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NO. 35.

KIND WORDS.

Rev. A. Little, Jacksonville: The ADVOCATE fills the bill. Will work for it.

Rev. C. E. Statham, Brady: I read the ADVOCATE with great interest. It is a most excellent paper.

Rev. C. I. McWhirter, Lewisville: The ADVOCATE is doing a grand work for the Church, Christ and the world. It may it yet reach every home among us.

Mr. J. A. Short, Runge: I have been reading the ADVOCATE for more than twelve years and like it better each year. In fact, I can't well do without reading it.

Rev. G. J. Irvin, Wortham: You all have been spreading yourselves of late, and the ADVOCATE has spread, too. May God bless the ADVOCATE in every home where it goes.

Rev. S. P. Brown, Winchester: I shall make a vigorous canvass for the ADVOCATE and expect to place it in every Methodist family possible. My people are very much pleased with the paper.

Rev. W. R. Crockett, Pearsall: The ADVOCATE is better than ever before. I am getting people to subscribe who are not religious and who have never taken a religious paper before. It ought to be in every home.

Rev. D. W. Gardner, Powderly: I can hardly wait for Thursday to roll around: I am so anxious to get the ADVOCATE. It grows better with every issue. It is a steward, a good stimulant, in fact a junior preacher. I am doing all in my power to increase its circulation.

Rev. M. M. Smith, Rising Star: I am rejoiced to say the pastor has longed to preach an account his people to take the ADVOCATE. It is advertising itself and growing in favor of the people all the time. With few exceptions, it visits every home on my charge. May it continue its growth until it will have reached every Methodist home in Texas.

In a private letter to one of the editors, Rev. Dr. M. H. Neely, "Bishop of Colorado," says of the TEXAS CHRISTIAN ADVOCATE: "I congratulate you and the Church on the growing popularity of the ADVOCATE. Among the family of Advocates it takes deservedly high rank and is the peer of any and all others. Having watched its struggles and triumphs for a third of a century, I am proud to know that it has kept pace with the marvelous developments of our Methodism in Texas."

F. B. Carroll, Henrietta: I am much indebted for the weekly visits of the ADVOCATE since my arrival here. The paper has dimensions four square, like the great cause and country it represents, and is deep, rich and full. I hope soon to make a thorough canvass in its behalf. I would like to see it in the homes of all our people. Pure, strong, Christian journalism, with the weekly visits of the ADVOCATE. It may be that I can't visit this home more than once a quarter, but the paper, with words of cheer and general information, will call every soul to gladden the heart, warm the soul and instruct the mind. Those who inform themselves of the subject treated in its columns, and learn of the progress of the Church, make our best members—the most faithful along all lines of Church work.

THE GRAB HOOKS.

A PASTOR of a Baptist Church in New York City recently took a collection for foreign missions. Expressing the hope that the people would give \$25,000, he sent around the collectors. When the contents of the baskets were counted there were \$30,000. Another objection in giving money for foreign missions for us to look at.—N. O. Advocate.

I TELL you that no person can be brought into close connection with the mysteries of nature, or make a study of chemistry, or of the law of growth, without being convinced that behind it all there is a Supreme Intelligence. I do not mean to say a supreme law, for that implies no consciousness; but I mean to say with emphasis, a supreme intelligence, operating through unchangeable laws. I am convinced of that. And I think that I could, perhaps I may sometime, demonstrate the existence of such intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics.—Edison.

THE HOLY SPIRIT limits himself to the things of Christ. He does not go outside the lines which Christ determined. Nothing new is introduced by him who is the Lord of this dispensation; no word may be added by us to the sacred sum of New Testament revelation, at the peril of being blotted out of the Lamb's book of life. The Church can have no sympathy with theories of development, or of evolution. The company of believers in Christ are ready to risk all on the revelation of "the one Law-giver who is able to save and to destroy." Only by his mighty word, and by the Spirit of life which was in him, can the kingdoms of this world become the kingdom of God.—Bishop Keener.

The Kinetograph, Thomas Edison's latest invention, is said to be the crowning achievement of the Prince of Inventors. One who has seen it writes: "It is to the eye what the phonograph is to the ear, a mechanical retina, which stores away a living picture, to be reproduced in all its actions, every movement faithfully shown at any time and any place. With the Kinetograph it is possible to show in Chicago Chauncey Depew delivering a speech aboard the flagship Chicago in New York harbor. Not a photograph of arrested action, but the living man, his every gesture, the play, of expression on his face and the movements of

his lips. It will transmit and reproduce motion of any kind for any distance."—Raleigh Christian Advocate.

REV. J. W. HILL, (Gulliver) associate editor of the TEXAS CHRISTIAN ADVOCATE, proposes to organize a "Texas Authors' Association." He wishes to meet every man and woman of the State who has written and published a book or pamphlet, at Georgetown, this summer on a day to be given for that purpose. We hope to have a nice program, elect officers, talk the subjects over and start off in good style. Let every author write to him giving names of books, post-office addresses and any other information necessary to success. Major John Henry Brown, of Dallas, approves of the idea and will do all he can for its success.—Chattanooga Herald.

THE recent failure of the great Australian banking corporation with the enormous capital of \$5,000,000 shows that even the strongest financial institutions will go down under a lack of confidence. The confidence of man in man is the ruling force in the financial and commercial world.—Haleyian Christian Advocate.

Another illustration of the truth that "faith is the substance of things hoped for and the evidence of things not seen."

TIT FOR TAT—THE METHODIST WAY.—Quite recently a Baptist paper published in Nashville, Tenn., stated that the net decrease of the M. E. Church, South, for 1892 was about 9000, whereas our net increase is over 34,000, best known there in Nashville, for it is there all our accounts are cast up and all our publishing is done. This is certainly a shameful piece of business and of necessity it will react against them.

THE NEXT "LICK" IS OURS.—In the May number of the Sowers and Reapers, published in Nashville, also, we see this: In less than eighty years 30,000 Missionary Baptists in the United States have grown to over 300,000, while 40,000 Anti-missionary Baptists have grown to only 45,000." Of course this is not published as a piece of bombast, but as an item of information to encourage the spread of the gospel. At the same time it is quite complimentary to the Baptist denomination and is in keeping with Him who said: "Be not overcome with evil, but overcome evil with good."

W. W. GRAHAM.

BYRON'S BIBLE.—Lord Byron was an infidel, and sometimes he scoffed at revealed religion. But certain friends thought that as his thoughts matured he relinquished gradually his skepticism. After his death there were found, in a Bible given him by his sister, the following lines, which indicate a great change in his opinion:

"With this awful volume lies
The mysteries of mysteries,
Oh, happiest they of human race!
To whom our God has given grace!

"To hear, to read, to fear, to pray,
To lift the veil, and force the way,
But better had they never been born,
Who read to doubt, or read to scorn."

To these the following fragment of the poet's is added by his friend Hodgson:

"Oh, that to me the wings were given
Which bear the spirit to his throne,
Then would I cleave the vaults of heaven,
And flee away, and be at rest."

THE New York Advocate gives this valuable item in a recent issue: "The Rev. H. R. Colman, now in his ninety-third year, informs his pastor, the Rev. William Clarke, of Fond du Lac, Wis., that in 1832 he was preaching in New York, and his wife organized a Sunday-school, a new thing on his charge. He sent to New York for all the Sunday-school books in stock at the Book Concern. They sent him just forty books, all they had, a single order from a then pioneer Sunday-school having exhausted their complete stock. Surely evolution is illustrated in the history of our Book Concerns. These fathers aid us to make valuable contrasts."—Pittsburgh Christian Advocate.

REAL SENTIMENTS.—Above all things we lack frankness. For the fox and the snake we have no respect. For this reason we admire the North-western Catholic, published at Sioux City, Iowa. It has convictions, the good, old, sound convictions of the Middle Ages, the days of the glory and supremacy of Romanism, and it has the courage to utter them in the open day of the Nineteenth Century. It is the true representative of Romanism and is not afraid to tell what its principles and those of its Church are. Others may be silent, or equivocate, but it will have none of such things. It does not deny what the Church would do, if it had the power. It is speaking of the long and cruel imprisonment of the Rev. J. H. Nelson, a Methodist missionary, for having said that the worship of the Virgin Mary is idolatry; and this is its undisguised expression:

"One of our missionaries, J. H. Nelson, is now serving a four months' sentence in Para, Brazil, for having publicly stigmatized devotion to the Blessed Virgin as idolatry."

Well, we are sorry for "our missionary," but Brazil treats liars after her own way. * * * The chief reason why the Brazilians have imprisoned the ignorant liar, the Rev. J. H. Nelson, for stigmatizing devotion to the Blessed Virgin as idolatry, is because she is the patron saint of that republic. The honor of the nation founded by George Washington, of truth and honor fame, is injured by such mendacious soundbites as Nelson. His lecture might do well enough at a camp-meeting in this country, before prejudiced persons who don't know any better; but such talk to enlightened and instructed people as the Brazilians certainly appears criminal.—Pittsburgh Christian Advocate.

AMONG THE WILD TRIBES.

Much work leaves me but little time for writing, but somebody says, "Write about your work through the TEXAS ADVOCATE. We want to know of this mission near our doors." So, with your permission, Mr. Editor, I begin: There are about nine different tribes on this reservation—the Comanches, Kiowas, Apaches, Wichitas, Delawares, Caddoes, Keechis, Wacos, Tebanoches, and nearly all speaking a different language, till we have a perfect confusion of tongues, which adds much to the perplexities of our work here. Sometimes we have in the same congregation Comanches, Kiowas, Apaches, Caddoes, Wichitas, Delawares, Pottowattomies, Seminoles, Iroquois (a few of these last three tribes have come in here of their own accord), Mexicans, whites and negroes. The larger portion of our congregation at this place, however, consists of Kiowas, among whom we have done more than any other tribe. Nearly six years ago, when I came here, in addition to being an itinerant preacher, I had an itinerant congregation, for in order to preach to the Indians I had to follow them, wherever they camped and talk to them in their tepees in winter, and under the trees down upon the creeks. I had no house in which to gather them for preaching.

The Parsonage Aid Society, through Miss Helm, sent us \$1000 with which we built a parsonage, with one room large enough to accommodate whatever congregation we might have for some while. At first we could only get four or five attend; then a few more; then a falling off, and the increase came on till now our congregations fill the "Church Annex," a room 20x44, often to overflowing, and now we need, and need badly, a much larger room. We have a membership of about seventy-five Indians, a goodly number of Mexicans, and a few whites. We are anxious to build a Church before another winter, for then our congregations are much larger than during other seasons. The Church-going habit is established with them, and the spirit of the Lord is among them, in a rousing and saving power. Occasionally at the morning and afternoon services some of them come forward for prayers and declare their purpose to be Christians. I know not the depth of the experiences of those who profess faith in Christ, but I believe that many of them are as high order as with better informed Christians, but I do believe they have, many of them, a real experience of grace as any people I ever saw, and are just as faithful. It is pathetic to listen to some of them talk about their sins in the past, and their present experience. Here is Un-ka-ma, the first who joined our Church after I came here. Her arms are scarred from shoulder to wrist, and the ends of two of her fingers have been cut off. This was done when she was mourning for her children, who died. Their custom, when a child dies or other near relative, is to take a sharp pointed knife and gash their arms and breasts, and cut off the end of one finger. There is hardly a woman of mature years among them who has not scars on her arms and hands, and many of them have the ends of one to three fingers cut off. Un-ka-ma indulged in all these savage superstitions. She says before I came to tell of Jesus and the home beyond, she was afraid to die. It was all dark and she did not want to go, but now all was changed—she loved to die. She prayed all the time and was happy all the time. She has abandoned the old superstitions and lives a cheerful, happy, Christian life. I give her as an example out of a goodly number. "The Good news, Jesu-Christ, is a banner of God unto salvation to everyone that believeth." The Gospel alone will save the Indian, and we are bound by every sacred obligation of our holy religion to give them the Gospel. We are debtors to them as we are to the Hindu, the Chinaman, the Mexican, the African, I wish could give the readers of the ADVOCATE some idea of four congregations here on each Sabbath. Indian mothers in all their peculiar dress come in with their papoose strapped to their backs; the men in all the trappings of a warrior, with skin and beads, and feathers and paint, sitting and attentively listening to the preaching, present a scene worth beholding. Wild as they look, as savage as they seem, they are the best behaved people I ever saw in Church, and have as much reverence for the noise of God and other sacred things. Yes, more than a great many white people. Our Church floor, so far as tobacco stains or spots are concerned, is as clean as when first built. What an improvement upon many Churches among the whites that I have seen.

It is a difficult matter to get the Church in the States to understand the Indian work in this section. I have written much for other papers in an effort to inform the Church, but nothing for the TEXAS ADVOCATE. Now, to give a correct idea of this field, I will say in all that that pertains to an Indian reservation and for Indians alone. White people are not allowed here except by special governmental permission. This reservation is not in what is known as Oklahoma proper, but is included in Oklahoma Territory under act of Congress creating Oklahoma Territory two years ago. There is a prospect of this reservation being opened to white settlement within the next two years, but at present it is only the Indians' stamping or hunting-ground. Government employes, missionaries, license Indian traders, soldiers, cowboys, a goodly number of white renters, are on the reservation now, but here by Government permission. This reservation extends from the Red River on the south to the Chickasaw country on the east to the Panhandle of Texas on the west. The first two years of my work here I traveled over all this territory (the Indian country then extended as far north as Kansas) preaching to Indians wherever I could find them, but after building a parsonage here, with "Church Annex," a nucleus was formed and my work was centralized at this point. We have made some progress that causes us to thank God and take courage. In addition to our parsonage with "Church Annex," here at this point, we have a school building for the children of 100 capacity (boarding) under the auspices of the Woman's Aid Society which has been under successful operation for more than three years, but especially during the past eight months has it been doing good. We have in it most excellent Christian teachers and employes. We

will fill every present demand. Thirty-nine years ago our Church was destroyed by a storm; never rebuilt. Thank the Lord the house is going up now. The deed and identity of the lot was lost and many preachers and lawyers have looked for it, but failed. I found it this year on the county records. The lot had been occupied for sixteen years by another party. He paid for the lot when I proved to him we owned it. We now have a better lot and a good deed. All this time we have had no house in this town and our property unnoticed and unknown. The Lord is greatly blessing our labor here.

We have also a Church building with a membership of about thirty down on the Little Washita, twenty miles south-east, built there little more than two years ago. This house was built principally by money contributed by the Comanches and Mexicans, costing about \$500—a house 20x36. With the aid secured from Miss Lucinda B. Helm, Secretary of the Home Mission and Parsonage Aid Society, we have a parsonage there also. Bro. A. E. Butterfield holds that part of the service, and is doing excellent work. Again Bro. Brewer is at Fort Sill among the Comanches. He has built recently a parsonage with "Church Annex," and is pushing the work there. Miss Helen Brewster is also there, and the Comanches are doing Bible work among them in their camps. She is under employ of the Woman's Board. Now this is the work we already have on hand. I want to tell in a future article what there is opportunity and demand for doing in addition to this. We need reinforcements and means.

J. J. METHEVIN.

TEXAS CONFERENCE.

W. W. Horner, April 25: We had a delightful Easter entertainment here on Friday night before Easter Sunday, and raised \$21.60 for the Scarritt Training Bible School. We also had the pleasure of preaching to a very large audience on Easter Sunday, on the resurrection, and at night we preached to the ladies on the text: "Help those women which labored with me in the Gospel."

R. W. Adams, April 24: We closed a most gracious entertainment here on yesterday. Between forty and fifty conversions; thirty accessions to the Methodist Church. Bro. W. L. Davis, of Montgomery, did most of the preaching. Bro. C. G. Vickers, of Courtney, did valuable service in the altar. Old citizens say that it is the most wonderful awakening that Plantersville ever had. We have received seventy-five by ritual since conference. Collections well up.

J. L. Russell, April 22: We closed our meeting here last night with nineteen conversions, six accessions, with some others who will join us; others will go to the Baptists. Our Presiding Elder, J. B. Sears, Rev. J. W. Harmon and Rev. C. Hoffmann assisted us. The conversions were clear and spiritual as the result of the clear and spiritual preaching we had. The Church, we think, perhaps, never understood her duty as she does now. Zion is moving and we are happy.

A. J. Wheeler, April 24: Our Second Quarterly Conference just passed. Bro. E. W. Solomon made it a religious conference. Stewards nearly up to date with salaries of Presiding Elder and preacher. Twenty persons have been received into the Church and ten infants baptized. More than 450 visits made by the pastor. Congregations large and attentive. Prayer-meeting spiritual and well attended. Sunday-school is growing in numbers and increasing in interest all the time. A new front has been put to the parsonage, which makes it nice, comfortable and cozy. Repairing has begun on our Church.

R. T. Blackburn, April 27: We have just closed a four weeks' meeting at this place, which has proved to be the best since this town was organized. Bro. Robinson, of Georgetown, has been with us, doing nearly all of the preaching. The result of the meeting has been forty-six conversions and fifty-four accessions. In reality almost the entire Church had to be converted again. Have baptized thirty infants during the meeting. Bro. Moulton, of Caldwell; Browning, of Brenham; Godbey, of Chappell Hill, and Womack, of Cameron, have been with us and have done faithful work. We commenced a meeting at Mt. Pleasant Sunday. Have raised over \$90 during the meeting for the preachers who have helped us and for general expenses; have organized a good, strong League and have it well manned, and think it will be successful.

Mrs. E. H. Jenkins, April 29: The means of grace are developing a healthy growth under the faithful ministrations of our beloved pastor, Rev. M. M. Sears. The weekly prayer-meeting is well attended, the Woman's Auxiliary Missionary Society and the Tuberosa Juvenile Missionary Society and the Ladies' Aid Society keep up their regular meetings. The Sunday-school maintains the even tenor of its way, always interesting and flourishing under the efficient superintendency of Capt. B. D. Organ. Our Presiding Elder, Rev. Joe B. Sears, has bought a home in old Bastrop, and the Church gladly welcomes himself and household, feeling that their very presence is a reinforcement all along the lines. The constant improvement in our beloved Advocate has not been unnoticed and unappreciated, for every week seems to add to its interest, and her helmsmen seem to be masters of the situation. Those who wilfully neglect to subscribe for the ADVOCATE deprive themselves of a real treat, both intellectually and spiritually. To say nothing of the delight it brings to receive tidings from the many friends who contribute to its columns.

