

North Texas Female College
AND
CONSERVATORY OF MUSIC.

SHERMAN, TEXAS.

EXAMINATION PAPER.

BY JESSIE PAGAN.

HISTORY.

- 1. How Duke Pepin became King of the Franks.
2. The Restoration of the Empire in the West.
3. The Danish Conquest of England.
4. The Innocests, or Image Breakers.

ANSWERS.

1. Although Charles Martel, the father of Pepin, was in reality the head of the Frankish nation, he was nominally only an officer of the Merovingian Court. He died without having borne the title of King, although he had exercised all the authorities of a king. But Pepin aspired to the regal honors. He resolved to depose his titular master, and make himself King. He was called le bref, the short, on account of his diminutive stature. Not deeming it wise, however, to make himself king without the sanction of the Pope, he sent an embassy to him to represent the exact state of affairs. The Pope said that he could see no reason why one who exercised the authority of a king should not be King in name also. This was sufficient. He straightway deposed his master, shut him up in a monastery, and made himself King. He thus became the first of the house of Carolingian, the name of his illustrious son, Charlemagne, giving name to the house.

2. An event of seemingly little real moment, yet in its influence upon succeeding ages is of the very greatest, now claims our attention. The gratitude of Leo III led him to make a most signal return for the Frankish King. To understand his act a word of explanation is needed. For a considerable time a variety of circumstances had fostered a growing feeling of enmity between the Italian Churches and the Emperors of Constantinople. These Emperors had endeavored to introduce certain changes and reforms in the Italian Churches, which had aroused the most determined opposition of the Roman Bishops, who pronounced the Emperors as schismatics and heretics. These Emperors had even allowed the Christian lands to become a prey to the Arabian infidels.

Moreover, at this time, by the crime of the Empress Irene, who had deposed her son Constantine and put out his eyes in order that she might have his place, the Byzantine throne was vacant in the eyes of the Italians, who contended that the crown of the Caesars could not be worn by a woman. It was time the Pope should exercise those powers reposing in him to fill the throne, and to take away from the effeminate and unworthy princess the Empire, and bestow it upon some worthy and orthodox prince of the West.

There was none who could dispute honor with the Frankish King, and accordingly as Charlemagne was participating in the festivities of Christmas day, in the cathedral of St. Peter, at Rome, the Pope approached the kneeling King, who declared afterward that he was ignorant of the designs of his friend, and placing on his head a crown of gold, deposed him to be the rightful and consecrated successor of Caesar Augustus and Constantine.

Leo really intended to bring back from the East the Empire, but what he actually did was a restoration of the Empire in the West, which 324 years before had been brought to an end by Odoacer when he deposed Romulus Augustus, and sent the royal vestments to Constantinople. We say this was what he did because the Greeks, disregarding wholly what the Italians had done, maintained their line of Emperors as though nothing had occurred, so that now we have two Emperors, each claiming to be the rightful successor of Caesar Augustus.

3. The Danes began to descend the English coast as early as the Ninth Century. They spread the greatest terror throughout England, for they were not content with murdering, etc., but being still pagans they took special delight in burning the Churches of the now Christian Anglo Saxons, or English as we shall hereafter call them. It seemed as though England would be taken by them. Much need had they to pray the prayer, "From the fury of the Northmen, good Lord, deliver us."

But just at this time Alfred came to the throne of Wessex. For six years the youthful King fought the Danes, but each year stole something away from the English throne. Finally they settled, but were forced to acknowledge the authority of the English King; but in the end the Danes got the mastery, and made Canute King of England. Altogether, the Danes ruled in England about a quarter of a century, when the old English line was restored in the person of Edward, the Confessor. The Danish conquest had its advantages, since it infused into the English fresh blood, for they had become effeminate through their mingling with the half-Romanized Celts.

4. The dispute, which arose in the Church about the worship of images is known in Church history as the iconoclastic controversy. About this time all the Churches had become filled with pictures of the apostles, saints, etc., which to the ignorant people at least were objects of adoration and worship. Leo, the Isaurian, issued a decree that all the Churches should be cleared of images. The Bishops of Rome opposed this, but, finally, some of the Churches destroyed the images while the Churches in the West retained some of their images.

Sunday School Lesson.

Prepared by the Rev. I. W. Clark, A. M. SECOND QUARTER, LESSON X. - JUNE 4.

REVERENCE AND FIDELITY. - Eccl. 5:1-2.

GOLDEN TEXT: Not slothful in business; fervent in spirit; serving the Lord. - Rom. 12:11.

EXPLANATORY.

In entering upon the study of a book of any kind the thoughtful desire to gain some general knowledge of the author, the plan of the book, and any other information that will open "side-lights" on the subject.

Solomon, the son of David, is the generally accredited author of Ecclesiastes, although adventurous criticism claims that the peculiarities in the author's language and the representations of Jewish national life do not correspond with the joyous times of Solomon's reign.

The fact that the immortality of the spirit of man is both asserted and desired; that the righteous and the wicked are represented as sharing an equal fate has been matter for comment, and is usually explained by stating that, from a human standpoint, all our goodness, wisdom and glory end with the grave; but from the Divine standpoint man is immortal and righteousness is rewarded.

This book is a dramatic biography, and Solomon gives us a true picture, not only of his outward acts, but also of the emotions and changes of his heart. Now he glows with fervent zeal and faith in God, and talks of immortality. Now again, the cloud of sin and unbelief obscures his moral vision and he forgets "what manner of man he is."

Solomon's life, like the kaleidoscope, presents light from every angle. The evidences of Divine truth find their clearest expressions in the human heart. God made man in his own image and likeness, and, when not obscured by sin, he finds here full proof of the written Word.

Before the clean, polished surface of a mirror a man may behold his natural face; but when scarred or soiled the light is scattered and the image is distorted, or maybe does not appear.

The musician can transfer to his auditors the glow of his own heart by means of the keys and strings of a well tuned instrument, but when, by improper use or negligence, these strings are out of harmony, the strains of music may flow over his own soul, but his hearers can not feel or know it. The soul is so formed and fashioned with its affections and desires that when well tuned God can think and talk through them.

The piece rendered on a well tuned instrument and the same piece on discordant strings is not more contradictory than Solomon's testimony on Divine truth.

The lesson from verses 1-7 is on vanities in Divine service. 1. Keep thy foot. See that thy daily walk be such that a remembrance of it shall not hinder the good of the house of God. "And be more ready to hear than to give the sacrifice of fools." (I Sam. 15:22; Ps. 40:6-8; 50:8-14; 51:16, 17). "To obey is better than sacrifice."

A want of consideration is the source of great evil. "My people do not consider." We are not aware of our danger until we consider.

