a nice brick bank building which will aid a great deal to the little city. It will not be long before contracts will be let for several brick stores. It will not be long, Mr. Editor, before the preachers will be proud to hear their names read out to the Winsboro charge. They will be like the old negro preacher felt at his conference a few years ago at Pittsburg, Texas. When the Bishop read out a good charge for a good old colored brother, he spoke out: "Thank the Lord for that, Amen!"

Terrell.
H. O. Moore, April 20: The second quarterly meeting for Guthrie Mission held at Paducah the night of the 15th inst., Presiding Elder M. K. Little in the chair. Official attendance very short—only five members being present. Finances far in the rear; fair interest in the meeting and good work done. The Church, dry weather and prevailing high winds crop prospects anything but encouraging; many talk of leaving the country, and unless rain comes soon many will be compelled to go.

Big Springs and Midland.
C. L. Browning, April 17: We have just closed very successful meetings at Big Springs and Midland, assisted by Rev. Chas. E. Brown and Springs. There were eight additional accessions to our Church and a number to the other Churches. The Church was greatly revived and a good work was done. Bros. Brown and Vaughan came from there here and we closed last night the best meetings ever held in Big Springs. There were fifty-three additions to our Church, and quite a number will join the different Churches in town. During the two meetings, Bro. Brown preached sixty-four sermons, and I never heard any one so many times in succession with such interest.

Seymour.
J. R. Henson, April 14: The revival spirit continues at this place. Four to be baptized Sunday. Following congregations; fine prayer-meeting; converts most all pray in public. Eighty-five children belong to my missionary band. The Church here the other night gave me a donation party that would have done credit to a city and Church in many places. The Sabbath school at Seymour. Bro. Webb is moving on nicely with his work, and if he continues as now, Seymour Mission will come to the front. This country is needing rain very much, and should it not come in the next ten days it is ruined. Wheat in many places is showing a fine yield and it is growing more serious every day.

Sims and Greenwood Circuit.
W. H. Moss, Our second quarterly meeting was held last Saturday and Sunday at Bethel. Members of the Quarterly Conference all present. Pastor reported general state of the Church very good and a Sunday-school at each of the three appointments doing good work. The stewards reported a good collection for support of the ministry. The Building Committee reported every dollar subscribed for building Church at Bethel collected. Church built and paid for, and a few dollars of the money collected not expended. The Church is a beauty. The brethren had repaired their old church at considerable cost. It was blown down and they then built this new house. It is a beautiful monument to Bro. Walker's (my predecessor) faith and the people's liberality. Bro. Davis, our Presiding Elder, was with us "in the blessing of the Gospel of peace." Best of all, God with us on both Saturday and Sunday. The Lord came down our souls to greet and glory crowned the merry seat. Oh, it was good to be there! Eighteen dollars were reported to pay missionary debt, and \$22.50 raised for foreign missions.

East Texas Conference.
Marshall Mission.
N. A. Lowrie, April 19: Our First Quarterly Conference embraced April 8 and 9. Rev. A. A. Wagon, of Carthage, was present and preached to the edification of all those that heard him. Our beloved Presiding Elder was present, looking after the interest of the preacher in charge and the Church at large. He also preached us a fine sermon. Finances better up than ever before at the first quarter. This work is endeavoring to come to the front this year.

Nacogdoches.
Leon Sunfield, April 18: Nacogdoches recently enjoyed a most excellent meeting, which would have been reported sooner but for my departure for Huntsville immediately thereafter. Fifteen accessions to our Church; members revived and all departments strengthened. Rev. A. J. Friel, Presiding Elder, did us most noble service. Experienced my first pounding on the other evening. The good people brought all things useful, sufficient for full many a day. Of course we are grateful.

Irere.
J. W. Sansom, April 17: Irene Circuit still alive. I preached to a large congregation at Salem yesterday. At close of sermon received in cash and subscription \$115.45 on general collections, and "more to follow." I also made a talk in the interest of the Epworth League

West Texas Conference.
Lokhart.
J. A. Baker, April 21: We have sold our old Church; bought the finest and most eligible lot in the city upon which to build a new one, the contract for which was on yesterday let to Neeb & Northcroft. Our new Church is to be of unique and modern design, and will be finished between \$300 and \$5000. We have about \$3000 in sight.

Cherokee.
M. J. Allen, April 17: Our Second Quarterly Conference convened at Wallace the 15th and 16th. Presiding Elder on hand and preached to the satisfaction of all. We all love our Presiding Elder. The reports showed progress on all lines; the stewards and good people are standing by their pastor. We thank God for such people and take courage for an outpouring of God's Spirit.

Northwest Texas Conference.
Merit Circuit.
N. A. Keen: Had good service third Sabbath in April at Forest Glade. Took my collection with results of \$250 cash and subscription. Three joined by letter. The brethren have greatly improved their Church house, which cost them about \$400. The ADVOCATE is in much favor with my people.

Terrell.
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THE DISTRICT CONFERENCE—ITS MEMBERSHIP.

Several articles have appeared recently in the ADVOCATE suggesting an enlargement of the scope and power of the District Conference. Some of these appear to be wise, some otherwise. At the risk of its being considered of the latter character, I have a suggestion to offer as to the manner of constituting the lay membership of a District Conference.

1. There is no settled method now in practice. Each Annual Conference is now authorized to determine for itself the number of laymen entitled to sit in the District Conferences within their respective bounds, and also the manner of their selection, so that the make-up of a District Conference may change every year and be different in each Annual Conference.

The inevitable result of the present plan is to bring together into the General Conference a body of laymen having come up to their seats by methods may be as varied as there are Annual Conferences. Such variety and indefiniteness is, to say the least, certainly unmethodistic, for such a state of things does not exist in any other representative body of Methodism.

Under the existing arrangement it often occurs that the lay representation in the General Conference is not in any proper sense a body delegated to represent the laity of the Church.

Take, as an illustration, my own conference (the Northwest Texas). Within the period of its existence it has changed no less than three times its method of constituting a District Conference. The present method is to elect the delegates to the District Conference by the Quarterly Conferences. But the Quarterly Conference does not in any proper way represent the lay element of the Church. It is not a delegated body at all. Only one member of it, the Secretary of the Church Conference, is elected by a representative body of laymen.

So that it is possible that where questions of proposed legislation arise in which there is a difference of sentiment between the body of the laity and the preachers for the preachers so to manipulate the constitution of the membership of their Quarterly Conferences as to reflect their own sentiments held by a majority of the laymen.

As illustration: Suppose the question of woman representation in our legal councils was before us as a Church, the final decision of which was to be with the next General Conference; and suppose the preachers were in favor of it and a majority of the laymen opposed, would it not be entirely possible for the preachers in charge to appoint class-leaders, nominate stewards, etc., who would reflect his individual opinion instead of the opinion held by the body of the laity?

Now, a system in which such a thing is a possibility is radically wrong and an injustice to the laity. If it is right and proper to have lay representation in the General Conference at all, it is right and just that their representatives should be elected and delegated directly by the body of our membership, reflecting their sentiments on all questions of Church polity.

From these considerations we conclude that the next General Conference ought to determine definitely the number of delegates to the District Conference and a plan for their election which would be uniform throughout the Church.

That plan should be to have the delegates to the District Conference elected directly from the Church Conferences. By this plan the delegates would go up regularly and methodically from the lowest to the highest court, and the lay element of the General Conference would be properly a delegated body.

The details necessary to put this suggestion into practical operation I will leave for the present to the cogitations of the prospective delegates to the next General Conference.

JOHN M. BARCUS, KERNON, TEXAS.

THE DISTRICT CONFERENCE.

There is no doubt that the District Conference is "a quickener" for the Presiding Elder and the pastor, but there is complaint about the small attendance of local preachers and laymen. Suppose we change the plan usually observed, and mix some doctrine and polity along with the revival. Let the Presiding Elder carefully arrange a program in advance for all the preaching as well as the other work to be done at the District Conference, giving "prominence to religious service," but let all the preaching follow along the line of our doctrines. I mean the

peculiar doctrines of Methodism; such as justification by faith, regeneration, witness of the Spirit, possibility of apostasy, infant baptism, what we believe regarding adult baptism, and kindred subjects. Make the District Conference educative as well as religious and inspiring. Many of our local preachers are particularly strong on some one or more of our doctrines. Give them a place on the program. Let our polity be lectured upon, and all the institutions of the Church, such as schools, orphan asylums, and Church papers, be brought prominently before the body. Let the Epworth League have attention through its representatives, but let us have a Sunday-school Conference for the district, to be held at a different time and place.

The District Conference is a ponderous wheel in our Methodist machinery, and ought to be used for broader purposes than merely to bring about a local revival. If the pastor would have the young converts under the influence of the District Conference to be edified and strengthened, it would be better.

This plan would be especially helpful to our young preachers and exhorters as well as to the laymen and pastors. JNO. A. WALLACE, GROESBECK, TEXAS.

LOCAL PREACHERS AND THE DISTRICT CONFERENCE—BRO. COPPEDGE'S RECALCITRATION.

When the first article was written it was to be expected that some would object to the doctrine. Some on rational grounds, and some on irrational grounds. In this world nothing is gained without controversy.

Many preachers among the local brethren are, and have been, clamorous for some kind of a local preachers' conference. The District Conference can be made to serve this purpose, and wise would be the move. Of course it must still sustain its original relation to the Annual Conference, only in reference to questions 10, 16 and 18.

I fail to see a single point in Bro. Coppedge's objection. He must have read my article between naps, and without his spectacles; and then immediately set about to reply before the sporadic effects of a heavy supper had left him. I adopt this explanation because it will account for the phenomena. I did not say either directly, or indirectly, that I did not doubt the call of all local preachers. I could not afford to make a statement so reckless as that. You can't make the average man believe that G. P. always means "Go Preach," whether he be local or itinerant, that claims to have seen those letters on the sky. He then proposes to take me to task for being young. I am not responsible for being born in 1855, instead of 1825. Moreover, I am able to report progress in reformation, for I am getting over this infirmity every year by growing older. But for the life of me, I can't see what my age has to do with the question. I do not believe that a thing must be old before it is good.

If a principle would claim the respect and provoke the veneration of the ordinary mortal, it must have some other quality besides antiquity. Our fathers did wisely and well in this matter. The times in which they lived not only justified this method, but demanded it. Things are not as they were, and we need a more satisfactory plan now.

The M. E. Church has seen this and very properly made arrangements to meet the new conditions of ecclesiasticism. A man to advocate the granting of licenses and renewing them in the Quarterly Conferences, would be set down as a moss back and a cranky reminiscence. I do not know whether a young man or an old one proposed that change in the M. E. Church. It matters not; ideas are to be received or rejected in accordance with their fitness and their logical consistency, according to the age of their promulgators.

It is true that "Days should speak, and a multitude of years should teach wisdom," but it is not always the case. Long ago Elihu, the Buzite, found out that all the aged do not "understand judgment." Gray hairs are not the inseparable companions of wisdom, neither is the ancient brow an oracular dome. I hope to be pardoned for trying to think just a little before I pass fifty, as I do not consider it a good plan to sit down and wait for hoary hairs to teach me something as they come upon me. Bro. C. stumbles up on one very important truth; it is not in the controversy, however: He observes that it is a bad idea to overlook the spiritual while we are in quest of the literary. When we do, we might as well appoint a receiver and quit. "It is not by might nor by power, but by my Spirit, saith the Lord."

But can't a District Conference be a discerner of the spiritual things of the Gospel? Why not, pray? A preacher can get as fair representation before the District as before the Quarterly Conference. Why not? Moreover, the District Conference is a wiser and a more conservative, and usually a more spiritual body than a Quarterly. The idea that a local preacher can't attend the District Conference is absurd. The District Conference is nearer to them now than the Quarterly used to be. I am certain that those who do not attend the Quarterly Conferences now will not attend the District Conference then. What of that? We will simply fail to renew their licenses and then they will have to quit performing marriage ceremonies contrary to the law of the Church while they are unordained. That is what some of them want with a license—to get civil authority to violate ecclesiastical law.

Of course Bro. Bogus will not go. He is the hero of political strife for Beat No. 34, and is to show up the rottenness of — party down at Coon Hollow Schoolhouse on Saturday of the District Conference. He will send a communication, however, to the Secretary requesting that it be read: "to the elder and the deacons of the conference—greeting: by the hand Bro. belus I send up my report, I am sorry I can't meet the Brethren and The elder but my appointment at coon hollow conflicts with hiszen and I hafter fill it I keep up a reglar apintmint at the Hol-

ter and the Pleasure of the lord prosper in mi hand god be with you till we meet again." Somehow or other we can manage to get along without him. It may be, however, he will have to surrender his credentials or his habit of playing in the role of a hero of petty political strifes, and trying to prove Dives a "bloated bondholder" on Sundays.