J. W. Morris, April 25: We had a very pleasant and profitable Quarterly Conference at Demings Bridge on the 15th and 16th. Bro. Solomon was with us in the spirit and power of the Master and preached some of the most powerful sermons we ever had the pleasure of listening to. One joined the Church—a doctor by profession. We have received several in the Church since conference. Methodism, as well as this town (Matagorda), is greatly on the advance. We are laying the foundation for a new Methodist Church here, which will be a thing of beauty when completed, and

will fill every present demand. Thirty-nine years ago our Church was destroyed by a storm; never rebuilt. Thank the Lord the house is going up now. The deed and identity of the lot was lost and many preachers and lawyers have looked for it, but failed. I found it this year on the county records. The lot had been occupied for sixteen years by another party. He paid for the lot when I proved to him we owned it. We now have a better lot and a good deed. All this time we have had no house in this town and our property unnoticed and unknown. The Lord is greatly blessing our labor here.

J. F. Sullivan, April 24: Our First Quarterly Conference was held at the young and growing town, Angleton, on the 14th. Angleton is a new appointment on the Velasco Terminal Railroad fifteen miles from Velasco. The beloved was with us and of course preached one of his good sermons. The Board of Stewards made a liberal assessment for the support of the pastor. We have a large circuit—eight preaching places. At four of the appointments we have houses of our own. At our First Quarterly Conference this year and the Rev. J. H. Shapard, of Columbia, were appointed a Building Committee for the Velasco Church. We were authorized and instructed by the Presiding Elder to go to work at once; and to work we went. We employed a competent architect, Mr. C. B. Martin, who furnished us with a plan for a most beautiful Church. The contract was let and work commenced on the 15th inst. The contractor states that he thinks he will complete the building by or before the 1st of June. It is brick and will cost when completed about \$3000, though we do not expect to complete the inside work at present. We have in sight about \$2,300. Our good people at Chenango have built a very neat little Church—a jewel—since conference. We had the pleasure of holding ground services in the house on the second Sabbath in February. This Church will be dedicated the second Sabbath in May by Bro. Solomon. We have received into the Church twenty-two members, with five or six more to follow, and have baptized ten infants. We are urging the claims of the ADVOCATE and taking subscriptions for it, for we have found out that a reading Church is a live Church.

NORTH TEXAS CONFERENCE.

St. Martin Circuit. R. O. Bailey, April 24: Christian love is increasing on the St. Martin Circuit. Bro. May has gone to Colorado, and I by the never-failing grace of God filled his appointment Saturday and Sunday at Sallitilo. Many loves to the ADVOCATE.

St. Louis Circuit.

Robt. H. Kimball, April 24: I note in the last letter to the ADVOCATE you mentioned the fact of the people of my charge, together with assistance from Bro. J. F. Sherwood, purchasing us a house. Please correct mistake. It is a nice house. Some may think I am married. I am not.

Loop City.

R. M. Kerr, April 24: We are in the midst of a gracious revival in Fannintown. The power came down and the good work began at the first service after the completion of the new Church. We have built the Lord a house, and now he is proving his word true by saving our children and neighbors. J. D. Hudgins in charge; results, thirty-five conversions; twenty-six accessions.

Dallas.

J. F. Archer, April 24: A kinder and more appreciative people it has never been my privilege to serve. The recent misfortune in the loss of our Church seems, if possible, to have drawn them closer to us. We had a pouncing in good Methodist measure a few nights ago, and almost every day brings some token of their love and thoughtfulness. Our hearts overflow with gratitude. It is in our hearts to build the Lord another and better house.

Chisholm.

J. H. White, April 27: We are making some progress on the Chisholm Circuit. Last year we built a splendid Church in the bounds of our work and since conference this year we have built another which is now ready for dedication. Yesterday we put the first lumber token in charge; results, thirty-five conversions; twenty-six accessions. When completed, will be one of the best, if not the very best, country Churches in the bounds of the North Texas Conference.

Floyd.

I. A. Thomas: Our second quarterly meeting convened April 22, with Rev. J. A. Stafford, Presiding Elder, in the chair. Every class in the circuit was present. Under question 8, \$172.85 was reported, which, added to the first quarter's report, puts us \$47.45 ahead of the two first quarters of last year's report. We report this quarter three Sunday-schools, seven accessions to the Church and some advancement in spiritual interest. Collections about half up.

Wichita Mission.

Jan. A. Kerr, April 26: Revival meeting at City View closed last night. Between fifteen and twenty conversions and ten additions. Slumbering Christians woke up and old troubles adjusted. Bro. Miller, Morris and Eberheart assisted. Our faithful women sent in a nice set of furniture today for the parsonage. The dry weather continues and the people are greatly troubled. What the result will be we know not, but by the grace of God we will stay on the field.

Dallas Preachers' Meeting.

J. F. Archer, Secretary: Called to order by E. L. Spragins. Present: E. W. Alderson, Presiding Elder; P. L. Smith, L. A. Hanson, E. C. McVoy and J. F. Archer. E. L. Spragins reported congregations smaller than usual yesterday. J. S. Clower, of Arkansas, preached at 11 a. m. One infant baptized and one member received. Three members received at night. E. W. Alderson said he was with Bro. May, of North Fort Worth, yesterday. He also stated that Bro. Clark's health is improved. Bro. Smith, of Archer City, preached for him at Floyd Street last night. J. F. Archer reported the usual services yesterday. C. L. Dealey preached at night. P. L. Smith, of Trinity, said he and Bro. McVoy exchanged pulpits in the morning. E. C. McVoy, of Oak Lawn, said Bro. Rey-

holds preached for him at night. L. A. Hanson said East Dallas was "stuck in the mud." League service well attended, but not as spiritual as desired. Very good congregation at night.

Crandall.

I. J. Coppedge, May 1: Second Quarterly Conference over. Bro. Nichols, Presiding Elder, was at his post and fully met the demands. The Sunday service rained out. Nearly all of the official members were present. Eleven received this quarter by letter. Some building committees were appointed to erect some Churches, which we so much need, and which by the grace of God we are going to build. Our work is looking up. The stewards reported \$75 on support of the ministry. We have paid our part of the old debt. Prospects are good for a revival. We have two good Methodist Sunday-schools. Many of our people are erecting family altars.

New Boston.

A. S. Whitehurst: We have had a good time thus far on the New Boston Circuit. Our people are kind to us. They have given us a nice parsonage to live in, and have also furnished us a good deal of it put in this year. They have furnished a horse and a cow and chickens and pigs. They have given us a big ponding, and so on. Our Sunday-schools are in a good way, one of which was recently organized. Our Epworth League, recently organized, is doing well. Our congregations have increased since spring has opened up. We have good class-meetings and some good prayer-meetings.

Roston.

J. T. Bludworth, April 25: Our Second Quarterly Conference was an occasion of great delight. Bro. T. J. Millam preached an able sermon on Saturday at 11 a. m. Sunday our Presiding Elder, F. A. Rosser, after preaching a most excellent discourse, dedicated our new and beautiful Church at El Bethel (Old Shiloh). The communion service was one of the best I ever saw. Quarter is \$66.55 short of what it was at this time last year. Monday evening the good people of El Bethel, headed by Bro. Dicken and Pratt, gave us a very substantial, pious, and I am making a house to house canvass for our ADVOCATE. The result of this canvass, besides renewals, is sixteen new subscribers since last conference.

Allen.

F. L. Coe, May 1: The second quarterly meeting for the Allen Circuit was held at Wilkins' Chapel April 25 and 26. Bro. O. S. Thomas, of Plano, preached Saturday at 11 o'clock. At 5 p. m. the Quarterly Conference was called to order by the Presiding Elder, (Stafford) who presided to the pleasure and satisfaction of all present. The report of the pastor on the general state and spiritual condition of the Church was good. The stewards' report on finance was good. By the way the Allen Circuit is coming to the front. We can remember when the class at Allen was at the mercy of other people. We are glad to note we now have a nice Church at this place, a good Sunday-school and good prayer-meeting.

Blue Grove.

J. H. Hudgins, April 26: This is a new circuit. We have a new parsonage, neat and roomy, furnished nicely, and moving along on all the lines. We have held three meetings. First, at Cambridge; Bro. H. C. Rogers was with us in grate power, preaching the grand old Gospel. Many souls were made happy. Then to Ringgold, and Bro. Frank Sherwood came and great good was accomplished. From there we went to Fannintown, where we have just finished our fine Church. Forty-five conversions, thirty accessions, ten have joined the Baptist, the others will join some Church. We took our collections up and are on top and about ready for conference. God bless the ADVOCATE. She grows better and better.

Henrietta.

F. B. Carroll: We have signs of prosperity in our Church work here. Late Rev. J. W. Hampton conducted a series of meetings for us. What a worker he is! Sermons earnest, strong and effective. On Easter morning we received fifteen into the Church—the fruits of this meeting. Mrs. Hampton also spent several days with us, and greatly assisted in our woman's work. Since conference we have received thirty-eight persons into the Church; from the first Sabbath in February on. In fact, we began in our own Church building. Our Sunday-school has a living roll of 190 members, with an average attendance of 135. Our Epworth League and other departments of Church work are doing well. Our District Conference meets here on the 3d of May.

NORTHWEST TEXAS CONFERENCE.

Whittier.

S. B. Ellis, April 27: We are in our protracted meeting at this place. Have indications of a fine meeting.

Seymour Mission.

A. Webb: Good meeting at Cache Springs. Fifteen or more conversions, some reclamations and ten accessions. Church greatly revived.

Bastrop.

W. H. Harris, April 28: Our first revival on Abilene Mission Church. Thirty-one professed religion; twenty-one names were enrolled for Church membership.

Midlothian.

M. E. Hawkins, April 27: We have just closed a good meeting at Nations Town. Bro. S. N. Morris, one of our local preachers, rendered us valuable service. Results: twenty conversions and twenty-two accessions.

Strawn.

C. W. Bailey, April 26: Strawn turned out last night with a nice little ponding. Not a large crowd, but they did it so sweetly. There are numerous other favors shown us of late. Good appreciation and encouragement in the midst of the year.

Weatherford.

J. T. L. Annis, April 28: The pastor, Bro. Thos. G. Whitten, has a very successful revival in progress—holding in his newly finished Church. Bro. Lloyd, of Fort Worth, came and rendered some very fine help, preaching to the profit and joy of many. Bro. Whitten will continue the meeting, doing the preaching himself. The interest continues to

(Continued on eighth page.)

Texas Christian Advocate.

HISTORICAL.

In June, 1885, Rev. J. W. Heidt, D. D., of Georgia, was elected Regent to succeed Dr. Mood. The institution made progress under the administration of Dr. Heidt. In 1886, through the liberality of Mrs. Giddings, of Breunham, the Giddings Hall was erected for the purpose of furnishing lodging free of cost, and board at the minimum price to young men preparing for the ministry, and other worthy young men of limited means who need the aid. Mrs. Giddings has since added to her original donation, and the conference have built a cottage, each at a cost of about \$550, and with the furniture and water facilities recently added, the entire investment amounts to about \$8000 and furnishes accommodation for about seventy young men. Board being the principal item of expense, through the advantages of the Hall many students have been enabled to enter the institution who otherwise could not have done so. Having given the educational policy formulated in 1869 a practical test of fourteen years, an educational convention, composed of the Presidents of the various schools of our Church in the State, met with the curators of the Southwestern University, at Georgetown, in June, 1887, and after full and free discussion of the operations of the policy, the convention re-endorsed the plan of a central institution in the interest of higher education, with a system of correlated schools preparatory to the University. In December, 1889, Dr. Heidt resigned his position as Regent of the University, and the duties of the office were discharged by the Vice Regent, John H. McLean, until June, 1891, when he was elected to the office of Regent. Feeling the necessity of a minister in immediate oversight and care of the young ladies of the Annex, the authorities of the institution were quite fortunate in securing the services of J. R. Allen, D. D., for this responsible position. Although intended for the work of higher education, yet the number of students coming to the University for admission, who are too poorly prepared to enter collegiate classes, have made it necessary to provide a fitting school, in which such students, under competent teachers, may be fitted for the University. Being unendowed, the University could not be deprived of this large per cent of patronage, and in consequence provision was made for a sub-freshman department, to prepare such students for the University. While the site of the University may always be a favorable location for a coaching school, yet such school may be dissociated from the University just as soon as the income of the University from tuition and endowment will enable it to run independently of the aid thus afforded, and such school, whether located here or elsewhere, may enter the family of schools in correlation with the University. Aside from the financial aid, which as yet is indispensable, the fitting school in the hands of ripe and competent instructors has been of incalculable advantage in thoroughly training students for the collegiate department. In harmony with the mission of the University, and because of the increasing demand, arrangements are now being perfected to establish a commercial college under the auspices of the University, in which will be taught, in three separate schools, bookkeeping, penmanship, shorthand and typewriting. It is intended to make this department equal to the best commercial schools, and engagements have already been made with one who is eminently fitted for principal. At the last enrollment the institution had reached nineteen professors and teachers, and 486 pupils. The growth is remarkable, considering the financial difficulties which have beset the institution from its inception. With increased facilities and enlarged accommodations the numbers could be easily doubled. The work of teaching is thoroughly done, and by competent and experienced professors. The moral and religious impress we think unrivaled by institutions of like grade. A sad chapter in the recent history of the University was written September last in the death of Prof. S. G. Sanders, who was longest connected with its service, and who contributed largely to its success. The vacancy is efficiently filled by Dr. W. W. Baden, of Johns Hopkins University.

We may close this article by saying that the present session has, perhaps, surpassed all others in religious power and influence. JNO. H. McLEAN.

SOUTHWESTERN UNIVERSITY AND MY CRITICS.

Dr. J. H. McLean, in a very kind way, made mention of my paper. His spirit I appreciate much. As for Bro. Stafford's second paper I have this to say: "The 'ciphers' in my article were the quotations I made from his first letter; the remainder was made up of figures of the largest denominations, so much so, that a centralization could not tackle them. I find nothing in his second paper beyond the first. Last of all comes Bro. A. Weber. By conference rolls I did not mean to place Central College against all the schools under our control in the whole State; but as referred to our own North Texas Conference. In our own conference, of those with us and those who have left and are in other conferences, Central College can show more fruits for her labors in our territory than all the schools in the State combined can show, even though some of them have gone from the 'free schools and in three or four years receive a baccalaureate degree;' yet now as scholars and preachers, home born and home educated as they are, we have been unable to distinguish between their ability and work and that of the foreigner. The full amount of what has been said has been delivered against the single statement of mine: 'That I did not believe the collection supplemental necessary, but that it should be for endowment straight. I have

said not a word against Southwestern University, but I have repelled the selfish spirit of Bro. Stafford, and now repudiate the same manifested by Bro. Weber. Year after year we preachers make our annual report. Let our college men do the same. Why not? If they really need help and must have it, let them show us why. I shall be one of the last, if help is necessary, to say no. Bro. Weber comes up and says: 'Harvard is worth \$5,000,000; Columbia and Johns Hopkins so much.' Pray, tell me what that has to do with the point in hand. I only want to know what many of our preachers and people wish to know: Is the collection supplemental necessary? I simply said, I thought not. Dr. McLean says I am greatly mistaken. Yet Bro. Weber tells us the University had 4186 scholars at \$60 each.' Four hundred and eighty-six scholars at \$60 gives \$29,100. Forty-seven of the 486 were preachers and preachers' children, who paid no tuition leaving \$29,100, but those forty-seven preachers and preachers' children paid each an incidental fee of \$4, which, add to the above, and we have \$26,528 to be divided between twenty professors and teachers, making an average of \$1326, to say nothing about the supplemental collection. I wish it distinctly understood that I am in no sense opposed to good salaries, but the above showing goes very far to demonstrate the truth of my statement, and to prove beyond all doubt that what we most need is endowment, straight! The average salary in the North Texas Conference is about \$520. The men who serve for these amounts proclaim themselves called of God to the work of the ministry. From year to year, uncomplainingly, they go from charge to charge until their toils are over and they enter upon their reward. Some of them are competent to do any work to which the Church might call them, even to fill a position in Southwestern University. Our schools are a part of the Church, and as such under the Church's control. Appointment to position may be made by the Bishop, as to any other appointment. Men called of God to such work accept the position, we presume, on the same terms the rest of us accept our appointments. We have no need to go to Germany and to France for teachers when competent men and women are at our door. If those who are of the world must have large and well secured salaries before they can or will teach, let them go to the world's institutions that are able to pay them, and let us employ our own at what we can afford to pay, and let Methodists teach in Methodist schools, accepting their appointment, trusting in God and the Church for a living. This is all I have to say. My convictions are unchanged. GEORGE T. NICHOLS.

AN EVANGELIST COMING TO COOPER.

