

The Christian Advocate

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. TO PREACHERS, \$1.00. DALLAS, TEXAS, THURSDAY, JUNE 15, 1893. VOL. XXXIX. NO. 41.

THE GRAB HOOKS.

THE czar of Russia is suffering from a cancer.

ATTENTION is directed to the call in another column of Rev. J. W. Hill, Secretary of the State Epworth League. Bro. Hill wants the League Secretaries throughout the State to send him the name and number of his League, date of organization, etc. This information ought to be in possession of the State Secretary, and we trust his call will be heeded. It would be well if the pastors would remind the Secretaries of this call.—*Epworth Methodist.*

At the meeting of the General Assembly of the Cumberland Presbyterian Church, which was recently held in Little Rock, Ark., it was shown that the Church had raised during the year for home and foreign missions \$30,834.75. The report of the Board of Publication showed the business of the year was something over \$1283 an increase of \$1400 over last year. The book sales amounted to \$19,784.98, an increase over any previous year. There are 171,609 communicants in the Church, of which number only 1283 are reported as "sympathetic or proportionate" contributors to the Church collections.—*Tennessee Methodist.*

SOMETIMES we are surprised at the infirmities which are manifest in men. The cross which may seem trivial to one may be very burdensome to another. To speak or pray in public is, to some men, a fearful ordeal, while to others it would be a "cross" to be compelled to constant silence. There is truth in the remark of Dr. Joseph Parker: "The persons who stand most determined by the personal constitution," and he aptly illustrates his point when he says: "To one man it is no cross whatever to address a thousand hearers, yet to another it may be a heavy cross to speak a word for Christ to one individual." Doubtless, many a minister could authenticate this statement.—*The Christian Inquirer.*

MODERN POPULAR EDUCATION.

Lord Chief Justice Bowen says that Plato, more than two thousand years ago, said the best that can be said upon education is: "Let us not cast a slight upon education, which is the first and fairest thing that the best of men can ever have, and which, though liable to be misdirected, is capable of reformation." He speaks of this in a treatise on the emancipation, and the noise of newly emancipated tongues drowns the still, small voice of culture. "Knowledge comes, but wisdom lingers." He thinks that the world has very little power in discerning between the best and the second rate, though it has got so far it can tell the difference between the second rate and the actually cheap and poor. The highways are swayed, to the literary bicyclist.

Professor Mahaffy has been writing in the Nineteenth Century in a pessimistic style about the present state of the public mind, pointing out the multiplication of ubiquitous examinations, the growth of mushroom examinations, the spread of inexpensive literary titles and degrees, and the creation of "shoddy graduates." The Lord Chief Justice says that education is, and never can be, a universal panacea; it will not dispense with the functions of morals and religion; it will not at once place all social barriers, and lift the poor on a level with the rich. He says, too, that it will not obliterate all the inequalities of nature in individuals. You may rub and polish pewter until it shines, but it will never become silver in the end. He remarks that the rational view, which promotes popular education enthusiastically, is not that it will accomplish everything, but that it will do something. He makes a fine reference to the country:

"If we cross the vast American continent, which is the cradle and the nursery of a great future, we find in it a striking absence of antiquarian charm. There are no old castles, no old piles or venerable palaces—the buildings of one of our cathedral towns would make the fortune of an entire territory; but are to be carved and plain because the early erections of a wiser world are of timber and not of marble."

The sentiments of Prof. Mahaffy need the modifying influence of such judicious criticism as the Lord Chief Justice uttered in his speech at the distribution of the certificates granted at the Workington's College. Education will do something, but it will be a terrible blunder to rely upon it to maintain social order, or to secure individual happiness. Some of the greatest critics hold that education has been an incident of many an extinct civilization, and the Lord Chief Justice uttered a solemn truth in these words: "Throughout the Roman Empire and its distant provinces the level of general mental instruction was probably at least equal to that reached by most parts of modern Europe; yet ancient Rome is gone, and scarcely a vague tradition is left of her education and her schools."

METHODISM IN FORT WORTH.

Of late years it has been common in certain circles, and in various prints, to claim that Methodism was not adapted to city populations. The statement has been made that only a settled pastorate can build up a strong and influential Church in the midst of a fluctuating city population. It is not my purpose at this time to make any argument for or against this claim, further than to offer a few facts in its refutation drawn from the progress of Methodism in this city. I doubt if any city in the South can show a healthier growth, or more satisfactory development of our Church, than is presented in Fort Worth. Five years ago we were a small Church with one pastor. First Church then numbered between six and seven hundred members, and paid the pastor only \$1500. Under the ministry of Rev. W. L. Nelms, Mission Avenue Church was organized, and a year later Mulkey Memorial Church was established. The membership of these two Churches was drawn from First Church, many of the leading members going into the new organizations. The new Churches thus organized grew surprisingly, and continue to justify the wisdom of the move. Mission Avenue, under the ministry of Rev. T. C. Ragsdale, has now a membership of more than two hundred. It is in good condition, having just closed a fine meeting in which the Church was greatly blessed and a godly number of souls converted. It has also an Epworth League that is doing well. Mulkey Memorial Church has had

rather a phenomenal growth, helped doubtless in no small degree by the beautiful brick edifice in which the congregation worship. They now have a membership of over three hundred, and a congregation that fills the house. At this time the earnest pastor, Rev. J. W. Hampton, is conducting a meeting that promises to accomplish much good. The Epworth League of this Church is an unusually fine one, and of great aid to the pastor in the services and work of the Church.

About December, 1891, a Church was organized at the Polytechnic College. This also drew on First Church or more than thirty members. It has grown steadily. Just how many it numbers now I am unable to say, but it is well organized with Sunday-school and Epworth League, and has proven very efficient in shaping the religious life of the college. It is part of the Fort Worth Mission, and is under the pastorate of that faithful man, Rev. C. A. Evans.

In addition to these, Churches have been organized in the suburbs. North Fort Worth and Riverside, in both instances, getting their nucleus for a beginning from the old mother, First Church. Rev. W. B. May, of the North Texas Conference, has charge of these Churches, and is now arranging to build a neat house of worship in Riverside.

Notwithstanding these swarms that have gone out from the old hive, First Church continues to grow, and to go steadily forward. She is even now grinding her loins for a faster race and better work than ever before. The membership is now rapidly approaching the number of one hundred, and is now as before the first swarm left. Over a hundred have been added this year, more than half the number by profession. In this connection I beg to acknowledge the very efficient help rendered us in a meeting this spring by Rev. T. G. Whitten. It resulted in about seventy-five conversions and some fifty accessions to the Church. Bro. Whitten's preaching was searching and satisfactory, and his management of the altar service unusually good.

First Church has now three Sunday-schools. Two of these schools were established and have been conducted by members of the Epworth League. The first of these was entered upon two years ago, and has met with splendid success. The League has paid out over two hundred dollars in rent for the building in which this school is held, besides purchasing an organ, seats, library, and providing for the running expenses of the school. A building in that part of the city has become a necessity, and a new Sabbath-school was started to the congregation of First Church. In ten minutes over \$500 were given to buy a lot, and we expect to put a house on it within a month.

First Church has another enterprise that is a little out of the regular order, and for which some of us are praying and working with much earnestness. We have rented a hall on Main Street, and hold services there every night. The cost is something over \$200 a month. It is given voluntarily by interested individuals. Mr. S. Wiley, a member of First Church, and a deeply consecrated man, is the superintendent. He either leads the meetings or provides some one to do so. The design is to reach a class of people who are rarely if ever found at Church. Being immediately on the street, it comes into competition with the saloon and attracts a passer-by. In not a few instances a soul is thus led to Christ. It has now been open for a little more than three months, and during that time fifteen souls have professed saving faith in Christ through the services held there. It is known as the Door of Hope Gospel Mission, and is situated at the corner of Main and Weatherford Streets. Any one reading these lines, who is desirous of a night in Fort Worth, will find a cordial welcome at the Door of Hope. We invoke the earnest prayers of all Christians for the blessing of God on this enterprise.

FIVE YEARS SOUTHERN METHODISM IN FORT WORTH.

Fort Worth has grown from about seven hundred members to not less than twelve hundred, counting in our suburban Churches. In place of one congregation, one pastor, one Church and one parsonage five years ago, there are now six organized Churches, five pastors, three Church buildings and three parsonages. The growth in financial matters has been proportionately good. While these things encourage us, they are after all but little compared to what we ought to have done. We are hoping and praying for better things in the future. W. F. LLOYD.

NORTH TEXAS FEMALE COLLEGE.

The Board of Managers of the North Texas Female College met in annual meeting June 14th, in Sherman, Texas. After carefully inquiring into all the affairs of the institution were rejoiced to find everything in such a prosperous condition. The present session closes with a brighter outlook for the future than ever before in all its past history. The bonded indebtedness has been paid through the kind generosity of that elect lady, Mrs. Julia F. Haisel, and now no debts burden the institution. Between \$700 and \$800 of some floating debts are yet unsettled, the notes held by the bank, but the subscriptions already given, if promptly paid, will enable the Board to settle their accounts and make other improvements needed, and that are now contemplated.

Let all the subscribers settle their notes as early as possible, sending the amount of their indebtedness to Rev. Joe Weaver, at Farmerville, Texas, or to the Treasurer of the Board, J. D. Works, Sherman, Texas.

Twenty-seven young ladies were graduated from the institution with the degree of H. C. L. We take pleasure in saying that no institution in the land affords better facilities for the thorough education of young ladies in all departments, literary, classical, scientific, or the fine arts. The very best opportunities are given for the highest development of womanhood, and all under the most delightful Christian auspices. As to beautiful surroundings, comfortable apartments, thorough equipment and delightful facilities for the education of young ladies the North Texas Female College challenges comparison with any other. We can honestly, and do most cheerfully, commend this institution to those who have daughters to educate as in every way equal to the best.

We rejoice to know that the time has come when it is unnecessary for our young ladies to go from the State to secure advanced in any department. We are authorized to say the marriage of

Mrs. Kidd with Bishop Key will in no way interfere with her duties as President of the institution. She will continue to bestow upon her whole time and attention, exercising the same pastoral care and oversight over the young ladies as heretofore. We thank God for this great school, and for this noble woman so fully consecrated to the cause of Christian education.

The accompanying resolution was adopted and made a part of this report: Whereas, In the providence of God Bro. J. W. Fulton has been called from us by death; therefore be it Resolved, That in his decease we recognize the loss of one who was always an active and efficient member of the Board; one who loved the Church and all her interests, and whose delight it was always to be found in his place ready for every good word and work. He was for many years identified with the institution, and one whose godly counsels we will sadly miss.

P. C. ARCHER.

AT HOME AND ABROAD.