2. Be not rash with thy mouth. There are those who have the form of Godliness, but deny the power thereof. Some rush into vows and professions and, afterwards, by inconsistent lives, dishonor their profession and bring a reproach upon the cause. We should see that all we say or do in the house of God be said and done, not only wisely, but truthfully. The man who is right with God feels his nothingness and his words are naturally few.

3. The troubled, confused brain continues its feverish actions while the man sleeps, and he is disturbed by dreams; so a multitude of words used to explain what a man does not feel, but nevertheless convey to the minds of his hearers the deceitfulness and folly of the man's heart, constitute "the fool's voice."

4, 5. In trouble of any kind, and sometimes from vain show, people make vows when there is no truth at the bottom of the vow. A fool is one who acts contrary to wisdom, and, in making a rash vow, he forgets that God sees the lie as it is formed in his heart, and his unchanged conduct soon reveals the same to his fellow-man.

6. A man by rash vows places himself in a bad light before the world, or like Jephthah (Jud. 11:30), or Saul (I Sam. 14:24) undertakes to make his vow good and commits high crime in the sight of God and man.

Angels means prophets, and is a term applied to messengers and priests (Mark 27: II Cor. 8:23; Rev. 1:20). It is folly to plead ignorance after making a vow; we should know before we vow that we are able to pay the vow.

God is justly angry, because the rash vow is evidence of falsehood and dishonesty. 7. As in a multitude of dreams there is confusion, and the mind retains no well-defined ideas of it, so many words darkened counsel and often betray insincerity. (8-12 are maxims for life in the world.)

8. Next to the house of God there is no better field for religious instruction than among the poor and oppressed.

Solomon, in the midst of a disordered political life, could not fail to see that even here God had written the lessons of life, both here and hereafter.

Labor is not an unmitigated evil, but the curse is mitigated by the richest blessings. Health and vigor are stimulated; the products of labor enrich a nation and give to posterity the legacy of arts and sciences.

The toll of ignorance develops intelligence and build schools and colleges for others. Labor is a lens through which we behold and appreciate the "Rest that remains for the people of God."

Therefore marvel not at these things, for, God, who is higher than the high-

est, and who has numbered even the hairs of the head, regardeth.

9. "There is nothing new under the sun." All live of the profits of the earth. The king can not get away from the decree: "Dust thou art, and unto dust shalt thou return." "Of the sweat of thy face shalt thou eat bread." The earth, like her Maker, gives to all, but only in obedience to faith and work.

10. Men are constantly starting the world by some new discovery or invention by which we may unlock the fountain of pleasure or prolong the pleasures of sin. The flight of years has never been checked, nor the fountain of youth discovered.

Silver can never satisfy the cravings of immortal man; as soon might the rainbow delight the horse, or the palate of a carnivorous animal be excited over a vegetable dinner.

11. Our desires increase as they are gratified. When the poor man becomes rich he enlarges his style; his simple manner of living becomes unbearable; his ideas undergo an entire change; his frugal wife becomes extravagant and often the house of God is trodden common for the lordly step of inflated pride.

12. God has ordained that happiness shall be experienced only by obedience, and he who violates the laws of God, whether physical or spiritual, shall suffer loss.

Old and Young.

THE QUIET HOUSE.

O mothers, worn and weary With cares which never cease, With never time for pleasure, With little hands to hinder, And feeble steps to guard, With tasks that lie unfulfilled, Deem not your lot too hard.

I know a house where childish things Are hidden out of sight; Where never sound of little feet Is heard from morn till night; No tiny hands that fast undo, That pull things all awry; No baby hurra to pity, As the quiet days go by.

The house is all in order And free from a restless noise; No moments of confusion, No scattered, broken toys; And the children's little garments Are never soiled or torn, Just as they were when worn.

And she, the sad-eyed mother - What would she give to-day To feel your cares and burdens, To walk your weary way? Ah, happiest on all this earth, Could she again but see The children's round her knees, And the children's round her knees! - Anna Penzance Hayden.

KITTY AND THE HEN.

The old hen had been sitting quietly for some time brooding over a dozen little chicks, who peeped out lazily on every side and uttered little suppressed complaints about something no one understood—not even themselves, perhaps. The mother clucked soothingly ever and anon, and tried to sleep between times. This interesting group were situated in the backyard where many other chickens, great and small, chirped, clucked and crowed, according to their several ages and inclinations.

Kitty had been out in the barn looking into a certain hole in the floor where she either saw or fancied she saw, a rat run in, and getting tired of so long a watch and remembering perhaps a spool of thread she had not entirely unraveled, started for the family room to attend to it. Now she must needs go through the backyard near the mother and her brood, and through a multitude of feathered enemies who always raised a great outcry whenever they got a glimpse of her. It was a ticklish time with Kitty, and she lowered her back, sagged down her tail and crept along in that slow, stealthy way so common to the cat family under such circumstances, keeping one eye on the back steps, the goal of her progress, and the other on the old hen.

But Kitty had curiosity as well as cunning, and when she got opposite the old feathered mother and discovered the little chicks peeping out from under her, she stopped to take in the situation more fully. It is not likely the "Kitty" meant any harm to the little "swallows" who she looked at them as hard with her great, bright eyes, but the old mother feared the worst, and so springing her legs and flopping her wings she hopped off the chickens and hopped onto Kitty in the twinkling of an eye!

The helpless and defenseless feline fetched one loud "mew-ah-ah," and, sitting in the old hen's face, she shot her tail over her back, jumped over a wash-tub and a pile of stove wood with the speed of a lightning flash and disappeared under the barn. The old hen came back to her chicks, called them under her feathers and soon fell asleep as though nothing at all had happened.

A GOOD BOOK.

Every parent should purchase for their children a copy of Bunyan's Pilgrim's Progress, not only for the interest it awakens and the entertainment it affords, but for the impress of right thoughts and principles which a diligent perusal is sure to make upon the young and formative mind. Many people of the present generation can testify that the wholesome truths instilled into their minds and hearts in early life by means of this wonderful dream have had a happy and lasting effect upon their after-life and character.

As to the literary merit of this great work, the highest authority of our times has accorded it a first front place among the best productions of the human mind. Every one remembers the statement of Lord Macaulay who said that there were in the latter half of the Eighteenth Century only two men who had any just claims to poetical pre-eminence, and one of them wrote "Paradise Lost," and the other the "Pilgrim's Progress!" Bunyan was not without his faults

HARTSHORN'S SELF-ACTING SHADE-ROLLERS. NOTICE OF AUTOGRAF OF THE GENUINE HARTSHORN.

as a theologian, and there are many conclusions he reaches from premises which will not warrant them; but the good so far outweighs the bad and the truth is so much oftener taught than error, that the dream of the immortal tinker is and must ever be one of the most ingenious and valuable volumes that ever adorned the literature of the English speaking race.