I promised the readers of the ADVOCATE to let them know whether or not any evangelist proposed to come to Cooper on the terms specified in my call. Up to date three evangelists and one pastor, who recently quit the evangelistic work, have responded, proposing to come on those terms, without modification. They are Harry May, C. H. Ellis, J. L. Williams, 'the boy preacher,' and F. M. Sherwood. Harry May's proposal came at the same time the ADVOCATE containing the call came. I have completed the arrangements with him, and he will be here on the 13th of May to begin. Thanks to him and all the others who so kindly offered to come. And now a word to Bro. Collard: From the above you see you have not saved me the trouble of notifying the public whether or not any one has accepted the offer. You are the first man to raise your voice against the terms. I was a little surprised at it, as a man who knows you well told me he was sure you would be the first man to propose coming. You did not know whether you were included in my call, it was so general; and yet it read, 'If any Methodist evangelist can come on those terms he is cordially invited.' You must have known that that included you, especially as you began by saying, 'As I happen to be one of that class, etc. If you did not feel yourself included, why did you pay any attention to it? If I see something in the ADVOCATE that I don't take to myself in any way, I am certain not to reply to it in two columns of gall. You say I demand more of the evangelist than 'one Christian gentleman should expect of another.' I only put down the conditions on which I came to Cooper myself, and I did not think it ungentlemanly to invite one of my brethren, who is amenable to the same law of itinerancy, to come on the same terms. If you were ever a pastor you went on the same terms that you are invited to Cooper on. Did you quit the pastorate because no 'Christian gentleman' could go on any such terms? Your own mouth furnishing the testimony, I must so judge. You object to having your style anticipated. All right, I did not mean to anticipate anybody's style; I only advertised for somebody whose style would be commendable. I will invite no man who is in the habit of using ugly language in the pulpit into my charge without first having it understood that he is to leave that off. And if he comes and begins to prostitute my pulpit by the use of such language as I have heard some evangelists use, I shall very promptly invite him down and out. You ask what I mean by 'indecent.' Permit me to remind you that the word 'indecent' does not appear in my call. I said, 'He must obligate himself to use no language in the pulpit that would be inappropriate in the refined family circle.' I don't see how any decent man can object to that. I would have no objection whatever to having such an obligation required of me if I belonged to a tribe, the majority of which were notorious for using rough, uncouth language. Yes, if I know nothing about the man, but know that his class is notorious for such, I shall certainly 'hedge him about,' if you want to call it that, before I admit him to my pulpit. I am,

or try to be, scrupulously careful to maintain the sanctity of the pulpit. I think I ought to be. Our (North Texas) conference located a man for using bad language in the pulpit a few years ago, and I hope the day is not far away when those evangelists who are members of Annual Conferences, but who prefer not to 'take work,' and roam around a law unto themselves, pouring out their volumes of semi-vulgar and half-profane stuff, will be bridled and led away into the ranks of the thugs and blackguards, where every one, pastor or evangelist, rightfully belongs who degrades the pulpit in any such way. A preacher ought to be plain in his denunciations of sin, but he ought to do it in terms that are authorized by the Bible and good usage. True, the forerunner of Christ called the Pharisees a 'generation of vipers,' but he didn't tell them what I heard an evangelist tell some young ladies from the pulpit one night. I don't care to see his words in print, neither does the average reader of the ADVOCATE, so I desist from putting them down. My brother, you have as good as said that you will not obligate yourself to use decent language in the pulpit, at least I so interpret your language. In conclusion, Bro. Collard, let me say that Harry May and the other brethren who proposed to come, wrote in the spirit of Christ, saying, 'Yes, I'll go on those conditions,' but you come at me with two columns of ridicule and abuse. I shall say no more to you in the ADVOCATE, and hope you will say no more to me in it. I will discuss a general question with you in the paper, but its columns are too valuable to take up in personal correspondence. I address this to you because you addressed your article to me. If you have anything more to say to me, write me a personal letter, and give me your postoffice. How true the famous saying of one of your tribe, 'The dog that 'hollers' is the one that 'bit.' R. C. HICKS. COOPER, TEXAS.

WAR AGAINST TRANSFERS.

In the Nashville Christian Advocate of March 30 is a Baltimore letter signed with the initials J. M. I do not know the writer, but the contents of the letter are suggestive, especially the proceedings of the M. E. Church, Bishop Newman presiding. It seems that a Rev. Mr. Lancelotti, of St. Paul Church, Toronto, had accepted a call to Mt. Vernon Church, Baltimore, and sought admittance into that conference, but was kept out by 121 votes, against 17, because the conference thought it inadvisable to increase its membership, although the Bishop intimated that many of its members would help the work of the Church by being transferred to fields that needed them, and thus give up places that could be better served doubtless by such men as the Rev. Mr. Lancelotti that seemed to be in demand. This war against acceptable transfers is the quintessence of smallness: First, because it shows a fear of honorable competition. It does not have in it the spirit of John the Baptist. If it is a question of better service for the Church we old fellows can afford to die gloriously, like John, by having our ecclesiastical heads cut off and make a more noble record by pointing our people to a better leader than by selfish discussions of expediency or by becoming sour and selfish. Second, it shows a disregard to the law of supply and demand. Our policy is not arbitrary. It is rather democratic, with the veto power in the hands of the Bishop. Yet it is understood that to the extent of a preacher's acceptability to the people to that extent will his influence be for the good of the Church, provided always that his piety and motive are unquestioned. The law of the survival of the fittest suits the Church perhaps better than any other institution. It is militant. It needs men that can bear arms, pack knapsacks and man the artillery of God's legions. It is not a question of the fittest for heaven, but of the fittest for work. When a man's work is done then the prayer of old Simon is in order: 'Lord, let thy servant depart in peace.' It is a delicate question as to how we shall let in and how we shall keep out, but there is no question as to what should be our motive, as to be competent in either. We should be sure in the light of God's spirit that no selfish motive influences us. The man that is afraid of losing his place or of being pressed back to the rear or is moved by envious emotions is unfit to give a voice in such questions. Every pure, strong man should be welcomed to our ranks. In the observance of this rule, King Saul secured the services of David. If this course necessarily adds numbers, influence and money, so much the better for our poor—the widows and orphans and worn-out preachers. Good, heavenly-minded, consecrated men will see to it that everything necessary will be provided for these cases as well as means for the effectual spread of the Gospel everywhere. Aside from this let every man strive to be a workman approved that needeth not to be ashamed. 'Let no man take thy crown.' Is there not a holy ambition? 'Let no man despise thee,' Paul said, 'By the grace of God I am what I am,' but then he let the grace of God have a chance, and the result is what he was to the Church, and what he has left us in his writings. It is the Spirit in the man that makes the man. Perhaps in deed Jonathan came nearer than any other in being a rival of David, and yet each delighted in the other's success. Preachers should be the noblest and the most chivalrous of mankind. 'Let us not be desirous of vainglory, provoking one another, envying one another.' GEO. E. CLOTHIER. LAGRANGE, TEXAS.

LOCAL PREACHERS AND DISTRICT CONFERENCES.

I am not a person who contends for old methods simply because they were good enough for our fathers, but I can not see how we can be benefited when

a change is made for licensing local preachers from the Quarterly to the District Conference; therefore I do contend for the old method until a better is shown. In the first place, all of our Presiding Elders are eminently fitted for the examination of applicants, and the members of the conference always are, or ought to be, intelligent enough to understand whether or not the applicant has passed a satisfactory examination. This body has representatives from every Church on the work, and I think you will never find a majority of men in any body who will vote for a man to preach to them whom they believe is immoral or who is apt to be a bore in the pulpit. They are the ones who must hear him, hence they should have the privilege of voting for or against him. Bro. Stafford, in his communication of March 9, says, that when a man is determined to preach there is no power on earth that will stop him. If so, it is positive proof to me that the man is called to preach and should be licensed at once. I am cognizant of the fact that a Presiding Elder must sign a license whether he wishes to or not if granted by the conference, but is this very often the case? Do the members of the conference and their presiding officer generally disagree? On the other hand, is it not a fact that the applicant has passed a satisfactory examination, and that the Elder is glad to append his name to his license? I have been attending these meetings ever since I can remember, and they have ever worked in regard to such questions of so much importance with perfect accord. Bro. Stafford remarks that at the Fourth Quarterly Conference, when the local preachers, all come out en masse for a renewal of license whetting our knives on our boot tops getting ready for the next preacher. All of the local preachers I have ever met were liberal, Christian gentlemen, not disposed to take the life of their pastor and generally working in co-operation with him. This much in defense of our position. G. E. SANDEL. CEDAR BAYOU, TEXAS.

NOT ON DIVISION—NOT ON REDISTRIBUTING.

I have written one article against redistributing the State, and in favor of dividing Northwest Texas Conference at its next annual session. Where so many able pens than mine are reviewing all sides of these questions, one from me is enough—Bro. Timmons thinks too much, and so gives me two pieces of his mind. I hope he will be allowed ample space and when we get all the pieces we may try to put them together. He thinks my article is too humorous for so grave a question as redistributing the State. Well, I beg pardon, if it is not a grave question now I think it soon will be, and I don't want to laugh at a funeral. No one could have expected me to answer his article in ADVOCATE of 6th inst. He seems to have discovered that it is his own answer and comes this week with 'addenda.' 'There lived a man in Toledo Who swallowed a small-sized torpedo, And when it went off His friends heard him cough Five and a half miles from Toledo.' Those brethren whom he touches and tickles so nicely in number one ought to hold his head for him. If any are interested in Bro. Timmons' unique comparative statistics, let them take into the account the following: East Texas Conference has eight domestic missions; Northwest Texas has forty-three. East Texas' assessment for domestic missions is \$1600; Northwest Texas is \$8000. Bro. Timmons says I need not mention these things, but I will. 'O. H. BISHOP.' P. S.—I thank Bro. T. for translating his Latin. O. H. B.

MULTIPLYING SOCIETIES IN THE CHURCH.

There is a stir in the Churches at last on multiplying societies in the Churches. In Louisville there is considerable excitement on the question, and active steps are taken to modify the evil. Years ago when the Chautauque craze was rising, we published an article on the subject pointing out some of the evils that would result and demanding to be shown the good to follow as a compensation. The reply came in TEXAS ADVOCATE, in which our article appeared, that is the all-sufficient argument with many, both in politics and religion, 'mossback,' 'behind the times,' etc. It was pointed out to our dullness by one of the 'optimists,' which is another word for 'smart Alec,' or 'ecclesiastical dude,' that Bishop Vincent and Drs. So-and-So in the South favored them. That settled it with that class. We have always opposed the evil now complained of and sorely felt by wide-awake workers. We pointed out the fact that the Chautauque called our ministers from the post of duty at the time when every pastor should be on duty among his people. It is true at

that time of year many of our wealthy classes are off at the fashionable resorts in America and Europe; but it is the time of sickness, of most deaths among children, and therefore when the pastor should be with his flock. Were we a pastor now, as once, in the fall would be our time to recreate, when people are healthy and the recreation is simple and not costly. My rule was when in St. Louis or elsewhere, to go to the country Monday morning and hunt and fish until Friday night, preach a sermon or two for the Church, recreate in a simple way, and be refreshed for Saturday's studies and Sunday's sermons. Catholic priests do not leave the poor of their flocks to go to summer resorts. Nor can we with safety to our cause. When I closed the greatest revival that had ever been held in St. Louis up to the war, I was offered a free trip to New Orleans by a steamboat captain, on a fine steamer in the golden days of steamboats. But I declined, as my new converts now needed close attention: classifying, instructing, edifying. In parts of the South they still hold the old-fashioned camp-meeting, especially in Texas, where vast numbers are converted in the old-fashioned sense of the word, and that fact accounts in part for our great success of late years in that great State. When the reply above alluded to was made to our article, we simply replied that we had no time to notice the trashy reply, but would let time answer, being satisfied a few years would vindicate our views, as they had on many other matters. It has been urged that preachers learn a great deal at such gatherings. We do not believe that they learn much that is valuable, much that is spiritual or solid. It affords brassy men and women who happen to have money to travel on, and plenty of cheek, an opportunity to present themselves as lecturers when to men of real learning it is mere outside glitter. The truth is, too many preachers in our day get their sermons from the periodicals that are issued in New York and Boston, to make sermons to order for a great number of our pulpits celebrities, who make a wonderful display of other people's wares. We listened some years since to a great orator who reproduced verbatim a discourse we produced in 1877 in Kirksville, Missouri, which was published in the Telegraph of that city, republished in New York, then copied by a Boston d'vine and republished as his own in Dr. Deems' paper. And part of an article we published January, 1867, in our [then] Nashville Monthly periodical in review of Dr. Draper, we heard reproduced over our head verbatim. The preacher that will do more faithful pastor work, and steep his sermons in the sympathies, longings and joys of the people of his flock,

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and be present to comfort when death is doing its work among the people who can not go to the fashionable resorts will do far more for the cause of God and civilization, therefore, than the one who goes off to collect a fine assortment of glittering generalities. We had the reputation from the beginning of being a close, hard student. But we did more pastoral work than any minister in the cities where we were stationed. As between a 'fine' preacher who neglects his people and a pious, faithful pastor who is not so learned or startling in his pulpit efforts, give me the latter all his time. Knowledge of, and sympathy with the people's real wants, make men eloquent and give them thees.

But while on this subject, a word of justice to some preachers. One main reason for our ceasing personally the pastoral life, or agreeing to cease, was the fact that no pastor can visit and do justice to some congregations in our Church. When preaching in Nashville a few years since, for the preachers there, I was told that McKendree had over 1200 members, and Elm Street over 1100. No preacher can serve efficiently half that number. He can not visit half of them, keep 'office hours,' and study. We have always held that in all such cases an assistant should be appointed, or the wealthy of the Church have selected a pious, reliable, proper person to help to visit and hunt up new comers, and pray with the sick, thus aiding the pastor, and give to such person a becoming salary. During severe seasons, two such helps might be secured. Think on these things.—Dr. J. Ditzler, in Central Methodist. PROSPECT, KENTUCKY.

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NOTES FROM BISHOP KEYS' LECTURE.

Subject: Travels Through China and Japan.

(Taken by Miss Lalla Adams.)

On my approach to the wonderful land of China I was struck with the beauty of that country, but upon further notice I found out what awful heathenism is there. I had read vivid descriptions of that land and people and was almost ready to doubt the statements concerning idolatry, but I soon discovered that the very strongest of these was nothing as compared to the horrible reality. I saw men and women on their faces worshipping golden idols. They have lost all knowledge of God, and have no conception of him as Creator, but believe that all things come by chance. Throughout all this land can be seen violations of the first two commandments.

If there is anything of which God is jealous, it is his god-head. Our Lord is in heaven. Their gods are of silver and gold. It reminded me of that passage in the Bible, "They have ears, but they hear not; eyes, but they see not." They have no idea of the conception of God than a piece of hewn wood made by their own hands. They have no thought of morality, neither men nor women. They concern themselves only about the present, and care nothing for the future.

Confucius, the great Chinese philosopher and reformer, said: "If we can not understand the present, how can we see into the future? I can not tell. In fact, I am afraid to tell. If I should, there are some who are so superstitious that they would leave their dead unburied." Heathenism brings degradation and superstition, in which shackles China is bound.

The Chinese believe that every person has three souls, and that when they die one of their souls will return to them. I was coming home from a mission one night when I heard a woman's scream. I found out afterwards that her child had died, and she thought by crying and screaming she could bring back its soul. This is a common occurrence in China at a death. The people, young and old, believe they have lived in another generation and life. They have been taught to believe that after death they will enter the body of some animal, insect, fish, bird or poor man (which is their horror), or mandarin, (a high Chinese official). The people of that country are degraded by personal immorality and filthiness. One of the saddest things of this heathen nation is that it has no homes. The large tea houses are all the homes the men know. They meet there of an evening, when they have come from their work, for companionship, to smoke, eat and drink together. But worst of all is the condition of the women. They are denied education, companionship with their own sex, and I might say liberty. A great many of their girl children are killed. I was walking along by a pool when I saw a large sign above it. Asking what it meant it was translated to me: "No more girl children to be drowned here." You see it is no crime to kill children in China. There are no laws against it. Parents sell their girls for wives, slaves, or concubines, just as mules are sold in Texas.

The women's feet in childhood are squeezed until they are half the size of a hand. I asked why this was done and they said it was to keep them at home. A woman whose feet are bound so she cannot walk alone, is in the height of style. We will now turn to missionary work. The greatest difficulty is the language. It is hard for the missionary to learn and harder to use in expressing some parts of the Bible. The Chinese look down on all foreigners with contempt, especially English and Americans. The English predominate there and they force the Chinese to protect the Christian mission. Another thing in the way of Christianity is the opium habit, which is a curse to China. England forced China to take her opium at the mouth of the cannon. So opium and Christianity went in together. An opium den is an excellent palace, four or five stories high, with banks on every side, in which the Chinamen lie while smoking opium. Opium does not shorten life; but dethrones the reason and leads to disgrace. Ancestral worship is the great custom that locks China in upon herself against Christianity. They worship their ancestors twice a month, bringing wine, cake, rice, etc., to the tomb, and burning money, thinking the ancestors will receive it through the smoke. I asked one man why he did this. He replied, "For two reasons: (1) I am afraid they will come back and torment me if I omit it, and (2) I'm afraid my neighbors will kill me if I don't live up to my religion.

We will now leave China and go to Japan. Japan is a beautiful country to look at; but upon closer examination you find it to be only surface beauty. The flowers are not fragrant; the birds do not sing, and their water-melons are tasteless. All other fruits are insipid. It is a place not as large as Texas, but has a population of 40,000,000. The Japanese, unlike the Chinese, look to the future and not the past. The Jesuits first went there about 250 years ago, but were driven out, and then again was closed against all foreigners until 1854, when Commodore Perry made a treaty with them and they adopted modern civilization, their only trouble being that they are traveling too fast. They consider themselves capable of doing anything in the world. They are ready to adopt Christianity, but they are so conceited that they think they can take hold of religion and run it themselves without the interference of foreigners. Japan has fine schools. They send delegates to each country to find out how their schools are run, then, on their return, they select the

best methods. Japan is a grand place for the women's work. Missionary work is prospering everywhere. I met, while there, several missionaries at a water resort recruiting their health, as China and Japan are great malarial countries. When I left I asked them what message I should bring home for them. They said that they only wished to be remembered in our prayers.

Sunday School Lesson.

(Compiled from the best sources.)

SECOND QUARTER, LESSON VI.—MAY 7.

THE VALUE OF WISDOM.—Prov. 3:11-24.

LESSON OUTLINE: I. Getting Wisdom, verses 11, 12. II. Enjoying Wisdom, verses 13-20. III. Keeping Wisdom, verses 21-24. GOLDEN TEXT: "Trust in the Lord with all thine heart; and lean not unto thine own understanding."—Prov. 3:5.