Marvin Church is on rejoicing ground; her membership added to and strengthened; are busy at work advancing the interests of the Lord Jesus. We are raising money, hard as the times are, to clear away old debts. Up to date our current expenses have been paid. The missionary assessments—foreign and domestic, including our part of the debt—have been collected. The class meeting was reorganized with a much larger attendance than before the meeting. The prayer-meetings are well attended and very spiritual. The Epworth League is large, growing, and religious, and young converts are being added to the church. The church stands fairly and squarely against the social and seductive sins of the day. They insist on a conscientious pardon of sin—the witness of the Spirit to sonship and a holy life as the normal condition of Church membership. Taking it altogether, it is the best City Church I know of. There may be many other churches in our city, but we do not know them. We are not yet made perfect, but we are pressing on to know and to do the will of the Lord more fully just now. We are bowing our heads in prayer for our dear brother, John B. Douglas. He is very low—may be dead before this reaches you. A generous, loyal, loving man; everybody loves him. We do not know how to give him up. We are praying for his recovery. Pray with us if you are sick, and rejoice with us in our mercies and blessings.

It has been my privilege and great pleasure to attend in part the closing exercises at the Alexander Institute and the Southwestern University.

Good reports greeted me from all quarters concerning both institutions. Alexander Institute, at Kilgore, under the Presidency of Prof. Nunn, aided by his competent and diligent teachers, has had a very successful year. It seems to me that this conference school ought to be more eligibly located and have more money at its disposal. It is getting to be and ought to be made the pride of the East Texas Conference. Rardon me, brethren, the youngest of your conference, for making this suggestion. But I am deeply interested in our educational work. The care and money given to good schools is well bestowed.

I have often heard of the Southwestern back yonder in my native State—where the students are taking their mood and his marvelous works for higher education are well-known stories. The faithful Regents who have succeeded him and the faithful professors, from the beginning till now, are so well known by their works that it seems superfluous to write of them. The present commencement was a marked success. The graduating speeches were exceptionally good. One specially impressive was the discourse by the Rev. J. C. Calhoun, the spirit like Marvin's. One such man turned out from an institution is of more value to the State than all the money and toil required to make him.

Texas Methodism can not afford to be without a great central institution of such towering supremacy that all other schools will recognize her leadership. This great commonwealth, which ought not to be divided, should build up a university in her midst the equal of any in this or foreign lands. Of course, this can not be the work of a day; perhaps a generation. Mushroom progress is not desirable. But the purpose can be well defined, the plans put in motion, and hopes inspired for the accomplishment of so desirable an end.

Our new brick, stone and mortar are greatly needed. One hundred thousand dollars in well-constructed university buildings would lay the foundation for the glorious realization of this healthy dream for our State and our Methodist people. Are there a few generous Methodists who have the ability and the wisdom to do this needed thing? I think I would rather be the little, fresh, far-off spring that starts the mighty Mississippi than the incoming stream where the river can do without them. I hope to see these buildings and they crowded with Texas young men and maidens, who will be polished by competent professors for any position in the gift of any people.

W. M. HAYES.

NORTHWEST TEXAS CONFERENCE.

West.

W. J. Lemons, June 8: The Methodist Church at Geneva was entirely wrecked on the morning of June 2. We will rebuild immediately.

May Circuit.

A. F. B.: Bro. J. T. Bloodworth is a truly faithful worker for the Lord. The young people especially are being enlisted in prayer and other meetings. Some old fellows hard to move on any line. Times hard, but financial interest is too dull.

Floydada.

Ed. R. Wallace: We go next Friday to begin our meeting at Lone Star. Our meeting is given for the highest development of womanhood, and all under the most delightful Christian auspices. As to beautiful surroundings, comfortable apartments, thorough equipment and delightful facilities for the education of young ladies the North Texas Female College challenges comparison with any other. We can honestly, and do most cheerfully, commend this institution to those who have daughters to educate as in every way equal to the best.

We rejoice to know that the time has come when it is unnecessary for our young ladies to go from the State to secure advanced in any department. We are authorized to say the marriage of

of God's people in the various Churches Eight professed conversion to God and one joined the Methodist Church. One couple were married Tuesday night and a few nights afterwards both came to the altar and the bride was happily saved. Hallelujah to God for victory!

Paint Rock.

Geo. S. McCarver, June 8: Every interest is promising; Church interest progressing nicely. Good revival here considering the number of people. Our diligent pastor, Rev. A. W. Wilson, has his eyes on every interest. Fine part of State for old people and invalids. ADVOCATE appreciated.

Gatesville.

G. F. Boyd, June 8: The fence around the new Church is being painted; new paper on the walls of the parsonage; matting on the floor of the family room, dining-room and hall, and the parlor; choir platform, pastor's study, all newly carpeted—all the work of the good women; also a refrigerator. Everything moving on smoothly.

North Main Street—Weatherford.

Geo. W. Bruce, June 6: Our tabernacle meeting began Sunday, May 3, and closed Sunday night, the 25th. Despite the fact that the large district tent was blown down a d badly torn the first Sunday morning and the frequent rains for two weeks, we went right on with our meeting means. Discouragements seemed not to fall on time, neither preachers nor people flagged in labors, faith or zeal. Many good sisters and brethren have credit for their skill and cheerfulness in repairing the tent. Bro. Brown and Vaughan were with us throughout and abounded in faith, song and preaching. Bro. Whitten and many of his members were with us the last ten days and we enjoyed their presence and help.

Comanche.

D. C. Stark, June 6: The third quarterly conference for Comanche Circuit is passed. It was held at the Cox's Creek appointment, and the people were glad to have it, and entertained it well. Our presiding elder, Bro. Mussett, ministered the ordinance of baptism to a good meeting. On Sunday morning at love-feast the promise of the Father came upon us, and stayed with us through the day. The Lord be praised in his precious promises. Finances behind, but we hope to be blessed by the Lord to bring everything up. We have already had some conversions. At the close of the communion service Sunday morning five persons came forward and joined the Church. We had two subscribers to ADVOCATE and did more.

Mobeetie.

S. B. Sawyers, June 9: We commenced our meeting on the Plains May 23. Bro. Adams, of Hartley, came to our help Saturday. We held our second quarterly conference that night. Spiritual condition of the work in general seems to be "neither cold nor hot." Financial part of some Churches up—always up; others behind—always behind—a difference in stewards. Sec 1. Bro. Adams is full of the love of God and preached us three sermons like he had a message from his Father to us; then he came over to Mobeetie and administered the ordinance of baptism to a few saintly women. Visible results of the meeting: No accessions; Christians revived; two converts.

Evant.

Geo. A. Nance, June 8: Evant town still grows and the circuit at least holds its own. The growing crop is needing rain, and with one or two good rains now a good corn and cotton crop will be insured. On last Saturday I delivered to the trustees a deed to a lot 100 yards square, on which a general store is being built. Finances well up. We have raised \$15 more than our assessment for foreign missions, including our part of the missionary debt. Our assessment for domestic missions has been secured; also most of our assessment for conference claimants. Fifty members have been received into the Church this year up to date. We expect to have a year of sustaining camp-meeting at Wesley Chapel to begin on Friday, July 21.

Dallas Preachers' Meeting.

Edgar C. McVoy, Secretary pro tem., June 12: Bro. Chiles in the chair. Present, Bros. Alderson, Clark, Spragins, Smith, Hanson, Hemphill, McVoy, Bro. Hemphill led in prayer.

First Church, Spragins—Revival services during the week, assisted by Bros. Read and Leatherwood. Twenty-two accessions during the week, forty-five in all since the Jones meeting. Crowded house yesterday morning. Largest congregation at night this year. Enthronement League meeting yesterday. Fifteen new members received. Three children baptized yesterday.

Trinity, Smith—Good congregation yesterday morning. Best congregation at night during the year. Two additions by ritual. League has been instrumental in converting souls.

Oak Lawn, McVoy—Good congregations yesterday. Prayer-meeting last week deeply spiritual. League doing well.

East Dallas, Hanson—Looking up. Two additions yesterday. Bro. Alderson preached last night, quarterly-meeting occasion. Good congregations. League well attended.

Floyd Street, Clark—Meeting continued during the week. Twelve additions to the Church. Bro. P. L. Smith preached several nights. Bro. Hemphill led the singing. Baptized four children yesterday. Splendid League meeting yesterday, led by Bro. Hemphill.

East Texas Conference.

Minden.

Geo. R. Hughes, June 2: Minden Circuit is on rising ground. The brethren say it is in better condition than it has been for years. Bro. Frick did a wise thing when he aided the work at conference. Congregations better than ever have had; most of the time we are pressed for sitting room. Our new Church at Minden has a good bell and we are happy.

Athens.

J. C. Calhoun, June 5: Our Church has activity and progress here, evidenced by many female proofs at nearly every service. Last Sabbath was a day of unusual interest. Five accessions at morning service and three at night, making fifty-three since Conference, and we have a place up in the business part of town, either. Isn't this strange?

Woods.

G. A. Johnson, June 1: The second quarterly meeting of Tenaha Circuit met at Woods on the 27th and 28th of May, and was a success. Bro. Frick, our Presiding Elder, was not with us; being detained at home with his sick child, too great disappointment. But Bro. C. F. Smith, of Center and Timpson, came over and filled his place, and proclaimed to a very much like a Presiding Elder. Tenaha Circuit is on a boom this year. We all think we have about the grandest preacher in the district; in fact, he is nearly as grand as a Presiding Elder. The work of finishing the inside of the Church at Woods commenced under the pastorate of Bro. W. L. Pate and continued by Bro. Webb has resulted in the finish of the inside, and the furnishing of a set of nice swinging lights, and a set of nice linen window shades and an \$85 organ,

at the cost, all told, of about \$175. So you see we are moving along in that direction. We also have had six or eight conversions this year just at regular appointments. Moving up on that line, too. We have also the finest Sunday-school we ever had at this place, numbering 104. THE ADVOCATE is grand. I like it.

WEST TEXAS CONFERENCE.

Cherokee.

M. J. Allen: Place of camp and protracted meetings: At the Colony the second Sunday in June; at Wallace the second and third Sundays in July; Cherokee the fifth Sunday in July; Cherokee camp-ground the third and fourth Sundays in August.

Cottulla and Pearsall.

J. K. Waller, June 5: Rev. F. S. Jackson, of San Antonio, came to Pearsall Saturday a week ago and closed last night one of the most profitable meetings ever held in this town. We did not have a large increase or look for it. There were four men baptized, and one woman received by certificate. Our effort was to build up the walls of Zion. The Rev. W. B. May, of the North Texas Conference, and Bro. Pinson will begin at Cottulla on the 15th.

Kickerbocker.

J. W. Sims, June 8: The third quarterly meeting for Sherwood charge was held here the fourth Sunday in May. Rev. M. A. Black was present in good health and full of life, notwithstanding his long, wearisome trip across the great western desert. His exhortation of Luke 18:29-30 Sunday at 11 o'clock was so comforting, and as we thought of his recent journey we could not but be speaking from a heart full of experience. This charge is in very good order; am getting organized in every branch of Church work. Our revivals begin next week.

Brady.

C. E. Statham, May 22: We closed a twenty days' meeting here last night. Revs. F. H. C. Elliott, of San Saba Station, and M. V. Francis, of Milburn Circuit, and Henry Munger, local preacher from Lampasas, were with us and rendered valuable assistance. Rev. R. M. Leaton, in passing, gave us two fine sermons. Our presiding elder and stand-by, Rev. L. G. Watkins, dropped in and preached once for us. Results, fourteen accessions to the Church. Several others will join. Pastor's salary paid in full up to date, and formation of about \$30 in cash and supplies.