I am surprised that the good Bro. Coppedge did not believe in the reality of my illustrations. I am confident that he is the only man in Texas that has not seen veritable fac similes. I grant these to be exceptions with much pleasure, but am pained to state that these exceptions are too numerous, and too much involved in local prejudices to be remedied in the Quarterly Conference. Bro. Coppedge again fills his mouth with the east wind and proceeds to inform me that a Presiding Elder ought to be degraded who will sign a license when he knows it to be detrimental to the Church and harmful to the innocent. If I had waited to be old before I studied Church law, I might have considered that a good argument. I marvel that Bro. C., good preacher as he is, loyal and wise Methodist preacher as he is, did not know that the Presiding Elder in such cases has no discretion. He must write and sign or resign. It would not do to give him a veto power, for that would give responsibility over much. It better be referred to a District Conference of wise, godly, level-headed, consecrated, pious men who know the needs of the Church and are jealous for its success.

Let me say again, lest some one misunderstands me: I am not fighting local preachers. God bless every consecrated, loyal one of them! I do not doubt their call to preach. I have no trouble with the local preachers of the Greenville District, and have never had a cross word with one in my life. I am contending for a wiser and a better course of making, ordaining and maintaining our local preachers. Only that and nothing more. J. A. STAFFORD, GREENVILLE, TEXAS.

MY DEFENSE AND SOME FILES.

I am sorry that my Bro. Armstrong's last makes it necessary to come again on the division question. But the readers of the ADVOCATE will remember the man who caught the "bully" goat by the horns and couldn't let him go just when he got ready. Your Uncle Campbell is now in that predicament. First, then, let me inform my brother "grown up with the West" that I am not at all "rasped," nor have I been so, in my feelings. I am as cool as a cucumber and very comfortable.

There is a little difference, however, between Bro. A. and myself about the real object of the resolution to divide the Northwest Texas Conference, which might raise the question of veracity in the minds of some. There is no occasion for this. It is understood that when any one makes a statement with reference to the past, he makes it on his best recollection unless based on other evidence. So far as I am concerned, it is, therefore, a question of memory. It is well-known that there were parties at the last General Conference working for a division and that a majority of the signers of that resolution were very much opposed to division, and some of them had never been brought to favor it until within the last year. There can be no doubt and no question that they did not think the two-thirds and the Bishop's consent could be obtained during the quadrennium. One of these signers stated in print, as late as June 16, 1892, that he did not think that the Northwest Texas Conference should ever divide, which will appear further on in this article. The writer had voted for a memorial from the East Texas Conference to reconfer the State and was still in favor of that being done, if it could be done harmoniously, when he signed the resolution. He remembers that something was said also about pacifying the discontented brethren from the West. But the impression still lingers in his memory that the real object of the resolution was to stave off the question of division another four years and at the same time pacify the discontented as much as possible. True as Bro. A. says, it was late in the session, but if not too late to pass the resolution granting division, it was not too late to divide. The two things are virtually the same. However, I will not dispute Bro. A. on this point as to his own intention and conduct. My memory has deceived me in other instances and may be deceiving me in this. I allow that Bro. A.'s testimony as to his own motive and the words he used when asking for signatures, should have the preference over mine, because as the prime actor in the matter his memory was more deeply impressed than mine.

There is a real analogy in the point I made about the election of a Bishop and the division of a conference. The statutory law of the Church makes it the duty of the General Conference to do both. If it can delegate its duty to another body in the one case, it can delegate it in the other also. It has as much authority to appoint the Episcopal College to elect a Bishop as it has to appoint a conference to divide itself. The legality of the action in either case must rest on the ground that the Legislature can do anything it elects to do except in cases where it is restricted by the Constitution. If the General Conference has the power to change the statute, then it has the power to do what the statute forbids in a particular case without a formal vote to repeal. This is the only ground on which the action can stand.

Bro. A. still insists that no Bishop can reasonably disagree with a body of men so large and respectable as two-thirds of the Northwest Texas Annual Conference. That is real funny. The General Conference required first two-thirds of the conference; then, in addition, the consent of the presiding Bishop. Now a fact so patent as that no sensible Bishop could disagree with a two-thirds majority, must have been known to that body of wise men. Why, then, did they require his consent in addition to the two-thirds? Did they wish to humili-

ate the two-thirds whose judgment is infallible? Certainly not; this is a day of compliments. I suppose, therefore, the General Conference simply wanted to confer one of those empty vessels on the presiding Bishop.

Bro. A. seems to think that the whole of "my defense" was aimed at him. Not at all. Bro. S. P. Wright first intimated that if the committee did not seem to be interested in their business, somebody else did. Then there was a deluge of reminders that somebody was meddling with somebody else's business. My defense was addressed to them all. It is real funny, too, that some who opposed interference by outsiders once upon a time made through the ADVOCATE the same suggestion about redistricting the State that your Uncle Campbell did. One of them even proposed to absorb one of the conferences into that end. But when the other ox is spoken of there is no outside interference of course. The first man who spoke on the subject was a Mr. Observer. He said in the TEXAS CHRISTIAN ADVOCATE of March 10, 1892:

I see but one thing in the way of speedy division, and that is the large domestic mission field for occupancy and the meagre supply of funds if division is made running East and West. If the majority of the conference refuse to divide, I suggest that Northwest Texas Conference cede to the Texas Conference the Georgetown District, that the old mother may have a little more territory to yield to the advancing tide that presses upon her; or, what seems far better, to the scribbler—Now let the Texas Conference people hold their breath and consider calmly before they speak, and speak orderly when they do speak.

Here it is: Absorb the old mother conference and let her go live with her children, who can and will take care of her. Give all the territory, including Galveston and Houston, beginning at the mouth of the Brazos River, running with said stream to the crossing of the International Railroad, thence with said road to Trinity River, to the East Texas Conference.

2. Give all the territory west of the Brazos, from its mouth to crossing of the Austin branch of the Texas Central Railroad, and South and West of said road, not including Austin, to the West Texas Conference.

Then our Observer proceeds to fix the boundaries of a Central Conference and the new Northwest, throwing all of Dallas County into the North Texas Conference, etc. I commend these views to Brother A. for further consideration, not only because Mr. Observer is a wise man, but because I have an inkling some how or other that the brother is an intimate friend of Bro. A. and has great influence over him. Now comes Bro. S. P. Wright, in the TEXAS CHRISTIAN ADVOCATE of June 16, 1892, and says: But Methodism's outlook is as broad as the land. Indeed, Methodism has its loving hand laid firmly upon all that immense field. Little from the way it was talked, will bring up by the dozen missions raised to circuits, and new congregations grouping for missions, so that a new district, if not two, will be demanded at the next session of the Northwest Texas Conference. Those people do not wish to divide the conference. To stop the outflow of domestic mission money from the lower part of our conference would be hurtful to it and next to ruinous to the Panhandle. But this scribbler here retracts all he said at the last conference about never voting in favor of division. If the matter comes up at the next session he does not seek to open his mouth on his own side. He does not believe that the present Northwest Texas Conference should ever divide. But he does think that some time—it may be very soon—competent Commissioners from the five Texas Conferences should, in the fear of God, and moved for his glory, make out of the whole State five shapely and conveniently related conferences, which boundaries a General Conference—perhaps the next one—should be asked to affirm. The change in mind of your correspondent has grown almost entirely out of observation upon the vast good done with a little money in city mission work in our bounds. We could profitably spend five dollars where we have spent one in Fort Worth, Waco, Corsicana, Temple and Taylor, not to mention some other places as promising as these.

Then, last of all, comes Bro. E. L. Armstrong in the TEXAS CHRISTIAN ADVOCATE of July 14, 1892, and says: I am glad that Bro. Wright has taken back his declaration of war at our last conference concerning the division of the conference. It is evident something must soon be done in that direction, and his suggestion may be a good one; that is, go into a general division of all the conferences in the State and make of them five compact conferences. This may be the thing to do; but it occurs to me that the difficulty will not be met, as the bulk of domestic mission ground would necessarily fall into the North-western division and the same trouble would remain.

Now, the very interesting question arises, Who first raised the question of "division or redistribution of territory?" The brethren of the Northwest Texas Conference themselves, who would rather the brethren of the other conferences would keep mum about a question which "affects one confer-

ence only." But, in conclusion, your Uncle Campbell concludes that he is in very respectable company, after all. JAS. CAMPBELL. P. S.—Dear Brother, do you file your copies of the TEXAS CHRISTIAN ADVOCATE? I find it very convenient now and then to have a few old copies of that paper lying around in easy reach. J. C.

CONFERENCE DIVISION.

Doctor Connor Interviewed.

Reporter—Have you any objection, Dr. Connor, to a reportorial interview? Doctor Connor—"Certainly not, provided it is in reference to something in which the public is interested."

"Well about the division of the Northwest Texas Conference?" "Suppose you draw your question to something definite."

"First of all, then, do you think it proper for members of other conferences to take part in the discussion in the ADVOCATE or elsewhere?" "I should feel mortified if the sister conferences felt no concern in us. They have sent us many valuable ministers and members. They help liberally to build us up; their delegates in the last General Conference voted to give us the privilege of division; and their delegates at the next General Conference will vote on the final settlement of boundaries. They are interested and will be more so."

"You don't think, then, that outsiders should be dubbed meddlers for expressing their opinions on this important subject?" "No; I call to mind the New Testament injunction, 'Look not every man on his own things, but every man also on the things of others.' We should not regard this expressed interest as springing from strife or vainglory, but from religious concern for the best interest of Methodism in the State. We hope to hear much more from the same source."

"As to the main question of division, what have you to say, Doctor?" "My honest conviction is that division cannot be made now so as to conserve the best interests of the Church. The more settled and improved part of the territory would fall into one conference, and a large extent of new and unsettled country into the other. All the lines proposed, so far, would make one conference too confined for much expansion and the other too large for cultivation. The latter, like some men once in Texas, too rich to go to the poor-house, but too land-poor to pay taxes."

"Would it not be to the interest of the old settled country to be separated and made more compact?" "We could be shut up in a small territory where most of the work is already done, or well on the way; and we should probably lose some of the enterprise which now animates the old as well as the young men of the conference. Young men would naturally seek the new and growing region, and we old men miss their zeal and enthusiasm. No, sir; I believe in a large conference."

"But the difficulty of entertaining the conference is now great and will be greater. What would you do about it?" "The present difficulty of conference entertainment is not because of the number of preachers to be cared for, but because of the number of preachers' wives and daughters who attend."

"But would you deprive the good sisters of the pleasure of conference sessions?" "In my judgment a greater pleasure and more spiritual profit can be provided for them, if they unite to make

the Woman's Missionary anniversary the occasion of their annual reunion. In our conference we say to them, like St. Paul, 'Be in silence,' but in the missionary meeting they could say to us, 'Learn in silence with all subjection' to this grand organization."

"Do you think the presence of the sisters at conference adds anything to the conference occasion?" "Oh, yes. It adds much to the social pleasure, especially when the proceedings of the conference are dull. We enjoy their lively conversation and sallies of wit."

"But you seem to evade the point. Tell me, plainly, do you think the good women are serving their mission in the best way by these annual visits?" "This is a delicate point, and I would rather say I think it better for them to stay at home during the conference session; let the men attend to their own business. Then we could entertain the ministers even if they be greatly multiplied. And I will add this for the comfort of our good sisters, we would all join them in dignifying their mission anniversary by the presence of Bishops, Doctors and Presiding Elders. Let us still have the big conference and the big missionary anniversary."

A QUESTION. In the ADVOCATE of April 6th, in an article headed "Astounded," Bro. Galloway expressed himself surprised that Gospel Hymns No. 5 was selected for the song service at the State League Convention, and asks the question, "How is that for loyalty on the part of our pastors?" I wish to ask another question. Had we better be loyal to the Methodist Church, or by saving our young people, be loyal to our God? Our young people will not use the hymn book. My observation has been that whenever it is used exclusively the young people do not sing. Where it is used in Sunday-schools and Leagues they select from the miscellaneous division. These songs are taken from Sunday-school books. We all know the power of song in saving our young people to the Church and Sunday-school. What shall we do? Shall we stick to the hymn book and let our boys and girls go, or shall we use the song book that helps us most in saving them? A PREACHER.

SONG BOOKS.

I notice Bro. Morris' call for members of Epworth Leagues to bring No. 5 Gospel Hymn Book, as most of the Leagues used them, and Bro. B. V. Galloway's astonishment in regard to this matter, who says: "Support the institutions of the Church." (Discipline). To this I say amen and amen. Bro. J. M. Nickels calls for Triumphant Songs No. 3, if you have one, to be used in the song service at our Sunday School Convention to be held at Hempstead this month. Is this supporting the institutions of the Church? If so, our Discipline is all wrong. If the Leagues and Sunday-schools are Church institutions, which they are, and organized by the Church, are they not expected to support our Publishing House and books of the Church? It is time to do away with these books. They are full of sentimental songs, but that is all. Our Hymn and Tune Book has the old songs that our fathers and mothers sang. Why give them up? But this is all the fruit of evangelists and their meetings, and Methodist preachers not putting our books in their charges. Brethren, let us get back to the old landmarks. Preach religion and sing religion. J. W. BRAZELTON, MULDOON, TEXAS.