MEMORY VERSES, 13-17.

LESSON SURROUNDINGS.

INTERVENING DISCOURSE.—In chapter 2 are set forth in detail the prosperity of those who hear Wisdom, and the safety she affords from the temptations of evil men and women. Chapter 3, in the Revised Version, is divided into three paragraphs. The first (vs. 1-10) describes the blessings flowing from trust and reverence toward God; the second (vs. 11-20) sets forth the value of wisdom; the third (vs. 21-35) shows how wisdom protects, with an exhortation (vs. 27-35) to honesty and integrity.

OUTLINE.—Admonition neither to despise the Lord's chastening nor to faint under it, since it is a proof of his fatherly love (vs. 11, 12); to obtain wisdom gives greater happiness than gaining wealth (vs. 13, 14); the peace and prosperity attendant on the possession of wisdom (vs. 15-18); the Lord himself manifests wisdom in his works (vs. 19, 20). An admonition to cling to Wisdom, and a description of the grace and protection resulting from such a course of conduct (vs. 21-24).—Sunday School Times.

1. The chastening of the Lord. Vs. 11, 12. (1) The first verse is an exhortation to patiently and gracefully submit to the hand of the Lord in correction, while the next verse gives the reason for it, viz., that the afflictions of life, when experienced by a Christian, show the love of God. As an earthly parent disciplines his child out of pure affection, so also does our Heavenly Father. (2) The Bible is full of this thought, setting forth the blessedness of affliction when humbly received as coming from the hand of God. (Ps. 94:12; 1 Cor. 9:32; Heb. 12:5-11; Rom. 5:3, 4; 2 Cor. 12:7-10.)

2. The value of wisdom. Vs. 12-18. (1) By wisdom is here meant what is involved in the golden text; saving faith in the Lord Jesus Christ. He only has the wisdom spoken of in our lesson who has been born again, and who has Christ in him the hope of glory. (2) Such an one has true happiness—one of the fruits of the Christian life. Jesus said: "If ye know these things, happy are ye if ye do them" (John 13:17). Happiness consists in knowing and doing the will of God. Every place in the Holy Scriptures where happiness is mentioned, it is connected with God. Only through him can we obtain it. In the lesson happiness is declared to be the result of finding wisdom and getting understanding; which is only another way of saying what our Lord afterwards said in John 13:17. (3) The great value of a godly life is set forth in vs. 14, 15. Christ in the heart is of greater worth to a man than silver, gold, precious stones, or any material thing that man can desire. Would that this money-seeking age could learn that true riches are to be found in true religion. (4) Wisdom gives long life, adds to a man's physical strength, mental powers, and years. The wicked do not live out half his days. It also brings riches and honor. What makes a man so respected as a life lived in conformity to the laws of righteousness? (5) True pleasure and peace are the fruits of piety—"her ways are ways of pleasantness and all her paths are peace." (6) Verses 14-17, contain Riches, Honor and Pleasure. These are the things after which the world is rushing. Sin in all its outward forms takes upon itself one or other of these things; love of money or gain; love of honor or power; love of pleasure or lust; greed, ambition, sensuality. It is these that are ruining men to-day. In Jesus Christ the soul finds true riches, real honor, and the most joyful, satisfying and holy pleasures. The value of wisdom consists in doing these things. (7) "She is the tree of life to them that lay hold upon her." This is a climax. It means that true religion in the soul lives, grows daily stronger, and is ever productive of the richest and fullest fruitage of godly things (Gal. 5:22-23). The expression, "tree of life," is used in the Scriptures for the eternal life of God.

3. The value of wisdom in God. Verses 19, 20. It is the wisdom or eternal life of God that makes Him what He is, and gives us the record of His wonderful doings in the past. Creation was the product of that wisdom, and by it His government of all things great and small is sustained. The remaining verses of the lesson are an exhortation to a cultivation of sincere piety in the heart, with great blessings promised: vigor of character, beauty of life, safety from all harm, steadfastness, great calmness of mind, restfulness, peace.—A. H. Moment, in Pulpit Treasury.

LESSON SUMMARY.

God's best gifts to man are not such gifts as man would choose for himself. Man would prefer an easy time in life. God sees it to be better for man to have a hard time. God's love is shown to man in reproofs and chastenings, in denials and in bereavements, as well as in commendation and in rewards. Prominent among God's best gifts to man is a spirit of wisdom—a spirit that prompts a man to leave it to God to choose for him, in preference to choosing for himself. Such wisdom is

better than silver or gold or precious stones. It is a treasure in the present, and it is a treasure that grows and gains continually. It is not only wealth, but peace. It gives safety by day, and security by night. The spirit of wisdom is the spirit that shows itself in God's works and in God's workings. None of the things that we can desire are to be compared to this great gift of God. "Wisdom is the principal thing; therefore get wisdom; yea, with all thou hast gotten get understanding."

ADDED POINTS.

The Lord's love is a surer guide for us than our longings. No earthly father loves his dearest son as our heavenly Father loves us. We are not likely to get wisdom unless we realize that its worth is above price. Length of days is computed by the right use of all the hours. A wise man lives more in forty years than the average man in eighty. It costs something to keep wisdom after you have it, as well as to get it when you are without it. Wisdom shows itself in one's steps, in one's walk and conversation. It is not conscience, but confidence, that makes a soft pillow—not a knowledge of what one is, but trust in Him who watches and keeps.—Sunday School Times.

QUESTIONS ON THE LESSON.

- 1. What is the subject of this lesson? The value of wisdom.
2. What is the Golden Text? "Trust in the Lord with all thine heart; and lean not unto thine own understanding."
3. Where is the lesson found? In the book of Proverbs.
4. What does the wise man mean by wisdom? True piety.
5. What does God do to us? He chastises and corrects us.
6. Why? That we may have true wisdom.
7. What does the wise man advise? "My son, despise not the chastening of the Lord."
8. Why does the Lord reprove? Because he loves.
9. Who is happy? The man who finds wisdom.
10. What is more precious than fine gold? True religion, or wisdom.
11. What jewel is of less value than wisdom? The ruby, one of the most precious stones.
12. Is there anything so valuable as wisdom? There is nothing to be compared to her.
13. What is in her right hand? Length of days.
14. What are in her left hand? Riches and honor.
15. What is said of her ways? "Her ways are ways of pleasantness."
16. What of her paths? They are paths of peace.
17. What does this mean? That good people must be happy.
18. What are good people like? They are like God.
19. What does the wise man urge upon his son? To keep sound wisdom.
20. What shall it be to him? Grace and life.
21. How shall he walk? Securely.
22. What is said of his sleep? It shall be sweet.

Old and Young.

WHICH—CHRISTMAS OR SANTA CLAUS?

CHAPTER II.

The day was almost half over when Johnnie was sent out with some messages. To his delight he saw the heavens clouded over with a grayish blue, which promised snow before another twelve hours. If it did, he could kill some birds and sell them. This was his last and best plan to make the required money. His little legs moved faster; his heart bounded with his generous thoughts. For himself he did not care.

"I will ask the men to buy my birds." When he reached the store and delivered the message, the man simply replied, "That is all," and looked so gruff and cross the child feared to ask him about the birds. He went out somewhat crestfallen. Errand after errand was made and still he had not sprung the subject uppermost in his mind. It was growing late. The last message was in his hand. He determined he would ask that man. So when he put it in the man's hand the big hand closed over the paper. The man was turning away when, with a gulp, as if jerking the words out, Johnnie said: "Would you please, sir, like to buy some nice birds to broil for your breakfast, if it snows?"

The man of business looked down into the eager little face turned to him and curbed his lip. "If I do, boy, I'll go to the market for them, and not depend on the weather for my breakfast; off with you." Poor child, how little you know of the world! As he reached his master's office he found him just going home. "Johnnie, stay here half hour long-

er, then lock up; it is so bad there is nothing doing." He buttoned up his warm coat and pulled the fur cap down over his ears. "Good night, boy." "Mr. Jennings, I'd like to sell you some birds." The man turned round, looked at the child, and said: "What kind of birds?" He felt encouraged and replied: "Snow birds, sir. I am going to catch them if it snows." Mr. Jennings laughed a bitter, scornful laugh. "Better stick to certainties. What time have you got to be catching birds, I'd like to know? I need all your time, and if you go wasting it, I'll require you to come earlier and stay later."

The child's face grew bright. "And increase my wages, sir?" "Increase nothing, I pay you double your worth now. If that does not satisfy you, find another job that does." With that he shut the door and went out. The child stood rooted to the spot. What was he to do? Rebutted on every side. His sister's belief in Santa Claus must not be destroyed. What could he do? While he stood thinking, an old man came to the door, looked in and timidly opened it and walked in.

"Good evening, boy. Is Mr. Jennings hereabouts?" "Just gone home, sir. Can I do anything for you?" "I guess so. You work for him, do you?" "Yes, sir."

"Then you will do. I owe Mr. Jennings \$2. He don't think I'm ever going to pay it, I know. It was like this: Nigh onto two months ago I was sick with rheumatism bad. My wife was not able to work, so I had to go from day to day, sick or not. I made all I got by cleaning the sidewalk; but for that we would have starved. Well, one day I was standing right in front of this door, when a man came by selling medicine to cure rheumatism. He said it would never fail; would cure in ten days. I thought if it would cure me I would buy some. I had one dollar to have soles put on my old shoes, which were completely worn out. I stepped up to the man. He took down a bottle about as long as my hand and said, 'Four dollars, sir; quick cure; never fails!' I staggered back. Four dollars, and I only had one! I shook my head. The man said, 'Not got so much? Then as you are a poor man you may have it for three.' I still held back, when Mr. Jennings came out. There were men standing all around. He looked round and said:

"What is all this racket about?" The man began to talk up his medicine. He was in a fine carriage, and wore diamonds. Mr. Jennings listened to him. Turning to me, he said: 'Buy some, Brown; cure you, sure; good stuff.' I held up my one dollar. 'That is all I have, sir; I can't get it.' 'Oh! is that all?' He put his hand down into his pocket, took out two silver dollars, handed them to me, and here Brown, old fellow buy it, and get well. Everybody saw it, and said, 'hurrah for Jennings, right thing,' etc. Mr. J. passed on, not giving me even time to thank him. I went home happy, with new prospects ahead of me, and a heart full of gratitude to the good man, who had put health in my reach. None but the poor know how to appreciate kindness, boy. Next morning I came down here bright and early. I found Mr. Jennings alone. I walked up to him, and told him I had come to thank him for his goodness to me the day before, and that I would like to consider it a loan; that I would pay it back as soon as I could manage it. He waited till I was through, then looked up and said, 'Yes, you will pay it back. I'll bet you do; that is the way with you street-beggars—stand round in public places, and pretend to be so helpless to excite sympathy, and if we fellows don't put our hands down in our pockets and roll out the cash, we are called stingy. You have got all you are going to get out of me; so don't stand there wasting my time. Meet me next time in a public place, then you know you will get what you want.' Before I could say a word he had opened the door, and ordered me out, but I determined I'd pay it back if I starved in trying to save it, and here it is. I can't tell you how hard it has been to get it—how much we have done without. Give it to him and tell him it is from old John Brown, the street cleaner, and also tell him that the medicine did not do me one bit of good. It was a humbug, like he is, that very Mr. Jennings. I won't ever see him any more in this world, and I'm sure not to in the next, for I'm trying to get to a better place, if I am poor. My ole 'omen and me are going to leave for Germany at 9 o'clock to-night with a rich man. She is to take care of his motherless little boy, and I am to black his boots, and look after him on the trip. So good-bye, lad. God bless you."

He was gone. Johnnie thought a long time of what he had just heard. He wondered how Mr. J. would look, and what he would say in the morning when he gave him the money. It was growing dark. He hurried and locked the money up in his own little message drawer, took the key, and started home. The prospect for a good snow-storm was promising. Some stray flakes had already begun to fall. I'll get up soon in the morning, he thought, and set my dead-fall and catch lots and lots before time to go to the office, and mother can pick and clean them. After supper I'll go out peddling them. While these thoughts were running through his head he noticed in a show-window a lovely doll carriage, and over it in big red letters, "Only ninety cents; come one, come all."

"My! ain't it a daisy! poor little Sis, wouldn't you love to have it?" He was jumping up, first on one foot then the other. "Let's see, how much will it take to get the doll and carriage too? One dollar, 10 cents and 90 cents is another one—two dollars! Ginger, that's a pile! Wonder will I make that much. Oh! two dollars!" He stood still and thought, then moved slowly on, saying, "Two dollars, two dollars—just two dollars. That is not much. Two hours ago it would have been a whole week's wages, but now it was only two dollars. Nobody knows but me. The man will be gone. Mr. J. don't ever expect to get it, and Sis will still love and believe in Santa Claus. It can't be wrong, for it came just when it was needed so much. God meant for everybody to have a good time Christmas—I know he did. With the money I make on the birds I'll buy good things for our dinner that day. We will have a jolly good time—that is what it means. But I don't see why they did not call it Santa Claus instead of Christmas. C-h-r-i-s-t. Oh, that means Jesus, but I don't see—yes, he was born that day, but that is all. No, mass—that means to pray; but nobody prays on that day. Maybe it don't mean prayer. Yes, it does, too, for when the sisters go to mass they always pray; but if it is a time when everybody has a jolly good time; when Santa Claus brings presents to the rich and to some few poor folks, and men get drunk and curse, boys pop firecrackers, I don't see why it is called Christmas, for I don't think Jesus comes in at all; but we will have a jolly good time, sure. Sis shall have what she wants. My! it is just two dollars and nobody knows but me. Somebody ought to steal it from him, anyhow. He is so mean.

By this time Johnnie had reached home. His mother had a good, warm fire burning. After supper he played with Alma till she was sleepy. Her mother prepared her for bed. She knelt down at her mother's knee and said: "Now I lay me down to sleep." At the close she paused, then said: "Dear Jesus, please make brother a good boy and a good girl, and if at first you don't succeed, try again; and I don't want Santa Claus to bring me nothing, cause he is mean, and I don't love him for Jesus' sake. Amen."

Her mother was crying when she got up to kiss her good night. She threw her arms round her neck. "Mamma, don't cry. Don't Jesus love poor children either like Santa Claus?" "Oh, yes, Alma, he does. He loves you if you are poor."

"Then, mamma, please don't cry. I don't want the doll and buggy." Her mother raised her head and kissed her good night. The child was soon in bed asleep. Johnnie sat very still. Through

his head were running these words: "Make brother a good boy." "I am a good boy. Don't I work hard to support my mother and sister? And I am honest—well as much so as most folks. I never have stole nothing yet."

"Johnnie," said his mother, "we must try some way to get Alma what she wanted. I can't stand to think the child should not have a share in Christmas. It is one of the most pleasant memories of my life, the waking on Christmas morning and finding a well filled stocking." He told her of his plan with the birds. She thought it a good one. So he began to make his dead-fall. "Mother, I want to ask you something."

"Well, what is it?" "I want to know what you consider a Christian act?" "My son, your question is a rather extensive one, but why do you ask?" "Well, mother, Sunday two weeks ago I was at Church. When that big preacher closed his meeting, one of the stewards got up and said: 'We want to take up a collection for Bro.—'. He has under his charge an orphan asylum containing two or three hundred children. It is partly for this purpose we wish you to contribute. There are some rich men here, and able to help in a good cause with a round pile of money in the name of Christ. Those willing to give \$500 give their names.' Some two or three stood up. 'Now,' he said, 'those who will give \$300.' A few others got up, among them Mr. Jennings. They went on down the line of figures to \$5."

"Well, my son, that was a good cause; don't you think so?" "Yes, mamma; but wait. A few days ago Mr. J. and I were in the office together when a poor woman came in. She asked Mr. J. for \$1.50; said she had one little child; had failed to get work for over two weeks, and the weather was so bad that they needed wood; all they had she could put on a chair; said that was all she was in need of. He refused her, saying: 'Take your child and go to the poor house if you can't support it. I am not expected to furnish money for all the paupers in the city.' She went out. Was that right, mother? Was it not his duty to help that poor woman as much as the orphans under Bro.—'s charge? I can't see where he makes such a difference. He gave the \$300 and refused \$1.50."

"Johnnie, you are too young to look in to these matters; better let them alone." He kissed his mother good night, but as he knelt down to say his prayers he found he could not get \$2.00—just \$2.00—out of his head. He fought hard to put down his conscience, but in vain. He said to himself: "God knew why he was going to take the money. So many poor little girls would get nothing, and he would be glad for his sister not to be one of that number. He put his head down again and began: "Our Father"—"Thou shalt not steal!" stood out in burning letters just before his eyes. He could not go on. He wrestled till late into the night, and finally gave up and let the hot tears run down his face and fall. His sister must go without a doll and carriage. He would not steal even for her. The belief in Santa Claus must perish. He finished his prayers with: "I thank thee, blessed Jesus, for so closely watching over me, and keeping me from such a sin. Amen."

To be continued.

OFFICE WORLD'S FAIR Sept. 15, 1893

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

We have Smoked up all the Tobacco at the World's Fair, and have unanimously awarded the Gold Medal for Smoking Tobacco to

BLACKWELL'S Bull Durham

Congratulations on your success, we remain Yours truly, COMMITTEE.

Blackwell's Bull Durham Has been the recognized standard of Smoking Tobacco for over 25 years. Uniformly good and uniformly first. Bright, sweet and fragrant—we invite the most fastidious to test its peculiar excellence. Blackwell's Durham Tobacco Co., Durham, N. C.

Will Not Cut Through. Acknowledged the BEST DRESS STAY On the Market

Made with Gotta Percha on both sides of steel and warranted waterproof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich. FOR SALE BY ALL JOBBERS AND RETAILERS.

SPECIAL DEPOTS, MODEL DRESS STEEL CO., 71 Grand St., New York. BROWN & METZNER, 33 Market Street, San Francisco.