"PIN-MONEY."

"Here is your pin-money, Maud," said Uncle Hugh, as he handed his niece a bright silver dollar.

"Thank you, uncle; I was just wishing for some spare change," and Maud's eyes fairly beamed as she took the offered money.

"Uncle Hugh when you give me money to spend just as I please, why do you always call it 'pin-money?'" Maud asked.

"Well, my dear, I will tell you the origin of the term 'pin-money.' Pins were introduced into England by Catharine, first wife of Henry VIII. They were not, however, the well-known small pointed instruments such as we use, but were made of gold, silver, ivory, and brass, many of them weighing as much as six or eight ounces. Such pins as those were worn in the hair and used on different parts of the clothing to fasten folds or drapery, and were quite ornamental. Thus, you see, the first pins were much more useful to ladies than gentlemen. The Spanish manufacturers were permitted to sell their pins only during the Christmas holidays, and in that way gentlemen began to give the ladies of their respective families money at Christmas time with which to buy pins. At first they were very expensive, costing as much as we now have to pay for a valuable piece of jewelry. However, after pins had become common and cheap, gentlemen continued the practice of giving their wives, daughters, and sisters money to buy pins; in that way the term 'pin-money' originated, and it is now applied to an allowance made to a lady to buy any small articles she may need or desire."

"I am glad you told me all about it, uncle," said Maud; "and I thank you very much." - Harper's Young People.

COURTESY AT HOME.

It is in the home, above all other places, that the true man or woman will strive to please and soothe. This for two reasons—first, because it is right, in order that the home life may be what it is meant to be. Both husband and wife should feel that no matter what trials and perplexities may come to each in contact with the outside world, there will be in the family gathering a haven from which strife, dispute, contention, and unkindness will be shut out, and into which will come only tenderness, consideration and confidence. That there are so many examples of the reverse only emphasizes the "ought to be." Second, the example displayed should have consideration. If the boy is to be "a little gentleman" when away from home, he must be taught, and not by precept alone, but as well by example, when he is at home. And the influence of the example of the father upon the son, and of the mother upon the daughter, will be much more potent than any other amount of advice or any rules of etiquette.

It often occurs that children must be admonished of errors in deportment of which they have been either innocent or willfully guilty. This should always be done in the gentlest and kindest manner, and privately. Even if the reproach is deserved, that which is tempered by the accents of love and kindness will touch far more deeply than when voiced hastily and with unkindness of tone.

It is probably not true that family "manners" are less courteous now than formerly; probably the reverse is the fact, but it must be admitted that there is yet room for a great deal of improvement. Somehow, somewhere, there has crept into popular acceptance the idea that with marriage, or at least with the waning of the honeymoon, the "lover days" are over, and the kindness, gentleness, and attention which existed during the courtship has no longer a place in the domestic economy of the wedded pair.—Selected.

The big boy who worries and teases his little brothers and sisters is a coward. If he were a brave boy he would help and defend them. Such a boy will not dare tease those boys of his own size—he is afraid to do it. Let every such boy who may happen to read these lines be ashamed of himself and amend.

LOOK AT THE SIZE OF THE ORDINARY PILL. Think of all the trouble and disturbance that it causes you. Wouldn't you welcome something easier to take, and easier in its ways, if at the same time it did you more good? That is the case with Dr. Pierce's Pleasant Pellets. They're the smallest in size, the mildest in action, but the most thorough and far-reaching in results. They follow nature's methods, and they give help that lasts. Constipation, Indigestion, Bilious Attacks, Sick and Bilious Headaches, and all derangements of the liver, stomach and bowels are promptly relieved and permanently cured.

SAKET GUARANTEES TO CURE ALL HAIR, SKIN AND LUNY DISEASES. GIVE THE BABY MELLIN'S FOOD.

GUARANTEED CURE OR NO PAY. Nothing Fairer Than This. When we say cure, we do not mean simply to stop it for the time being, but a PERMANENT AND POSITIVE CURE.

DR. ROC'S LIVER, RHEUMATIC, AND NEURALGIA CURE TO CULLEN & NEWMAN, 708 GAY ST., Knoxville, Tenn.

CLAIRETTE SOAP. YOUR GROCER HAS IT. N. K. FAIRBANK & CO. SOA. It's Just as Good the Grocer said, offering another brand. "PURE CLAIRETTE SOAP is what we want, have you any now on hand?" We'll certainly take no other, we use none but the best. And all shrewd dealers keep it, are you behind the rest?

EVER READY DRESS STAY. Will Not Cut Through. Acknowledged the BEST DRESS STAY On the Market. Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Can You Sell Bicycles? Remington Bicycles are Up to Date. Six patterns. Weights, 20 to 41 pounds. Prices \$100 to \$145. Responsible agents wanted. Send for Catalogue. Remington Arms Co. 311-313 Broadway, New York City. Short Hand in a Vest Pocket. DR. LAFFERTY, the Virginia Senator, has given the CONGRESSIONAL SYSTEM OF SHORTHAND in a series of simple, witty, chatty talks; each illustrated. You learn it while you laugh. 65 pages. Price 50 cents. Address Mrs. Richardson, Va.

Becham's Pills. Patient suffering is no virtue if there be a remedy. positively cure Indigestion, Biliousness, Sick Headache. Why endure continued Martyrdom? BECHAM'S PILLS. It often occurs that children must be admonished of errors in deportment of which they have been either innocent or willfully guilty. This should always be done in the gentlest and kindest manner, and privately. Even if the reproach is deserved, that which is tempered by the accents of love and kindness will touch far more deeply than when voiced hastily and with unkindness of tone.

EPILEPSY OR FITS. Can this disease be cured? Most physicians say No—say, Yes; all forms and the worst cases. After 20 years study and experiment I have found the remedy. Epilepsy is cured by it; cured, not subdued by opiates—the old, treacherous, quick treatment. Do not despair. Forget past impressions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of today. Variable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-office and Express address. Prof. W. H. PREECE, F. D., 4 Cedar St., New York.

DR. E. FELIX GOURAUD'S ORIENTAL SKIN, OR MAGICAL BEAUTIFIER. Purifies as Well as Beautifies the Skin. No other cosmetic will do it. Removes Tan, Pimples, Freckles, Moth, Patch, Rash and Skin Diseases, and every blemish on beauty, and defies detection. It has stood the test 40 years, and is so harmless, we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Skye said to a lady of the haut-ton (a Parisian): "As you ladies will use them, I recommend 'Gouraud's Cream' as the best harmful of all the skin preparations." For sale by all Druggists and fancy Goods Dealers in the U. S. "Cuticura" is a trademark. FRED. I. HOPKINS, Prop'r, 87 Great Jones St., N. Y.