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JAS. CAMPBELL, Editor
JAS. W. HILL, Assistant Editor

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

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Editorial.

WOE TO THE OFFENDER.

OFFENSE in this chapter means a moral stumbling block over which another falls into sin.

OFFENSES will come, but you must not be the offender.

THE man who fires his gun in an open street where thousands of people are passing, knowing that the death of some one may be the result, and kills a fellow-man as guilty of murder as though he took deliberate aim at the party killed. The excuse that he knew that the firing would not harm himself, but would be useful by training him in the use of firearms, would not justify his conduct. If your conduct leads others to do wrong, it is no excuse to say it does not injure you.

AN open and known sin may hurt no one morally except yourself, but by questionable conduct, which in itself may not hurt you, you may become a stumbling block which may wreck a whole train load of precious souls.

IT is better to have a millstone tied to your neck and in that condition be cast into the sea than to be dragged into the bottomless pit by the weight of a murdered soul. The one may be only a temporary misfortune while the other will certainly be eternal death.

THE man who by his example in questionable indulgences leads another into sin ties himself to a companion who will be an eternal torment to his soul.

YOU may eat meat offered to idols in the idol's temple and commit no sin in the act itself, but if another whose conscience is weak be led into idolatry by the example which you set with indifference to his weakness, then you become a partaker of his idolatry and must with him do eternal worship to the prince of devils by offering yourself a continual burnt offering in the temple where the "worm dieth not and the fire is not quenched."

POSSIBLY you may indulge the wine cup and never become a drunkard, but participation is dangerous on two accounts: First, the appetite for intoxicants will grow and you may be overcome thereby; and secondly, you may by your example lead others to drink who certainly will become drunkards from the start you give them. He who leads another into the habit of strong drink, though he himself may not be overcome, must share in the end with the drunkard that drink of fire which made the disembodied spirit of the rich man beg for water to cool his tongue.

THE dance and the theater may do you no personal harm, but those who participate through your influence and are ruined thereby will be hanged around your neck as your eternal companions to waltz on the stage of fiery flame where devils will be the spectators and every whirl of the dance will be encoered with the "weeping and gnashing of teeth" in the pit.

REVIVAL REPORTS.

THE revival season (would to God it were all the year round) draws nigh. We want every revival in our patronizing conferences reported in this paper. These reports must be, therefore, short and to the point. Dispense with prayers, exhortations, imagery, etc. Tell that there was a revival, who assisted the pastor, and give the results in conversions and accessions. If there be no other reason for this request, it becomes a question of space. One brother thinks that every revival should be written up in full. That means from one to

two columns at least. We have reported about as many as ninety revivals in a single issue. At a column and a half each that would make 135 columns. Our regular size has only forty-eight columns. So that to accommodate the brother we would have to publish three papers of the regular size to contain nothing but write-ups of revivals. Now, brethren, please heed this admonition. You can say all that is necessary on a postal card. But be sure to report.

POLITICIANS AND THE SUNDAY LAW.

Whenever politicians undertake to oppose or criticize State Sunday laws they invariably begin to talk about regulating religious ideas, compelling people to go to Church, or forcing the views of religionists on others, etc. This is the argumentum ad hominem which appeals to all the prejudices opposed to religion. Christianity is, by common consent, the religion of the American people, and the Sunday laws of all the States acknowledge that much. There are many other ways also by which Christianity is acknowledged to be the religion of the country. A State Sunday law does not propose, therefore, to force the individual views of religionists, nor the tenets of any particular sect, on the people, but it proposes to bring the individual in subjection to the principle held by the whole people to be for the good of all. It is not the doctrine of the individual, but of the State, enforced in the Sunday law.

Yet the State does not propose to regulate, and should not regulate, the religious beliefs of the individual. State laws can not deal with beliefs or faiths at all. They only regulate conduct. The Sunday law in this respect is not different from other laws. It has nothing to do with beliefs. A man may believe whatever he pleases about the right or wrong of murder or theft, and the State has nothing to say; but the very moment he begins to practice his heretical views on the rights of property and life by injuring his fellowman in either particular, the State lays hold upon him. The Sunday law does not even aim to regulate the religious ideas of people, but it proposes to regulate conduct on a humanitarian principle. There is no more sectarian dogma in the Sunday law than in the law restraining murder and theft. All these laws are taught in the same Bible and are precepts of the same decalogue.

There is a twofold principle in all the moral laws of the Bible. One is strictly spiritual and deals with motives in the heart, while the other is humanitarian and deals with overt acts relative to fellow man. For example, the law says: "Thou shalt not kill." On the spiritual side, the Scriptures say that whoever hateth his brother is a murderer. On the humanitarian side only the expression of hatred in injurious action is noticed. No man can keep the law religiously who hates his brother man. But the laws of society can not enter the sacred precincts of the heart and deal with motives which have not been expressed in some overt act which tends to the injury of others. Religion requires more than the State, because it requires both pure conduct and pure character.

The two aspects of the Sabbath law as taught in the Bible are to keep the day holy to God—a day sacred for the worship of God, and to rest from labor in mercy to man and beast. To keep the day religiously, one must not only rest from labor, and let his men-servants and maid-servants and cattle rest also, but he must keep it in the spirit of sanctity and worship of the Almighty. With the spiritual side of the law the State has nothing to do, but deals only with the humanitarian side. Nobody demands of the State a law requiring people to go to Church, or to read the Bible, or sing psalms, or say prayers, or in any way worship God, or profess faith in any sectarian tenet whatever. It is not a question of faith, but of humanitarian conduct. It is a law for the prevention of cruelty to men and animals.

But to say that the principle of the Sunday law is not embraced in Christianity would be to deny the fact. For Christianity is pre-eminently a practical religion and embraces everything good to man. It is not only spiritual in its nature, but humanitarian. It enjoys not only the worship of God, but love to man expressed in acts of benevolence. To feed the hungry, clothe the naked, visit the sick and those in prison, are as much the requirement of Christianity as faith in the Trinity or in the doctrine of the resurrection. Christianity could not be true to itself and not demand a humanitarian Sabbath which gives everyone a needed day's rest out of every seven. It teaches that the Sabbath was made for man. It was made for man because man needed it. The laws of man's physical nature teach this as well as the voice of revelation. It is founded as much in the wants of animal human nature as the laws against murder and theft.

The State by its Sunday law only seeks to enforce therefore the humanitarian side of the Sabbath law just as it

seeks to enforce the humanitarian side of any other moral law.

To be consistent politicians should oppose laws against murder and theft because they are taught in the Bible and are a part of the Christian system. They should oppose asylums for the insane, blind, deaf and dumb, and all public hospitals, poor farms, etc., because Christianity embraces all such humanitarian principles practically expressed. Are not the people taxed to support these institutions? This is as much the regulation of religious ideas as our State Sunday law is. They are the products of Christian civilization and largely due to the humane influences of our Sunday laws. It is altogether proper for the State to enact laws embracing humanitarian ideas of Christianity because they are founded in the wants of our common humanity; but in doing this it is not necessary nor proper to require faith in their divine origin or to practice them as any part of religion at all.

But let it be remembered that when the politicians have eliminated all Christian ideas from our statute books they will have abolished every law moral in principle and humane in purpose.

A MASTER SPEAKS.

In a recent issue of the New York World the Hon. John J. Ingalls, master of satire and irony, speaks as follows on the situation. Along with his scathing irony and satire there is much truth and sound philosophy:

The war of the rebellion, its passions and resentments, are like a volcano that has been burned out. Scorries and lava abound, but they will never kindle again. The nation is supreme. Slavery and secession are dead dogmas. Even the race problem is practically extinct. The negro must take his chances with the rest. There will be no more "force bills" nor civil rights legislation. The rule of the minority in the South is acknowledged. The elimination of the African as a political factor is complete, and, with four assured years more of the policy of local self-government and home rule, the supremacy of the Anglo-Saxon race will never be disturbed.

There has been indeed for some time a growing sentiment of acquiescence in the admitted suppression of the colored vote, and a subterranean conviction that any further extension of the franchise to the whites of the North would act very much in the same way.

"Who would be free themselves must strike the blow." The patient and uncomplaining submission of the freedmen to the denial of their rights and to the imposition of an unappealable tyranny and injustice for so many years has resulted in a suspicion that they are indifferent to freedom, and are unworthy of further effort and sacrifice. Benevolence will not cease, nor will their education and instruction in morality and religion be neglected, but socially and politically they will tread the winepress alone, and, like all weaker races, will be crowded to the wall.

During the quarter of a century of freedom there has been no indication of successful competition with the whites in any common field of effort. The loss of fair play, which is characteristic of our race, will demand an equal chance for them, as it has for the Indians, the Chinese and all the other subordinate inhabitants of the earth, so long as they do not interfere with our own cupidity, avarice and love of selfishness. Their liberty will be absolute if they do what we desire. The people of the North are strongly in favor of allowing the negroes to have their rights in the State of Mississippi, though they held them as slaves till slavery ceased to be profitable above the Potomac. They are equally ready in their philanthropy for Indians in Nebraska and Dakota, though they displayed the head of the murdered Phillip upon a stake at Plymouth and sold his infant son into slavery in the West Indies.

There will be no more political campaigns in the United States upon the attitude of the Democratic party during the war, nor its relations to slavery and secession, or reconstruction, or the resumption of specie payments, or the disputed succession of 1877. The dead past has buried its dead. Social and economic questions are at the front.

We commend these burning words of the doughty Republican knight and ancient and modern defamer of the South to the patient consideration and godly judgment of some of the Huron chiefs or braves of the Northern tribes of the religious press. It is to be hoped that this gentle reminder that "the dead past has buried its dead," will help them to put off the old man with his bitter tongue of war and strife and to put on the new man which is renewed in the knowledge of the new conditions of peace and brotherly love. Let not the growl of the hyena from the graveyard of the past disturb the joyous shout of the children of the resurrection at the great love-feast of the new North and the new South.

POLITICAL AFFILIATIONS.

The Fort Worth Gazette, in a late issue, takes occasion to speak words of hearty praise concerning the Fort Worth University, which, under the administration of President O. L. Fisher, has been quickened into new activity and usefulness. Among other features of enterprise noted are the new law school which is to be established in the coming autumn, and the prospective Chamberlin Observatory, which will be in operation as soon as the expensive lenses and other appliances, now under construction abroad, can be completed and set up—probably within the next year. The indications are that the university is commanding the confidence and co-operation of the people of Fort Worth and vicinity, without regard to political affiliations or prejudice.—Central Christian Advocate.

"Political affiliations," indeed! Such a phrase, when used in connection with Church matters, sounds very strange to Southern Methodists. We have been taught that those who had a "desire to flee the wrath to come and to be saved from their sins" were always

to be welcomed among us. We never mix politics with it because neither the Bible nor our book of Discipline recognize any such mixture. "Render unto Caesar the things that are Caesar's and unto God the things that are God's." That is what the Master said to do, and that is what Southern Methodism has always tried to do, and when we hear such phrases as the one in question, from the lips of one who pretends to come among us only for the Lord's sake and for the sake of the lost, spiritually, we are forced to suspect the motives of such propagandists to be not unmingled with things temporal—yea, political. If this suspicion is without foundation, as the Central would no doubt declare it to be, why then use the words "politics" or "political" in connection with the Church North among the Southern people? Is it not a tacit acknowledgment that the M. E. Church has a political side when in noting the manner of her reception in the South special mention is made of the political attitude of her new neighbors toward her? And does it not put a club in the hands of our common enemies, North and South, to beat us back as obnoxious political heeled who, in the guise of religion, are serving a political party? Right here is the greatest blunder the M. E. Church has ever made. She can neither speak nor write about her work in the South without mention of "political affiliation" and such like unscriptural phrases, thus scaring the birds over the wings of the net and defeating her own ends, whatever those ends may be, with every true Southern man and woman.

We would advise our brethren of the M. E. Church to shelve these imprudent speakers and writers. If she wishes to push a successful crusade of politics or religion, she can never thrive with these blabbers of her secrets, giving her plans away before they have had a chance to do their work. If she is really a tool of Northern politicians—as these allusions to "political affiliations" give the Southern people reason to suspect—she should wait until the game is bagged before she begins to mash heads. If, on the other hand, her mission is evangelical and truly spiritual, she should cease to lay herself liable to the charge of having politics in view, by speaking and writing of Christian fellowship rather than political affiliation.

POINTS FOR PREACHERS.

It is an unfortunate habit which a preacher sometimes unconsciously acquires of alluding to himself in the pulpit. Personal references should be exceedingly rare, and it is in bad form for a preacher to repeat to his audience either praise or censure of himself which he has heard. It is distasteful to the people, discredit to himself, and dishonoring to God. "Christ and him crucified" should be the one theme of the pulpit, and the man who preaches himself is forgetting his high calling.—St. Louis Christian Advocate.

There are other habits equally reprehensible. One of the most common, especially among young preachers, is the aping of some older preacher in tone of voice and in gesture. To hear a young fellow hardly out of his teens using a big, coarse voice, and "putting on preacher airs," is very disgusting to the intelligent part of his audience. Mannerisms! They spoil many preachers, young and old.