In Paint

repainting. Paints which peel or scale have to be removed by scraping or burning before satisfactory repainting can be done. When buying it is important to obtain

Strictly Pure White Lead

properly made. Time has proven that white lead made by the "Old Dutch" process of slow corrosion possesses qualities that cannot be obtained by any other method of manufacture. This process consumes four to six months time and produces the brands that have given White Lead its character as the standard paint.

"Southern" "Red Seal" "Collier"

are standard brands of strictly pure Lead made by the "Old Dutch" process. You get the best in buying them. You can produce any desired color by tinting these brands of white lead with National Lead Co.'s Pure White Lead Tinting Colors.

the best is cheapest. Strictly Pure White Lead is best; properly applied it will not scale, chip, chalk, or rub off; it firmly adheres to the wood and forms a permanent base for repainting. Paints which peel or scale have to be removed by scraping or burning before satisfactory repainting can be done. When buying it is important to obtain

Strictly Pure White Lead

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are standard brands of strictly pure Lead made by the "Old Dutch" process. You get the best in buying them. You can produce any desired color by tinting these brands of white lead with National Lead Co.'s Pure White Lead Tinting Colors.

LOOK! LOOK! OUR \$12

Solid Silver American Watch

STEM WIND.

We will send this Watch C. O. D. to any address. Send for our Illustrated Catalogue of Watches, Diamonds, Jewelry, Etc. Which we will send FREE. Send in your name.

ALSO FINE WATCH REPAIRING.

Reference this paper. 404 W. MARKET ST., LOUISVILLE, KY., IRION & GIRARDET.

Texas Christian Advocate, only \$2 per year. To Preachers, \$1

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL. [All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Mason street, Dallas, Texas.]

WORDS OF WISDOM FROM ALABAMA.

The commendation of the financial management of the Woman's Board of Missions of the M. E. Church, South, in the March number of the Missionary Review of the World, was as the falling of dew on a thirsty plant, and as unexpected as it is gratifying.

The following are the words of the renowned editor, under the head of Woman's Work:

"While the Methodist Church, South, has been for some years struggling with a debt, the women thereof have maintained a treasury blessed with a surplus in bank."

This comprehensive and common-sense view of a much mooted question is, to say the least of it, very refreshing. There has been no little reproach and misapprehension in regard to a surplus, so-called, in the treasury of Woman's Board of Missions.

Surplus means "that which remains when one is satisfied; excess beyond what is wanted." This was never true of the treasury of the Woman's Board after the demands of work in hand were met. The board has been unable to enter new and most inviting fields of missionary enterprise, not daring to incur the risk of debt with the experience of other boards before their eyes.

Does any one suppose if the Woman's Board had gone recklessly along and plunged into debt only to a limited amount, say \$15,000 or \$20,000, that they could have borrowed that sum, even at a heavy rate of interest? How much better it is that they have pursued the safe plan, collected their money, deposited the same, receiving 4 per cent, made their appropriations to correspond, and proceeded to check out as necessity required.

Far better thus to make haste slowly, than unadvisedly, and from a spirit of sentimentality to enter new fields, borrow money at heavy interest to be in a few years overwhelmed with reproaches from without and repentance within, for conducting their financial affairs in such an unbusinesslike manner.

"We no man anything" is a safe rule and orthodox. To this we believe, under God, is due largely the phenomenal success of that great undertaking, "Woman's work for woman."

It is gratifying to know that we are not alone in this policy. Some of our conferees (notably, Alabama Conference) have, for many years, so managed their domestic mission funds that when the missionary goes out from conference with his appointment, he has one-fourth of his appropriation for the year in his pocket, and each successive quarter the Treasurer of the Board makes a like remittance to him.

Let the board adhere steadfastly to this plan, taking no steps in their own strength, and moving only as the "pillar of cloud by day and the pillar of fire by night" is lifted before its people.

QUARTERLY REPORT.

Quarterly report of Treasurer of Texas Conference Woman's Missionary Society ending March 15, 1893:

Table with columns for Balance from last quarter, Income for the quarter, White boxes, Outgoing missionaries, Week of prayer, Other special, Conference fund, Total, Remitted Mrs. H. N. McTyeire, Disbursements, Balance conference fund, Total.

MRS. M. E. STEELE, Treasurer.

NOTICE.

Treasurers of auxiliaries of the Texas Conference Woman's Missionary Society will please send remittances for this quarter to Mrs. T. W. Tarrant, Avenue P and Twenty-second street, Galveston, Texas. Send promptly by June 1.

MRS. M. E. STEELE, Treasurer. T. C. W. M. S.

FROM COLMESNEIL, EAST TEXAS CONFERENCE.

We did not get the program in time to hold a special service on Easter Sunday in behalf of Scarritt Bible and Training School, but we distributed the cards among the children of the Sunday-school, which they brought in with their offerings on Easter day, the amount being \$7.10 for Scarritt Bible and Training School.

MRS. F. L. HARDEE, President Colmesneil Auxiliary.

FROM WAXAHACHIE STATION.

Easter Sunday services in the morning were exclusively in interest of the Woman's Missionary Society, and collection for the Scarritt Bible and Training School. Our pastor, Bro. B. H. Bolton, read the Easter greeting, prepared by Bishop Hendrix, then preached an excellent and appreciative sermon to a very large audience, which was with power and accompanied by the Holy Spirit. This, with the beautifully decorated altar, sweet strains of music from the choir led by Bro. Arnold, appropriately selected, and prepared especially for the occasion, filled us with a more earnest desire to send the Gospel to the uttermost parts of the earth. Collection, \$15. At night a special program was presented to a crowded house by the Juvenile Missionary Society. Collection, \$14. The children brought in their Easter cards, with \$21 collected. Total, \$50, which we forwarded to Miss Belle Bennett.

MRS. MIRA C. JOINER, Recording Sec'y.

[The above report gives us the largest collection yet reported from Easter for our Training School. May many blessing come upon those earnest workers.—ED. WOMAN'S DEPT.]

To the Auxiliaries of the N. W. T. Conference Missionary Society:

As the annual meeting of the W. M. Society is near at hand, we request the societies to elect delegates and reserves as soon as possible. Arrange

reports and be ready for the occasion. The people of Gatesville are expecting a full attendance and will entertain visitors also. Send the names of delegates and officers to Mrs. M. W. Hatchett, or Rev. G. F. Boyd, Gatesville.

Pray for wisdom to direct, and for the presence of the Holy Spirit.

MRS. S. S. MUNGER, President. LAMPASAS, TEXAS.

Husband—Why did you discharge the cook? Young Housewife—I told her to make a few sweetbreads and she hadn't the least idea how to do it.

Of Course You Read The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that HOOD'S CURES. Why don't you try this medicine? Be sure to get Hood's.

Constipation and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unequaled as a dinner pill.

Meekness—How do you define an optimist? Mordison—He is a man who is playing in good luck.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Miss Elder—I've quit keeping my birthday. Miss Gaskett—So have I. It gets away from me.

EVERY MAN SHOULD READ THIS The excitements of life, careless living and pressure of business are making our boys old men before their time, and our middle-aged men aged from loss of nervous vitality.

I fear the worst," said the poundmaster as the landlady put some sausage on his plate at breakfast.

PASTOR'S BOOK. I am highly pleased with the Pastor's Book. I have been buying Pastor's Records, not half so well bound nor half so convenient and full in arrangement, and paying from 65 cents to \$1 for them. Annis' Book is the best in the world. Don't see how it could be improved upon. J. C. RHODES. BARKADA, ARK.

Church Notices.

Table with columns for Church Name, Location, and Date/Time.

NORTH TEXAS.

Table with columns for Church Name, Location, and Date/Time.

DALLAS DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

TRELL DISTRICT—SECOND ROUND.

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JEFFERSON DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

PARIS DISTRICT—SECOND ROUND.

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SULPHUR SPRINGS DIST.—SECOND ROUND.

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BOSHAM DISTRICT—SECOND ROUND.

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GAINESVILLE DISTRICT—SECOND ROUND.

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GREENVILLE DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

LLANO DISTRICT—THIRD ROUND.

Table with columns for Church Name, Location, and Date/Time.

SAN ANTONIO DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

CURRO DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

LIANO DISTRICT—SECOND ROUND.

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BEVILLE DISTRICT—SECOND ROUND.

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SAN ANGELO DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

SAN MARCOS DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

EAST TEXAS.

Table with columns for Church Name, Location, and Date/Time.

PALESTINE DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

MARSHALL DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

SAN AUGUSTINE DIST.—SECOND ROUND.

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TYLER DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

BEAUMONT DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

NORTH TEXAS.

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MONTAGUE DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

DALLAS DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

TRELL DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

NORTHWEST TEXAS.

Table with columns for Church Name, Location, and Date/Time.

CISCO DISTRICT—THIRD ROUND.

Table with columns for Church Name, Location, and Date/Time.

WACO DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

GATESVILLE DIST.—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

GEORGETOWN DIST.—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

WAXAHACHIE DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

WEATHERFORD DIST.—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

FORT WORTH DISTRICT—SECOND ROUND.

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CISCO DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

CORSICANA DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

VERNON DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

BROWNWOOD DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

NEW MEXICO.

Table with columns for Church Name, Location, and Date/Time.

GERMAN MISSION.

Table with columns for Church Name, Location, and Date/Time.

WEST TEXAS DISTRICT—SECOND ROUND.

Table with columns for Church Name, Location, and Date/Time.

Advertisement for CLAIRETTE LAUNDRY SOAP. Includes text: "Would you know why with pleasure Our faces so beam? Our Servants ne'er Grumble. Our life is a dream. CLAIRETTE AND CLAIRETTE LAUNDRY SOAP. Is the cause of our bliss; For all sorts of cleaning It ne'er comes amiss. MADE ONLY BY N.K. FAIRBANK & Co. ST. LOUIS."

Advertisement for BEECHAM'S PILLS. Includes text: "No mineral water will produce the beneficial results that follow taking ONE or more of 'BEECHAM'S PILLS' with a glass of water immediately upon arising in the morning. Painless. Effectual. Covered with a tasteless, soluble coating. Of all druggists, or a box will be mailed on receipt of 25c. In stamps by B. F. Allen Co., 365 Canal St., New York."

Advertisement for Eggs! Eggs! for sale. Includes text: "Eggs! Eggs! for pure bred stock, mated in large yard for best results. Various stock for sale. Write for prices. D. R. BROWN, Terrell, Texas."

Advertisement for Cotton Belt Route. Includes text: "Cotton Belt Route (ST. LOUIS SOUTHWESTERN RAILWAY) MEMPHIS, CAIRO and ST. LOUIS. THE ONLY LINE Through Car Service TEXAS TO MEMPHIS, Connecting with Through Trains to all points East, North and Southeast. TWO DAILY TRAINS Through Coaches and Pullman Sleepers FT. WORTH TO MEMPHIS. Through Coaches and Pullman Sleepers WACO, CORSICANA and TYLER ALL TEXAS LINES connect with as have Through Tickets on sale via the COTTON BELT ROUTE. For rates, maps, time tables and all information apply to any Agent of the Company. Traveling Pass. Agent, Ft. Worth, Texas: W. H. WINFIELD, Gen. Pass. Ag't. Lines of Texas, Tyler, Texas."

Advertisement for THE MOUNTAIN MISSOURI, KANSAS & TEXAS RAILWAY. Includes text: "THE ONLY LINE Through Car Service TEXAS TO MEMPHIS, Connecting with Through Trains to all points East, North and Southeast. TWO DAILY TRAINS Through Coaches and Pullman Sleepers FT. WORTH TO MEMPHIS. Through Coaches and Pullman Sleepers WACO, CORSICANA and TYLER ALL TEXAS LINES connect with as have Through Tickets on sale via the COTTON BELT ROUTE. For rates, maps, time tables and all information apply to any Agent of the Company. Traveling Pass. Agent, Ft. Worth, Texas: W. H. WINFIELD, Gen. Pass. Ag't. Lines of Texas, Tyler, Texas."

Advertisement for WAGNER SLEEPERS. Includes text: "WAGNER SLEEPERS, where everybody sleeps soundly, for they know the Wagner cars are the best in the world and that the Company refuses to run them on second-class roads. They have made another advance. They have arranged with the AMERICAN EXPRESS COMPANY to do their express business. The above Express Company covers lines from the Atlantic to the tide water on the Gulf. No Express Company stands higher than the American."

Advertisement for THE KATY REACHES. Includes text: "THE KATY REACHES from Hannibal, above St. Louis and Kansas City, Mo., to Houston, Texas, the head of the water, on its own rails, and passes through the following Texas towns and cities: Denison, Sherman, Dallas, Fort Worth, Waxahachie, Hillsboro, Waco, Temple, Belton, Taylor, Gainesville, Henrietta, Austin, San Antonio, Houston and Galveston. And affords comforts and conveniences to its patrons unequalled by any other Southwestern line, and any persons wishing to visit St. Louis, Kansas City, Chicago or the productive plains and prairies of MISSOURI, KANSAS and the INDIAN TERRITORY, should by all means take the MISSOURI, KANSAS and TEXAS, As it is the most direct, Best Equipped and in every way the BEST, and runs Parlor Cars and Free Reclining Chair Cars on all trains. For further information as to rates, routes, maps, time tables, sleeping car accommodations, etc., call on or address C. F. FEGAN, GASTON MESSLER, Trav. Pass. Ag't. Gen'l. Pass. & Ticket Ag't. (INC. A. GRANT, Vice-President) DALLAS, TEXAS. A. FAULKNER, Gen. Pass. & Ticket Agent M. K. & T. Railway System, St. Louis, Mo."

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Advertisement for THE DIRECT LINE. Includes text: "THE DIRECT LINE THROUGH PULLMAN BUFFET SLEEPING CAR BETWEEN Dallas, Fort Worth and St. Louis. New Orleans and Denver, St. Louis and San Francisco. For rates, tickets and all information apply to, or address any of the ticket agents or C. F. FEGAN, GASTON MESSLER, Trav. Pass. Ag't. Gen'l. Pass. & Ticket Ag't. (INC. A. GRANT, Vice-President) DALLAS, TEXAS."

Advertisement for SOMETHING NEW IN TEXAS. Includes text: "SOMETHING NEW IN TEXAS AND AS USUAL THE HOUSTON & TEXAS CENTRAL RY. (LUCKY ROUTE), SECURES IT FOR HER PATRONS This line, in connection with the M. K. & T. Railway, Has established a Line of DOUBLE FIRST-CLASS WAGNER PALACE CARS BETWEEN GALVESTON AND ST. LOUIS VIA HOUSTON, DALLAS AND DENISON. Try them once and you will have no other. Leave Galveston 7:30 p. m. Leave Houston 11:30 p. m. Leave Dallas 9:35 a. m. Arrive Denison 12:30 p. m. PULLMAN PALACE SLEEPERS—Continue Between—HOUSTON and AUSTIN. And DALLAS and SAN ANTONIO via Hearne. Leave Houston 11:30 p. m. Arrive Austin 8:20 a. m. Arrive Fort Worth 8:20 a. m. Leave Dallas 9:35 a. m. Arrive Sherman 12:30 p. m. Arrive Denison 12:30 p. m. DAILY—SOUTH BOUND. Leave San Antonio 6:00 p. m. Leave Austin 6:40 p. m. Leave Dallas 8:20 a. m. Leave Fort Worth 8:20 a. m. Leave Dallas 9:35 a. m. Leave Hearne 8:15 p. m. Leave Corsicana 7:57 a. m. Arrive Garrett Ft. Worth 8:10 a. m. Arrive Fort Worth 10:20 a. m. Arrive Dallas 8:20 a. m. Arrive Sherman 12:30 p. m. Arrive Denison 12:30 p. m. DAILY—NORTH BOUND. Leave Denison 6:00 p. m. Leave Sherman 6:40 p. m. Leave Dallas 8:20 a. m. Leave Fort Worth 8:20 a. m. Leave Dallas 9:35 a. m. Leave Hearne 8:15 p. m. Leave Corsicana 7:57 a. m. Arrive Austin 8:10 a. m. Arrive San Antonio 9:30 a. m. Arrive Laredo 4:15 p. m. THIS IS THE ONLY THROUGH CAR SERVICE TO North Texas Points. J. E. GALBRAITH, D. J. PRICE, Gen'l. Pass. & Ticket Ag't. M. K. & T. Railway System, St. Louis, Mo."

Advertisement for JOSEPH GILLOTT'S STEEL PENS. Includes text: "JOSEPH GILLOTT'S STEEL PENS IN EXTRA FINE, FINE AND BROAD POINTS THE MOST PERFECT OF PENS. HEADQUARTERS FOR LOW PRICES! 181 S. JEFFERSON ST., CHICAGO, ILL. BICYCLE FREE."

Advertisement for Santa Fe Route. Includes text: "Santa Fe Route. DOUBLE DAILY TRAINS. Commencing April 2, 1893, the Santa Fe will inaugurate a double daily service between Galveston and Houston and ST. LOUIS, KANSAS CITY and CHICAGO. The Columbia Limited, a solid Vestibule Train, will run from Galveston and Houston to ST. LOUIS, MO., and ST. P. and Frisco Line, carrying Pullman Palace Sleepers, FREE RECLINING CHAIR CARS, DAY COACHES and DINING CARS. This train will also carry a Pullman Sleeper to Kansas City via Fort Worth, Purcell and Newton. The Kansas City Express from Galveston and Houston to Kansas City via Purcell is a solid train of Pullman Buffet Sleepers, Free Reclining Chair Cars and Day Coaches. For time cards, tickets and other information, apply to any agent of the Santa Fe, or to E. G. THOMPSON, S. P. & T. Agent, Galveston, Texas."

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A NEW ENGLAND MIRACLE.

A RAILROAD ENGINEER RELATES HIS EXPERIENCE.

The Wonderful Story Told by Fred C. Vose and His Mother-in-law to a Reporter of the Boston Herald. Both Are Restored After Years of Agony.