NORTH TEXAS CONFERENCE.

Isaac.

Robt. H. Kimball, June 9: Last Sunday was a good day with us at Albion. Preached at Sulphur Springs Monday night and received a member on profession of faith. The people of my charge are kind and generous to their preacher.

Gordonville.

W. H. Brown, June 7: Prospects are flattering for a good revival on this circuit. Congregations wonderfully increased. We are aiming to have three camp-meetings besides other protracted meetings. We are worshipping in our new Church at Gordonville now. I am delighted with my work—hoping and praying for hundreds of conversions this year. Last Sunday was a good day for Pleasant View; ten or fifteen for other churches. A general move on the Church. We went to Shady Grove in the afternoon, scores of people could not get in the house, and there was a general awakening in the congregation.

Bellevue.

L. P. Smith, June 5: The Second Quarterly Conference for Bellevue charge, Montague District, is a thing of its kind. The growing crop is needing rain, and with one or two good rains now a good corn and cotton crop will be insured. On last Saturday I delivered to the trustees a deed to a lot 100 yards square, on which a general store is being built. Finances well up. We have raised \$15 more than our assessment for foreign missions, including our part of the missionary debt. Our assessment for domestic missions has been secured; also most of our assessment for conference claimants. Fifty members have been received into the Church this year up to date. We expect to have a year of sustaining camp-meeting at Wesley Chapel to begin on Friday, July 21.

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and one at Pringle with thirty members. The purpose of these societies is to aid and pray for the preacher, visit the sick, help the poor and destitute, and especially repair and furnish the parsonage. In order to get the needs of the parsonage before the people, I organized the Crofton society at the parsonage, May 12, and appointed committees to inspect the preacher's home for themselves. I appointed a committee of ladies to go up stairs and report the needs of the second story. That committee found only a rotten old ladder by which to ascend, and after getting up, could hardly get down again. They reported a stairway necessary. A committee of three little girls was appointed to count the number of lights out of the windows, and reported eighteen lights out. I, as pastor, found eighteen lights out of the windows when I went into the parsonage last December, and my family spent the winter in the parsonage under such condition—Sherwood. A committee reported three knobs off of door locks, and one lock broken. No well on premises. No good fence, except barbed wire. House unpainted; no barn; no garden paved in. The committee on smoke-house reported a small crack in one corner of the dining-room, with twenty pounds of bacon. Other provisions reported were fifty pounds of flour and one gallon meal on hand, for the sustenance of four preachers and five children. Since this investigation was made the Crofton Society has made a stairway, put partition in up stairs, have paint on hand to paint the parsonage, and have some money in the treasury for other improvements. The prospects are flattering. We have in prospect five new Church buildings on the circuit. We are planning for six old-time Holy Ghost revivals, and we believe we are going to have them.

TEXAS CONFERENCE.

Midway.

Bro. J. T. Lummis writes that the Sunday-school at Elwood had a grand time in their annual celebration May the 19th.

Ellott Circuit.

C. E. Simpson, June 8: The old Church at Hickory Grove has lately undergone some very much needed repairs. The old roof and weather-boarding were torn away and replaced with new material, and then nicely painted. We give Bro. N. C. Duncan credit for having this much-needed improvement done. We hope to build another much-needed Church on this circuit before conference. Delegates to District Conference: L. M. Crockett, J. F. Lane, W. O. Harris, W. M. Echols; alternate: C. G. Scogin, J. H. Powers. We are pressing the claims of the ADVOCATE.

DISTRICT CONFERENCES.

Waco, at Moody	June 15
Greenwood, at Greenwood	June 15
Cisco, at Sipe Springs	June 21
Dallas, at McKinney	June 21
Austin, at Lower Greenville	June 21
Gatesville, at Meridian	June 21
Archer, at Archer	June 21
Weatherford, at Graham	June 21
Guineville, at Aubrey	June 21
Farmerville, at Farmerville	June 21
Bonham, at Dodd	June 21
Fairfield, at Fairfield	June 21
Tyler, at Omen	July 5
Paris, at Annona	July 5
Sherman, at Potlatch	July 5
Beaumont, at Woodville	July 12
Houston, at Richmond	July 12

Houston District.

As announced by our Presiding Elder, the Houston District Conference will convene at Richmond, Texas, July 12, 1893. Ample provision will be made for all who have a right to expect it. A full attendance is looked for. Of course, no one will expect entertainment that does not notify us of their intention to attend and that does not notify us of this intention at once.

G. H. COLLINS.

Tyler District.

Persons that expect to attend District Conference at Omen the sixth of July will be at troupe on Thursday morning as there will be conveyance free of charge from Troupe to Omen that morning. The Mineola and Tyler trains arrive at 7:30 a. m. on Friday, July 12, bound 9:30 a. m. To arrive at Troupe at another time you must notify me or you may have to furnish your own conveyance. Persons who come by private conveyance, must expect to bring their lady friends, unless they notify me that homes may be provided. Come, brethren, expecting to stay over Sunday.

There will be conveyance at Jarvis switch Thursday morning for any that come from Overton. C. H. SMITH.

MOORE-MANNING DEBATE.

A discussion was held in the town of Burke, Angelina County, commencing May 25, 1893, and lasting three days. The disputants were Rev. H. W. Moore, of Crockett (Methodist), and Rev. W. C. Manning, of Lufkin (Baptist). The propositions were in substance as follows:

1. Moore affirms that the infant of a believing parent is a Scriptural subject for baptism. Manning denies.
2. Manning affirms that immersion is the one apostolic mode of baptism. Moore denies.
3. Manning affirms that after a person has been regenerated it is impossible for that person to so apostatize as to be lost. Moore denies.

We think all intelligent, candid, unprejudiced people were for ed to give Bro. Moore the victory. His argument was logical, forcible and to the point, and some of his positions were impressive. Manning's speeches were merely a harangue, and some of his arguments the most absurd I ever heard used by any man.

Here is a sample of his argument: You may substitute the meaning of a word for the word and make sense. Now substitute sprinkle for baptize. Sprinkle means to scatter in drops, so you can not sprinkle a man unless you first invert him into a liquid or some substance you can scatter in drops.

To prove that the disciples were baptized he referred to John 12, and quoted it this way: "Though Jesus himself baptized none but his disciples." The debate closed Saturday evening. Bro. Moore preached Sunday and baptized eleven children, and one other family was kept away by some cause, in which were about five more to be baptized. The debate was taken down by a stenographer and will appear in pamphlet form. If there is a Methodist Church in the state that needs doctrinal training allow me to say H. W. Moore of Crockett, is as good a man for the business as you can get. A. J. WEERS.

Texas Christian Advocate.

LIVING IN THE PAST.

It was remarked by some one in the ADVOCATE a short time since that when a man passed fifty years of life he began to live in the past. It may be common for a certain style of old men to live much in the past, but it is by no means a universal habit. Ungodly men may reasonably be expected to draw upon the past for enjoyment, when life has lost its elasticity and buoyancy. With bad ideas of life, with nothing in the present to satisfy their higher nature, and no light shining upon the future to make it attractive, their only resource is in the past. But with men who have correct views of life and who have lived in harmony with God, with his will and purpose concerning them, the case ought to be very different even late in life. True, there is high pleasure in contemplating past successful labors, but the mind accustomed to looking with broad view upon life, whether past or present, will find much to regret. Many manifestations of the inner and outer life which should act as deterrents against this placing so high an estimate upon what has been and has done and to render him in the least degree indifferent as to what he is and is doing. The truth is, the past and the present ought not to be severed at any time of life, but held in the mind as one continuous whole—a perpetual development and progression, under the guidance of God's providence and the quickening power of his Spirit. This view of the entire religious life renders it sacred and gives it dignity, because God is recognized as the author of it and its preserver and director. Beginning with the inquiry: "Lord, what wilt thou have me to do?" and counselling not with flesh and blood, but faithfully obeying the Divine direction through all the years, I can see no reason for living with any degree of exclusiveness in the past.

But a Christian man's relations to God are real and personal, as much so in old age as in the prime of manhood. "Thou art with me;" "I am with you always;" "Christ in you." This sense of the divine presence ought to so deepen and grow stronger with years as that the assurance becomes fixed in the soul. "The steps of a good man are ordered by the Lord." He "will lead me with his counsel." Then faith and faith's increase are ever manifest, peace flows as a river, contentment with the divine allotments sweeten life and the peace of God that passeth all understanding keeps the mind and heart through Christ Jesus. A character thus matured in piety, holding communion with the Spirit, fellowship with Christ and constantly realizing the divine favor, can certainly find no occasion in the present for seeking life in the past. Though the field of active labor be narrowed, yet, knowing that the God who so ordered always calls with a holy calling, not according to our works, but according to his wisdom and grace, and often connects large results with feeble endeavors, the trustful soul can rest in his providence, with satisfaction and joy and be fully content to meet its measure of obligation and responsibility. As heretofore, so now, it is in solemn agreement with God, whose will is not fully accomplished while life lasts. But we sometimes talk of resting in life and the life to come as though they are so separate and distinct as almost to admit of doubt that we will carry our personal identity with us in our differently conditioned existence. The kingdom above and that below are one. In either sphere the life is the same; and we can well believe that the best is placed, and not behind us. Hence Paul pleads for a progressive type of religious life. "But this one thing I do, forgetting those things that are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." The eye of his faith rested upon the "crown of righteousness" as the outcome of his life upon the earth. The exceeding and eternal weight of glory which awaits us surely ought to guard us against either minimizing the present or magnifying the past at any stage of life.

W. F. EASTERLING.

CONQUERING A STUBBORN CHURCH.

Did you ever try to get service out of a balky horse? Did you ever try to whip a foolish horse by a railroad train? If did did you may succeed, but the horse did not overcome the fear, and you will most likely be compelled to use your lash again. When exasperated at the ill-conduct of a horse our first impulse is to loosen his cuticle with a switch; but it is not always most expedient. All that is necessary is to pat on the neck, giving him a little encouragement, and he is tamed. Human nature is not altogether different from that of a horse, and as is the nature of a single individual so is the nature of a body of those individuals of the Church. The pastor goes to his new field of labor. He finds his Church cold and indifferent; he preaches and exhorts, and they remain passive and inert. Then before he has had time to become acquainted with his people he inspires them with confidence in him he turns his exhortations into denunciations and begins to abuse, to lash and destroy what little vitality his Church did have.