Another bad habit is dropping in the letter "d" where it does not belong: as "ind" for in, in such phrases as "in you." And then there are some who seem to think the Gospel message is emphasized by singing it through the nose, or drawing it out in a tired sort of way, closing frequently with the rising inflexion when the voice should fall.

Many others might be mentioned, but this ADVOCATE is specially devoted to homiletics, and must therefore dismiss the subject with a bare hint, which to the wise is, or ought to be, sufficient.

REV. RICHARD MENEFFEE.

The sad yet joyous news comes to us that the Rev. Richard Menefee, of the East Texas Conference, has gone up. Sad, because we lose a friend and brother, and social blessing of a cheerful, simple-minded and pure Christian gentleman. But joyous because he was prepared and in readiness to go, and now enjoys the blissful presence of the Lord whom he so faithfully served. For several conferences past Father Menefee has been present to tell his happy, Christian experience and to leave the sweet aroma of his cheerful and kind disposition upon the hearts of his brethren. Each time when his name was called he would say that that was probably the last conference he would attend here, but that he expected to answer roll-call up yonder before long. He has answered and we know that it was with a glad voice out of a heart full of Christian joy that he said, "Here am I, Lord." The Rev. G. W. Langly, his pastor, writes of his death as follows:

The Rev. Richard Menefee, a superannuated member of the East Texas Conference, died at the residence of his son-in-law, G. W. Mettears, four miles south of Chireno, at 9 p. m., on the 15th day of April, 1893, aged eighty-three years. Yes, brethren, "Uncle Dick" is

dead, but not forgotten, for we thank God that his death was a triumph. His physician said his disease was ulcer of the stomach. The vital power had been giving away for some time. The end came slowly, but without pain. When he was asked about his spiritual condition, he exclaimed: "I am in the hands of the Lord, and if he wants me to get up again, it is well; if not, I am ready to hear the summons, bidding me to come up higher."

When Uncle Dick was past talking he would clap his hands together and look up to let those who were weeping around his dying bed know that he was happy. When it was known on Monday morning that he was dead, business was almost entirely suspended. The Church and stores were all draped in mourning. On Tuesday, at 10 a. m., the Methodist Church was full to overflowing with those who loved him as a true follower of the Lamb. The burial services were conducted by the writer, assisted by Bro. Bowman, preacher in charge, of Appleby Mission; after which we conveyed his cold body to the City of the Dead, where we laid it in a silent grave just back of the pulpit at the east end of our new Church, there to await the resurrection morn. And we can only say to the bereaved, that we have one more less on earth to love, but, thanks be to God, one more to rest in heaven.

A suitable obituary will be furnished at an early date.

HEAR! HEAR!!

No Christian can afford to leave an estate, which runs up into the hundreds of thousands, to be divided among his children, when there are so many pressing calls for consecrated money, which are continually being made. A man may ask indignantly, "Can I not do what I please with my own?" But it is not your own. You are simply the Lord's steward, and you should leave only a competence to your children, while the rest should go to honor God and bless mankind.—St. Louis Christian Advocate.

We have always maintained that if a man should give his children a good education under religious auspices they would get on in the world without the help of money inheritance—provided there was anything in them; and that if they were naturally worthless, every dollar bequeathed them by their parents or anybody else would prove a positive curse to them. To this theory we hold more tenaciously as the years go by and extended observation confirms its truth. "There is that which withholds more than is meet and yet tendeth to poverty."

DON'T forget the Quarterly Conference.

THE man who says he will never have religion if he has to go to the altar of prayer for it, will never be converted. Such a state of mind and heart is inconsistent with that humility necessary to a full surrender to Christ.

VERY few pray for the rich; and yet they need it—need it badly. Riches are a great blessing or a great curse—generally a great curse. It is hard for a wealthy man to know either the number of his friends or the real state of his mind.

MOTHER! O that blessed name! She who taught us and spanked us and prayed for us and gave her life for us! But from an old card-playing, society-loving, worldly-minded mamma, good Lord, deliver us!

NOW that the protracted meeting season is coming on look out for the proselyter. Watch that man who not having power enough in his own Gospel to convert a sinner, prowls around other people's meetings with view to ecclesiastical sheep-stealing.

JOSH BILLINGS says he is willing for a rooster to crow if he wears spurs to back up the crow. The man who makes pretensions ought to show his work. If a man claims to be a preacher, he ought to produce converts from sin as an evidence of his call to preach.

SOME good people say: "O, yes, if I had a fine home, nice furniture, good servants, and all that, I could live a Christian life. Great mistake. "A man's life consists not in the abundance of the things which he possesseth."

WE are to follow Christ not in walking on the sea, fasting in the wilderness, casting out devils, or going to Jordan for baptism, but in having his Spirit. "If any man have not the Spirit of Christ, he is none of his."

PRESS the truths of our faith, brother preachers. Our people perish for lack of knowledge. They are hungry for the truth.—Texas Baptist Standard.

IT is not surprising that people fed mostly on the mode of applying water should get hungry sometimes. We suggest that the truths of the Bible would be the most wholesome food to give them.

A MALIGNANT disease requires a heroic remedy. You can tell how a man estimates sin by the remedy he proposes for its cure. The blood of Christ—not water—cleanses from all sin.

THE sword should be drawn against the offense rather than against the offender. Hate sin, but love the sinner. Cut out the gangrene, but save the living flesh.

HAVE nothing to do with that man who minifies repentance and sneers at the mourner's bench. Such a man is an enemy to real vital godliness. Repentance and a "godly sorrow that worketh repentance" is absolutely

necessary to an acceptable and saving faith in Christ, and the man who neglects the foundation can hope for no permanency of the superstructure. "If the foundation be destroyed," says the Psalmist, "what shall the righteous do?"

MISSOURI has prohibited the pool-room business, and Illinois is likely to do the same. Every State should do so, for this is one of the most fruitful causes of harm. They say racing without pool selling would not prosper; then let it die. If we can not get an ounce of probable good without a pound of positive evil, let us deprive ourselves of such dearly bought blessings.—Christian Courier.

And we say, Amen!

MANY Church members who neglect the reading of God's Word and load up with the news and gossip of the day are astonished that they are "so cold in religion."

ONE of the most disgusting things anywhere to be seen is a representative of a little two-by-four denomination bowing and scraping around a Methodist family with a view of making proselytes to his Church. O, it is sickening! He can not have a revival and get people converted from the world, but must go sneaking about trying to steal somebody else's sheep! Keep an eye on him.

THE man who has truly rested on Christ for pardon will be earnestly looking to Christ for purity.

WE rail on the Roman Catholics for keeping their people in ignorance of the Scriptures; and at the same time many of our own children are growing up without any intelligent idea of what the written word teaches. The Master said: "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me."

HOW many readers of the ADVOCATE can tell whether the author of the epistle of Jude was a man or a woman? Don't all speak at once.

MEN grow into the image of their God. Some men have loved money so hard and worshipped it so long that their mouths look like the puckered lips of an old leather-purse. The brand of every man's master is on him.

NOT money, nor the lack of it, makes us better or worse. Lazarus the poor went to the bosom of Abraham the rich. It is the love of money that is "the root of all evil."

THE Master said: "If ye are unfaithful in the things of the unrighteous mammon, who will trust you with the true riches?" We must get honest with each other before God can trust us. A man who owes a debt, which he refuses to pay, may shout and yell at the gate of heaven until he splits his throat and not an angel will move a feather of his wing to let him in. "Owe no man anything but to love one another."

KEEP an eye on that old fraud who prays a half an hour and gives only a half dollar for missions.

DR. HOSS urges young preachers to write much, but mark you, he does not ask them to send their written wisdom for publication in the Christian Advocate. Write much for your own improvement, but very little for the improvement of other people; and when you write for the public let it be the improvement and not the original. Good advice. See?

THERE are too many people professing to trust God whom the grocery-man can not trust. The man who really trusts God can be trusted.

IF a man owes you and will not pay you, compel him to be honest. It is a real kindness to him; moreover, he will think more of you. It is a principle of human nature to hate those we have wronged.

THE "Gospel in word only" may be true; but in order for it to prove to be the power of God unto salvation it must come also with the Holy Ghost, with power and in much assurance.

THERE are members of the Church who work like Trojans at a Church supper who are dumb as oysters at a testimony meeting. Why is this? Echo answers, "Why?"

IT is an old saying that "a stitch in time saves nine." A flaming torch is more easily extinguished than a burning house. Let the erring one stop right now before it is too late.

MOTHER, God has entrusted those children to you to bring up in the way of righteousness. Do not leave them and go racking round town seeking for admirers. If you fail to bring them up, the time is coming when they will break you down!

"THE children of this world are wiser in their generation than the children of light." The saloon, the ball-room and the theater are lighted up by electricity, ornamented and beautified with the best finish and paintings.

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL. (All matter intended for this column should be addressed to Mrs. Florence E. Howell, 28 Mason street, Dallas, Texas.)

EASTER TIDE.

Again the months passed away, and brought us to Easter day, a festival of the Christian Church, observed in commemoration of our Savior's resurrection: "He has risen indeed," "I am the resurrection and the life," "Christ for the world, and the world for Christ," "He rose for our justification." The above mottoes were gotten up by the President of our Missionary Society, Mrs. F. J. Browning, who faithfully worked with our young ladies and children in carrying out the program for the Scarritt Bible and Training School. The large "cross" covered with arbor vite and lovely flowers placed by the sweet little girls, reciting their pieces and gracefully placing their bouquets in the orifices prepared to receive them, making the "cross" exquisitely attractive and beautiful. Near by was a pyramid of evergreens and flowers surmounted with a "golden crown."

"The head that once was crowned with thorns is crowned with glory now. A royal diadem adorns The mighty Victor's brow."

We felt the hallowed influences of the occasion, when listening to the "choir" with their well selected Easter anthems, produced in the finest style of low, sweet music of the organ. Our excellent musician, Mrs. D. P. Rock, was organist, assisted by vocalist, Misses Glensdorff, McAlister, Billingsly, Manda and Ada Smith, Messrs. D. P. Rock, Mooney, French, Smith, and Dr. Brooks. Thanks to the young ladies and gentlemen and sweet little girls and boys for their fine style of music, delivering their recitations and presenting "fairly-like" appearances in their appropriate attire. Last, but not least, Master "Carl" Roberts received the prize, a Bible, for the best collection on "Easter Cards."

MRS. W. G. DAVIS, WOODVILLE, TEXAS.

NOTICE.

During the session of the Montague District Conference, which convenes at Henrietta, May 17, a public meeting will be held on Friday afternoon in the interest of Woman's Parsonage and Home Missionary Society. All delegates from Ladies' Aid and Parsonage Societies, who expect to attend this meeting, will please send their names to me.

MRS. R. M. POWERS, District Secretary, Henrietta, Texas.

PARSONAGE AND HOME MISSION SOCIETY.

Mrs. W. H. Purcell visited our beautiful little city, Paris, several weeks since and organized the women of Centenary M. E. Church into a most enthusiastic Woman's Parsonage and Home Mission Society. We are earnest and anxious to do whatsoever our hands find to do for the upbuilding of Southern Methodism. When we can not go we can send. Bro. Rosser, our good Presiding Elder, made us a beautiful talk after Sister Purcell had finished, and said it was not only our duty as Christian women, but a high privilege to work for the Master. Conference has told us to go into the vineyard, even though it were the eleventh hour, and to plant, prune, water and otherwise tend fields other than our own "home-patch," and we are going to send our nites into Macedonia.

We start with about twenty-five members, though we should have twice that number, but this means \$25 to be sent to Miss Helm before the first of June. "Many nickles make a muckle," and if every other Church will do this well, or even half, there is no computing the amount of good that can be accomplished, and the number of Methodist parsonages built during the next year.

Our officers are, President, Mrs. Ellen Robinson—dear "Aunt Rob"; Vice Presidents, Mesdames Emma Wood and W. A. Finley; Recording Secretary, Mrs. Nellie Hancock; Treasurer, Mrs. Ralph Provine; Corresponding Secretary, Mrs. Mary Boyd.

PARIS, TEXAS.

TREASURER'S REPORT W. H. S. EAST TEXAS CONFERENCE.