The vast health-giving results already attributed by the newspapers throughout this country and Canada to Dr. Williams' Pink Pills for Pale People have been recently supplemented by the wonderful cures wrought in the cases of two confirmed invalids in one household in a New England town. The radical improvement in the physical condition of these two people from the use of this great medicine is proved, not only by the eager testimony of the patients themselves, gladly given for the benefit of other sufferers, but also by the indubitable assurance of disinterested relatives and friends who had been cognizant of the years of pain and distress endured by the two invalids, and who now witness their restoration to health, vigor and capacity.

The names of these people, the latest to testify from their own experience to the marvelous restorative, tonic and healing qualities of Dr. Williams' Pink Pills, are Fred C. Vose, and his mother-in-law, Mrs. Oliver C. Holt, of Peterboro, members of the same household, which is composed of Mr. and Mrs. Holt, and Mr. and Mrs. Vose, the latter a daughter of the Holts. The home occupied by the family is a cozy and neat looking two-story house, situated on the top of a hill and surrounded by many of the natural attractions of a residence in the country. Mr. Holt is employed in the Crowell shoe manufacturing of Peterboro, and Mr. Vose has for many years run the engine on the Fitchburg railroad trains between Winchendon and Peterboro.

Before entering upon an account of the long illness of Mr. Vose and his mother-in-law, which shall be given in their own words as taken by a reporter of the "Boston Herald," it will be well to give the exact reason for the coming together under one roof of the two families, as this fact has everything to do with the manner in which Dr. Williams' Pink Pills first came to the notice of Mr. Vose and the reason of their introduction into the family as a medical remedy.

Mr. Vose's wife had been in failing health for a number of years, her illness finally developing into a brain trouble, accompanied by intermittent paralysis of the tongue and lower limbs. Death had taken her when she was in the heavy affliction increased her bodily and mental infirmities to such an extent that her husband, himself an invalid, was compelled to take some means toward securing for her complete rest and freedom from all household care. To this end he gave up housekeeping and took his wife to her parents' home, where her mother might care for her in her ailments. Mrs. Holt was herself suffering from various complaints brought on by complete nervous prostration several years ago, but her daughter's severe and urgent and more appalling case of the two, and Mrs. Holt for several years has tried to forget her own disabilities in tenderly ministering to her stricken daughter.

In February last Mr. Vose was reading the weekly paper, when his attention was attracted by the account of a case of paralysis cured by the use of Dr. Williams' Pink Pills. The similarity of the case described to that of his wife at once aroused the deep interest of Mr. Vose, and he called his mother-in-law's attention to the published article. After long consultation they decided to try the pills for the illness. The beneficial effect they had upon Mrs. Vose was marked. From being unable to stand she was so materially strengthened that she could walk without difficulty, and in other respects her condition was much improved. The beneficial results in the case of her mother-in-law were equally marked. The pills caused both her husband and mother to consider trying them for their own complaints. They tried them on the principle that "if they don't cure they can't hurt," but before each had taken their first box they were able to get up and take care of themselves. The pills not only did not hurt, but were actually and speedily curing them.

To the "Herald" reporter who was sent to investigate his remarkable cure, Mr. Vose gave a detailed account of his long illness and subsequent recovery. He began his narrative by saying: "I am not anxious to get into the papers in this or any other connection, but, as I wrote the Dr. Williams' Medicine Co., I have felt such happy results from the taking of Pink Pills that I am willing, if my experience will benefit one else, to state how they helped me. I am 37 years old, and 15 years of this time I have spent in railroad work for the Fitchburg railroad on the Winchendon and Peterboro branch. For the past three years I have been engineer of the train which connects with the Boston train at Winchendon. I had been troubled with a weak stomach for many years. In fact, there never was a time in my remembrance when I was not more or less troubled from that source.

"Seven years ago, however, the complaint became greatly exaggerated from the nature of my work and other causes, and I suffered greatly from it. My stomach would not retain food, my head ached constantly, there was a dimness, or blur, before my eyes most of the time, and my head used to become so dizzy I could scarcely stand. On getting up in the morning my head swam so I was frequently obliged to lie down again. I had a most disagreeable heart-burn, a continuous belching of gas from the stomach, a nasty coating of the mouth and tongue, and my breath was most offensive. I consulted physicians in Peterboro, and took their medicines for two years, but was helped so slightly by them that at the end of that time I gave up in discouragement, and let the disease take care of itself for a long time. I grew worse as time went on, and have been obliged to give up work many a time for a week or two, and have worked at other times when I ought to have been at home in bed. I have lost many months during the past seven years and would have lost more only for the fact that I stuck it out and would not give up until I had to.

"My appetite then failed me, and about four years ago I began to notice a fluttering of my heart, which grew so bad after while that I could not walk any distance without a violent palpitation and complete loss of breath. The pains in my stomach, from indigestion, lasted two or three days at a time. I lost considerable flesh, and before long I noticed that my kidneys were affected. This came from my work on the engine. I know, as many railroad men are troubled in the same way. I had awful pains in the small of my back, and was obliged to make water many times during the day.

"I resolved to go back to the doctors again, though their treatment had done me no good before. I was told that medicine was no good for me, that what I needed was a long rest. I could not take too long a vacation, being compelled to work for my living, and so I kept along, taking what stuff the doctors prescribed, but feeling no better, except for a day or two at a time.

"Finally my legs and hands began to ache and swell with rheumatic pains, and I found I couldn't sleep at night. If I lay down, my heart would go pit-pat at a great rate, and many nights I did not close my eyes at all. "I was broken down in body and discouraged in spirit, when, some time in February last, I was reading in the 'Montreal Family Herald and Weekly Star,' which we take every week, of the great cures made by Dr. Williams' Pink Pills for Pale People. I got a couple of boxes for my wife to see if she would be helped any by them, and then I tried them myself. I did not put much stock in them at first, but before I had finished the first box I noticed that I was feeling better. The palpitation of my heart which had bothered me so that I couldn't breathe at times, began to improve. I saw that in going to my home on the hill from the depot, which was previously an awful task, my heart did not beat so violently and I had no breath when I reached the depot. After the second and third boxes I felt better in every other respect. My stomach became stronger, the gas belching was not so bad, my appetite and digestion improved, and my sleep became nearly natural and undisturbed. I continued taking the pills three times a day ever since last March, and to-day I am feeling better than at any time during the last eight years.

"I can confidently and conscientiously say that they have done me more good, and their good effects are more permanent than any medicine I have ever taken. My rheumatic pains in legs and hands are all gone. The pains in the small of my back, which were so bad at times that I couldn't stand up straight, have nearly all vanished, and I find my kidneys are well regulated by them. This is an effect not claimed for the pills in the circular, but in my case they brought it about. I can now go up any hill without the slightest distress or palpitation or loss of breath, and am feeling 100 per cent better in every shape and manner.

"They have been a saving of money to me, for since I began their use I have been obliged to lose much time away from work. I am still taking the pills, and mean to continue them until I am certain my cure is a thorough one." After talking with Mr. Vose at the depot, where his engine was in waiting, the reporter went to the house where Mrs. Holt, the other patient for whom the pills have done so much, received him and gave an extended account of her experience with them. Mrs. Holt said:

"I am 57 years old, and for 14 years past I have had an intermittent heart trouble. Three years ago I had nervous prostration, which left me with a number of ailments, for which I have been doctoring unsuccessfully ever since. My heart trouble was increased so badly by the nervous prostration that I had to lie down most of the time. My stomach also gave out, and I had continual and intense pain from the back of my neck to the end of my backbone. I went to physicians in Jeffrey, Newport, Alsted, Acton and here in Peterboro, but my health continued so miserable that I gave up doctors in despair and lost faith in medicine altogether. I began to take Mrs. Williams' Pink Pills last year, more from curiosity than because I believed they could help me, but the first box made me feel ever so much better. I have taken the pills since February last and they have made me feel like a new woman. The terrible pains in my spinal column and in the region of my nerves are gone, and I believe for good. My palpitation has only troubled me three times since I commenced using the pills, and my stomach now performs its functions without giving me the great distress which formerly followed everything I ate. The pills have acted directly from any medicine I ever took in my life. I have tried everything—doctors' medicines, patent medicines, sarsaparilla, and homeopathic doses. In 14 weeks three years ago I spent \$300 for doctors' bills and medicines, and since then have put out more money, but the relief I obtained, if any, was only temporary.

"With these pills, however, the effects are different. They are not cathartic like other pills I have taken, but seem to act directly upon the stomach and liver without any loosening of the bowels. My sleep, too, has wonderfully improved since I began their use. For a long time before I took these pills I lost sleep night after night with my heart and pains in my back. "My improvement in health is a source of remark on the part of those who have known how sick I was. My husband, who didn't know I was taking the pills, is delighted at the noticeable betterment in my health, and upon learning the cause of it urged me to continue the use of the pills. This impulse, however, is not necessary, as I have been too weak to fasten upon the value of a remedy that has done me so much good. Dr. Williams' Pink Pills are certainly a grand medicine, and from my experience with them I can cheerfully and cordially recommend them to any one who is troubled with nervous palpitation, indigestion, liver complaint, and the many ills consequent upon nervous prostration."

Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation, successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of the grippe, palpitation of the heart, the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, &c.

"They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the flow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature. They are manufactured by Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Marriages.

SNODGRASS-HIGGS.—April 12, 1893, at the home of the bride's father, in Abbott, Hill County, Texas, Mr. J. Frank Snodgrass of Ellis County, Texas, and Miss Mary A. Higgs, Rev. Jos. P. Callaway officiating.

TARPLEY-SMITH.—April 23, 1893, at the Methodist Church, in Abbott, Hill County, Texas, Mr. J. B. Tarpley and Miss Dora Smith, by Rev. Jos. P. Callaway.

DYER-MOORE.—At the parsonage, Bonita, Texas, April 23, 1893, by Rev. L. W. Harrison, Rev. W. M. Dyer and Miss Mittle E. Moore; both of Illinois Bend, Texas.

JONES-ZANT.—At the residence of the bride's father, Mr. J. S. Zant, on the 16th of April, 1893, Mr. S. W. Jones and Miss Annie Zant, by Rev. S. J. Vaughan.

YARRBO-CARTER.—At the residence of the bride's parents, at 8 p. m., April 18, 1893, Mr. John W. Yarrbo and Miss Maggie Carter, Rev. W. F. Brinson officiating; all of Freestone County, Texas.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

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POETRY CAN IN NO CASE BE REINSERTED.

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IN MEMORIAM.

Mrs. Octavine A. Ford (nee Miss Coleman) died at the family residence in the city of Beaumont, Texas, April 6, 1893. This elect woman was born in Hines County, Miss., October 7, 1838. She was the daughter of Mr. and Mrs. Alexander Coleman, Christian parents well qualified in every sense to raise such a daughter as she proved to be. Her parents moved to Texas when she was an infant, locating at Brookeland, in Sabine County, where she was reared to a beautiful young womanhood. This child gave early evidence of one whom nature had endowed with extraordinary gifts, destined to do honor to the Christian home where she was to receive the peculiar training to fit her for the general duties as well as the changes incident to a life constantly exposed to the criticism of a public more ready to censure than to approve; but from all she won that approval for which many struggle so hard, yet signally fail to gain. She had every advantage of culture in girlhood which could possibly inure to her success in after life, and these advantages she utilized with such sagacity as to draw from them, as her resources, a more extended success than they could have promised. So that as we view the results we are forced to exclaim, "Thou hast wrought well indeed." In the parental home her young life was so well ordered that she became the center of attraction about which all others gathered, not only to do honor to one so universally loved and admired, but to share in the pleasures as well as her charming presence and conversation bestowed.

Until May 9, 1865, she had bestowed upon the home of her childhood and her early companions all the pleasures of her youthful life. She had imparted to these many of the most cherished memories of life—memories as sacred as the best life can give without the grace of our Heavenly Father. Such a treasure could remain no longer in the parental home, and at the above date Judge W. H. Ford sought and obtained her hand in marriage, moving immediately to Newton County, Texas. Her husband, then a young farmer seeking fortune by agriculture, she proved herself a wise helpmeet for him. He, however, realizing latent, yet susceptible powers of mind better adapting him for the legal profession, retired from the field, prosecuted his studies assiduously at Lebanon Law School and in 1874 began a successful practice. The industry and encouragement of the Christian wife gave a charm to preparation and brilliancy to success. He found in her a reinforcement necessary to reward him with the honors his talents gave him fitness for, and with a zeal animated by a love and a devotion held unbroken till death, her wise counsel broke away the barriers and reflected light upon the untrodden path of the future until the pleasures of realized hope rewarded every effort.

In 1865 she professed religion and joined the Methodist Church, and while her life had been devoted to the happiness of others in utmost measure, she at this time found the initial of a new beginning, which broke down the obstructions which had held her life in circumscribed limits. The boundary of her usefulness began to widen until in the ecstasies of her heart she saw her horizon including her relations to God and eternity, as well as those she held to time and humanity. From this time forth the life she lived was hid in God by Christ Jesus, and though she had her experiences of joy and sorrow, amid life's diversities she realized that there was more light than shadow, more smiles than frowns, more pleasures than pain. Her faith held before her expectant soul the great truth that "the Lord God omnipotent reigneth" and from the time she espoused the cause of the Savior her entire life was a rebuke to all wrong; vice seemed so keenly sensible of the power of virtue in her presence that it intuitively sought a covert for its hiding, or in the absence of an advocate, to slyly await her departure from the field of victory before it would intrude itself on the gaze of others. She seemed early to have discovered the fact that all the happiness of this life was not bound up in the applause of the world, and wisely deciding that the lesser honors were included in the greater she began her successful search and prosecuted it until she was rewarded. For nine years the life of this exemplary wife and Christian distributed the riches of its influence to the poor and the rich alike in the town of Burkeville. Doing good to others became the chief source of her happiness, and by her faithful obedience to the

divine commands she taught others the noblest way to live.

In 1875 she moved with her husband to Jasper, here being the most promising field for him in his legal profession, and in 1880 he was elected to the District Judgeship. In the mean time they had established a beautiful home which became distinguished for its genuine Christian hospitality, its every appointment denoted a benevolence governed, not by what the occupants had, but by what they were, for ample provisions were made for any who might need, for the time, the comforts of rest and refreshment. No one could visit this home and look upon its order and arrangement without feeling impressed with the fact that the culture and refinement of a Christian womanhood had imparted the charm of its touch to everything visible about it, and forcibly were these facts impressed upon the minds of all who were favored with the entertaining presence of Sister Ford.

From this home, where her ceaseless acts of private devotion to God kept the spirit of the Master in touch with her heart, she went forth on missions of mercy; her hands were ever open to give, or to serve; the appeals of poverty and want found in her a responsive auditor; the needy was never turned empty away from her door, and in her heart she always had a place for the helpless and the unloved. The sublime characteristics of this saintly woman continued to manifest themselves with increasing beauty until four years before she left us. At that time the active body and mind fell under a stroke of paralysis, and the symptoms of the fatal disease held its unrelenting grasp in the presence of all that skill and affection could do. For four years the tongue of affectionate, cultured and Christian speech lay unresponsive to all who sought communication from the silent lips. After the first long period had passed and the mind began to adjust itself to the abnormal conditions of the body, memory unimpaired came back to bear a harvest of joy to the soul whose companion seemed seeking dissolution; friends, and their relations to her, were happily recognized, and the last months of her life were spent under the glow of happiest reminiscences. Service done for Christ's sake—the thoughts of "treasures laid up" in the past—now came to nourish the soul with joy. "Thy prayer and thy aims are come up for a memorial before God."

In the winter of 1890 Judge Ford moved to Beaumont, hoping yet to find relief for his afflicted wife. Here he built an elegant home and procured every means possible to accomplish the object he sought in vain. Weary months wore on until the hope that many had cherished vanished in the presence of death. The writer was her pastor during the winter of 1890 and the year of 1891, and often visited and read the Bible to her and prayed with her. The joy which thrilled her heart would reflect its glories upon her face until oftentimes it seemed the invalid's chair rested on holy ground. A few weeks before her death, sitting by her bedside at midnight, when it was thought death had come to liberate the captive, I said to her: "I will not leave you comfortless, I will come to you." She, in two of the very few words she could speak, "Happy, glory!" Then I added, "As one whom his mother comforteth will I comfort thee," and her anguish-riven face glowed with divine splendor. The many tokens she left of her acceptance with God leave no doubt upon the minds of all who knew her as to where she will be found in eternity. We grieve not that God's afflicted child has entered into rest, but regrets, all human, will infest the mind that one so loved, so useful, should retire from present companions to whom she had ever been such a comfort in sorrow—yet that influence which made her the conservator of the happiness of others, will still produce the same glorious results. Her example and precepts constitute a legacy, the riches of which may be appropriated by those who survive, for if we emulate the one and obey the other, we will meet her beyond the river. To the bereaved we tender the comforts of Christian sympathy, commending them to God who has done for his child what we could never do—transmuting a life of suffering into one of joy, peace and everlasting triumph. G. V. RIDLEY.

ORANGE, TEXAS.

BLACK.—Samuel Black was born in the State of Georgia, July 13, 1807. He was born into the kingdom of grace and joined the Methodist Church at a camp-meeting in Upon County, Ga., in the year 1827, and "fell on sleep" at the home of his son-in-law, Charles W. Eubanks, in Cass County, Texas, April 2, 1893. His faithful companion, who preceded him to the "land of rest" a few years ago, was converted and joined the Methodist Church at the same time with her husband, Bro. Black always impressed the writer, when in his presence, with his deep humility and abiding faith in God. He made the world bend to suit his religion, and not his religion to suit the world. He always found time to wait on God, at home and abroad. His life was hid with Christ in God, his death, calm and peaceful. We tender our sympathies to the bereaved ones and bespeak for them the sustaining grace of our Heavenly Father, whose "tender mercies are over all his works." C. B. FLADGER.

WILLIAMS.—L. J. Williams, wife of B. F. Williams, was born in Maury County, Tenn., January 7, 1834, and fell asleep in Jesus March 15, 1893. She was converted in a meeting conducted by the writer at Houston Creek in 1866 and joined the M. E. Church, South. She was a Christian and left in full assurance of immortality. She leaves a sorrowing husband, one son and three grandchildren, who hope to meet her in the sweet by-and-by. She was a model Christian and leaves many friends to mourn her death. J. H. DOUGLASS, L. E.