Church members are human beings and have feelings and opinions, and they will not be subjected to the crucible of a foreigner. There is not a Methodist Church, however seemingly indifferent and cold, but what can be in the proper manner set aright. Instead of wasting his time and breath antagonizing his Church members, if the preacher will begin immediately upon entering his work to visit his people (especially the poor), speak kindly to every one and illy of nobody, "stay close to the Lord" (the advice of Bishop Hendrix), pray for his Church, for himself and for sinners, show his people that a call to the ministry is not a call to laziness, and when he preaches let it be the Gospel, and not a beautifully worded essay filled with "airy nothing," the Gospel as taught in the Bible, and not as his poetical imagination may prefer, then, indeed, the Lord will bless his ministry, his house will be filled on Sunday, prayer-meetings will be well attended, and in two weeks there will be a revolution in his Church, and in turn it will be a source of inspiration to the pastor. It doesn't take a Bishop or pulpit orator to draw an attentive audience every time. We poor preachers have a chance to have good congregations if we will cultivate that essential function of the true pastor, viz: visiting, lovingly, socially, religiously, attentively, the flock entrusted to us. No wonder some of our Churches never do anything when men called to preach the Gospel are merely "prochein" with it, courting the wealth and influence of the Church, using their commission, as the Pharisees used their religion, as a means for personal influ-

ence and fame. There are two questions which, if answered, will settle forever the debate about the expediency of oratory in the pulpit, viz.: Is it instrumental in saving sinners? Does it give spiritual food to the Church? If it does neither, it is no more of a sermon than the empty ditties that we hear on the square at a public auction. A sermon is not a sermon unless the spirit of God is upon it. We say we get in the "rush" sometimes, but it is because of a lack of Christ-like humility. Our God is a just God, and he never leaves a fellow "in the lurch" without cause; and just as certain as a man gets up to preach independent of the Holy Spirit, just so certain is he to land in the lurch. The man who poses on Sunday morning as a minister of God and spends the hour in indulging an elaborate and beautiful essay without a bit of Gospel truth in it, can not say with Paul: "We preach not ourselves, but Christ Jesus the Lord."

THE NEW AND THE OLD.

"Episcopal Methodism at the Forks of the Road," by our Bishop O. P. Fitzgerald, reveals to us the condition and trend of our Methodism. This manifest trend is marked departure from the "old path" that God has so wonderfully honored in the history of Episcopal Methodism in America. Here is a condition that bodes no good to Methodism. Who is responsible for this condition of things? The Bishops and their constitutional advisers—the Presiding Elders. There are two parties to this compact: the membership and the ministry. The Church surrenders the right to say who shall serve, and the preacher the right to say whom he shall serve. The right to select preacher and place is by mutual consent of both parties of this compact—the membership and ministry—relegated to the Bishop. It is the duty of the Bishop to fix the appointments of the preachers, to fix the appointments of all the preachers, from the tall "grass" to the humblest preacher in the ranks; to appoint the preachers to all the pastoral charges, from High Steeple to Post Oak Circuit—one law for all preachers and all Churches. According to the policy of our Bishops they are almost wholly dependent on the advice of the Presiding Elders in fixing the appointments. (I would suggest, not to the Bishops, of course, but to the prospective members of the next General Conference, that they modestly advise the Bishops to remain on the same district at least four years, so they could be measurably independent of their Presiding Elders and themselves know things at first hand.)

The Presiding Elder should be the best all-round man to be had in the whole Church. He should not be a novice, not a lover of filthy lucre, not an aspirant for the offices and places of the Church, and not a narrow man, but a broad man; broad as his conference, as the whole Church; a conscientious man, a man who has convictions, not prejudices, by which he will stand, though he must stand alone; a self-starting man who, in serving the church and his brethren, has an eye for God's glory. The Bishop, if he has been selected for his commanding fitness, with such advisers, would not suffer the official board of High Steeple and the giraffe to override the law of the Church in selecting their preachers and places. This tendency can be arrested by a return to first principles; one law for all preachers and all charges, uncompromisingly enforced by the Bishop and his constitutional advisers, the Presiding Elders.

CHEWING TOBACCO IN CHURCH.

A great deal is being said and written now about the use of tobacco, which we think is very timely. However, we hope never to become a crank on the subject; but there is one result and practice of the habit which we consider sufficiently disgusting to drive anybody in the direction of crankiness, and that is the practice of some tobacco chewers, who have no more respect for themselves, their wives, mothers, daughters and other ladies, or reverence for God and his house, than to chew the filthy stuff in the Church and spit all over the floor of a house dedicated to God's worship. It is too bad for Christians to work hard, make sacrifice after sacrifice, cause of their love for God and his cause, and after much expenditure of labor and money succeed in building a cozy, comfortable Church, of which they feel so proud, to have these dupes of the habit, apparently good of the first order of common decency, to spit and spit until great pools of the vile stuff can be found to soil ladies' dresses and prevent devotional people from kneeling in prayer in God's house for fear of coming in contact with some of the filth poured from the mouths, sometimes, of members of the Church.

We have heard of a negro Baptist Church in this country which imposes a heavy fine on every one guilty of chewing tobacco and spitting on the floor during service. A good idea, which, if adopted by some white churches, would lessen the just complaint made by the ladies who feel so much pride in their Churches; but who so frequently find the floors badly besmeared with tobacco juice. Finally, we do not claim the right to question the privilege of any man to use tobacco, if he does it in his own house, field, store, stable; but we do raise our solemn protests, with the hearty amens of hundreds of ladies and gentlemen of culture, refinement and religion, against the practice of some people of chewing tobacco and spitting the juice on the walls and floors of Churches.

Reader, this may seem a hard piece; but you will like it unless you are guilty, and if you are it is intended for your good, and if you will quit this ugly practice in Church you will soon thank more of you, and your wife will like you better, and I am sure those who have swept and scoured after you will thank the Lord that you are a better man. God bless you and make you ashamed to do such a thing again!

C. A. EVANS.

LETTER TO A YOUNG PREACHER.

DEAR JOHN—Do you ever preach or lecture on the policy of Episcopal Methodism? A student for the ministry in the Missionary Baptist Church said to me to-day: "Bro. O'Leary, our preachers tell us that you have no Church but what is composed of your preachers; that your Discipline makes them the Church and the lady societies for them to boss. Is that so?" When I assured him that such statements were either dishonest or had their origin in dense ignorance, he was astonished. Such misrepresentations are not uncommon in some of our sister Churches. The persistency with which the policy of Methodism is misunderstood is remarkable. Methodist preachers have fallen into a practice of ignoring such false statements or passing them with a simple contradiction. I do not believe that is

the best way. Our mission is to "spread Scriptural holiness over these lands," and whatever aids in that work should be fostered and propagated. We must have the confidence of the people or we can not bring them to Christ. When Methodist preachers are represented as rulers of a sect whose government is autocratic and whose purpose is to delude the people and make money, and are silent under the charges, many people naturally suppose that we make no defense because there is none possible.

If we believe that Methodism is the purest and most useful branch of Christianity, we should see that she is not short of her strength by well-meaning but narrow-minded, ignorant bigots, who mistake their own little creed for the Word of God and view everything through the green goggles of prejudice! As Methodist preachers we have solemnly and earnestly protested against and strange doctrines. Are we true to that now? In many sections of our State much good could be done by setting Methodism right before the world as to faith and polity. While we should not be offensive to any member of the Church, we should see that she is not short of her strength by well-meaning but narrow-minded, ignorant bigots, who mistake their own little creed for the Word of God and view everything through the green goggles of prejudice!

Another matter: I fear we do not probe enough into our people's souls. I fear we do not insist upon a personal union with Christ as persistently as we ought. In many parts of our Zion there is a "coldness" of the heart, a "lukewarmness" of the soul. We frequently hear much talk concerning "our Church," while there is none, or scarcely any, of Jesus. While such talk may indicate much Church life, it indicates a dearth of life spiritual. I fear that much of our "zeal" is a "zeal" for the "zeal" in Church pride rather than Christian love. There is not too much Church zeal, but far too little Christianity.

"Many are weak and sickly among us, and many sleep." Many have never grown out of the estate of spiritual infancy, and many are afraid of small congregations. We should "become all things to all men that we may save some," but only within the limits of fidelity to Christ. We must go on telling all the truth if the whole multitude stop their ears and refuse to hear, and in serving the church and his brethren, has an eye for God's glory. The Bishop, if he has been selected for his commanding fitness, with such advisers, would not suffer the official board of High Steeple and the giraffe to override the law of the Church in selecting their preachers and places. This tendency can be arrested by a return to first principles; one law for all preachers and all charges, uncompromisingly enforced by the Bishop and his constitutional advisers, the Presiding Elders.

John, stay in the old paths. A few years ago the writer heard a preacher who did not fall favorably upon the ears of all who may seek it as their alma mater. The absence of the corrupting influence of the saloon and the fascinations of the so-called society life emphasize every argument in favor of Kilgore as a judicious location for an institution of learning. Education in an atmosphere of refinement and culture is doubly valuable in its practical results. The buildings have been newly painted and put in complete repair and well furnished with all the appliances of the school room. The college home for young ladies has been completed and well furnished and under the immediate control of President Nunn and his estimable lady, parents who may place their daughters under their care may feel assured they will have all the privileges of home life, and the discipline, with the advantages of the most approved methods of mental culture in all the branches of ornamental and practical literature. The faculty consists of seven able and experienced teachers—four gentlemen and three ladies.

POLYTECHNIC COLLEGE COMMENCEMENT.

Polytechnic College is the property of North-west Texas conference, and is located at Fort Worth, Texas. This is one of our youngest, if not the very youngest, child of educational enterprise. However, she is not the most infantile in her capacities and usefulness. She is a "Vestal virgin" appointed by the conference, I attended the recent commencement, May 27-31, much to my gratification and delight. I kept my eyes open, looking for the facts most prominent in the life of the college.

One fact that the discipline is of the highest and best grade—almost perfect. The President, Rev. J. W. Adkinson, A. M., moves with irresistible, unpretentious commanding power among his pupils. His wish seems to be the inexorable law of the college. He has accepted a well qualified and thoroughly efficient. The girls' boarding department is under the careful management of Dr. Shadden and wife, who do not lack a single necessary qualification for success. I was greatly pleased with the ready and perfect respectability of the girls to the rules of the house, which they seemed to fully understand. It was like living in a large, well-appointed home. I never saw it excelled anywhere. The bright faces of the girls only sparkled more brightly when they were permitted to do some kind of favor for Mrs. Shadden, for whom they entertained strong affection which was often tenderly manifested. It was touching to see the mutual, tearful farewell embraces of separation as the girls took their departure for home.

No parent or guardian need hesitate to put their children in such competent hands. Mrs. Shadden is the accomplished teacher of the Musical Department. There are a number of well regulated homes adjacent to the college outside of the campus where the boys are comfortably boarded. They are safe from all corrupting influences by the well observed, immutable rules of the homes in which they live. I never saw a more urbane, moral set of young men and boys in my life. It was a religious pleasure to associate with them while the commencement went happily along. I noted in the second place the high degree of literary attainment displayed by the closing exercises and papers of written examination kept for inspection. Every professor is thoroughly compe-

tent and takes active pleasure in the success of each pupil assigned to their respective classes. The literary work of the college is a triumph, exhaustive success. Every lesson is made an element of mental consciousness. The medals offered for the best production in elocution and oratory were won at the end of sharp and able contests.

Observed, in the third place, the religious features of the college, and was convinced that the half had never been told. The Polytechnic is the most religious school I ever saw or heard of. Most of the students are members of the Church, and those who are not are seekers of religion. They have regular religious exercises at stated times. They are attended with pleasure by all. They have an Epworth League that has been a grand triumph, besides a Missionary Society of the same character. The most delightful day of commencement was the day when they had religious services. It was a high day of power from above. Oh! how it thrilled our hearts with spiritual gladness to hear the simple, beautiful story of salvation from sin and growth in grace, as successfully told by many students during the progress of the meeting!