Mrs. R. T. Dorrough in account with Woman's Missionary Society, East Texas Conference. Funds left out of last quarter: 1892. DUES. Nov. 26, Shelbyville Auxiliary \$ 3.20

Dec. 5, Watkins Hill Auxiliary 2.00 Dec. 8, Langview Auxiliary 2.00 Dec. 8, Longview Juvenile Society 2.00 Dec. 8, Woodville Auxiliary 3.40 Total left out inadvertently from last quarter 23.60 Dues for the third quarter of the fiscal year, 1893: March 2, Alto Auxiliary 2.00 March 2, Alto Juvenile Society 2.00 March 2, Center Willing Workers 3.15 March 2, Colmesnell Auxiliary 4.85 March 2, Jasper Auxiliary 2.00 March 2, Liberty Auxiliary 3.95 March 13, Livingston Auxiliary 2.50 March 13, Lovelady Auxiliary 1.20 March 11, Longview Juvenile Society 1.95 March 12, Longview Juvenile Society 1.95 March 15, Marshall Auxiliary 15.25 March 21, Marshall Auxiliary 2.15 March 22, Marshall "L. Lane" Society 2.50 March 11, Palestine Auxiliary 1.75 March 11, Palestine "Susie Key" Society 2.50 March 11, Sardis Auxiliary 1.45 Feb. 22, Shelbyville Auxiliary 6.25 Feb. 26, "Mary Huntington" Society 5.00 Feb. 28, Watkins Hill Auxiliary 1.30 March 5, Woodville Auxiliary 16.90 March 15, Tyler Auxiliary 16.90 March 17, Tyler's "Added Link" 1.80 Total 865.20

Dues for 1892 sent to me in January, 1893: Jan. 9, Alto Auxiliary 2.50 Jan. 9, Marshall Mary in Missionaries 3.20 Jan. 16, Center Auxiliary 5.20 Jan. 16, Eikhart Juvenile Society 1.15 Funds for furnishing room in Scarritt Bible and Training School: Jan. 16, Center Auxiliary \$1.00 Feb. 16, Lovelady Auxiliary 1.00 March 10, Marshall Auxiliary 1.00 March 11, Longview Auxiliary 1.55 March 22, "Lella Lane" Society 7.30 Total \$11.35

1893—Mite-box collection: March 2, Colmesnell Auxiliary 1.45 March 10, Sardis Auxiliary 1.55 March 8, Center Willing Workers 7.85 Total 89.85

For Miss Shaw's tuition, second installment: March 10, Marshall Auxiliary \$2.00 March 11, Longview Auxiliary 3.40 Total \$5.40

FUNDS FOR FREE-WILL OR THANK-OFFERING: March 2, Colmesnell Auxiliary \$1.50 March 8, Center Auxiliary \$1.00 March 10, Alto Auxiliary 1.00 March 8, Center Willing Workers public collection 1.00 Total \$4.50

March 5, Shelbyville "Mary Huntington" Society for Little Worker Fund 3.00 CONFERENCE EXPENSES. March 10, Marshall Auxiliary \$2.25 March 10, Palestine Auxiliary 2.50 Reserving conference expenses in last report 10.40 Total due besides 157.05 Mrs. R. T. Dorrough credit to the Woman's Missionary Society, East Texas Conference: Due me from last statement \$ 21.10 March 15, check to Miss Gibson 6.80 March 17, check to Mrs. McTyre 80.50 March 17, exchange 25.00 March 17, postoffice order and check to B. H. Bennett 19.55 March 22, check to Mrs. McTyre 11.10 March 16, check to Miss A. M. Barnes 3.05 Total paid 184.95 Total due 107.05 Balance due April 1 107.05

NOTE.—The casual observer will perceive in my last report that the check of \$11.10 should have been placed to my credit and not in the debit column at all. So this how the mistake occurred. The \$3.00 from Liberty should have been in the debit column instead of the credit, as I stated before. Truly, MRS. R. T. DORROUGH, Treasurer.

"THE JEWELS."

Many years ago, within the bounds of the Virginia Conference, a little girl named "Rosebud" saved up her money and gave it to her pastor for the missionary cause. When this little incident became known other children, appreciating what she had done, and also desiring to help in the good work, commenced saving their pennies. The old saying, "in union there is strength" proved true in this instance. Every little heart united little "Rosebud" societies were organized in nearly every Church in the State. God's blessing has rested upon this work and now they are sustaining a mission school in Mexico.

I was present at one of the "Rosebud" meetings over a year ago in Clarksville, Virginia, and they are laboring nobly for this grand cause. Seeing how much the "Rosebuds" were doing, I became ambitious for our Texas children. How anxious I was for them to engage in some such work, and yet I scarcely knew which way to turn to accomplish my purpose. Silent petitions were offered that our Father in his own time would open the way for such work here.

Our prayer is answered. On the 26th of last February some of the young girls attending Trinity Church of our city, and members of my Sunday-school class, organized a missionary society. They selected this appropriate name, "The Jewels," and have for their badge a six pointed star with a letter in each point forming the name "Jewels." We have twelve working members. Mabel Selby is President; Lizzie Shaw, Vice-President; Bertie Turner, Treasurer; Edna Camuse, Secretary, and Daisy Braswell, Assistant Secretary. Though scarcely two months since they organized, we have \$14.10 in our Treasurer. After reading Mr. Butterfield's urging appeal for help, the members voted unanimously to send him their collections to use as he thinks best. My earnest desire is that other Churches will follow in our footsteps, organize "The Jewels" throughout the State, all unite on the one great point, viz., sending our collections where they are the most needed and will do the most good. Perhaps when the Church sees that we mean business some good, whole-souled uncle will adopt us as nieces, and write us encouraging letters, and then he could be the State Treasurer for all "The Jewels." If I could only tell you how deeply I feel for this work—how anxious I am for its success!

Dear ADVOCATE, help us to plead with the Churches to take up this work and organize their young people and let us all give a long pull and a strong pull for the salvation of immortal souls. KATE LISCOMB, DALLAS, TEXAS.

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

One hope of the crank is no matter what the case now his turn will come.

Church Notices.

Table with columns for month (Jan, Feb, Mar, Apr, May, June, July, Aug, Sept, Oct, Nov, Dec) and rows for various churches and societies, listing dates and names.

WEST TEXAS.

SAN MARCOS DISTRICT—THIRD ROUND. Lockhart, at Lockhart, 2d Sun in May. Lockhart, at Harrison's Chapel, 3d Sun in May. Belmont, at Solomon's Temple, 4th Sun in May. Seguin, at Seguin, 1st Sun in May. Nookmoot, at Nookmoot, 2d Sun in June. Harwood, at Thompsonville, 3d Sun in June. San Marcos, at Center Point, 4th Sun in June. Kyle, at Buda, 1st Sun in July. Dripping Springs, at Dripping Springs, 2d Sun in July. Pilot Grove, at Pilot Grove, 3d Sun in July. San Marcos, at San Marcos, 4th Sun in July. Gonzales, at Gonzales, 1st Sun in May. SAN ANGELO DISTRICT—THIRD ROUND. Sonora, at Sonora, 4th Sun in May. Sherwood, at Sherwood, 1st Sun in May. Sterling City, at Sterling City, 1st Sun in June. San Angelo, at San Angelo, 1st Sun in June. Paint Rock Church, at Menardville, 1st Sun in June. Junction, at Junction, 4th Sun in June. Mason City, at Red Creek, 1st Sun in July. Bauers, at Bauers, 1st Sun in July. Del Rio, at Del Rio, 3d Sun in July. Boerne, at Boerne, 3d Sun in July. Kerrville and Centre Point, at Kerrville and Centre Point, 1st Sun in Aug.

SAN ANTONIO DISTRICT—SECOND ROUND. Utopia, at Utopia, April 29, 30. Fairview, at Campbellton, May 6, 7. Pleasanton and Amphion, at Pleasanton, May 13, 14. W. W. PINSON, P. E.

CUERO DISTRICT—SECOND ROUND. Williamsburg, at Williamsburg, 5th Sun in April. Fort Lavinia, at Fort Lavinia, 1st Sun in May. Yoakum, at Yoakum, 2d Sun in May. JOHN S. GILBERT, P. E.

LIANO DISTRICT—SECOND ROUND. Pontotoc, at Pontotoc, April 29, 30. Honey Creek, at Honey Creek, May 13, 14. I. T. MORRIS, P. E.

BEVILLVILLE DISTRICT—SECOND ROUND. Helena, at Riddleville, 5th Sun in April. Lagarto, at Boyce Chapel, 1st Sun in May. Skidmore, at Skidmore, 2d Sun in May. W. H. H. BIGGS, P. E.

SAN ANGELO DISTRICT—SECOND ROUND. Del Rio, at Del Rio, 5th Sun in April. Fort Lavinia, at Fort Lavinia, 1st Sun in May. Ingram, at Ingram, 1st Sun in May. Kerrville and Centre Point, at Kerrville and Centre Point, 2d Sun in May. M. A. BLACK, P. E.

SAN MARCOS DISTRICT—SECOND ROUND. Luling and Prairie Lea, at Luling and Prairie Lea, 5th Sun in May. Gonzales, at Gonzales, 1st Sun in May. E. HARRIS, P. E.

TEXAS.

HUNTSVILLE DISTRICT—SECOND ROUND. Montgomery, at Harmony, April 29, 30. Willis, at Willis, May 3. Corone, at Corone, May 6, 7. Dodge, at Dodge, May 13, 14. Huntsville, at Huntsville, May 17. Prairie Springs, at Prairie Springs, May 20, 21. Cold Springs, at Cold Springs, May 27, 28. J. C. MICKLE, P. E.

AUSTIN DISTRICT—SECOND ROUND. McAdams, at Pleasant Grove, April 29, 30. Winchester, West Point and Smithville, at Winchester, West Point and Smithville, May 11, 12. LaGrange, at LaGrange, May 13, 14. Columbus, at Columbus, May 13, 14. Weimar, at Weimar, May 20, 21. Bastrop, at Bastrop, May 27, 28. Alton, at Alton, May 27, 28. Flatonia, at Flatonia, June 3, 4. J. B. SHAW, P. E.

CALVERT DISTRICT—SECOND ROUND. Centerville, at Evan's Chapel, April 29, 30. Rogers Prairie, at Rogers Prairie, May 6, 7. Wilderville, at Wilderville, May 13, 14. Sarango, at Sarango, May 20, 21. Calvert, at Calvert, May 27, 28. FRED L. ALLEN, P. E.

CHAPPELL HILL DIST.—SECOND ROUND. Cameron, at Cameron, April 29, 30. Mayfield, at Mayfield, May 6, 7. G. H. BROOKS, P. E.

HOUSTON DISTRICT—SECOND ROUND. Columbia, at Columbia, April 29, 30. Velasco, at Velasco, May 3. Dickinson, at Dickinson, May 6, 7. AVID, at AVID, May 13, 14. E. W. SOLOMON, P. E.

ARILENE DISTRICT—SECOND ROUND. Neida, at Neida, April 29, 30. Sweet Water, at Sweet Water, May 6, 7. Colorado, at Colorado, May 13, 14. Anson, at Anson, May 20, 21. E. L. ARMSTRONG, P. E.

PALESTINE DISTRICT—SECOND ROUND. Lufkin, at Lufkin, April 29, 30. August, at August, May 6, 7. Grapeland, at Grapeland, May 13, 14. Palestine, at Palestine, May 20, 21. Palestine, at Palestine, May 27, 28. Jacksonville, at Jacksonville, June 3, 4. New Birmingham, at New Birmingham, June 10, 11. A. J. FRICK, P. E.

TYLER DISTRICT—SECOND ROUND. New York, at New York, Thursday, April 27. Edom, at Edom, Thursday, April 29, 30. Lawdada, at Odum, May 6, 7. Edom, at Edom, May 13, 14. Troupe and Overton, at London, May 20, 21. Tyler, at Tyler, May 27, 28. T. P. SMITH, P. E.

BEAUMONT DISTRICT—SECOND ROUND. Liberty, at Liberty, April 29, 30. Livingston, at Livingston, May 6, 7. Moscow, at Moscow, May 13, 14. Jacksonville, at Jacksonville, May 20, 21. Burkville, at Burkville, May 27, 28. Orange, at Orange, June 3, 4. Jacksonville, at Jacksonville, June 10, 11. Sunset, at Sunset, June 17, 18. F. J. BROWNING, P. E.

NORTH TEXAS.

MONTAGUE DISTRICT—SECOND ROUND. Chico, at Pleasant Ridge, 5th Sun in April. Henrietta, at Henrietta, 1st Sun in May. Henrietta, at Henrietta, 1st Sun in May. Sunset, at Sunset, 3d Sun in May. Sellevue, at Sellevue, 4th Sun in May. Henrietta, at Henrietta, 1st Sun in June. Post Oak, at Pleasant Valley, 2d Sun in June. Blue Grove, at Ringgold, 3d Sun in June. Henrietta, at Henrietta, 1st Sun in July. Archer City, at Archer City, 1st Sun in July. R. M. POWERS, P. E.

DALLAS DISTRICT—SECOND ROUND. North Fort Worth, at Fossil Creek, April 29, 30. Argyle, at Chln's Chapel, May 6, 7. Lewisville and Webb, at Webb's Chapel, May 13, 14. South Dallas, at South Dallas, May 13, 14. Bethel, at Elm Ridge, May 20, 21. Fray, at Fray, May 27, 28. Cochran and Corath, at Corath, June 10, 11. Grapevine, at Grapevine, June 17, 18. E. W. ALDERSON, P. E.