WILLIAMS' PINK PILLS FOR PALE PEOPLE. CURES WHERE ALL ELSE FAILS. Best Cough Syrup, Tastes Good, Use in Time. Sold by Druggists.

IN MEMORIAM.

Mrs. N. L. Irvin (nee Havins) was born March 12, 1871, and died at the parsonage in Mineral Wells, Texas, March 24, 1893. She was happily converted and joined the Methodist Church under the ministry of Rev. A. B. Roberts, in July, 1888. On the 24th of March, 1891, she and my brother, Rev. M. K. Irvin, were united in marriage near Gordon, Texas, where they resided until her husband's broken health could be regained, when, cheerfully and willingly, by his side, she went out from the home of her parents and childhood to share the privations and joys, the sorrows and blessings of an itinerant's parsonage home. Their union was a happy one. She knew what the itinerancy was. Her father, Rev. J. L. Havins, has for years been a local preacher, and has faithfully supplied some hard charges while raising his family. The itinerant life with all of its hardships was known to her. It was her own choice. She was a wife indeed, ever turning streaks of sunshine and joy into the heart of her husband upon whom the hand of bodily affliction bore heavily. As a mother she was patient and gentle. In the Church she was a happy, devoted, earnest servant of God, never swerving from lines of obligation and duty.

As a Christian her life was one of unquestioned purity. "She was," writes one of the pastors of her childhood, "a noble, quiet child." She was always loving and obedient to her parents, and kind to every one with whom she was thrown from her babyhood. To know her was to love her. Her life, 'tis true, was short, but it was well filled and well spent. Truly it was "hid with Christ in God." During a severe illness of thirty-six days not a murmur passed her lips. She was first taken sick on the 17th of February with measles and on the 28th God blessed her with a sweet little baby boy. Following this she was taken with a gripe pneumonia, and until the 24th of March at 3:30 a. m., she lingered and suffered, when the hand divine released her spirit and took it to Himself. Just a moment before she left us she said she was resting sweetly in Jesus. Indeed, she died well. Just two years from the moment she stood at the nuptial altar and pledged her troth to the heart of her lover, her shrouded body, on the hands of the pall bearers, lead by Bro. Annis, as he said "I am the resurrection and the life," was borne to the Church altar, where, only a few weeks before, she had gone as a handmaiden of the Lord to minister comfort and blessing to weary pilgrims. As her remains were borne up the aisle a weeping congregation sobbed its grief with their bereft and heart-broken pastor. Before leaving the Church her face was disclosed that the great multitude who had gathered might look upon it for the last time. The moistened eyes and heaving bosoms of that great congregation, as on by one they looked upon that marble brow, only told how universally beloved she was in her new home. In spite of the ruthless hand of death a sweet smile was left playing over her face, that this writer with others of her loved ones will never forget. Just four days after her death the sweet little babe took its flight from us and joined its mother in her heavenly home. She leaves a loving husband and a sweet little boy, together with parents and loved ones many, to weep their loss. But our faith looks to the sweet beyond for a happy reunion. Her brother,

CHAS. IRVIN.

DIRELL.—Mrs. Margaret Jane Direll was born in Blount County, Tenn.; professed religion in 1833; was married in Williamsburg, Ky., May 5, 1839; moved to Texas in January, 1858, and died in Seguin, March 21, 1893, just a few days before her seventy-third birthday. She was a good woman after the old Southern type. She loved her children and devoted her life to their interest, teaching them by a daily example that the "ways of religion are ways of pleasantness, and all her paths are peace." She was of a cheerful, happy disposition, inspiring all with hope. She loved God and the Church and habitually witnessed for the truth publicly and privately, and gave her life and her means to support the Gospel. She was charitable toward all men, attributing their actions to the best possible motives. She was the mother of fifteen children; nine of whom, with a number of grandchildren, are still living. Her only surviving daughter is the wife of Dr. T. W. Moore, of Seguin. She is active and prominent in the work of the Church; her mother so dearly loved, Sister Direll was the mother of the Rev. James B. Direll who preceded her about three years ago to our Father's house, and who was one of the best preachers of his age that ever belonged to the West Texas Conference. Hon. Joe B. Direll, who is at the head of the legal profession of Guadalupe County, is her son. The other boys are substantial citizens who live in and around Seguin. All are members of the Church, except possibly one. Their Christian father went up on high a few years ago; now the mother has gone, and surely all the children will follow. J. D. SCOTT.

SPRINGTOWN, TEXAS.

BREWER.—The subject of this sketch, Sister Frances P. Brewer, was born in Lowndes County, Miss., Feb. 7, 1813. She moved with her parents to Alabama; was converted and joined the Methodist Episcopal Church, South, in 1830, at A-bury Church in Lamar County. She was married to A. R. Brewer in 1854. She moved to Texas with her husband in 1867 and connected herself, with her husband, to the M. E. Church at Edom, Van Zandt County, the day after arriving at that place. She removed to Lawndale, Kaufman County, in 1890 and continued her membership here until the day of her death, which occurred April 12, 1893. She was a faithful wife, proving herself a helpmeet indeed to her husband, who was a widower when married with four children to care for. Right faithfully did she perform her duty, so much so that her step-children loved her as their own mother. This union was blessed with seven children, three of whom preceded her to heaven. Four children and the husband still live to mourn their loss. The writer knew her well, having been her pastor for almost three years. She was indeed a great worker in the vineyard of the Lord. We have seldom met with a lady who was more powerful in prayer than was Sister Brewer. While her soul was all inflated with the love of God she became quite eloquent in exhortation. She had the consolation of seeing all her living children converted and join the Church of which she was a member. As the disease made its inroads upon the vitals of her life she assured her loved ones that she was only waiting God's own good time to remove her from the Church militant to the Church triumphant. In the course of her afflictions she was moved from her home at Lawndale to her son's, at Edom, by her own request. She desired to be buried at the family cemetery. She was very composed and conscious to almost the last breath, and just before expiring sung, "I'm going away to live with Jesus." She peacefully passed away without a struggle. May her dear ones emulate her life and have the same consolation in death, is the prayer of her pastor, J. W. GRIFFIN.

LAWDALE, TEXAS.

MARTIN.—Grover Hogg Martin, child of David and Minnie Martin, was born December 5, 1892, and died April 8, 1893. This is a very great affliction to Bro. and Sister Martin, for he was their only child. God did not give this dear son to his parents long on earth, but if they are faithful he will be theirs forever in glory. "He can not come to them, but they can go to him." We buried him on Sunday, the 9th inst., to await the "resurrection of the just," when loved ones may meet to enjoy an eternal Sabbath. ISAIAH S. NAPIER.

SCOTT.—Sister Ann Scott was born in Mississippi, February 17, 1832. She was married to John Scott September 13, 1853, and moved with him to Texas in 1854, and settled in Harrison County. Her husband died in 1863, leaving her with several children. Thus she struggled as a widow for thirty years. Sister Scott professed religion in early life. She was a member of the Methodist Church over forty years. She was greatly afflicted the last few years, but bore it all as a Christian. She gave abundant evidence at the last that all was well. So we sorrow not as others who have no hope. Farewell, Sister Scott, rest till Jesus comes. J. M. MILLS.

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No. 31, 33, 35 & 37 East Houston St. (Box Building, near Broadway). P. O. 1003, 2565. NEW YORK.

BREWER.—The subject of this sketch, Sister Frances P. Brewer, was born in Lowndes County, Miss., Feb. 7, 1813. She moved with her parents to Alabama; was converted and joined the Methodist Episcopal Church, South, in 1830, at A-bury Church in Lamar County. She was married to A. R. Brewer in 1854. She moved to Texas with her husband in 1867 and connected herself, with her husband, to the M. E. Church at Edom, Van Zandt County, the day after arriving at that place. She removed to Lawndale, Kaufman County, in 1890 and continued her membership here until the day of her death, which occurred April 12, 1893. She was a faithful wife, proving herself a helpmeet indeed to her husband, who was a widower when married with four children to care for. Right faithfully did she perform her duty, so much so that her step-children loved her as their own mother. This union was blessed with seven children, three of whom preceded her to heaven. Four children and the husband still live to mourn their loss. The writer knew her well, having been her pastor for almost three years. She was indeed a great worker in the vineyard of the Lord. We have seldom met with a lady who was more powerful in prayer than was Sister Brewer. While her soul was all inflated with the love of God she became quite eloquent in exhortation. She had the consolation of seeing all her living children converted and join the Church of which she was a member. As the disease made its inroads upon the vitals of her life she assured her loved ones that she was only waiting God's own good time to remove her from the Church militant to the Church triumphant. In the course of her afflictions she was moved from her home at Lawndale to her son's, at Edom, by her own request. She desired to be buried at the family cemetery. She was very composed and conscious to almost the last breath, and just before expiring sung, "I'm going away to live with Jesus." She peacefully passed away without a struggle. May her dear ones emulate her life and have the same consolation in death, is the prayer of her pastor, J. W. GRIFFIN.

LAWDALE, TEXAS.

MARTIN.—Grover Hogg Martin, child of David and Minnie Martin, was born December 5, 1892, and died April 8, 1893. This is a very great affliction to Bro. and Sister Martin, for he was their only child. God did not give this dear son to his parents long on earth, but if they are faithful he will be theirs forever in glory. "He can not come to them, but they can go to him." We buried him on Sunday, the 9th inst., to await the "resurrection of the just," when loved ones may meet to enjoy an eternal Sabbath. ISAIAH S. NAPIER.

SCOTT.—Sister Ann Scott was born in Mississippi, February 17, 1832. She was married to John Scott September 13, 1853, and moved with him to Texas in 1854, and settled in Harrison County. Her husband died in 1863, leaving her with several children. Thus she struggled as a widow for thirty years. Sister Scott professed religion in early life. She was a member of the Methodist Church over forty years. She was greatly afflicted the last few years, but bore it all as a Christian. She gave abundant evidence at the last that all was well. So we sorrow not as others who have no hope. Farewell, Sister Scott, rest till Jesus comes. J. M. MILLS.

NORTHWEST TEXAS CONFERENCE.

(Continued from first page)

grow. The altar was crowded last night, as it had been for the three or four nights previous, and there were a number of conversions—I think about thirty in all to date. Weatherford College is taking good interest in the meeting, of course, and is reaping a large reward in the salvation of many students.

Waco. S. J. Franks, April 24: We are in the midst of a great revival at Morrow Street, just entering upon the second week. Many conversions in the Sunday-school yesterday; thirteen in the League. The Epworth League is working grandly in the meeting. Will report later as to results.

Hockley. C. E. Lindsey, April 24: I have just finished my round of two days' meetings, held at all of my appointments. Results: Church somewhat revived; one general prayer-meeting and one ladies' prayer-meeting organized. Some subscribers to ADVOCATE taken.

Stanton. J. H. Stewart, April 24: Just closed a week's meeting at Odessa. Resulted in two bright conversions; two accessions to the Church. The ADVOCATE is a welcome visitor in our home. I am making a special canvass for it. God bless the dear old ADVOCATE.

Weatherford. Thomas G. Whitten, April 24: Our meeting has been running for a week. The power has increased each service. More than a score at altar last night and several conversions. Great power in the service this (Monday) morning. Bro. W. F. Lloyd reached us on Tuesday and has been preaching with very great power. The Lord is with him.

South Oak Cliff. John L. Sullivan, May 1: Our second quarterly meeting, on the 22d and 29d, was not well attended by the officials. Finances somewhat short. But nothing short about Bro. Jno. S. Davis' four sermons. Bro. F. M. Winburn preached us five sermons. While we had but one conversion our ten days' meeting was not a failure. Many have the "fallow ground" of their hearts broken up, and from the seeds that have been sown we expect a crop. Standard of religion 100 per cent raised.

Corn Hill and Salado. H. B. Henry, April 23: A great meeting closed at this place last night. Corn Hill has never before had such, and in many respects it was better, or larger, than the one at Salado. More people spoke for Christ than I have ever witnessed before at one time. After nine days Bro. Daniel, of Bartlett, came to my assistance. His preaching was honored of God. My many seventy conversions, thirty-five have joined our Church, and six or seven more candidates are yet to be received. Our people gladly contributed a nice offering to Bro. Daniel as a token of love and appreciation. An Epworth League is on foot. Family altars are being erected and Church debt provided for.

Copetas Cove. Marion Mills, April 27: Our Second Quarterly Conference is past. Good attendance of official members. Something over \$100 paid in as quarterly. Twelve members received during conference. Our Presiding Elder, Bro. Boone, on hand and preaching in the edification of all. Closed with a shout in the camps of Israel. The Copetas Cove Circuit is moving up. We are expecting great things this year. The ADVOCATE is appreciated by all that read it. One good brother (a sheep man) says he doesn't know how he could herd his sheep without the ADVOCATE. The Copetas Cove Circuit is sparsely settled, yet has seventeen school-houses in its bounds.

Coleman Circuit. E. W. Simmons: The second quarterly meeting for Coleman Circuit was held April 21 and 22. Good attendance; Presiding Elder on hand in good time; preached Sunday at 11. The preacher in charge preached Saturday night, Sunday evening and Sunday night. Preached to the children Sunday evening. It was a very impressive service. A score of the children and young men and young ladies gave their hand in token that they wanted the prayers of the Church. At night two young men came to the altar for prayer. Finances came up better than we expected. Had a good time generally, and all went away well pleased. The pastor was much encouraged.

EAST TEXAS CONFERENCE.

Orange. A. E. Lynch, Cor. Sec., April 27: There has been organized here a Woman's Piousness and Home Mission Society. It was organized the last of March with fifteen members, by our loved pastor, Dr. G. V. Ridley. Members all determined to work for the Master.

Rusk. J. C. Calhoun, April 28: Just out of a good meeting at Rusk, which Bro. Johnson began on last Saturday with Bro. T. V. Childers conducting the music. Results to date: Eight conversions and six accessions. The Church is working nobly. A telling prayer-meeting was kept up every evening by the good ladies, which was a dynamic force for good. Bro. Johnson is in fine favor with his people and will carry the services on, I am sure, to grander victories.

Homer. J. R. Ritchie, April 28: The Second Quarterly Conference for Homer Circuit was held at Gilleland's Chapel last Saturday and Sunday. Our Presiding Elder, J. T. Smith, was present, looking carefully after the interest of the Church. His preaching was accompanied with the power of the Holy Ghost. The visible results of the meeting were as follows: Four or five conversions, nine accessions, and a Sunday-school organization. Up to date we have received thirty-five into the Church. Finances well up; one-third of preacher's salary paid, and more than half of our conference assessment in cash and good subscriptions. At Ryan's Chapel we have a Juvenile Missionary Society which is very interesting, and doing good work for the cause of Christ. We serve an appreciative people. I am trying to put the ADVOCATE in every Methodist home in my charge.

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

FARMERSVILLE STATION. By consent of Bishop Hargrove Rev. J. C. Weaver takes charge of Farmersville Station, Greenville District, North Texas Conference, from date. J. A. STAFFORD, P. E. GREENVILLE, TEXAS.

Correction. Brenham is not in the East Texas Conference, as published in my notice, but in the Texas Conference. Mrs. Jennie L. Burke, Cor. Sec'y Brenham Aux. W. M. S. Rev. H. W. South, Meeting Creek, Ky.: I love TEXAS ADVOCATE, and am delighted with the matchless improvements made in its matter, dress and make-up. It is a great comfort to me in my age and afflictions.

CATARH IS CURED

Quicker, Easier and with Greater Certainty in Warm Seasons.

Most people afflicted with Chronic Catarrh find themselves, during warm weather, more or less improved. This leads them to believe that they are getting better of their disease, but as soon as cold weather returns they find they are mistaken. The old symptoms return with all and sometimes more than their accustomed severity. Hawking, running at the nose, fullness in the forehead, offensive breath, sore throat, and perhaps cough. These and many similar symptoms come back each winter to convince the victim of Chronic Catarrh that the old disease remains.

The proper thing to do is to commence and continue the proper treatment for Chronic Catarrh during the warm season. By thus taking advantage of the disease a permanent cure may be effected before the catarrhal season returns. The Peru-na treatment is the only treatment for this disease that has stood the test of time. Peru-na should be taken according to directions, without any interruption, until the symptoms disappear. Every person beginning this treatment should have a copy of The Family Physician No. 2, which contains a complete guide to the cure of Chronic Catarrh. The diet, hygienic regulations, local treatment and all other necessary details in the treatment of this disease, are completely described in this little book. Sent free by the Peru-na Drug Manufacturing Company, Columbus, Ohio.

SEMI-ANNUAL MEETING

Of the Missionary Board of the Northwest Texas Conference, at Georgetown, May 17, 1933.

Pastors in charge of missions will please forward at once to the Secretary at Georgetown written reports of their respective charges and year's labors up to the first day of May. Presiding Elders are also requested to report missionary territory, missionary collections, and the spirit of missions in their respective districts. Heretofore many of the brethren, by their obliging spirit and promptness, brought the Board under lasting obligations; others, —

At noon, let us hear from the laborers over the entire field. Editors, preachers and laymen are cordially invited to the semi-annual meeting of the Board in Georgetown, May 17. We are expecting a great time, indeed an occasion, as we have a live program and still live men to make it more lively. It is hoped that our new Church will be ready for occupancy by that time. Send your names so that the pot can be boiling by the time you get here. The Lord of Missions meet with us, J. R. NELSON, Secretary, GEORGETOWN, TEXAS. [See program in issue of March 23.—Ed.]

THIRTY-FIVE YEARS is a long time to stick to one thing. This is the length of time our old friends, C. P. BARNES & BRO., of Louisville, have been making Engagement and Wedding Rings. Write them for particulars.

APPEAL.