In the last place, we speak of the business management and the financial state of the college. This is highly gratifying. It has been the policy of the Board of Trustees to make haste slowly. Hence, they have avoided all heavy debt and built only when they could see the daylight of success before them. The report of the agent, Rev. W. P. Wilson, was cause of great thankfulness to the entire Board. If the present management and financial policy is continued, it is destined to be a grand success and an honor to the Church. Its prospects are flattering. The present patronage is commensurate with the capacity of the buildings. I was informed that every room in the boarding department was already taken for next year. It is destined to be a provide room as rapidly as possible that all applicants may be accommodated. I could say much more, but space will not permit. I shall always look back to the commencement of 1893 with great pleasure, hoping for the development of the college which I may be permitted to promote the kind hospitality which I enjoyed from all connected with the Polytechnic College. CHAS. D. JORDAN.

ALEXANDER INSTITUTE.

The annual and commencement exercises of this popular institution of learning has closed. It is destined to be a grand success and an honor to the Church. Its prospects are flattering. The present patronage is commensurate with the capacity of the buildings. I was informed that every room in the boarding department was already taken for next year. It is destined to be a provide room as rapidly as possible that all applicants may be accommodated. I could say much more, but space will not permit. I shall always look back to the commencement of 1893 with great pleasure, hoping for the development of the college which I may be permitted to promote the kind hospitality which I enjoyed from all connected with the Polytechnic College. CHAS. D. JORDAN.

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The oratorical contest and graduating exercises were marked features of the closing year and deserve special mention which space will not permit. Every feature indicated progressive methods of instruction and a commendable ambition upon the part of the pupils. The orations all deserved a medal and Miss Langley's essay was rich in classic thought and tender pathos that indicated a heart alive to the best impulses of humanity.

Miss May, Mr. Cummings and Mr. Wood rendered some very difficult music in the highest style of the art. The following was the award of medals by the committee:

"Miller Medal" for declamation, Mr. Clarence Laird, Rusk County. "Recitation Medal," from young men of Kilgore, Miss Cora Derden, Anderson County. "Culver Medal" for oratory, Mr. C. T. Cummings, Sumter, S. C. "Housekeeper's Medal" in boarding department, from Mrs. G. J. Nunn, Miss Carrie Hoyer, Longview, Texas. "Music Medal" from Mrs. McKissock, Miss Allie Keener, Kilgore, Texas.

The degree of B. S. was conferred upon Miss Zillah Langley, Chireno, Texas. The following ministers were in attendance: Dr. W. M. Hayes, Tyler, Texas; Revs. J. S. Mathis, Marshall; W. A. Samspey, San Augustine; W. M. Sproule, Hallville; H. G. Scudday, Longview; J. S. Smith, Palestine; Albert Little, Jacksonville; G. W. Langley, Chireno; J. M. Smith, Kilgore; J. F. Riggs, Marshall, and Dr. John Adams, Kilgore; also a large number of visitors from all parts of Eastern Texas.

Alexander Institute can register the past scholastic year as one of marked success, with a brighter and more favorable outlook for the future.

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Advertisement for a bicycle, including an illustration of the bicycle and text describing its features and availability.

Remington Bicycles

are Up to Date. Six patterns. Weights, 20 to 44 pounds. Prices \$100 to \$145. Responsible agents wanted. Send for Catalogue.

Remington Arms Co.

312-315 Broadway, New York City.

150 AMERICAN WATCH

Advertisement for American watches, featuring an illustration of a pocket watch and text describing the quality and variety of the watches.

SAVE MONEY

Advertisement for various household goods and services, including a list of items and their prices.

HEADQUARTERS FOR LOW PRICES

Advertisement for a bicycle, including an illustration of the bicycle and text describing its features and availability.

NO MORE ROUND SHOULDERS

Advertisement for a shoulder brace, including an illustration of the brace and text describing its benefits.

FOR SALE,

In Georgetown, Tex. The residence of the late Prof. Samuel G. Sanders, at fair price, and on long time.

SAMUEL D. SANDERS.

BELLS.

BUCKEYE BELL FOUNDRY

THE BUCKEYE BELL FOUNDRY, 101 West 10th Street, Cincinnati, Ohio, U.S.A. and 115 1/2 Bell Street, New York, N.Y.

THE LARGEST ESTABLISHMENT MANUFACTURING

CHURCH BELLS AND BELL METALS

FOR CHURCH SCHOOLS, VESPERALLES, COLLEGES, AND ALL OTHERS. Prices and Terms on Application.

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

For many years it has been said that Texas had no good schools; that can not truthfully be said now, and whether true in the past, I leave others to discuss.

The North Texas Female College surely is not surpassed by any institution in the South, and the Frank Russell party pronounced it "the banner school of the South."

Early this year we lost one of our cottages by fire, but our President has replaced it, and now we have a beautiful cottage where the other stood. We also have five magnificent dormitories nicely carpeted and well furnished.

In regard to our teachers, I feel safe in saying, that we have the best of any school in the South. Mrs. Lamar is our art teacher and is very fine.

We attend Sabbath-school every Sabbath, and remain for preaching. There are many school girls who belong to different denominations, and each one is at liberty to attend the Church of her choice.

We have an Epworth League that meets every Sabbath evening, conducted by Miss Arnold, who is our President, and who is making a grand success of it. We know that there have been efforts made to hinder the success of our school, but no one who is well acquainted with it, has ever misrepresented it. It is best to come and examine its work before prophesying. JIMMIE MCKEE.

Sunday School Lesson.

Prepared by the Rev. I. W. Clark, A. M.
SECOND QUARTER, LESSON XIII.
JUNE 15.

"MESSIAH'S KINGDOM."—Mal. 3:12.

GOLDEN TEXT: They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.—Mal. 3:17.

EXPLANATORY.

Little is known of the personal history of Malachi.

According to the tradition of the synagogue he was contemporaneous with Nehemiah and flourished about the year 420 B. C.

The book contains four chapters, is the last of the "Minor Prophets," and closes the Old Testament; but, like the headlight of a locomotive, it throws its prophetic light on the track of the New.

"Malachi is like a late evening which closes a long day, but he is at the same time the morning twilight which bears in its bosom a glorious day."

Malachi strikes at the unkindness and profaneness of Israel, reproves the priests for neglecting their covenant, and the people for idolatry, adultery and infidelity.

He threatens the disobedient with the judgments of God, and encourages the penitent and pious with promised rewards.

With awful solemnity he exhorts the people to strict obedience to the Mosaic law, and announces the coming of John the Baptist, the forerunner, who should introduce to the world the Savior of men.

This lesson is missionary in spirit and fact.

Every preacher and Christian worker is a missionary, and the success of the Church in winning souls depends upon the purity of life and character of its workers. All real revivals begin in the Church, for the world is buried in sin and men are dead in trespasses and in sin; their eyes are blind and their ears are deaf. What can we accomplish by argument and philosophy? To the natural mind the presentation of Christ on the condition of faith seems to be foolishness.

Isa. 35:3, 4 tells us how to open the eyes and unstop the deaf ears.

The Gospel is to be presented in visible form; the effects of the Divine touch must be seen, and is as necessary now as in the days of Christ. He commanded the blind man to see that others might discover the power of God. Had the man with the palsied arm refused to stretch forth his hand in evidence of the spiritual and invisible work in his heart, doubtless his arm and hand both would have lapsed into their former paralyzed condition.

A miracle may be defined as that which calls attention to the immediate presence of God. The moving of an electric car is curious, but does not arrest the unthinking mind and call attention to Divine power. But when a man exhibits a clean life in spite of temptations, persecutions and trials; when men sacrifice ease, pleasure and worldly honors for no other purpose than to render obedience to Christ; when people spend their lives in doing good to others, the eyes of the blind see and the ears of the deaf hear, and the very presence and voice of such people awake the dead to spiritual life.

The coming of the Lord—Verses 1, 2. The "messenger" is John the Baptist, (Matt. 11:10, Mark 1:2, Luke 7:27) John's mission was to prepare the way before Christ.

By the mouth of the prophets God had walked down the ages and fixed the landmarks that lead to the house of Joseph, to the manger at Bethlehem, to the agonies in Gethsemane to the cross, to the tomb and to ascension day when the Comforter was promised.

John the Baptist stands at the point where the lines of prophecy meet to see that the eyes of the world witness and recognize Christ as the one of whom Moses in the law and the prophets did write.

"Whom ye seek." They all looked for the "anointing of the most Holy," (Dan. 9:24), for no one could read the prophets and not look for the Christ. "The messenger of the covenant." In thy seed all the families of the earth shall be blessed.

In Gal. 3:16 Paul says that the seed is Christ.

A seed of corn will when planted produce other seeds like it. There is a life force that moulds and forms the material elements into the image of the seed planted. Christ, having the preexisting life force from the Father, is planted in the heart whose fallow ground has been broken up by repentance, and a transformation takes place more wonderful than that observed in leaf, flower or fruit, and the covenant refers to those who shall be like Christ who is the seed of Abraham.

"But who may abide the day of his coming." Only those who believe. "A refiner's fire" destroys all except pure gold, and "Fuller's soap" takes away all stains from the garment.

"The sons of Levi," who minister at the altar must have clean hands and lips.

This is the glory of Methodism. We may, and do, now and then, find a bad man in our ministry, but the scrutinizing inquiry into ministerial character at our Annual Conferences shows that the Church is alive on the question of holiness of ministerial life. Every preacher's lips should be touched with hallowed fire; but lips are but sounding brass without holy living.

"Under the preaching of our Lord a great number of the priests became obedient to the faith, and those who did not this Great Refiner threw, as dross, into the Roman fire that consumed both Jerusalem and the Temple." (Adam Clarke).

This verse describes the state of the Church after a revival.

The preacher feels the inspiration of prayer from holy hearts, and sinners tremble when they behold Christ in the words and lives of the people.

God comes near us in judgment. The cyclone, insanity, disease, drouth, etc., are but the hot breath of God to turn us from our sins.

God is unchangeable; his promises are sure and his decrees are unalterable.

How consoling and tender are the words of this verse:

"You and your fathers are gone away from mine ordinances and have not kept them." Yet in loving mercy God says: "Return unto me and I will return unto you." Mark the answer: "Wherein shall we return?" They seem to be unconscious that they are so far from God. Men begin to backslide at heart and thus lose their spiritual perception of sin. Samson said: "I will go out as at other times before and shake myself. And he wist not that the Lord was departed from him."

One of the best visible evidences of a backslidden Church is the absence of the "tithes and offerings." An uncomfortable paragonage and a "seedy" preacher make a striking exponent of the spiritual condition of a Church.

"Ye are cursed, for ye have robbed me." God sees the sin of the heart, but the world sees the sin in the robbing, which is the fruit of unbelief; the tree is known by its fruit.

See the forgiving spirit of love. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto Me and I will have mercy."

Men are slow to see that righteousness exalteth a nation, and that obedience to God secures to us temporal as well as spiritual blessings.

By passing a powerful magnet over a steel bar and back through the air continuously the steel becomes itself a magnet. No eye ever saw the strange force thus transmitted by so simple and unphilosophic a process; and, yet, the experiment is sufficient demonstration for the most skeptical. The power of human life and faith awakened by the touch of the Divine nature is as manifest over men and things as the strange force in the steel over objects near it.