TERRELL DISTRICT—SECOND ROUND. Crandall, at Crandall, 5th Sun in April. Kemp, at Kemp, 1st Sun in May. Fort Worth, at Fort Worth, 1st Sun in May. Forney, at Forney, 1st Sun in May. Willis Point, at Willis Point, 1st Sun in May. Poetry, at Poetry, 2d Sun in June. Chisholm, at Chisholm, 3d Sun in June. GEO. T. NICHOLS, P. E.

JEFFERSON DISTRICT—SECOND ROUND. Daingerfield, at Daingerfield, 5th Sab in April. Linden, at Union Chapel, 1st Sab in May. Daily Springs, at Cedar Creek, 2d Sab in May. Three Springs, at Three Springs, 3d Sab in May. C. P. THOMAS, P. E.

SHERMAN DISTRICT—SECOND ROUND. Whitesboro, at Whitesboro, April 29, 30. Pilot Point, at Pilot Point, May 6, 7. Sherman, at Sherman, May 13, 14. Sherman, at Hope's Chapel, May 20, 21. Pottsville, at Pottsville, June 10, 11. Gordonville, at Rock Creek, June 17, 18. Pilot Grove, at Gray Hill, June 24, 25. Collinsville, at Tioga, July 1, 2. Howler, at Howler, July 8, 9. Farmington, at Farmington, July 15, 16. J. M. BINKLEY, P. E.

PARIS DISTRICT—SECOND ROUND. Deport, at Fullbright, April 29, 30. Pattonville, at Sylvan, May 6, 7. Blossom, at Blossom, May 13, 14. Annon, at White Rock, May 20, 21. Clarksville, at Clarksville, May 27, 28. Emerson, at Bethel, May 27, 28. Milton, at Halesborough, June 3, 4. Douglas, at Douglas, June 10, 11. Powderly, at Powderly, June 17, 18. McKenziet, at McKenziet, July 1, 2. F. A. ROSSER, P. E.

SULPHUR SPRINGS DIS.—SECOND ROUND. Farlie, at County Line, April 29, 30. Commerce, at Commerce, May 6, 7. Colburn, at Lone Star, May 13, 14. Mt Vernon, at Mt Vernon, May 20, 21. Cooper, at Cooper, May 27, 28. Pittsburg, at Pittsburg, June 3, 4. Winabro, at Winabro, June 10, 11. Quilman, at Quilman, June 17, 18. W. L. CLIFTON, P. E.

BONHAM DISTRICT—SECOND ROUND. Bonham, at Bonham, April 29, 30. Bailey, at Bailey, May 6, 7. Randolph, at Randolph, May 13, 14. Wolf City, at Wolf City, May 20, 21. Ladonia, at Ladonia, May 27, 28. Anantib, at Anantib, June 3, 4. Lake Creek, at Lake Creek, June 10, 11. Fannin, at Fannin, June 17, 18. South Bonham, at South Bonham, June 24, 25. J. R. WAGES, P. E.

GAINESVILLE DISTRICT—SECOND ROUND. Denton, at Denton, April 29, 30. Decatur, at Oak Grove, May 6, 7. Decatur, at Decatur, May 13, 14. Aurora, at Drop, May 13, 14. Alley, at Alley, May 20, 21. Maryville, at Sibley Bend, May 27, 28. Rosston, at Rosston, June 3, 4. Dye Mound, at Dye Mound, June 10, 11. Greenwood, at Greenwood, June 17, 18. C. L. BALLARD, P. E.

GREENVILLE DISTRICT—SECOND ROUND. Emory, at Emory, 5th Sun in April. Anna, at Anna, 5th Sun in April. Kington, at Kington, 1st Sun in May. Lone Oak, at Lone Oak, 1st Sun in May. Weston, at Weston, 4th Sun in May. Roberts, at Roberts, 3d Sun in June. Leonard, at Leonard, 1st Sun in June. J. A. STAFFORD, P. E.

NORTHWEST TEXAS.

CISCO DISTRICT—THIRD ROUND. Cisco, at Cisco, 3d Sun in May. Gordon and Strawn, at Gordon and Strawn, 4th Sun in May. Caddo, at Crystal Falls, 4th Sun in May. Eastland, at Eastland, 1st Sun in June. Thurber, at Thurber, 2d Sun in June. Elisaville, at Irvin Chapel, 3d Sun in June. Sipe Springs, at Salem, 3d Sun in July. Carbon, at Carbon, 1st Sun in July. Proctor, at Proctor, 3d Sun in July. Breckenridge, at Breckenridge, 3d Sun in July. Rising Star and Pisgah, at Rising Star and Pisgah, 5th Sun in July. DeLeon, at New Hope, 5th Sun in July. Green, at Green, 2d Sun in Aug. Stephenville, at Stephenville, 2d Sun in Aug. Alexander, at Alexander, 2d Sun in Aug. Carleton, at Carleton, 1st Sun in Aug. Martyn, at Dublin, 1st Sun in Aug. E. A. BAILEY, P. E.

BROWNWOOD DIS.—THIRD ROUND. Goldthwaite, at Goldthwaite, May 9. May, at Cross Cut, May 13, 14. Brownwood, at Brownwood, May 20, 21. Zephyr, at Zephyr, May 27, 28. Comanche, at Cox's Creek, June 3, 4. Brownwood, at North Brownwood, June 10, 11. Glen Cove, at Lone Star, June 17, 18. Mullen, at Lookout Mountain, July 1, 2. Rock Springs, at Rock Springs, July 8, 9. Ballinger, at Ballinger, July 15, 16. Ballinger, at Ballinger, July 22, 23. Coleman, at Coleman, Aug 5, 6. Coleman, at Coleman, Aug 12, 13. Indian Creek, at Indian Creek, Aug 19, 20. J. P. MUSSETT, P. E.

WACO DISTRICT—SECOND ROUND. Rogers, at Mt. Vernon, April 29, 30. Roscoe, at Roscoe, May 6, 7. South Temple, at South Temple, May 13, 14. Temple, at Temple, May 13, 14. Troy and Genaville, at Troy and Genaville, May 20, 21. R. C. ARMSTRONG, P. E.

GATESVILLE DIST.—SECOND ROUND. Lampasas, at Narana, April 29, 30. Lampasas, at Lampasas, May 6, 7. Jonesboro, at Jonesboro, May 20, 21. Hamilton, at Center Valley, May 27, 28. Martyn, at Martyn, June 10, 11. Martin's Gap and Iredeil, at Martin's Gap and Iredeil, June 17, 18. Meridian, at Meridian, June 24, 25. District Conference, at Meridian, June 24, 25. E. F. BOONE, P. E.

GEORGETOWN DIST.—SECOND ROUND. Round Rock, at Robinson's Chapel, May 6, 7. Georgetown, at Georgetown, May 13, 14. Burnet, at Burnet, May 20, 21. Hill Country, at Hill Country, May 27, 28. Cora Hill and Salado, at Salado, May 27, 28. Fairland, at Spring Creek, June 10, 11. Marble Falls, at Marble Falls, June 17, 18. SAM'L P. WRIGHT, P. E.

WAXAHACHIE DISTRICT—SECOND ROUND. Italy, at Millford, April 29, 30. Red Oak, at Red Oak, May 6, 7. Bristol, at Bristol, May 20, 21. Walker's Creek, at Walker's Creek, May 27, 28. JOHN S. DAVIS, P. E.

WEATHERFORD DIST.—SECOND ROUND. Brown's Creek, at Brown's Creek, April 29, 30. Saato, at Saato, May 6, 7. Boonville, at Boonville, May 13, 14. Gledin, at Gledin, May 20, 21. Aledo, at Aledo, May 27, 28. J. T. L. ANSIN, P. E.

FORT WORTH DISTRICT—SECOND ROUND. Mansfield, at Mansfield, April 29, 30. Cleburne, at Cleburne, May 13, 14. Hildesheim, at Hildesheim, May 20, 21. Morgan, at Morgan, May 27, 28. W. L. NELSON, P. E.

CISCO DISTRICT—SECOND ROUND. Armstrong, at Armstrong, Thursday, 27th day in April. Stephenville, at Stephenville, 5th Sun in April. Duffan, at Duffan, Wednesday, 10th day in May. Carlton, at Carlton, Thursday, 11th day in May. E. A. BAILEY, P. E.

CORSICANA DISTRICT—SECOND ROUND. Rice and Chatfield, at Rice and Chatfield, April 29, 30. Irene, at Richland, May 6, 7. Wrentham, at Wrentham, May 13, 14. Mexia, at Mexia, May 20, 21. Mexia, at Mexia, May 27, 28. Bethel, at Bethel, June 3, 4. Groesbeck, at Groesbeck, June 10, 11. GEO. S. WYATT, P. E.

VERNON DISTRICT—SECOND ROUND. Floyd, at Lone Star, April 29, 30. Plainview, at Plainview, April 29, 30. Kpworth, at Emma, April 29, 30. Benjamin, at Benjamin, May 6, 7. Seymour, at Red Springs, May 6, 7. Childress, at Childress, May 13, 14. Memphis, at Memphis, May 20, 21. Mobeetie, at Jackson, May 27, 28. M. K. LITTLE, P. E.

BROWNWOOD DISTRICT—SECOND ROUND. Brownwood, at Brownwood, April 29, 30. Santa Anna, at Santa Anna, May 6, 7. J. P. MUSSETT, P. E.

NEW MEXICO.

EL PASO DISTRICT—SECOND ROUND. Eddy, at Eddy, April 30. Roswell, at Roswell, May 7. Silver City, at Silver City, May 14. Alpine, at Alpine, May 21. W. D. ROBINSON, P. E.

GERMAN MISSION.

WEST TEXAS DISTRICT—SECOND ROUND. San Antonio, at San Marcos and Buena Vista, April 29, 30. Westfork, at Westfork, April 29, 30. JACOB KERN, P. E.

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IMPEACHMENTS.

The Texas Farmer's Austin correspondent gives the following interesting epitome of the methods of procedure in an impeachment trial before the Legislature:

The method of procedure is in all respects similar to that of a District Court trial, except that controverted points, such as the admission or exclusion of testimony, are settled by the vote of a majority of the Senators. The accused may be represented in person or by attorney, or both. As soon as articles of impeachment are filed with the Senate, a day is set for hearing the case, and the accused served with a copy thereof. The witnesses are summoned by the Sergeant-at-Arms of the Senate, and the testimony is taken in open Senate, the House being represented by attorneys appointed for that purpose. It requires a two-third vote of the Senators present to convict the accused, and in the event of conviction the punishment is dismissal from office and disqualification from holding any office of honor, profit or trust in the State hereafter.

As before stated in the Mc-Gaughey case, it is not yet definitely known what the charges or articles of impeachment will be, but it is presumed they were outlined in the report of the House Investigating Committee. They will probably be changed somewhat and conformed more nearly to legal phraseology. In substance the charges, as presented to the House, and by that body made the basis of impeachment proceedings, are incompetency, employment of inexperienced and incompetent clerks, willful neglect of duty and disregard of the law regulating the sale of public lands. The Commissioner will probably enter a demurrer to the articles on the ground that no crime is charged against him punishable by law, and that the Senate can not inflict punishment for an offense not defined by the statutes. Should the Senate sustain a demurrer to the articles of impeachment on any ground, the case will be brought to a speedy close. If not, and the evidence is taken, the trial will last almost two weeks.

THE FIRST CASE.

This will be the first impeachment trial of a State officer ever had in the State and will, therefore, be commemorated on that account, if not for the results that follow. There have been proceedings instituted against a number of District Judges in the past history of the State—the latest of which was Judge Willis by the Twentieth Legislature. The method of removing Judges however is generally by address and not impeachment, though the former method has also been resorted to in this State. The two proceedings are quite different. In the case of an address the matter is brought before the Legislature on relation of some one (usually the Attorney-General), and both Houses hear the evidence and a two-third vote of each is required to address the accused out of office. In the Willis case the House voted overwhelmingly to address him out of office, but the Senate refused to concur. The method of removing officials as laid down by the Constitution and laws is either by impeachment, address or dismissal by the Governor. The first two generally apply to elective and the latter to appointive officers. The Governor, Lieutenant-Governor, Attorney-General, Treasurer, Commissioner of the General Land Office, Comptroller, Commissioner of Insurance, Statistics and History, the Judges of the Supreme Court, Court of Appeals and District Courts, and the Judge of the Criminal District Court of Galveston and Harris Counties are removable by impeachment.

The Judges of the Supreme Court, Court of Appeals, District Courts, the Judge of the Criminal District Court of Galveston and Harris Counties and the Commissioner of Insurance, Statistics and History are removable by the Governor on the address of two-thirds of each House of the Legislature for the following offenses: "Willful neglect of duty, incompetency, habitual drunkenness, oppression in office, breach of trust, or other reasonable cause, which shall not be sufficient ground

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it? Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

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for impeachment." See Article 3877 and 3878 Revised Statutes. From this it will be seen that the Commissioner of the Land Office is not removable by address, and cannot therefore be removed for offenses that fall within proceedings for removal by address.

Devotional.

BEYOND.