I again appeal to my many Christian brethren and friends in behalf of the widow and children of the Rev. J. M. Guzman. The case is this: Through the kindness of the many Christian friends she received last winter six boxes of clothes, which kept the family comfortable during the cold weather, but she also received about \$68 in money. We advised her to buy a lot where she could build a small house. A man came to her and offered her a lot with a small house on it for the sum of \$65. She had only \$40 left. She asked us if we could help her with the balance. I agreed to try to collect it from our Mexican brethren. I have written letters of appeal in our Mexican Church paper over three months ago, and I have only collected about \$9. The man agreed to let her have the house and lot for the \$40 and wait for the other \$25. She has been living in the house about three months. She has a good title to it. Will you help her out? JAMES TAPOLLA, EAGLE PASS, TEXAS. (P. O. Box 57.)

SAVE MONEY.

Don't forget about the card I have had in this paper several months past! Now is the time to send for my Buggy Catalogue and let me give you close delivered prices, including harness. Rev. George H. Phair, Franklin, Texas, says: "Full up to your representations, I am well pleased with the buggy." Rev. George R. Buchanan, Pilot Point, says: "Given up to be the nicest rig in town," and I have a number of similar testimonials. No risk in dealing with me. Write me. N. B. STROH, GUTHRIE, OKLAHOMA TERRITORY.

"OUR REVIEW."

Why does it not pay expenses? It is a good Review and ought to be taken by every preacher and many laymen. While I am not disposed to complain or criticize the management, my experience with "Our House" leads me to believe that very little effort is made either to secure subscribers or to hold them when secured. I fear there is too much stress placed on "Our House" and "Our Connectional Interests" and too little on personal efforts by the agents.

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DISTRICT CONFERENCES.

- Montague, at Henrietta, May 4
Chappell Hill, at Caldwell, May 11
Waxahachie, at Alvarado, May 17
Corsicana, at Blooming Grove, May 23
Waxahachie, at Alvarado, May 29
Georgetown, at Marie Falls, June 5
Waco, at Moody, June 12
Green Hill, at Leona, June 19
Cisco, at Nipe Springs, June 26
Dallas, at McKinney, June 26
Terrell, at Kemp, June 26
Gatesville, at Meridian, June 26
Weatherford, at Graham, June 26
Gainesville, at Aubrey, June 26
Palmer, at Koss, June 26
Bonham, at Dodd, June 26
Palestine, at Trinity, June 26
Paris, at Annona, June 26
Sherman, at Pottsboro, June 26
Beaumont, at Woodville, June 26

DISTRICT CONFERENCE NOTICES.

Dallas District. In consequence of the utter wreck by storm of the South Dallas Church, in which the District Conference was to have been held, said conference will be held at McKinney. Conference will begin on Wednesday, June 21, at 8 p. m. The most gracious offering of the hour will be W. S. May, of North Fort Worth, after which the conference will be organized. All brethren come prepared to remain over Sunday. E. W. ALDERSON, P. E.

Waxahachie District. To the Preachers, both Traveling and Local, Delegates-Elect of the Waxahachie District.

DEAR BROTHERS—District Conference will convene at Alvarado, June 8 at 9 a. m. Let every man be ready so as to be here at roll-call. Let all the pastors take their collections and bring them to the office of the District Conference on the night of the first day. Let every one come praying and expecting the most gracious outpouring of the Spirit of God, and the best District Conference that has ever been held in this district. All these meetings are especially invited to the District Conference. May the Lord be with us. And now, Mr. Editor, you and the other brethren come prepared to remain over Sunday. JOHN S. DAVIS, P. E.

Beaumont District. The Beaumont District Conference will meet in Woodville, Texas, at 10 a. m. The members and visitors come expecting a revival and a mighty outpouring of the Holy Ghost. J. E. BOWEN, P. E.

Gainesville District—Aubrey Place. As my card in the Advocate relative to the Gainesville District Conference was written and dated at Aubrey I thought it sufficient to let the brethren know that the conference was not published. I noticed it at the time, but thought that it was purposely left out on the part of the Editor. I am especially invited to the District Conference. The facts are given. Will Bro. Bounds take due notice that it is to be at Aubrey, June 27. C. C. GIBSON, P. E.

CAMP MEETINGS.

Camp and protracted meetings for Coryell City Circuit will be as follows, if the Lord please: Caney, at Lane's Chapel, 23, 3d Sun in July. Protracted, at Osage, 24, 4th Sun in July. Camp at Hickory, 1st, 2d Sun in Aug. Protracted, at Coryell, 3d, 4th Sun in Aug. All these meetings will close on the 1st of August night before. All persons interested will please keep this notice in view and govern themselves accordingly. All notices will be cordially received and taken care of. Brethren, pray for us. R. S. HEIZER, P. E.

WAXAHACHIE DISTRICT—THIRD ROUND. Waxahachie sta. at Waxahachie, June 1, 8. Oak Cliff sta. at St. Mark's, June 4, 11. Alvarado sta. at Alvarado, June 11, 18. Lancaster and Ferris cir. at Bluff Springs, June 17, 18. Wheatland and West Dallas, at Detroit, June 24, 25. Simms and Glenwood, at Glenwood, July 1, 8. Waxahachie cir. at Wyatt, July 8, 15. South Oak Cliff mis. at Trinity, July 15, 16. Bristol cir. at Alvarado, July 22, 29. Regor cir. at Regor's Springs, July 29, 30. Grand View cir. at Barnsville, Aug. 5, 6. Red Oak cir. at Red Oak, Aug. 12, 13. Italy cir. at Italy, Aug. 19, 20. Ennis sta. at Ennis, Sept. 2, 9. Walker's Creek mis. at Walker's Creek, Sept. 9, 10. JOHN S. DAVIS, P. E.

WEATHERFORD DIS.—THIRD ROUND. Jacksboro sta. at Jacksboro, May 27, 28. Weatherford sta. at Weatherford, June 4, 11. North Main, at North Main, June 11, 18. Springtown cir. at Springtown, June 18, 25. Hill, at Hill, June 25, 26. Graham sta. at Graham, June 27, 28. Farmer, at Farmer, July 15, 16. Finis, at Finis, July 22, 23. Walker, at Walker, Aug. 5, 6. Barton's Creek, at Barton's Creek, Aug. 12, 13. Boneville, at Boneville, Aug. 19, 20. Garvin, at Garvin, Aug. 26, 27. The Lord's will convene in Graham, Thursday, June 28, at 9 o'clock a. m. Conference sermon by T. G. Whitten. It is especially desired that all the invited preachers be present. This arm of the service needs to be more efficient. J. T. L. ANSTIS, P. E.

UNANSWERED LETTERS.

APRIL 23. G. C. Hardy, sub. A. J. Anderson, subs. J. H. Murphy, sub. I. W. Adams, subs. W. M. Leatherwood, sub. H. McGee, subs. W. M. Walker, sub. J. R. Jones, sub. H. Elder, paper stopped. Horace Bishop, sub. J. H. G. Hamilton, sub. J. H. Heister, sub. J. W. Brazelton, sub.

APRIL 25. W. T. Morrow, sub. Dr. T. H. Hall, sub. H. H. Lee, sub. C. G. Cobb, sub. J. H. Canafax, sub. one for 2 years. Jno R Steele, O. E. J. H. Stewart, trial sub. Wesley Smith, sub. J. J. Monahan, sub. O. R. Heister, sub. G. W. Langley, sub. J. Woodson, sub. J. Kilgore, sub. W. H. Killough, sub. H. B. Henry, trial sub.

It is not what its proprietors say but what Hood's Sarsaparilla does, that tells the story. Hood's Sarsaparilla CURES.

Obituary—Texas. Hermann Eiche, at Bastrop. Mrs. J. T. Alder, at Denison. Mrs. H. E. Powers, at Texarkana. Miss Abbie Barner, at Kaufman. Mrs. Richard Jackson, at Terrell. Mrs. Chas. Kempton, at Vernon. Judge J. W. Moses, at San Diego. Miss Septa Allman, at Chilton. Paul A. Goodwin, at Willis Point. Judge J. W. Moser at Corpus Christi. The infant daughter of J. G. Monroe, at Waco.

Mrs. Jno. Kysar, aged eighty-five, at Legg's Prairie. A. Lee, a railroad employe, at Commerce from paralysis. H. T. Brodie, aged eighty-four, at Hawkins, Wood County.

Henry Willis, forty years a resident of Marion County, at Jefferson. Wm. D. Jones, aged ninety, father of Col. Wash Jones, of Bastrop, and of W. H. Jones, of Belmont, at the residence of the latter.

Friday night, April 28, the most terrific cyclone in the history of Texas struck Cisco, in Eastland County. Its path was about three-quarters of a mile wide, and swept everything before it. Only one business house in Cisco was left uninjured, and the beautiful little city was a wreck of both business houses and residences. Relief was sent from all portions of Texas, and doctors and nurses went in sufficient number to meet demand within forty-eight hours after the disaster. The following is list of killed: Will Sims, section hand Texas and Pacific railway; Jim Bible, conductor Texas Central railway; Wade Bledsoe, brakeman Texas Central railway; five children of W. A. Hickman; Davis Cameron, Ruby Owens, Mrs. Horton, Mrs. J. I. Thomas, Capt. R. M. Whiteside, Mrs. Chas. Jones and child. Seriously injured: Mart Owens, Jr., W. A. Hickman and wife; Miss and Mrs. Swartz, M. Owens, G. W. VanCleve and family, Mr. and Mrs. Frank Vernon, Dr. Moeller and family, Mrs. Hill, Mrs. M. V. Mitchell, Mrs. Vera Thomas, Mat Matlock, two daughters of Mrs. S. E. Knight, Mrs. J. E. Luse, two children of Mrs. Chas. Jones, W. J. Walker, Tom Jones and wife, Mrs. Will Walker, Mrs. J. M. Williamson. Between twenty-five or thirty others are injured more or less seriously. Outside of the town W. H. Jeeman, Mrs. R. D. Ladd killed, and twelve or fifteen injured; some very seriously.

TEXAS INCIDENTS.

The Dallas Presbytery met in Lancaster. Hutto has a new paper—the Enterpriser. The Presbytery of Western Texas met at Helena. A new stone Masonic hall is going up at Jacksonville. Plano boasts of a cat with eight feet and only one eye. May 16 to 18 the Texas bankers will meet in San Antonio. The Odd Fellows celebrated in many parts of Texas April 27. Moody authorities have let the contract for an artesian well. The Ellis County Press Association had a good time at Ennis last week. The Taylor Fair and Live Stock exhibit was held during the current week. The next meeting of the State Alliance will be at Bazette, Navarro County. The gambling houses of San Antonio have been closed by orders of the Sheriff. The Northwest Texas Press Association will exert to Lewisville in August. The Williamson County Sunday-school convention meets at Taylor May 13-14. Evangelist F. L. Smith has been conducting a very successful meeting in Dallas. Wool sales at San Angelo last week were 3000 bags, and 2,500,000 pounds to date. The Mission Board of the Neches River Association (Baptist) met at Lovelock. D. M. Norwood will start the Ringgold Messenger at Ringgold, Montague County. A County Union Sunday-school convention is to be had at Jacksonville May 9 to 11. Groesbeck's waterworks system is ready for service, and a new oil mill will be built also. April 7 Denison shipped twenty-five bushels of English peas and ten crates strawberries. The State Medical Association held its annual meeting in Galveston during the current week. A. M. Kennedy will edit a new paper at Rockdale. It will float under the name of Banner. The Salado Baptist Association met at Banner, with delegates from Williamson, Bell and surrounding counties. Frosts caused replanting of cotton in parts of Texas, while worms and bugs have made replanting much more necessary. Parsons' brigade have resolved to have no reunion this year, but will meet the first Wednesday in August at Waxahachie to elect officers. The directors of the East Texas Agricultural Fair met in Tyler May 1, and resolved to hold the next annual fair on July 12, 13, 14 and 15. For two days many citizens of Vernon were in attendance upon the jack rabbit drives north of Peace River. Over 500 rabbits were killed in two days. Vernon, Wilbarger County, had a fine stock show last week, at which were exhibited fine horses, jacks, cattle, etc. A fair is on the program for this fall. Mr. Thomas Harvey, living five miles northeast from Tyler, had a one-third interest in 150 acres of peaches. He sold his interest in this year's crop for \$1500. The Central Presbytery of Texas met at Cameron, April 25. Rev. R. L. Dale, Temple, Moderator; Elder E. P. Penick, Clerk; Rev. J. M. Percell, Reading Clerk. A negro member of the Catholic Church of Taylor, Williamson County, Anderson Williamson, died and was buried in the Catholic Cemetery. Some white Catholics object to the proceedings. Major J. S. Grinnin has been appointed a member of the World's Fair Advisory Council of the World's Congress Auxiliary on Farm Culture and Cereal Industry, and member of the World's Agricultural Congress. Parties who have a canning factory at Queen City, twenty-five miles west of Texarkana, on the Texas and Pacific, are negotiating with Texarkana people for the removal of their plant. The factory has a daily capacity of 3600 cans of fruit, 3000 glasses jelly and ten half barrels of pickles, and gives employment to twenty women, ten girls, ten boys and four men. The monument which Pat Cleburne Camp of Waco dedicated to the Confederate dead at Oakwood Cemetery is twenty-two feet and the base six feet square, of Burnet marble throughout. On one side the following words, selected by the camp, are inscribed: "In memory of the brave men and devoted women of the South, by Pat Cleburne Camp United Confederate Veterans, May 2, 1893." A few days since a Mexican trapper came up to the jewelry store of F. F. Nance at Uvalde, Texas, and sold him a small stone for \$5. It is pronounced by old miners and other citizens of the

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TEXAS INCIDENTS.

The Dallas Presbytery met in Lancaster. Hutto has a new paper—the Enterpriser. The Presbytery of Western Texas met at Helena. A new stone Masonic hall is going up at Jacksonville. Plano boasts of a cat with eight feet and only one eye. May 16 to 18 the Texas bankers will meet in San Antonio. The Odd Fellows celebrated in many parts of Texas April 27. Moody authorities have let the contract for an artesian well. The Ellis County Press Association had a good time at Ennis last week. The Taylor Fair and Live Stock exhibit was held during the current week. The next meeting of the State Alliance will be at Bazette, Navarro County. The gambling houses of San Antonio have been closed by orders of the Sheriff. The Northwest Texas Press Association will exert to Lewisville in August. The Williamson County Sunday-school convention meets at Taylor May 13-14. Evangelist F. L. Smith has been conducting a very successful meeting in Dallas. Wool sales at San Angelo last week were 3000 bags, and 2,500,000 pounds to date. The Mission Board of the Neches River Association (Baptist) met at Lovelock. D. M. Norwood will start the Ringgold Messenger at Ringgold, Montague County. A County Union Sunday-school convention is to be had at Jacksonville May 9 to 11. Groesbeck's waterworks system is ready for service, and a new oil mill will be built also. April 7 Denison shipped twenty-five bushels of English peas and ten crates strawberries. The State Medical Association held its annual meeting in Galveston during the current week. A. M. Kennedy will edit a new paper at Rockdale. It will float under the name of Banner. The Salado Baptist Association met at Banner, with delegates from Williamson, Bell and surrounding counties. Frosts caused replanting of cotton in parts of Texas, while worms and bugs have made replanting much more necessary. Parsons' brigade have resolved to have no reunion this year, but will meet the first Wednesday in August at Waxahachie to elect officers. The directors of the East Texas Agricultural Fair met in Tyler May 1, and resolved to hold the next annual fair on July 12, 13, 14 and 15. For two days many citizens of Vernon were in attendance upon the jack rabbit drives north of Peace River. Over 500 rabbits were killed in two days. Vernon, Wilbarger County, had a fine stock show last week, at which were exhibited fine horses, jacks, cattle, etc. A fair is on the program for this fall. Mr. Thomas Harvey, living five miles northeast from Tyler, had a one-third interest in 150 acres of peaches. He sold his interest in this year's crop for \$1500. The Central Presbytery of Texas met at Cameron, April 25. Rev. R. L. Dale, Temple, Moderator; Elder E. P. Penick, Clerk; Rev. J. M. Percell, Reading Clerk. A negro member of the Catholic Church of Taylor, Williamson County, Anderson Williamson, died and was buried in the Catholic Cemetery. Some white Catholics object to the proceedings. Major J. S. Grinnin has been appointed a member of the World's Fair Advisory Council of the World's Congress Auxiliary on Farm Culture and Cereal Industry, and member of the World's Agricultural Congress. Parties who have a canning factory at Queen City, twenty-five miles west of Texarkana, on the Texas and Pacific, are negotiating with Texarkana people for the removal of their plant. The factory has a daily capacity of 3600 cans of fruit, 3000 glasses jelly and ten half barrels of pickles, and gives employment to twenty women, ten girls, ten boys and four men. The monument which Pat Cleburne Camp of Waco dedicated to the Confederate dead at Oakwood Cemetery is twenty-two feet and the base six feet square, of Burnet marble throughout. On one side the following words, selected by the camp, are inscribed: "In memory of the brave men and devoted women of the South, by Pat Cleburne Camp United Confederate Veterans, May 2, 1893." A few days since a Mexican trapper came up to the jewelry store of F. F. Nance at Uvalde, Texas, and sold him a small stone for \$5. It is pronounced by old miners and other citizens of the

place to be crystallized carbon. It is either heavily charged with electricity or else it acts as a conductor. By placing one's hand upon it distinct and almost severe electric shocks are transmitted through the body. Several have cured the headache by its use and one or two have had the rheumatism drawn out. HOUSTON, May 1.—All women interested in forming a Texas Woman's Press Association are requested to meet in the parlors of the Windsor Hotel, Dallas, May 10, at 3 p. m., for that purpose. Any woman engaged in literary work is eligible to membership in the Woman's Press Associations everywhere. Those wishing to unite with this association who are unable to attend the meeting may send their applications to me until April 7, or to some one in Dallas, who will attend to the matter.—MRS. A. H. MOHL, Texas Vice President Woman's National Press Association, 903 Walker Avenue, Houston, Texas.

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