SAKET GUARANTEES TO CURE ALL HAIR, SKIN AND LUNY DISEASES. GIVE THE BABY MELLIN'S FOOD. IF YOU WISH your infant to be well nourished, healthy, and vigorous. THE BEST FOOD For Hand-Fed Infants, Invalids, Convalescents, Dyspeptics, and the Aged. "THE CARE AND FEEDING OF INFANTS," Bounder Goddard Co. Boston, Mass. For \$4.50 we will send the Texas Christian Advocate One Year to any address and give One Copy of Webster's Unabridged Dictionary, postage prepaid. This proposition applies to renewals as well as new subscribers. Address SHAW & BLA YLOCK, Dallas, Texas.

CHURCH BELLS & PLATES. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PLATES. PUREST BELL METAL, COPPER AND TIN. GOSWANE BELL FOUNDRY, BALTIMORE, MD.

PRIVATE BOARDING HOUSE. REV. J. J. DAVIS, Proprietor. This new and well-ventilated house is situated on Hubbard Street, three blocks west of the Mineral Wells Bank. Mineral Wells Bank. It is convenient to the best mineral waters and bath houses. Good accommodations at reasonable rates. MINERAL WELLS, TEXAS. One Year's Experience. LAW OFFICE OF F. F. CHEW, SR., Houston, Texas, May 11, 1893. W. S. Swynnem, Galveston, Texas: It needs but a trial to convince the most skeptical that the Electrotop is the best thing in the world for the treatment of disease. Instruments rented to responsible persons. For a 40-page descriptive circular of the great curative agent address: F. F. CHEW, SR., Agent for Texas, New Mexico and Arizona. Successor to WILLIAMS & SWYNNEM, South West corner 22 and Strand, Galveston, Texas. BELLS. CINCINNATI BELL FOUNDRY. SOLE MANUFACTURERS OF THE BOWYER BELLS FOR CHURCH SCHOOLS, FIRE DEPARTMENTS, AND ALL OTHER PURPOSES. Catalogue and prices on request.

Texas Christian Advocate.

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

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

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

ASSOCIATE EDITORS.
L. M. Fowler, - East Texas Conference
M. G. Horton, - West Texas Conference
E. B. Smith, - Texas Conference
George Bishop, - Northwest Texas Conference
John R. Allen, D. D., - North Texas Conference

Joint Board of Publication of the Five Texas Conferences.
Texas Conference - W. W. Adicks, E. H. Harman, Jos. B. Sears.
West Texas Conference - W. H. H. Biggs, B. Harris, W. J. Joyce.
Northwest Texas Conference - R. C. Armstrong, J. G. Putman, Geo. N. Wyatt.
North Texas Conference - W. F. Easterling, J. H. McLean, D. D.; R. M. Powers.
East Texas Conference - John Adams, D. D.; T. F. Smith, J. T. Smith.

SUBSCRIPTION - IN ADVANCE.
One Year \$3.00
Six Months 1.00
Three Months50
No Preachers (half price) 1.00

For advertising rates, address the Publishers. The date on label gives the time of expiration. Renew in time to prevent losing an issue, as back numbers can not always be furnished.

All ministers in active work in the M. E. Church, South, in Texas, are agents and will receive and receipt for subscriptions. If any subscriber fails to receive the ADVOCATE regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent. All remittances should be made by draft, postal money order, or express money order, or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to SHAW & BLAYLOCK, Dallas, Texas.

TEXAS ANNUAL CONFERENCES.

West Texas, Beeville, Nov 1 - Bishop Wilson
German Mission, Grassyville, Nov 2 - Bishop Wilson
Northwest Texas, Fort Worth, Nov 15 - Bishop Wilson
North Texas, Wichita Falls, Nov 20 - Bishop Wilson
Texas, Navasota, Nov 30 - Bishop Hendrix
East Texas, Orange, Dec 7 - Bishop Hendrix

Editorial.

THE POOR AND THE RICH.

Approaching Jericho on His last journey to Jerusalem our Lord was attracted by the cry of a blind beggar. He stopped and commanded that the beggar be brought to him. He then bade him to make his request known. It was a prayer for sight, and he who said at the beginning, "Let there be light," said, "Receive thy sight;" "and there was light," and there was sight. The miracle in which the light was created was no greater than the one in which the capacity to see the light was created.

As the Lord passed through Jericho there was another blind man who desired to see him. His was not physical blindness, but a blindness of sin. His name was Zaccheus, and he was "the chief among the publicans," and "very rich." Being low of stature, he could not see the Master in the crowd, and climbed up into a tree in order to see him. The Master commanded him to come down and entertain him in his house. The rich man did so joyfully. They said he was a sinner. He gave the best evidence of a thorough repentance by the restitution in fourfold of all he had taken fraudulently and by giving half of his goods to the poor. To the first blind man, the beggar, he said: "Thy faith hath saved thee;" to the rich sinner he said: "This day thy salvation is come to thy house." The blind beggar and the rich publican were saved alike by the same Gospel. If there was any difference in the conditions, it was because of the difference in the character of the two men. The beggar had defrauded no man and had no restitution to make. He had nothing to bestow on the poor, being himself a beggar. There is one condition of salvation to all. Both rich and poor are saved on the same terms, and the good Lord is no respecter of persons. A trusting heart is all that is asked in order to salvation. That means a beggar's heart. The beggar can not present a rich man's heart to the Lord, but the rich man must present a beggar's heart. There is but one salvation, which is to be saved from sin. To desire to be saved and at the same time to hold on to sin is contradictory. To quit sinning and to be delivered from its power is the very thing sought in salvation. The rich sinner, therefore, in the very nature of things must make restitution and give to the poor, for this was only surrendering the sins from which he sought deliverance. When he presented to the Lord the same heart presented by the blind beggar, he was saved just as the beggar was. The Gospel is as much for the rich as for the poor. The trouble in either case is not with the Gospel, but the sinner. The reason why the rich are so much harder to save than the poor is because they are so much more blind. They are money blind—the most difficult disease in this world to cure. With them it is a question of two masters. They serve mammon, and are not willing to abandon him to serve the Christ. If they could serve both they would, but they can't. But when they do leave him to follow

Christ he is just as willing to save them as he is to save the most helpless blind beggar on earth.

"The poor have the Gospel preached to them," and "the common people heard him gladly," but notwithstanding this fact Christ was as ready to save the penitent Zaccheus as the blind beggar by the wayside.

The Church that fails to preach either to the poor or rich does not preach the Gospel of Christ. Because the common people hear gladly and the poor are converted with less difficulty, the Church must not neglect the rich therefore. But let the salvation of the rich be sought and not their money. Let them restore their money to those whom they have robbed, and give to the poor. The Church which seeks the money of the rich will take them as they come; but the Church which seeks their salvation will demand first their conversion.