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EPWORTH LEAGUE

TOPICS FOR PRAYER-MEETING.

PREPARED BY REV. E. C. McVAY.

JULY.

1. Hearing the Word.—Heb. 3:12; 4:2.

2. Faithfulness in Little Things.—Dan. 1:8-16.

3. Casting Our Burdens on the Lord.—Matt. 11:28-30.

4. Washing Right and Doing Wrong.—Num. 22:1-3.

5. Real Greatness.—Mark 9:30-37.

TOPIC FOR JUNE 25.

Using an Opportunity.—Mark 10:46-52.

EXPLANATORY.

As Jesus left Jericho, a great number of people followed him. This was near the close of Christ's public ministry, and the miracle recorded in our lesson is one of the last which he performed. Bartimeus was not only blind, but poor, and he sat by the high-way side, begging. No doubt he had heard of the Great Physician in Israel, and had often longed for an opportunity to state his case to him. What an object of pity was Bartimeus! Poor, lonely man! Blind! There was no star in his night; no orb of light rose to bring morning to him; no view of the beautiful world without could he have; he looked into the eyes of friend or loved one; his was a rayless and unbroken night. Poor! Living on the charities of the people; his clothing ragged; his meals meager. There he sits, wearing away a miserable existence. But hark! the tramp of a great multitude is heard. The saddened man's heart glows lighter. Something unusual has been going on in Jericho, a great number of people are going to pass by, and surely they will have pity upon the poor, blind beggar and give him alms. Bartimeus inquires, "What means this great throng leaving Jericho?" and it is told him, "Jesus of Nazareth passeth by." What blessed news this was to him! He

now forgot all about asking the people for alms; he lost sight of his poverty, and every other want of his being dwindled into insignificance as the thought of his blindness came upon him in all of its awfulness. What would he not give for sight? What would he not do that he might see? "Jesus of Nazareth passeth by." He had heard that this wonderful man had restored sight to the blind; why could he not restore his sight? He might have said to himself: "It would not be well to stop this man now; he is hurrying on, and I don't know whether he would listen to a poor beggar or not; I will wait for a more convenient occasion." But, no! Here was his opportunity; he seemed to know that Jesus would pass by his way no more; so much was at stake; how could he keep silent? Realizing, perhaps as he had never done before, the awfulness of his condition, he cries aloud with all the earnestness of his soul: "Jesus, thou Son of David, have mercy on me." The cry startled the multitude; it was loud and importunate, and many charged him that he should hold his peace; he was causing too much disturbance; he was behaving almost like a mad man, they thought. But Bartimeus was not to be hushed; whether he would receive his sight or not depended upon this moment, and his being charged with this supreme desire, like a battery with electricity, he cries out all the more: "Thou son of David, have mercy on me." "And Jesus stood still and commanded him to be called." And some went and said to the blind man: "Be of good comfort, rise; He calleth thee." And Bartimeus, in his gladness and haste, threw aside his outer garment that he might have nothing to hinder him in getting to Christ, and came to Jesus. It didn't take him long to tell Christ what he wanted; he came with one supreme purpose in his heart: "Lord, that I might receive my sight."

Seeing such earnestness displayed, no wonder it was that Jesus said unto him: "Go thy way; thy faith hath made thee whole."

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"There is one thing I have settled in my mind and that is, I will never again deprecate the Sabbath for the sake of making money—or for anything else."

"You are right. God's cause needs money obtained and used in the right way; but we too often waste time and mind in studying how to make money and too little in how to use it. A little money properly applied often serves as a leaven that works wonders for God in Christ."

"Yes, yes, yes. Let me relate a little circumstance that came about just after my conversion. I was walking the streets of T. and observed ahead of me a number of merchants' sons and clerks eating some fine melons, and standing by was a ragged, barefoot boy that seemed to almost swallow every mouthful the young men would take, but no one noticed or gave him a morsel. A tremor of anger flashed through my frame at the seemingly heartlessness of the crowd, but he thought myself and just walked up to the boy and gave him 10 cents, with the remark, 'Go and buy you a melon,' and nervously turned away. I was gone several months out West, and after returning was walking the streets of same town and noticed a boy turn a corner ahead of me, and suddenly stopping, fixed his eyes on me, then came almost in a run and smilingly thrust out his hand, 'Howdy.' While eyeing him closely and slowly giving my hand, I said: 'I think I have seen you, but don't know you.' 'I'm the boy you gave the melon.' 'Yes, yes, gave you a dime to buy one.' 'Yes, sir.' 'Guess you are after another dime?' 'No, sir; I'm not that kind of a boy.' 'Aha, aha, why have you not got on better clothes?' 'Can't get any work to do.' 'Can't, eh?' 'No, sir; I ain't telling you no story.' 'Where is your pa?' 'He's dead.' 'Got no mother?' 'Yes, sir, and she's good to me, but I haint been to her; but I want to do better.' 'Do you want to work?' 'Yes, sir.' 'If I'll get you a good place, will you be honest and not go back on me if I stand good for you?' 'Yes, sir, I will.' 'Now, if I stand for you, and you go back on me, you'll tell a falsehood, and cause me to tell one.' 'Please try me and you'll see I do right.' 'Well, then, come on.' 'How are you to-day, Mr. G.?' 'About as usual.' 'Can you give this boy something to do?' 'We have plenty of help at present. I don't like that boy's looks, anyway.' 'Come here, Johnnie, let me push back this long hair. Look what a head he has.' 'And a pretty good-looking face, too, if washed.' 'I tell you, Mr. G., there is something in this boy. I've talked with him, and you must try him. I'll stand good for him. I think he'll make a man if he has a chance.' 'Don't know about that. I think I have seen him with those mean boys from 'Crime's Corner.' 'Yes, sir; but I've quit 'em; ask me if I haven't.' 'Well, we'll give him a trial; but what about decent clothes to wear in the store?' 'Ma'll stand good for 'em if she knows I'm working here.' 'Mr. G., I'll see it paid if you will get him a good suit.' 'All right, take this note to Mr. R. and go and tell your mother, and get your hair cut, then come and go to work.' 'Thank you, sir; I'll do just what you tell me to.' 'Mr. G., there is something in that boy.' 'Well, we'll give him a fair trial.' 'Mother—Johnnie, try and be a real good boy, for this may be the best chance you'll ever have. Johnnie—Ma, you'll not have to cry over my meanness with that crowd any more. (Two years after.)—'Well, I'm back again among old friends. I see you are still at the old stand, and I guess making money.' 'Yes, we are doing well enough, I reckon.' 'Where's our boy?' 'He's not with us now.'

"I'm the boy you gave the melon." "Yes, yes, gave you a dime to buy one." "Yes, sir." "Guess you are after another dime?" "No, sir; I'm not that kind of a boy." "Aha, aha, why have you not got on better clothes?" "Can't get any work to do." "Can't, eh?" "No, sir; I ain't telling you no story." "Where is your pa?" "He's dead." "Got no mother?" "Yes, sir, and she's good to me, but I haint been to her; but I want to do better." "Do you want to work?" "Yes, sir." "If I'll get you a good place, will you be honest and not go back on me if I stand good for you?" "Yes, sir, I will." "Now, if I stand for you, and you go back on me, you'll tell a falsehood, and cause me to tell one." "Please try me and you'll see I do right." "Well, then, come on." "How are you to-day, Mr. G.?" "About as usual." "Can you give this boy something to do?" "We have plenty of help at present. I don't like that boy's looks, anyway." "Come here, Johnnie, let me push back this long hair. Look what a head he has." "And a pretty good-looking face, too, if washed." "I tell you, Mr. G., there is something in this boy. I've talked with him, and you must try him. I'll stand good for him. I think he'll make a man if he has a chance." "Don't know about that. I think I have seen him with those mean boys from 'Crime's Corner.' "Yes, sir; but I've quit 'em; ask me if I haven't." "Well, we'll give him a trial; but what about decent clothes to wear in the store?" "Ma'll stand good for 'em if she knows I'm working here." "Mr. G., I'll see it paid if you will get him a good suit." "All right, take this note to Mr. R. and go and tell your mother, and get your hair cut, then come and go to work." "Thank you, sir; I'll do just what you tell me to." "Mr. G., there is something in that boy." "Well, we'll give him a fair trial." "Mother—Johnnie, try and be a real good boy, for this may be the best chance you'll ever have. Johnnie—Ma, you'll not have to cry over my meanness with that crowd any more. (Two years after.)—"Well, I'm back again among old friends. I see you are still at the old stand, and I guess making money." "Yes, we are doing well enough, I reckon." "Where's our boy?" "He's not with us now."

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Editorial.

ECONOMY IN RELIGION.

Because John Wesley said, "Let us
have plain and neat Churches led
us to be dependent upon the rich,"
many suppose that Methodism holds
to a cheap religion. They have never
gone on to that other saying of our
great founder: "Make all you can,
save all you can, and give all you
can."

But a Greater than Wesley admin-
istered a burning rebuke to the ad-
vocates of the cheap article when he
accepted Mary's costly offering of oint-
ment poured upon his person. There
were present those who protested that
it was a waste of much bread to the
poor. The Master knew that love
was better than bread, and that Mary's
love to him was worth more to the
poor than the price of the ointment
could possibly be. The example of her
love has indeed been bread to the souls
of men from that day until now. Our
Lord knew that no sacrifice true love
to him could make would ever make
the poor poorer or the hungry go with
out needed food. The same love that
broke the box of costly perfume upon
him could not forget those for whom
he came to die when he was gone.

If the starving poor were to suffer
it would be, not from sacrificing love,
but from pretended economy in their
behalf. What stinginess is often con-
cealed behind an ostensibly benevo-
lent economy! People want cheap
houses to worship God in, and a cheap
Gospel, because the money could be
better spent on missions and the poor!
But who helps the poor and gives to
missions, the economical professor, or
the extravagant sacrificer? Who is
the greater benefactor to mankind in
every respect, the liberal giver to
costly Churches or the contributor for
cheap worship and cheap gospel? Who
was the more likely to furnish bread
to the hungry, Mary or Judas Iscariot?
Mary wasted the costly ointment on
the body of Christ and Judas stood up
for the poor. But we are indebted to
the Gospel of John for the fact that
Judas wanted to sell the ointment, not
to feed the hungry, but to put the
money in his own pocket. His pro-
geny are many. His sons and grand-
sons and great-grandsons, and great-
great-grandsons are innumerable as
the sands on the seashore. Self
turks behind every proposition
to cheapen the worship of God
to help man—we say the worship
of God, not the pride of ritualistic per-
formance. To sacrifice the cost of
material to spiritual truth is a benefac-
tion to mankind—and nothing is
truer than the devotion of the soul's
love to the Father of all spirits.