The stranger wandering in the Swiss land, Before its awful mountain tops afraid— Who yet with patient toil hath gained his stand On the bare summit where all life is stayed, Sees far, far down, beneath his blood-dimmed eyes Another country, golden to the shore, Where a new passion and new hopes arise, Where southern blooms unfold forevermore.

And I, lone sitting by the twilight blaze, Think of another wanderer in the snows, And on more perilous mountain tops I gaze Than ever frowned above the vine and rose.

Yet courage, soul! nor hold thy strength in vain, In hope o'ercome the steep steps of God set for thee, For past the Alpine summits of great pain Lieeth thine Italy. —Rose Terry Cooke.

"TRUST IN HIM AT ALL TIMES."

Thus did David write. The words are very easy to pen. No profound wisdom is required to put such words into a sentence. Anyone can utter them without any hard mental effort. Almost every one will say that the truth conveyed in these words is a reasonable one, and that the sentiment is a beautiful one.

And what Christian is there that says, "We ought to trust in God a part of the time, and not the other part?" or that says, "Sometimes we may trust in the Lord, but there are times when we need not?" Certainly no Christian, when looking at these words, will say that he ought not to trust in God at all times. No Christian cares to say, or feels like saying, that, as a theory—indeed, as a principle—these words are not worthy of all acceptance and should be the rule of all life.

But how is it about the practical side of the question? Is there any flinching when one attempts to put these words into practice in all of the circumstances of life? Do all Christians find it as easy to trust in God at all times as they do to accept the words as a statement of truth? It would seem that they do not, for, are there not times when one's faith falters under the shock of a crushing calamity? Do we not come to times when the very foundations under our feet seem to be crumbling and tottering to destruction? Are not our heavens sometimes black with terror when our hearts "fall from fear"? And do we not sometimes experience such a reaction of faith, following its strongest, intensest tension, and disappointment in its expectations, that we lose our sharp grip on God and his promises, and fall prone in exasperating weakness? Are we not tempted to say: "I can not trust God now. I see no use of it. My faith is smothered?" But remember that to be tempted to not trust in God at all times is not the same thing as having no trust in him. Remember also that when we may think that we are not trusting in him we are really trusting in him more than ever. Yet we must admit it is harder to trust in God sometimes than it is at other times. It is harder because we make harder work of it. We are more apt to look at the clouds and darkness and the material terror than we are to look toward God and rest on him. We may be very weak from pure exhaustion; but still trusting in him. We can afford to trust in him at all times, for everything is to be gained. —Religious Herald.

Marriages.

WILLIAMS—THORNTON.—At the Baldwin Hotel in Goldthwaite, Mills County, Texas, April 12, 1893, Mr. J. D. Williams and Miss Josie Thornton; Rev. G. W. Templin officiating.

STELL—MANING.—Mr. J. C. Stell, of Centerville, Leon County, and Miss Pearl Manning, of Madison County, Texas, at the residence of the bride's parents; Rev. Geo. H. Phair officiating.

ANDERSON—DENTON.—At the residence of Mr. J. A. White, April 2, 1893, Mr. S. A. Anderson and Miss Ann Mary Denton; all of Dallas County, Texas; Rev. J. B. Adair officiating.

WAYLEY—SMYTH.—At the home of the bride's mother, Mrs. Capt. Andrew Smyth, Bevilport, Jasper County, Texas, by Rev. R. M. Stewart, Mr. S. A. Wayley, of Dallas, and Miss Minta Smyth.

STILLINGS—DABNEY.—On March 13, 1893, I united in marriage Mr. J. W. Stillings and Mrs. Mollie Dabney. HENRY B. WATTS.

SPEAR—KELLUM.—On April 9, 1893, I united in marriage Mr. Keener Spear and Miss Alice Kellum; all of Bastrop County, Texas. HENRY B. WATTS.

READ—CURTIS.—In the parlors of the Arlington Inn, at Fort Worth, April 12, 1893, by the Rev. B. Bolton, Rev. Nat. B. Read and Miss Jennie Curtis.

JONES—STEWART.—Near Owlet Green, Van Zandt County, Texas, April 5, 1893, at 2 p. m., Mr. R. E. Jones and Miss Lella Stewart, Rev. Frank Everett officiating.

WELLS—DUKE.—At the home of the bride's parents, Crafton, Wise County, Texas, April 6, 1893, at 8 p. m., Mr. Henry C. Wells and Miss Lucy Duke, Rev. F. M. Sherwood officiating.

BECHTEL—DAVENPORT.—By the Rev. W. J. Joyce, April 12, 1893, at the residence of the bride's father, in Bexar County, Texas, Mr. S. G. Bechtel and Miss Josephine S. Davenport.

GALAWAY—BRYAN.—At the home of the bride's father, Mr. A. J. Bryan, near Bryan's Mill, Cass County, Texas, February 13, 1893, by Rev. G. C. Hardy, Dr. E. Galaway and Miss Onie Bryan.

BURROWS—REVES.—At Shawnee Chapel, in Red River County, Texas, February 12, 1893, by Rev. G. C. Hardy, Dr. H. K. Burrows and Miss Hattie M. Reeves.

HARDMAN—DALBY.—In the M. E. Church, South, at Dalby Springs, April 13, 1893, by Rev. G. C. Hardy, Dr. W. E. Hardman and Miss Lola Dalby.

DAVIS—GATSON.—Near Detroit, at the residence of the bride's father, Mr. J. M. Davis and Miss Beulah Gatson, Rev. M. G. Jenkins officiating.

MASON—HALL.—At Bagwell, at the residence of the bride's father, Mr. Jas. M. Mason, of Paris, Texas, and Miss Ollie Hall, of Bagwell, Texas, Rev. M. G. Jenkins officiating.

McKINSTER—BOWIE.—At the residence of the bride, near McKinzie, Red River County, Dr. G. A. McKinster and Miss Bettie Bowie, Rev. M. G. Jenkins officiating.

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Obituaries.

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POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REV. ALPHEUS MIZELL.

Rev. Alpheus Mizell, of the Texas Conference, M. E. Church, South, died at Mammoth Springs, Ark., Monday, March 20, 1893, and was buried in Mt. Holly Cemetery, Little Rock, March 22, 1893.

Alpheus Mizell was born in Stewart County, Tenn., June 25, 1825. He was converted at the age of thirteen, and received into the ministry at Columbia, in that State, in 1844. He was married August 7, 1841, to Miss Mary A. Atkins, of Dover, Tenn. This beautiful union was blessed with nine children, six of whom are now living—three sons and three daughters.

Bro. Mizell's ministry extended through a period of forty-six years. Thirty-six of these were spent in the Tennessee Conference, six years in the Missouri Conference, and four years in the Texas Conference. The writer first knew him in Texas. He was there not long, but long enough for the throbbing heart in life, with that great State of stirring activity, to feel the touch of his steady hand. Beautiful and lasting monuments of his work stand there to-day, and some of the fruits of his ministry, souls born into the kingdom under his preaching, had already passed over and were ready to greet him when his bark touched the everlasting shores. We may think of him as appearing with these before the Master and saying, "Here am I and the children thou hast given me."

The pen pauses here and we would fain leave to one better qualified the work of estimating the character of this devout man of God. We are told that every man shall be judged by his works, and we feel that in the day of the great assize our brother will not be put to confusion. His mission was to preach, and he preached. His sermons were master-pieces of glowing thought, vitalized by the power of his own rich experience in divine things. He was not a fine preacher; he was a great preacher. He preached Jesus, and men went away thinking not what a great preacher, but what a great Savior. His language was fluent and perspicuous; in thought he was bold and original, allowing here and there just a tinge of sentiment to give an added touch of beauty. Sometimes, not often, he employed figures of oratory, but they were always as a framework upon which to fasten some great truth. His manner in the pulpit as everywhere was the embodiment of calm dignity and easy self-possession. He was eminently a man of faith; nothing could shake his trust, and strong in this reliance upon the promises of God, he was always peaceful and serene, even joyous to such a degree that it was felt by all who were about him. He was a man who inspired interest and respect in the minds of every one with whom he came in contact, even among those opposed to the cause. He was a brave man; he never shrank from duty where principle was involved and whether like Elijah this duty called him to charge a scathed Ahab with Israel's trouble, or stand like Nathan before a guilty David and say, "Thou art the man," he was the same valiant defender of the right. He was broad-minded, and when he planned no selfish purpose limited the sweep of his vision. He wrought for God and for eternity, and standing with deliberate poise upon the unfrequented heights of self-forgetfulness, he was prepared, with the keen eye of a clear judgment to plan for the marshalling of the Lord's grand army. The Church can ill-afford to spare him. Though retired from the active work she needs his wise counsel and the anchor of his strong faith. But God took him in the rich fruition of his ripe experience, "like as a shock of corn cometh in his season." The son of a great preacher said of his deceased father, "I can not take the word 'death' between my lips and bracket it with the name of my father; it would be a violation of the moral affinities and Christian realities." Even so we say of Bro. Mizell. His death was the profound triumph of a victorious faith making life's sunset a glorious splendor of crimson and gold. There was no darkness there, but the radiance of the things unseen illuminated the spirit's vision, and faith caught a glimpse of that glory of which John forebore to write. And now he waits for the loved ones of earth to come one by one; his own "Mazy" and the children. There is room there for all the family. "May they be found, no wanderer lost, a family in heaven."

J. F. FOLLIN. BRUNER.—Sister F. O. Bruner was born in Lowndes County, Ala., October 11, 1844, died at her home on Long Prairie, Navarro county, Texas, October 24, 1892. She joined the Church in girlhood; was married to Bro. Julius Bruner, December 16, 1858. Their union was blessed with a large family of children. It was a heart-rending scene to witness. The husband, well stricken in years, the grown up sons and daughter down to the little six-year old, all watching the tide of life as it slowly ebbed away from that loving wife and mother. Grieve not, sorrowing ones, but strive to meet her in heaven.

L. J. MAYES. FLY.—Mattie E. Fly, daughter of Win. K. and Sallie G. Fly, was born October 18, 1875, departed this life March 10, 1893. She was a great sufferer over a year, though sometimes hopeful and cheerful. Was loved by all who knew her and the pride of a devoted mother. May the grace of God comfort and sustain the sorrowing ones. W. F. GIBBONS, P. C. NOKKENUT, TEXAS.

ONINS.—During the years 1871-74 my work as a preacher was in the city of Brenham, first as pastor and afterward one year as Presiding Elder of Chappell Hill District. During these years I formed a very agreeable acquaintance with Judge Onins, then District Judge of the district including Washington County. He had been once married, but having lost his wife, a daughter of the late Dr. Traynham, of Chappell Hill, he was then a widower. At a subsequent period he married Miss Carrie Young, a daughter of Rev. C. G. Young. Dr. Young had been a neighbor and intimate friend of the writer, and lost his life in a railroad accident on the I. and G. N. Railroad, of which he was then President. In 1875 Judge Onins lived in Chappell Hill, where I was then stationed. He became much interested on the subject of his personal salvation, but hesitated about uniting with the Church. I closed my labors in the station on Sunday, December 5, 1875; and as Bishop Pierce had already appointed me to the San Antonio Station, we were packed up ready to remove to our future home; I was closing a pastorate that had been exceptionally pleasant, and there was much feeling in the congregation when the farewell song had been sung and the benediction pronounced. Just as the congregation was about to retire, the Judge arose and with deep emotion, asked if he could not be received into the Church. The congregation was called to order and with close attention witnessed his reception into the Church. I. M. Onins was born in Dover, Del., March 17, 1834; graduated August 10, 1856, at Delaware College, and as he had chosen the legal profession, graduated in the law department of Baylor University, Independence, Texas, in 1859. After his conversion he at once abandoned the practice of law and devoted himself to teaching—a profession for which his education had given him excellent qualifications. For a number of years he was President of the Chappell Hill Female College; afterward President of the North Texas Female College, Sherman, and more recently President of the Belle Plaine College, and was filling that post when he was suddenly stricken with disease and died in a few hours. A few weeks ago, at the close of a communion service in the Travis Park Church in San Antonio, I was agreeably surprised to meet Mrs. Onins, her mother, Mrs. Young, and other members of the family. Mrs. Onins brought this message to me: "Tell Bro. T., whom I regard as my spiritual father, that I hope we shall meet again in this life; but if we do not, we certainly hope to meet in heaven." The letter informing me of his death gave no particulars. His sadly bereaved wife was not with him, and as she expected to visit relatives in San Marcos, Austin and Palestine before returning home, I greatly fear she never saw him again alive. How rapidly the friends of other years are being transferred from the Church militant to the Church triumphant!—Judge Onins, Mrs. M. J. Dibrell, of Seguin; Mrs. Susan Hodges, of Goliad. As far back as the year 1844 I kept my clothes and library at the plantation of Col. John Hodges, who then lived on the Colorado. As one after another departs hence heaven seems to grow nearer and dearer. H. S. T.