GIVE THEM STRAW.

We have a sneaking idea that many of our preachers are not doing what they might for the Epworth League. Our young people are exhorted from the pulpit to flee youthful lusts and give their time and talents to the work of God. They are willing to do this as a rule; but how? The prayer-meeting is not a sufficient field for the exercise of their gifts and graces. They can not all teach classes in the Sunday-school. But in the League, when properly conducted, they all can find a place to work and something to do.

Let our preachers look into this matter and instead of demanding the regular tote of bricks, straw, or no straw, let them furnish the material and our young people will turn off the work.

THE SAM JONES MEETING.

In our last issue we noticed the fact that the meeting conducted by Rev. Sam Jones in this city had begun. His collaborators, Rev. George Stuart, who is a fine preacher himself, and Prof. E. O. Excell, the great Chicago singer and composer, were here at the first. Bro. Jones, since May 25, has been preaching morning and evening, and Bro. Stuart has held forth at the Pentecostal services in the First Methodist Church, from 9:30 to 10 a. m., and in the afternoon, in the Tabernacle, at 3 every day. The building in which the meeting is held will seat eight or ten thousand people, and it is not nearly large enough to accommodate the crowds that throng and press and push and jostle each other in their eagerness to hear Sam Jones. The choir numbers about six hundred, and with Bro. Excell as leader, they make music that is beautiful to see. When the preacher rises to read out his text he is greeted by a sea of upturned faces, and they remain turned up until the close of the sermon. For a description of this man personally we copy a pen-picture drawn some three years since, when Jones was at Fort Worth, by "Gulliver," and published in this paper about that time: "As to Sam Jones himself, we might as well try to describe a 'haunt' of the old slave days as to attempt the portrayal of this chameleon-like man. Not that Sam is at all ethereal. Nay, verily, he is of the earth and hath flesh and bones as ye see we have; but no photographer has ever caught his face nor has any reporter ever succeeded in getting him down on paper. His own authorized sermons do not illustrate the matter much less the manner of his preaching. That half-weary, half-indifferent look as he mounts the platform, his cursory glance at the audience, his cool denunciation of some lie that has been started about him or his meeting, his immediate dive right into the bosom of his subject, his pauses, his musings as though he were collecting his thoughts, his full-souled deliverance of some great truth as if it had just come to him, his keen glance at the people to see how they took it, his slow and silent progress across the platform gently rubbing his brow the meanwhile, his abrupt stop, his stare at the folks, his unique and indescribable snicker just before he gets off his best hits, his quick return to seriousness after the lance is hurled as he shoots his hand into the air and cries, 'listen!'—all these things must be seen and heard before one can get anything like a true idea of this quaint and wonderful man! "The average popular speaker impresses his audience not so much by what he says as the how he says it. Not so with Sam Jones. He has a taking style, it is true, and would attract and entertain no matter what

the theme, nor how he treated it, but unless I am mistaken, it is the truth he utters, and the people's recognition of it, that makes his words so weighty."

He accepts the Bible as the ultimate statement of the ultimate truth in the moral and religious world, and his main work is to illustrate the truth of the Scriptures and apply them to the people of our own times. His doctrines are ancient—all truth is old—but everything else about his preaching is intensely modern! He speaks in no unknown tongue—everybody understands him. The trinity of element in the unity of his discourses are fearlessness, earnestness, dogmatism.

He brooks public opinion as coolly as if he realized the hearty co-operation of every man and woman before him, and he runs against the grain of a whole community with as little flourish of challenge or adventure as if he were saying his beads or paring his finger nails!

There is an idea abroad that Sam Jones is an ignorant and unlearned man. This is a great mistake. He is well-educated, well-read and extensively traveled. He reads books; he reads papers, and what is infinitely more necessary to a successful preacher, he reads men.

His chief excellence lies not in any one direction, but in his many-sidedness. There are as good thinkers, as slick talkers, and many who have a better personal appearance. There are as good theologians, scientists, statesmen and philosophers. There are men who are as witty, humorous and pathetic, with a better voice and a better delivery, but my candid opinion is that no living man so harmoniously combines all these elements in his individual make-up as does this same Sam Jones.

The house was jammed and crammed full of men last Sunday night. It is estimated that no less than 10,000 men listened to Bro. Jones' best sermon at that hour, and that about 2500 men pledged themselves to the attempt to lead better lives. These meetings are already doing great good. Let everybody pray that the whole city be converted to God.

TWO HORSES.

The Rev. Geo. Stuart relates the following: When in Chattanooga a friend of mine shipped me a carload of ponies from Texas. They were beauties, but I did not know what to do with them. They were matched in pairs. There was a pair of blacks, a pair of bays, a pair of grays, etc. Finally I concluded to have one of them broke to the saddle, so I employed a professional to break it. He kept it a few days and brought it back.

"Look a-here, my good feller, is that pony broke?" "Yes." "He's perfectly gentle, is he?" "Yes. Anybody can ride him." The professional then put a little boy on him and the pony moved off gently enough. Then he tried a little girl—all right. Then I thought I'd try it. I put my foot in the stirrup and made a motion to get on, but the thing jumped away from me.

"Look a-here, feller, what's the matter with this horse? I thought you said he was gentle?" "You're on the wrong side."

"The wrong side! Ain't this horse broke on both sides? Then take him back and break him on the other side, and break him behind and before." The man took him back and returned him broke all over. Why, I have an old horse that works anywhere you put her, and you can get up on any side of her; and me and my wife and all our children can ride her at once. That's the way I want a Church member. One that's broke on both sides. I don't want none of your members broke only on one side to Christianity, while the devil owns the other side. I want a member that will work anywhere you put him and go all the gait for God. [All the preachers said, Amen!]

You better say a man! A man and a woman is what we need. The Rev. Sam P. Jones tells this: About the latest fad in the experience meetin' now is for a good ole brother or sister to git up and say: "Well, bretherin an' sisters, I've bin in the Church now nigh on to forty years, an' I've never bin turned out o' the Church yit." Yes. Did you ever see anybody as could turn a dead horse out of a field, Bud? You kin open all the gates and there lies your dead horse. You kin pull down all the fences and there lies your dead horse. You ole dead carcass of a Church member, you! How you expect the Church to turn you out? You ain't got enough life in you to do anything to git up a Church trial on. There's your dead Church member, the ole carcass of a dead horse. The Presbyterians, Methodists and Congregationalists can move heaven and earth and can't get a move on you. But you Christians and Baptists might float him out. "I've never bin turned out yet." You old, good for nuthin' scoundrel, you! Your old hide is so tough that even the buzzards wouldn't

undertake the job of getting you out o' the field, and the soap factory wouldn't have your rotten ole carcass. And when you lie there and rot, there won't be enough manure to make one good hill of corn. Hear that, Bud?