The man who says that money spent
on foreign missions is a waste of that
which might have been spent with
more benefit upon the heathen at
home is playing the part of Judas
Iscariot at the feast of Bethany. His
plea for the heathen at our door is the
clasp that binds more tightly his own
pocket-book. The plea for cheap
Churches to save charity funds is the
economy of Judas, not of John Wes-
ley, nor of the blessed Lord. Was
ever a dollar saved to any charity by
economizing on the Church, the
preacher, or missions? If so, we
would like to see that dollar. It
ought to be sent to the World's Fair.
Cheap religion, indeed! There is
nothing in earth or heaven more
costly in itself. It is so costly that no
man can buy it. It is the only thing
in the universe so costly that it is abso-
lutely free. Religion is love. Did
anybody ever hear of cheap love? The
very terms are contradictory. Love
gives everything in its possession. It
is the giving of all to its object. Free
to the receiver, but costly in itself.

Mary had religion; Judas was a
thief. Extravagance in love to God is
benefaction to men; but economy in
religion is the theft of things which
belong to God and man.

SPECIAL REMEDY NEEDED.

When all Texas, or rather the whole
country, was excited to the highest
pitch over the terrible crime and pun-
ishment of the negro Smith, the AD-

VOCATE said that punishment by mob
violence, no matter how severe, would
not be a sufficient preventive remedy
for the offense for which negroes are
mobbed. We say negroes because the
crime is rarely committed by men of
any other race. There is now evidence
of the correctness of our position. The
crime for which a negro was burned at
Texarkana not two years since has
been repeated in almost the same com-
munity. The frequency of the crime
and its punishment without form of
law, involving the punishers in viola-
tion of law, calls for a special reme-
dy. Mob violence will never answer
its own ends. This is much truer in
these cases because the crime and lyn-
chers are generally of different races.
It creates, therefore, a prejudice among
the blacks which tends to make the
crime more frequent than other-
wise. They complain of the injustice
done their race in putting to death
men without due form of trial. This
prejudice against the whites in the
mind of the low and vicious negro
tends to make his peculiar crime the
result of the combined force of lust
and revenge.

Besides all this, it is known by black
as well as white criminals that mob
violence is lawlessness in itself; that
all the principles and the administra-
tion of government is against it; and
the sentiment expressed against the
mob, it is hoped, will, in the next
case, restrain the punitive spirit among
the people. When it is known that
the punishers are themselves law-
breakers as well as the criminal, the
deterrent effect of the punishment is
lost.

When punishment is inflicted legally
by the State (the only proper punish-
ment), it carries with it the combined
sentiment and authority of the whole
people. All must acquiesce in it. We
must insist that this is the only safe
and effective remedy. No doubt much
of the deterrent effect of the law is lost
on the criminal elements in the dilatory
methods and technical tomfoolery
of the courts. A speedy and just ad-
ministration of the law would do much
to prevent crime in all classes. But
there should be a speciality in the
cases under consideration. This crime
should have in all our courts pre-
cedence of trial, if possible. If the
court is not in session, then it should
be called specially to try such cases.
Let the black and the white brute know
that the State will not tolerate the
crime at all, and that to be guilty
means to suffer certain and speedy
retribution.

"VOTING AFTER THE ELE-
CTION."

The Dallas News justifies the open-
ing of the World's Fair gates, not-
withstanding the question was settled
beforehand by agreement to close, and
then attempts to justify its justification
with this little piece of wisdom?;

Nothing is settled till it is settled
right. This is the meaning of a tireless
but tiresome agitation. But some peo-
ple can not see when a thing is settled.
They keep on running or voting after
the election, and try to close gates that
have been opened. They are of the class
who must be instructed by experience.

Exactly so. That is just the reason
of the agitation. The question has
never been settled right. It should
have been settled in the Constitution
of Illinois when the question of State-
hood was settled. It should have been
settled so as to make any such whole-
sale desecration of the Sabbath impos-
sible in that State; and so in every
other State. Christianity is the com-
mon law of the land, and the Sabbath
question should be settled in the Con-
stitution of the Government on the
principle of right, and not be left to be
determined by the unmerciful avarice
of some and the depraved lust of oth-
ers. The Government should have
compelled the gates closed in the inter-
ests of humanity, and not have made
closing conditional on the avarice of
the Local Board of Directors. The
folly of settlement on that basis has
been proven. The appropriation was
accepted and the condition violated.

But who is it that can not see a thing
when it is settled, and that keeps on
running or voting after the election,
that must be instructed by experience?
Echo does not answer who in this case,
but facts answer—the Dallas News
and the class who never acquiesce in
any settlement in harmony with moral-
ity and Christianity.

HIGH AND LOW PLANE.

Bishop Garrett's work is good and
Sam Jones' work is good, each in its
proper sphere. There are men and
women in "upper tendom" whom
Jones can not reach, but there are many
more in the lower walks of life who
would never hear the word of God if
they had to depend on the Bishop for
the hearing. Let each apostle of Christ
stay in his own plane, and each com-
mend the good done by the other.—Fort
Worth Gazette.

But the seeming admission that the
Bishop reaches the upper plane, while
Bro. Jones reaches only the low plane,
does the latter a great injustice.
Bishop Garrett never preached to a
better educated nor more sensible con-
gregation in his life than does the Rev.
Sam P. Jones in every city he visits.
The fact is, Bro. Jones reaches all
classes. The most intelligent people
in Dallas heard him gladly—men

equal in every respect and on every
plane to the Bishop himself. The
Bishop's little pen is entirely too
small to include any very con-
siderable part of the intelligence
of the country. This fact is
suggested by a reminiscence. The
writer while attending one of the
Texas Conferences was entertained by
a Christian gentleman of the Protestant
Episcopal Church. In a conversation
about preachers and Churches he re-
marked that he never went to hear
Bishop Garrett preach. It was a great
surprise to hear a member of that
Church say that he never went to hear
the professedly leading Bishop in
Texas preach. Why? "He is entire-
ly too narrow," the Christian gentle-
man replied; "I heard him once. He
said that it was as improbable that
any one would be saved outside his
Church as that a crop of corn could be
raised on the open prairie without a
fence around it. I have never heard
him since." Our opinion is that one
whose mind is so narrow should be
very slow to lay claim to a superior
amount of cultivated intelligence. The
cultivation may be thorough, but the
soil surely can not be of the deepest
grade.

THE BRIGGS CASE.

It is amusing to hear some of the
little country editors echoing the ver-
dict of the great dailies in the case of
Dr. Briggs, who was lately suspended
by the General Assembly of the North-
ern Presbyterian Church. It is well
known among better-informed people
that on nearly every great daily paper
in these United States there is a Jesuit
priest or other plant tool of the Ro-
man Catholic Church. It is the boast
of that hierarchy that she never varies,
and, of course, every confusion in the
Protestant cause is so much good news
for her. The careful readers of these
papers have noticed that when a Catho-
lic heretic rises up and speaks against
the superstitions of Rome, he is rated
a fool and the Church is praised; but
when a Protestant heretic comes for-
ward trying to tear up the Scriptures,
these great papers praise him and
vilify the Church. It would seem
that any fool could see through all
this; but it remains a fact that many
do not, and hence the echoes from the
forks of the creek.

HERETICS.

When a heretic from the Catholic
Church dares to speak against the wor-
ship of an old bone which the Pope
has blessed as the wrist-bone of the
Virgin Mary's mother, or against any
other superstition of that semi-pagan
hierarchy, the Associated Press de-
nounces him and praises the Church;
but when a Protestant comes forward
and undertakes to destroy the authen-
ticity and genuineness of the sacred
Scriptures, the same reporters dub him
a great man and call the Church which
takes him to task for his vandalism
"narrow," "bigoted," and "behind
the age."

Not long since there were several
large boxes of the Savior's(?) teeth
shipped to South America from Italy
which were distributed by the priests
of that country among their supersti-
tious dupes at so much a tooth! The
Associated Press said nothing about
such folly as that; but, on the other
hand, filled whole columns with eu-
logies of the "Holy Father," calling
him "broad-minded," "progressive,"
and all that. What does all this
mean? Simply that the Jesuits, who
have been run out of every other
country for teaching the dogma
that it was right to "do evil that
good might come," have free course
in America and have throttled the
Associated Press of this country. A
paper was read recently before the
Boston preachers' meeting by an emi-
nent scholar and teacher in which it
was stated, and a contradiction chal-
lenged, that upon the editorial staff of
every great American daily there was
a tool of Rome! Let the Protestant
people of this country keep awake or
their children will feel the thumb-
screw and rack which tortured our
Protestant ancestors when Rome had
the power to do it.

KEEP AWAKE.

The better classes of Dallas people
should keep their eyes wide open and
not allow the variety theaters and sal-
oons to bulldoze and override the City
Council. They will do this if they pos-
sibly can. Those elements always
resist every law enacted for their regula-
tion, and never yield until compelled
to do so. They are not a law-abiding
class, but a law-dodging and law-breaking
class, and in their efforts to defy the
plan language of the statute they can
always find attorneys who are as un-
scrupulous as themselves and who
would advocate and defend any mea-
sure, however vile in itself and hurtful
to the country or city, provided there
was money in it to them and theirs.
This is what makes these lower classes
so dangerous. As a rule they are as
ignorant as they are rough and vulgar,
and by themselves could do nothing in
the face of a superior intelligence; but
they are led, assisted and abetted by a
class of low-minded but shrewd and tricky

lawyers who make it a point to study,
not how the law may be kept, but how
it may be broken and overthrown.
This same thing is causing all the
trouble about Sunday closing at the
World's Fair. The law is plain, but
there are certain shysters who are
studying day and night to ascertain
how they may override it. Let Dallas
keep awake!

CONGRATULATIONS.

The Dallas City Council is to be con-
gratulated on closing the saloons from
12 o'clock Saturday night till 12
o'clock Sunday night. The vote stood
as follows: Yeas—Bird, Briggs, Ken-
dal, Knight, Lawhon, McEnnis,
Woodside—7. Nays—Cochran, Cour,
Kahn, Kelly, O'Keefe—5.

Dr. Cochran used to be a member of
the First Methodist Church. If his
name is still on the roll it would be
amusing to investigate the question
whether he is a backslider.

The ADVOCATE favors first of all ab-
solute prohibition of the sale and ex-
change of intoxicating liquors; but if
that can not be obtained, it favors
every limitation in that direction pos-
sible. We suggest, therefore, as the
next step, that the State screen law
be rigidly enforced, and that all bar-rooms
and saloons be closed on week days
from 6 p. m. to 6 a. m. Let not only
the shadow of screens, but the dark-
ness of night, be taken from these dens
of iniquity. If men will drink the
stuff, let them buy it in the day time,
take it home, deliver it to their wives
and give them permission to tie them
hard and fast in bed as long as there
is a drop in them.

HERE THAT, BUD?

A special to the Fort Worth Gazette,
from Quiltman, Texas, giving an ac-
count of the murder of Deputy Sheriff
Lee Wagner by Patten Stout and a
negro, Peter Hall, prisoners confined
in jail at that place, throws light on
a subject very important to the parents
and guardians of this country. Stout
was in jail on the charge of robbing
and shooting a foot peddler, and the
man he and the negro killed was the
jailer. The "special" closes with these
words:

Patten Stout was a native of this
country and a grandson of the late Texas
veteran, Henry Stout. Ten cent novels,
tales of Younger and Sam Bass, and
others led him to act as he has.

WHISKY LAWYERS DOWNED.