COOK.—Mary D. Cook (nee Williams) was born in Russell County, Ala., March 6, 1843; was converted and joined the M. E. Church, South, at Wacochee, Alabama, when about thirteen years of age; married to S. S. Cook December 22, 1863, and came with him to Texas in 1875; died at Eolian, Texas, March 30, 1893. Sister Cook was a true and faithful wife, a devoted, affectionate mother, a kind, generous and sympathetic neighbor. Her sufferings were great; her death triumphant. Sister Cook was the mother of twelve children—two of them dying in infancy, ten remain to mourn their loss. Eight of the children (the older ones) have voluntarily confirmed the parental act of dedication and are members of the M. E. Church, South. Several of the children are quite young and need sadly a mother's love and motherly care. May the religion of Jesus Christ comfort and sustain the aged grandmother, the sorely bereaved husband and motherless children in this their sore trial. T. M. PRICE.

FLY.—Douglas, son of M. and Mollie Fly, was born July 29, 1892, and on April 1, 1893, he closed his short, sweet life here, to begin a never-ending life with Jesus. He was only six days; suffered much, but, blessed be God, he is well now; he thirsts not, but drinks freely of the water that gushes from the throne of God. He was very promising and an only child, but, glory to God, his dear parents sorrow with the sweet assurance of meeting little Douglas in the sweet by and by. W. F. GIBBONS, P. C. NOKKENUT, TEXAS.

LILES.—Jane E. Liles departed this life in her seventieth year. She had been a member of the M. E. Church, South, for about forty years. Her life was one consistent with her profession. She had been ready, looking for the call of the Master for some time. Her work was done and God called her home. "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors." W. T. McDONALD.

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GRUBBS.—On April 1, 1893, our precious mother left us. In making this statement I feel sure of sympathy, for every one who has lost a mother knows the sense of orphanage and loneliness which comes at the loss. Her life was so beautiful and instructive I feel constrained to speak of it. M. S. Birch was born June 30, 1826, near Milledgeville, Ga. Her parents moved when she was four years old to Talbotton, Ga., where she was reared and educated. She was converted at the age of thirteen years at the Centreville Camp ground and joined the M. E. Church, and for fifty-four years she was a conscientious Methodist. She was married June 18, 1846, to S. M. Grubbs, a rising young teacher, and at once entered with zeal into his calling, and greatly assisted him by her education and accomplishments. For fourteen years they taught together, and many men and women scattered throughout Georgia and other States will testify to how much they were helped to a higher, better life, as well as instructed in literature or music. Three more years now pass by—years of rest and enjoyment of the wealth they had accumulated—and the husband is taken, and she is left with eight children, the eldest a boy of fifteen. Now comes the real beauty of her life. Heretofore she had been protected by her mother, sisters and brothers, idolized by her husband, admired and flattered by society. Now she rises above all in the great strength of her mother love, and administers on her husband's estate, personally superintends the education of her children, is guardian, father, mother all in all to her fatherless children. When the ravages of war swept away most of her property, when mother, sisters and brothers, one by one, left her here like Job of old, she was never heard to murmur or charge God foolishly. She was often heard to thank God that all her children were spared to her, and she took each little grandchild into her great heart as if it were the only one. After thirty years of such a burden of love no wonder it found expression on her deathbed in the sweet, simple statement, "I love you all." After such a chequered voyage of sunshine and clouds, smooth seas and stormy winds and waves that seemed almost to engulf her at times, God permitted her to sail into port on a smooth sea at last. She said to her granddaughters a few weeks previous to her death that she was happier than she had been since she was left a widow. She said she had turned everything over to God and that she had lived to see so many of her prayers answered that she felt sure that God would answer the real prayer of her life—that all her children might be saved. It is needless to say her death was peaceful. Among the last audible words were these: "Beautiful, grand, joyful sound." How sweet to feel that she was cheered by sounds from the angel choir. She died at the residence of her daughter, Mrs. C. T. Rather, of Gonzales, after an illness of eight days, with pneumonia. She was laid to rest in the cemetery at Gonzales on Easter Sunday. How significant the day and how comforting the thoughts suggested by Bro. Harris on that occasion. Friends held greatly by their sympathy and kindness. All her children were there except the eldest boy, who lives in another State. I thank God that we had such a mother. By the grace of God I want to emulate her virtues and profit by her godly counsels, which are laid up in the storehouse of memory. Farewell, precious mother; may the children you loved so well honor you by being what you would have them be, and may we all soon meet to part no more. ANNIE PASSMORE.

ODOM.—W. T. Odom was born in Newton County, Texas, February 3, 1846; departed this life at his home in Burkeville, April 5, 1893. He professed religion and joined the M. E. Church, South, in his youthful days, and lived a consistent member until "God recalled his own." He possessed a benevolent and sympathetic disposition, and was very patient in all things. A few days before his death the writer had an encouraging talk with him and he said: "I feel that all is well." He leaves a good Christian wife and six children; but they "sorrow not as those who have no hope." "Blessed are the dead that die in the Lord." W. H. POWELL. BURKEVILLE, TEXAS.

WINSLOW.—Gladys Winslow was born August 31, 1892, and died in Coleman, Texas, April 2, 1893. Seven short months she was lent to brighten earth and the home and hearts of her parents and grandparents, but this was fully sufficient to make her sudden going a bitter blow to fond hearts. On bright, beautiful Easter morn God took her fair little spirit home to be with Jesus and the angels. May his grace sustain and his Spirit tenderly lead the mother and father to give their hearts into his keeping so that by and by they may join their darling in the skies. A. E. CARRAWAY.

WALKER.—Ida, infant daughter of Bro. R. L. and Sister E. M. Walker, was born Feb. 9, 1893, and died February 17, 1893. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." JIM ADAMS, P. C.

Downs.—Mrs. Tabbie Yelverton Downs was born in Palestine, Anderson County, Texas, August 25, 1858. She was the daughter of Dr. N. B. and Mrs. M. J. Yelverton, and granddaughter of Maj. G. W. Browning, one of the early settlers of Texas. Upon the death of Dr. Yelverton, Mrs. Yelverton moved to Calvert, Texas, where under most gracious influences the subject of this sketch was reared. Both father and mother were consecrated members of the Methodist Church. Miss Yelverton spent four years at Wesleyan Female Institute, Stanton, Va., graduating with high honors in 1877. In 1871, soon after entering school, she was soundly converted to God under the ministry of the apostolic and venerable Dr. Leo Rosser. She was happily married to Mr. F. F. Downs, of Waco, Texas, May 1, 1878, the Rev. J. Fred Cox officiating. After a brief illness of ten days she died at 12.15 a. m., March 3, 1893, in Temple, Texas. Frank, faithful, generous, energetic, consecrated, and with extraordinary intelligence and culture, Sister Downs has been a prime factor in the work of our Church in Temple. Her life was beautiful and blessed. Her religion, while deep, pure and strong, had not even a touch of asceticism. It was like a May day when the gentle breezes blow laden with the perfume of myriads of flowers and the sun pours the fullness of his brightness over the earth. When dying, she said to the writer: "In all my life I have never willfully or maliciously caused a human soul to suffer." She kissed the children and laying her hands upon them, prayed, and God can but hear and answer the prayer of a dying Christian mother. That death chamber was indeed privileged above the common walks of men, for it was as the ante-chamber of heaven. We could almost hear the rustle of angels' wings. She saw and heard them. She heard the music of heaven and called upon those about to look and listen. She requested that we sing "Jesus, Lover of My Soul." The dying lips joined in and sweet and clear as the notes of celestial music, she sang: "Oh receive my soul at last." She met death bravely and without a tremor—like one who wraps the drapery of his couch about him and lies down to pleasant dreams." She left a devoted husband and five children, but on the morning of March 3, ere the light sprang from the Atlantic wave, she embraced father and mother and sister and clasped hands with the sainted Rosser in the city of our God. TEMPLE, TEXAS. CHAS. S. FIELD.

CAMPBELL.—Maggie Elizabeth, little daughter of Mr. and Mrs. W. J. Campbell, after a painful suffering of seven weeks, was released from her pain March 7, 1893. Maggie was nine years old; had been here long enough to entwine herself around the hearts and minds of her loved ones. Maggie is no more on earth, but in the beautiful land above, where she has gone to join her father who had passed on just before. We know it is hard for them to part with her, but God, in his goodness, hath called her to that land where sickness, sorrow or death never come. While the ties of earth have been made weaker, the ties of heaven have been made stronger, and one more link has been added to the golden chain that binds your hearts to that golden city of light. May the heart-broken mother and relations look to Him who is too wise to err and too good to be unkind, and may we all meet her in realms of perfect peace. EUGENIA AND HALLIE. TURNERSVILLE, TEXAS.

COX.—Bro. J. W. Cox was born in Tennessee, July 2, 1816; departed this life near Randolph, Texas, October 2, 1892, aged seventy-six years; professed religion and joined the Methodist Church in early life; was true to the cause of Christ; was a steward for more than forty years. The wife of his early life passed over the river before him. She left him with six or seven children to mourn her departure. After coming to Texas he was married again to Mrs. E. C. Smith, with whom he lived near ten years, and God in his providence saw proper to take Bro. Cox from the labors of time to rest in heaven. With faith in God he peacefully fell on sleep. He died as he lived, in the Lord. He is missed in the Church below, his place is here vacant, but he occupies his place with God, and a tender place of remembrance by the people here. L. F. PALMER.

MILLER.—Hallie Fain Miller was born October 24, 1891, in Abilene, Texas, and died March 2, 1893. The mother died when the infant was two months old, and Brother L. F. Fain, the father, gave the child to Bro. R. W. Miller and wife. They took it to their home and hearts as their own; gave it to God in holy baptism and regularly carried it to Church. It was the light of their house; its merry laugh and loving ways made music in their souls. It loved singing and flowers and gave promise of bright days, but suddenly the reaper came and the flower was cut down, and sleeps in the cemetery awaiting the reunion beyond the skies. H. A. BOURLAND. BURKEVILLE, TEXAS.

BLOUNT.—Bernard B. Blount was born in the State of Georgia, Meriwether County, February 6, 1876, and departed this life January 14, 1893, in Anderson County, Texas. Bernard was not a member of any Church and had made no public confession of faith, yet he gave evidence of serious impressions. He attended my protracted meeting at Harmony last July and expressed greater pleasure in the preaching than any he had ever heard before. The expression of the countenance after death indicated joy in the last conflict with death. He leaves a loving father and fond mother to lament their loss. May they all meet in heaven. D. C. NEEL.

BYNUM.—Willie Bynum, the precious little boy of Willie and Annie Bynum, fell asleep in Jesus April 4, 1893. He was born July 2, 1888, in Hill County, Texas, where he died. He was a truthful, upright, manly little boy. He loved to go to Church, and always paid his missionary money. Though less than seven years old, he had begun to lay up his treasures in heaven. His little body sleeps in the promises of the Gospel while his soul lives with God. Dear parents, be comforted in this. After awhile you shall see him. N. A. KEEN.

BLACKWELL.—Lena May, infant daughter of Robert H. and Robbie G. Blackwell, died on the 8th day of April, 1893; was interred in the family (Patton) graveyard, three miles east of Melrose, April 9. Little Lena May just lived long enough (four months) to gain a prominent place in the affections of the young couple and God took the sweet babe for his own. May God bless this bereavement to the good of both father and mother in drawing them nearer the side of a bleeding Savior. She can not come to us, but they can go to her. God help them to say, "Thy will be done." J. N. WILSON.

FARRIS.—Charles L. Farris was born January 31, 1876, and died of pneumonia December 15, 1892, aged sixteen years. Charlie professed religion and joined the Methodist Church at my protracted meeting at Eureka last August. He was firm in his attachments to the Church, and I learn that his unconverted associates teased him, and worried him much about his religion; yet he remained unshaken and regarded not their reproaches. His conversion, at the time above mentioned, shows it to have been an opportune moment in his life. He leaves a fond mother, brothers and sisters, and friends to mourn his so early departure. May all strive to see to meet him in that bright world where there is no more dying. D. C. NEEL.

WESTMORELAND.—Elizabeth Cora Westmoreland was born April 8, 1808, and died March 13, 1893. Grandmother, as she was called by all, joined the Church when she was quite young, and continued her life to the Discipline of the same, thus living a model Methodist all her religious life. In her young girlhood she liked to dance; but after uniting with the Church said her Church forbade dancing, and she would give up all her former pleasures for Jesus' sake. During her long and painful sickness I asked her if she had peace. She laid her hand on her breast and whispered, "Peace." I asked, "Is the Lord with you?" "Oh yes" was the answer. To the large family I will say, follow your mother and grandmother as they followed Christ. JIM ADAMS.

HENDERSON.—L. Z. Henderson, son of John and Matilda Henderson, was born August 28, 1874, and died in triumph on Sunday, April 2, 1893, at the age of eighteen years, seven months and four days. He was converted in August, 1890, and joined the Methodist Church in October the same year. He was an active member from the beginning. Not more than a week before he was taken sick he told his father that he felt a call to the ministry and wanted to start to school this fall, but for some reason to be unknown God saw fit to take him. Everybody who knew him had the utmost confidence in his religion. God bless his parents, brothers and sisters in their bereavement. His pastor, C. C. DAVIS.

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