GOOD NEWS.

The Whisky Fiend Run Out of Georgetown.

Just as we go to press a special telegram to the ADVOCATE announces a victory at Georgetown for prohibition. The majority against whisky was 250.

Why can not the moral people of Texas follow this example? The defeat of State prohibition seems in some places to have carried the conviction that prohibition is defeated entirely. Under Texas' law we can run the monster out of every community where public sentiment is pure and courageous. Why not do it? Why should any precinct in Texas, where a majority of the people favor the death of this soul and body destroying monster, submit to be ruled by a red-nosed minority?

Men and brethren, "think on these things," but do not permit thought to substitute action entirely.

THE ARRIVAL OF THE HARVEY.

Before the war there was a steamboat that came up the Trinity River to Dallas. It was understood then that the navigation of that river was a settled fact and would be operated right along. The war came on. At its close the people were too busy looking after their ruined homes to pay much attention to anything else for several years. Then the railroads came and the matter of navigating the Trinity was not thought to be a live issue since all the necessary travel and freight could be run over the rails.

But it leaked out that those places which had steamboat facilities could get better railroad rates than other places not so fortunately circumstanced, and goods could be laid down there cheaper in consequence.

Dallas thought this matter over and took steps to get the water rates by giving a practical example of Trinity River navigation. The "Snagboat Dallas" was built and started down the river pulling up snags and cleaning out the channel. The "Harvey," a small steamboat, came up the river, and its arrival at Dallas was celebrated Wednesday, May 24, with much pomp and ceremony by the biggest crowd that was ever seen in this city. Everything and everybody turned out. All the trades, brotherhoods, orders, professions, industries—every class and caste was represented in a procession nearly six miles long, it was estimated. There was dinner on the ground and some big speaking.

It is a matter of regret that the devil got in his work as usual to the tune and words of 300 kegs of "free beer," over which it is alleged, there were more than forty fights. Scores went home drunk to beat their poor tired wives and helpless little ones! When will our people rise up and drive this demon from their midst?

IN A GALLOP.

With much regret I left my family, the office and the Sam Jones meeting last Saturday morning (May 27) for Blanket, in Brown County, where I was to dedicate our new Church, which our pastor, Bro. Morgan, assisted by the Smiths, Switzers, Cooks and others have erected to the worship of Almighty God at a cost of about \$1200. I found on reaching Fort Worth that I could not get a train out on the Fort Worth and Rio Grande until 1:20, and having a few hours to spend in the Panther city, I took the mule car for the Polytechnic College, where I found the Board of Trustees of that institution assembled in their annual meeting, Bishop Joseph S. Key in the chair.

The reports of the President and Financial Agent showed the college to be in a healthy and prosperous condition, and the outlook is most gratifying for continued and permanent prosperity. There is no finer educator in Texas than Rev. J. W. Adkisson, and he is assisted by a strong faculty, whose work is its best commendation.

Reaching Blanket at 7 p. m. I was met by Bros. Mussett and Smith; the first is the Beloved of the Brownwood District, and the last is one of our staunchest and most progressive laymen. These brethren informed me that I was announced to preach at 8:10, which I did.

At 10 a. m., Sunday, Bro. Mussett conducted a love-feast, and at 11 I preached the dedicatory sermon and, after a debt of \$375 had been lifted from the Church, set it apart from all unhallowed and common uses. Pursuant to an agreement with Rev. J. G. Putman, pastor of our elegant Church at Brownwood, I preached in that city 8:30 Sunday evening. The congregation was large and we had a pleasant and, I hope, a profitable service.

Returning to Fort Worth Monday, the 29th, I found the commencement exercises of the Polytechnic going forward in fine style, and in a little time after my arrival, Rev. T. C.

Ragsdale, of Missouri Avenue Church, Fort Worth, was introduced to the audience and addressed the members of the Susan M. Key Society, much to his credit and to the delight of all.

In retaliation for my having written him up as a "handsome man who had sense," Dr. Adkisson announced to the audience that at 8:30 the Philomathean Society would be addressed by the prettiest and smartest man in Texas.

Accordingly, after a nice program had been worked off by the members of the society, assisted by some young ladies, I was brought forward and presented to the people in due an ancient form. I made a great speech—in my mind, baby mind.

After a night of good, ravel-knitting sleep at the college, I got an early breakfast, and getting a train out for Dallas at 7:40 reached Dallas at 9:10, and in time to get this write-up in the paper, much to the disgust of the foreman and the joy of the printers who love to set up a fall, round hand any day in the year.

NOTES.

BLANKET is a small town, but it has got some large people in it—large in mind and energy.

BRO. MORGAN, the pastor at Blanket, was sick and could not attend the dedicatory services of his new Church. Every one regretted this.

BRO. MUSSETT is like a skillful General in a battle. He dashes about from point to point on his district and looks after all the interests of the Church. He speaks well of all his preachers. He is not envious of them. This is a big item!

BROWNWOOD is a beautiful town and is better supplied with elegant Church and school buildings than any place of its size, perhaps, in the State. Methodism, under the lead of Bro. Putman, is the fradion in that city.

DR. SHADDON, of Polytechnic College, is not handsome like the President, nor like his own cultured wife, but he is a gentleman, as Sam Jones says, from "hat to heel."

BRO. J. J. CREED, society speaker for the Philomatheans at the "Poly," is no bug-eater. His speech before his society was a credit both to him and to them.

SISTER SHADDON, who has charge of the music at the Polytechnic, is a woman of superior gifts and graces, and possesses a congenial assistant in the person of Miss Josie Crutchfield. If I were a single man there would be one music teacher less in that college—that is, as Bounds would say, "pervided."

THE program of the commencement exercises at the Polytechnic was well prepared, full and excellently worked off.

OLD JOSH BAOGS was at the Polytechnic and he sat in front of the stage with his underjaw dropped down and his eyes bulged out watching the capers of his daughter Mary Jane, and listening to the "oration" of his son Jim. He was a "plum sight!"

THE senior editor had the privilege and pleasure of dedicating a neat and well-appointed framed Church to the worship of God last Sunday on the Sims and Glenwood Circuit. Bethel is the name of the Church. It is in the midst of a most flourishing community. There was a good and appreciative congregation prepared to remain to afternoon service, but threatened rain was the occasion of going home immediately after dinner. Bro. W. H. Moss is the happy and popular pastor of that charge. The ADVOCATE has some subscribers and should have many more in that intelligent community.

REV. GEO. STUART is a fine preacher, but he is by no means an Absalom. Sam says this is not because he does not know enough, but because he "nose" too much. However, it is very little he makes off of Stuart who is generally able, to use Sam's phrase, to "tote his own skillet."

THE Church of the Ascension on Fifth Avenue, New York, has discarded the system of pew-renting. Those Episcopalians will be taught something yet, even if empty benches have to give the lesson.

A MAN who owns a good farm or store and is making a handsome living for himself and allows his pastor to live in a little old pen, not fit for a common slave, ought to get no sleep until a change is made along these lines.

A MAN with one eye and a cataract over that can see that Sam Jones is terribly in earnest.

MORDECAI was no officer or other big man when he sat in the King's gate; but he was a man for all that; and nothing that royalty could furnish nor vanity display could make him rise up and do reverence to fame and fortune. What this world needs to-day is more men like Esther's uncle—men who value manhood and truth above everything on the face of the earth.

WHEN the Bishop rules us out of order at the Annual Conference and we are forced to take our seat in a bunch of bushes surrounded by broad grins, we feel like Jordan was a hard road to

travel and the load was mighty hard to pull; but when we read of a Bishop himself being knocked down with the gavel for the same offense, we take a new hitch on our suspenders and trot along in a better frame of mind.

THE preacher who smiles patronizingly upon the poor widow as he gives her a brief shake of the hand and hurries to where the wealthy banker stands to boot lick and wriggle round him and his well-dressed family is a disgrace to the pulpit and a reproach to the cause he so ignominiously misrepresents!

THE man who gets a \$20 bill changed in order to get 25 cents to contribute toward the furnishing of his pastor's home may imagine himself a saint, but his neighbors know him to be a miserable hypocrite!

WHEN is the Quarterly Conference? Has the steward collected your part for this quarter? If not, have you paid it of your own accord? If not, what kind of a steward is he and what kind of a member are you?

OF all men who ought to stand by his convictions, in spite of men, money or measures, it is a Methodist preacher. He has surrendered his life, choice and all his chances for the general good, and he should scorn the sway of any particular influence. Of course there are compromises to be made, and many private preferences to be surrendered for the peace of our common communion, but when it comes to a matter of principle and conscience, he should hold to his convictions though the heavens fall!

THE preacher who complains that his members will not hear him preach gives away the fact that he is a dull ax.

ANCIENT PISTOL, Host of East Cheap Tavern and editor of the Old Richmond, who has been "bustin'" caps (percussion caps in the general organ), has at last been able to discharge itself of a whole load of California wood at the editor of the TEXAS, but there was too much wood and too little powder for execution. The only evidences of the explosion were a cracked barrel and flailing noise at the truck-hole.

A WATER in the Pacific Methodist Advocate signs himself "Groaningly Yours." When we read it we smell carbolic acid and heard in fancy the tufted foot-falls of pall-bearers, while a vision of black crape, a hearse and a funeral procession hove in sight of our inner eye! When will our people cheer up and look to Christ and run with joy the race set before them? The servants of the Highest are on the winning side. Why then should they groan? "Rejoice over more," says Paul, "and again I say rejoice!"

THE man who owns \$5000 worth of property and is too poor to take his Church paper will not succeed in palming himself off on the community as a Christian. He may cry and blubber at a protracted meeting, but unless he has religion enough to make him "support the institutions of the Church" as he vowed to do when he joined it, he is losing his time in pretending to be religious.

D. S. TROY, of Elmore, Hall County, Texas, sends us the first thirty-six verses of the 8th chapter of Romans written on a card 2 1/2 by 3 1/2 inches. There are 854 words, and the writing is perfectly plain and can be read with the naked eye.

SOME of our correspondents would have been fine spellers had they lived in the days of Chaucer—that "well of English undefiled"—who wrote "seed" for saw, "gwine" for going, "ax" for ask, etc., but when it comes to the English "as she is now spoke," they are just a little in the rear.

THE man who preaches to empty pews will find the cause lurking somewhere about the parsonage.

THE New York Christian Advocate has a lengthy editorial on the conduct and execution of Carlyle Harris who was recently electrocuted in that city for poisoning his young wife whom he had married in secret. The substance of the editorial is a warning against girls doing anything without the knowledge of their parents.

WHEN a man of the world is converted he turns right about and looks for an opportunity to redeem the time he has spent in sin. If the Church will then come forward and employ him he will begin and continue to grow in grace and in Christian knowledge; but if he is allowed to remain idle it will be a miracle if he does not return to his old habits and pleasures. Let the pastors and League workers have an eye to such cases.

MEN speak of new truth. There is no such thing. Truth is as old as God; and what is denominated new truth is simply the new discovery of old t.uth. These discoveries are going on day by day, both in the natural and in the

spiritual world; and the end of this series of discoveries is the perfect and absolute appreciation of all that God has said and done.

THE man who complains the most about the preacher not visiting him is, nine times out of ten, behind with his quarters.

THERE are some people who would let a poor circuit preacher sleep in the street, who entertain the Bishop in great style.

THE greatest bores in the whole anger family are those people who spend all your time telling about the smartness of their children.

THE petition of that brother who throws a chew of tobacco out of his mouth when called on to pray may be strong, but not necessarily "powerful."

THE Church member who waits for his pastor to "warn him up" may expect to cool off again as soon as the preacher withdraws his fire.

ONE of the most disgusting things this side of the north star is to see a preacher trotting round to get the consensus of public opinion in order to adjust his sails to the passing breeze.

THERE are some men who are thieves at heart, but who pass through the world under the guise of "economists."

PROMISCUOUS conversation in the house of God is not only in bad taste, but is positively hurtful.

LOOK out for that man or woman in the community who is best acquainted with the latest scandals.

"THOU shalt not kill" is one of the articles of the Decalogue, and one which many people suppose they have never violated.

UNTIL we get willing to do personal work and cease trying to serve God by proxy, we will never carry out the terms of the great commission.

THE preacher who speaks lightly of his predecessor is, nine times out of ten, envious of him.

THE man who stands on ceremony had better look well to his footing.

THE average so-called Jew has no more of Abraham's blood in him than a frog has.

BE careful about what you write as well as what you say.

SOME one suggests that our Churches be supplied with spittoons.

EPWORTH LEAGUE



TOPICS FOR PRAYER-MEETING. PREPARED BY REV. E. C. MCVOY.

JUNE. B. Jacob's Dream.—Gen. 28:10-22. B. Using an Opportunity.—Mark 10:46-52.

EXPLANATORY. The disciples were human, and were naturally interested in their temporal welfare.

been so peculiarly drawn by him that the disciples had an idea that it was going to be smooth sailing all the way.

"Whoever will come after me, let him deny himself, and take up his cross and follow me."

—If they had worldly ambition, it was to be given up; if they wanted to be popular with their fellow men, that was to be given up; if they were given over to the pleasures and enjoyments of the world, these were to be given up.

"Whoever will save his life shall lose it, but who ever shall lose his life for me and the Gospel, the same shall save it."

LOOK out for that man or woman in the community who is best acquainted with the latest scandals.

"For what shall it profit a man if he shall gain the whole world and lose his own soul?"

PRactical LESSONS. 1. What is self-denial? Giving money to the poor and needy, for missions, etc., is not always self-denial.

2. The necessity for self-denial. The only way to follow Christ is to deny yourself. Christ, while upon earth, "went about doing good."

3. The infrequency of self-denial. We, as Christian people, have not learned the first lesson of self-denial—know nothing about it.

4. The blessings of self-denial. Sur-rendering all to Christ here, denying ourselves and following him, means riches in heaven.

PERSONALS.—Mrs. Depew, wife of Chauncey M. Depew, the "silver-tongued," is dead.

"Jesus." This is two of our family gathered home in five months.

—The Rev. W. F. Graves, of Granbury, writes May 15: "Give me space to say to my brethren of the conference and the many dear friends who know me that after a winter of much suffering I believe I am improving in health."

—Rev. S. E. Burkhead, Lampasas, May 30, writes: "I am now at Lampasas filling the place made vacant by the sad death of Dr. Mackey."

BRO. MACKEY DEAD.—[The following] was received too late for our last issue.—Ed.] While delivering the sermon at the morning service yesterday, May 21, Rev. Jas. Mackey, D. D., our pastor, died in-tantly.

THE subject of the discourse was the life, character and work of John the Baptist.

SOUTHWESTERN UNIVERSITY. We are closing the twentieth session of Southwestern University.

ASHAMED OF CHRIST. It may be that you are ashamed to be my self-denying disciple; ashamed to let the world know that you are my follower; ashamed to confess me because of the world; there will be a time when the Son of man will also be ashamed of you.

4. The blessings of self-denial. Sur-rendering all to Christ here, denying ourselves and following him, means riches in heaven.

4. The blessings of self-denial. Sur-rendering all to Christ here, denying ourselves and following him, means riches in heaven.

MISSION DEST. The East Texas Conference has paid its share of its mission debt.

PERSONALS.—Mrs. Depew, wife of Chauncey M. Depew, the "silver-tongued," is dead.



A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

Royal Baking Powder Co., 105 Wall St., N. Y.

- DISTRICT CONFERENCES. Waco, at Alvarado June 1. Georgetown, at Marolo Falls June 1.

Dallas District. Will the preachers of the Dallas District please send me at their earliest convenience the names of the delegates and all others who may desire to attend the District Conference which will convene in McKinney June 21, 1893?

Huntsville District. Let all who purpose attending the Huntsville District Conference, to be held in Montgomery Thursday before the third Sunday in June, please notify me.

Cisco District. The District Conference for Cisco District will convene at Sipe Springs, June 21. All persons intending to visit this conference should write to me at once.

Georgetown District. Preachers and delegates within the bounds of the Georgetown District who expect to go to the District Conference at Marble Falls by private conveyance if they will send me their names.

Waco Female College. We desire to express our hearty thanks, through the ADVOCATE, to the brethren of the Vernon District for their unexpected kindness in the donation of \$27.70 to me, just received through Bro. Little.

Hood's Cures. In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim.

SUNDAY-SCHOOL LITERATURE. Brethren who expect to send their orders to us for Sunday-school literature for third quarter will please send in their orders at once.

Sunny Side Songs THE NEW SUNDAY SCHOOL BOOK BY Dr. W. H. DOANE. The Latest and Best work by this Popular Author.

SAVE MONEY. 250 Standard Singer Machine, \$29.25. 250 Standard Singer Machine, \$29.25.

3, order of business for Quarterly Conference, Discipline, page 617" led by —: 8:30 p. m., preaching.

DEAR BRETHREN—As will be seen your names do not all appear in the above program. That was impossible; but every one who will study the program, either for his own instruction or for the purpose of joining in the discussion, will have an opportunity to speak.

OUR SCHOOLS. Closing Exercises of North Texas Female College, Beginning Saturday, June 3.

Program of Commencement Exercises for Central College, Sulphur Springs, Tex. June 2-8 p. m., elocutionary contest for medal.

Waco Female College Commencement, 1892-93. Friday, 8:30 p. m., June 9—Preparatory entertainment.

MISSIONARY DAY. Thursday, July 13, will be Missionary Day at Partle Springs, near Warrensburg, Mo.

THANKS. We desire to express our hearty thanks, through the ADVOCATE, to the brethren of the Vernon District for their unexpected kindness in the donation of \$27.70 to me, just received through Bro. Little.

Hood's Cures. In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim.

SUNDAY-SCHOOL LITERATURE. Brethren who expect to send their orders to us for Sunday-school literature for third quarter will please send in their orders at once.

Sunny Side Songs THE NEW SUNDAY SCHOOL BOOK BY Dr. W. H. DOANE. The Latest and Best work by this Popular Author.

SAVE MONEY. 250 Standard Singer Machine, \$29.25. 250 Standard Singer Machine, \$29.25.



Mrs. Elizabeth Messer, Baltimore, Md.

Rescued from Death. All Said She Could Not Live a Month. Now Alive and Well—Thanks to Hood's Sarsaparilla.

Neuralgia and Dyspepsia and fainting spells. Sometimes I would be almost stiff with cold perspiration.

HOOD'S SARSAPARILLA. Instead of being dead now, I am alive and well.

DR. E. P. PHILLIPS, OF TEXAS, the well-known specialist of chronic diseases, has located permanently at KUREKA SPRINGS, TEXAS.

FREE TO YOU. OUR NEW COLOR PHOTOGRAPHS with COLORED PHOTOGRAPHS. Write at CORNISH & CO., New Jersey.

Working, Playing, or in any occupation incidental to a woman's life, from children to motherhood.

FERRIS' GOOD SENSE Corset Waists. Worn by over a million mothers, misses and children.

8 FT. \$25. 12 FT. \$50. 16 FT. \$100. AERMOTORS ALL STEEL GALVANIZED.

For the benefit of the public, the Aermotor Company declares a dividend and makes the above prices a means of distributing our surplus.

SOMETHING NEW IN TEXAS AND AS USUAL THE HOUSTON & TEXAS CENTRAL RY.

M. K. & T. Railway. Has established a Line of DOUBLE FIRST-CLASS WAGON PALACE CARS.

DALLAS and SAN ANTONIO via Hoarney, Leave Houston... 11:30 p. m. Arrive Fort Worth... 8:20 a. m.