The technical tomfoolery of the
whisky lawyers did not prevail. The
Rev. John R. Nelson writes as follows:
Georgetown, June 10.—Dear Brother:
Judge Morris didn't grant the in-
junction; so the results of the election
have been declared by the Commission-
ers' Court. There is nothing left for
the whisky men to do but violate the
law and run the risk of going to jail.
This they will be slow to do. The pros
are in fine spirits; the anti- —. Our busi-
ness men have organized a Board of
Trade to build the town.

We congratulate Georgetown again
on her glorious success. We are glad
that common sense prevailed with the
Judge on that district. When all our
Judges begin to decide legal questions
according to common sense and justice
there will be more respect for the law
and our courts.

THE SPIRIT OF JUDAS.

Boston, Mass., June 12.—Director
General Davis of the World's Fair ar-
rived in this city yesterday. In regard
to Sunday closing he said to a reporter:
"An Director General, elected by the
National Commission, I am a Governor-
ment officer, and when we got
the money from the Government on
the condition that the Fair
was to be closed on Sundays I
had nothing to say about it. My duty
as a Government officer was simply to
carry out the law. When the matter
came into court and I was cited to ap-
pear I stated that I was prepared to
obey the law as laid down by any
proper authority. I think from a finan-
cial standpoint if we were to return
the \$1,500,000 to the Government and open
the Fair on Sundays it would be against
us. I was very careful in making an
examination of the people and I found
that those who came on Sundays were
the poorer class, who could not attend
any other day."—Dallas News.

The poor! What care those direc-
tors for the poor? What have they
ever done for them? How did they
become so tenderly solicitous for them
all at once? The Christian people who
are opposed to Sunday opening have
"alms houses," "poor funds," "homes
for the aged," and many other such
helps for the poor, while those bay-
windowed Chicago pig-stickers have
done nothing up to this time. But now
they are so careful about the blessed
poor people! When Mary broke the
box of spikenard on the Savior's head
Judas, the traitor, said that it ought
to have been sold and the money given
to the poor! "This he said," observes
the evangelist, "not that he cared for
the poor, but because he was a thief
and carried the bag and what was put
therein."

The spirit of Judas is in control of
the Columbian Exposition. Those
men are using the poor as an excuse—
a cloak to hide their own avarice. A
man who can not see through this is
better fitted for the fool house than he
is for the Fair!

A BRAYING CRAZE.

Surely we live in a gambling age.
The craze is projecting itself into all
circles and upon all occasions. Last
week the ends of the earth were called

together to celebrate the completion of
the great dam across the Colorado at
Austin. From this dam the citizens
of Austin expect to receive untold
wealth and prosperity. Already they
hear in the near future the hum of the
machinery of a thousand factories, be-
sides a fine water system for the city.
We congratulate Austin on her pros-
pective wealth and hope she will get
a hundredfold more good out of her
dam than she expects. But why cele-
brate such great blessings by becoming
particeps criminis in a vice which is
condemned by all the civilized gov-
ernments of the world? Boat racing
was the main feature of the celebra-
tion and betting was the main feature
of the racing. It is certainly not very
creditable to a civilized Christian com-
munity to say that it can not celebrate
a great blessing without having it
stigmatized with the vice of gambling.

A Chicago woman, who seems to
have developed more leg muscle than
brain, is now performing the wonderful
feat of walking. She walks that two
gambling societies in Chicago may bet
on the toughness of the aforesaid mus-
cles. The most disgusting feature about
the whole matter is the fool craze with
which the people of our towns rush to
do her honor. It seems to be consid-
ered a great honor to any town for her
to walk through it. Newspaper re-
porters are just as eager to run to meet
her in order to tell their readers that a
woman can walk, as they are to report
Sam Jones' sermons. (No reflection on
Bro. Jones is intended). It is stated
that one "Christian" preacher, who
heard of her approach, ran out two
miles to meet her, escorted her home
and entertained her in his house over
night. Horse-racing, boat-racing and
woman walking are now on a
level. They are worshiped by the sil-
vern song of gamblers while all the
asses of society fall down and bray
amen!

ECHOES FROM SAM JONES.

GOD have mercy on a man who pro-
fesses to be a Christian and has not got
religion from hat to heel.

MANY a fellow is praying for rain
with his tub bottom side up.

PERHAPS if you do not talk religion
it is because you have no religion to
talk about.

MOST men when they feel mean feel
natural.

SOCIETY is a heartless old wretch; if
you don't get out of it, you will go to
hell with it.

THERE are Methodists in this town
so mean, stingy and avaricious that
should I get to heaven and find them
there I would sleep with my breeches
under my head.

I BELIEVE in old-fashioned Holy
Ghost religion. I know that I have
got religion and every one of you must
get on your knees and pray to God
until you realize yourself a Christian.

YOU old country hunk! Here you
are with fifty cents left after buying
your round-trip ticket. You will spend
forty cents for beer and whisky, ten
cents for cheese and crackers, go home
and smoke an old stinking briar-root
pipe, and get in bed with a good, sweet,
Christian wife. I'd as soon sleep with
a wet dog as with you! You rotten
old villain!

TELL your wife every day that she
is the sweetest, prettiest darlingest
woman in the world. Some of you
will have to tell some awful lies, but if
a lie was ever pardonable such a lie as
that is.

REV. G. W. GRAVES.

The following sad note from Dr. J.
H. McClean will pain many hearts:

Another faithful member of the
Northwest Texas Conference has fallen.
Rev. Geo. W. Graves died peacefully at
his home in this place on Sunday, the
11th inst. Every kind and thoughtful
attention was shown this devoted ser-
vant of the Church during his short ill-
ness, and with fitting service and solemn-
ity the interment will take place to-
day. JNO. H. MCLEAN.

Bro. Graves was faithful and true.
In his death the Northwest Texas Con-
ference has lost a good man. We
tender our sympathy to the brethren,
and pray the consolations of the Gospel
of Christ our Savior on his bereaved
wife and children. Sister Graves will
have the dearest sympathy of many
warm hearts. All know where to
find Bro. Graves.

EVERY man standeth or falleth to
his own master." Let no preacher or
layman take it upon himself to tell a
penitent when he has found pardon.
Every truly converted man "knows
for himself and not for another" when
he "is passed from death unto life!"

WATCH that old skinflint who re-
fuses to give to missions "because we
have the heathen at our doors." He
that gives little for those abroad gives
less for those at home! Selah.

The South Carolina liquor law is
wrong both in theory and in practice.
It makes the Governor the chief liquor
dealer and the saloon a State institu-
tion. This is wrong. If the liquor
business is an evil, the State should
not tolerate it, much less engage in it
on its own account. Again, the reve-

nue accruing from the licenses granted
by the State will be very great and
taxation will be correspondingly light;
and the people will be led to tolerate
both the saloon and the law which
regulates it, for there are many people
who will sell their souls—yes, their own
souls—if such sale would save a few
dollars. We are afraid of it.

EVERY Methodist preacher whose
members accuse him of preaching
Campbellism either has not sense
enough to make himself understood or
is a wolf in sheep's clothing.

NO MAN ought to be nominated for
the office of steward in the Church who
does not possess interest enough in the
cause of religion to take the Church
paper.—Bishop Galloway.

And yet, we understand, that there
are men in Texas holding that respon-
sible office who will never read this
paragraph. Let them be substituted
at the Fourth Quarterly Conference
with a more live and progressive class
of men.

SINCE the Chicago Fair began this
country is being flooded by profession-
al beggars who feign all manner of ail-
ments, diseases and deformities. As
the New York Advocate truly says:
"The good Samaritan in these days
has to keep his eyes open."

A WILD EYED, dry-eyed preacher
who attitudinizes and tries to make
gestures like an elocutionist and rattles
off poetry without the power of God,
may persuade himself that he is doing
something. And he is—killing time.

THE United Brethren, a branch of
Methodism, through their recent Gen-
eral Conference, have done away with
the pastoral time limit. Methodism
moves.—N. O. Christian Advocate.

What! Does the New Orleans mean
to endorse the destruction of the pas-
toral time limit? We hold our breath
until the answer comes.

A MEMBER of the Methodist Church
who will go sneaking around talking
about his pastor behind his back is not
even decent, much less pious. If there
is anything to be said, let a man have
the courage and the manhood to come
out into the light and speak his mind
in the fear of God!

SOME people pray, "Thy kingdom
come," who take no Church paper.—
Southern Christian Advocate.

If a man is not able to take any
kind of paper, certainly he is not com-
pelled to support this institution of the
Church; but if he takes political papers
and loads up on party issues and neg-
lects his Church paper, it shows the
Scripture to be true, which says:
"Where the treasure is there is the
heart also."

ONE nickel cigar costs more than a
copy of the ADVOCATE; and yet some
people will light a cigar, and while
they burn it up will argue about the
paper being too high! Who is de-
ceived?

THE senior spent a pleasant day at
Alvarado last Sabbath. He heard a
fine sermon from Dr. J. W. Adkisson
Saturday night and a fine one from
Rev. Jno. S. Davis Sunday night.
After which there were some four or
five conversions at the altar. All were
pleased with the District Conference
which was just closing on our arrival.

THE man who complains about the
calls made through the institutions of
the Church for money, money, is the
same man who gives less to those calls
than anybody else!

THE meeting held by Rev. W. M.
McIntosh at Coffeeville, Ga., was most
remarkable in its results. On a propo-
sition to give up dancing, card-playing and
kindred evils, every woman and girl in
the congregation stood up but one.—Ala-
bama Advocate.

The above leaves us in doubt whether
the one refused to quit because not
guilty, or just wanted to keep on. It
is remarkable that a congregation
could be found in Georgia in which
every woman and girl was given to
the evils above mentioned. It could
not be duplicated in this State.

BRETHREN, suppose every pastor in
Texas gives notice through the ADVO-
CATE of all the meetings he expects to
hold, how much space for other read-
ing matter do you suppose would be
left? It is really necessary to notify
your people in this way? If so, we
are glad to serve you; but if not, we
much prefer to fill the space with mat-
ter in which all our readers will be
interested.

THE preacher who belittles the name
and work of his predecessor in order
to elevate himself in the minds of his
brethren will find in the end that he
has been shooting a gun that kicks!

THE cost of TEXAS CHRISTIAN AD-
VOCATE is about five-ninths of a
cent per day, and yet some claim to be
too poor to take it.

LET us contend earnestly for the
faith once delivered to the saints. The
modern style some preachers have of
preaching salvation through a syllogism
is destructive of all that has ever
been vital in religion. The holding up
of the hand or the signing of a card

promising to take Christ as the Savior is a travesty and a burlesque upon the Scriptural and Methodist doctrines of repentance toward God and faith in the Lord Jesus Christ. We are against it with all our might.

HAVE you asked that new convert to take the ADVOCATE? Don't put it off. Now is the time.

A BROTHER in one of our Texas conferences writes us out of his present distress, as follows:

I am having some little trouble with bedbugs, fleas and chicken mites, as well as chicken lice. Some beds are well stocked. I attended a large church convention about a month. There seemed to be perfect harmony among the delegates, and no split in the party. All seemed desirous of accomplishing the same object. I have been thinking earnestly of late about marrying, but what bothers me worst is the clothes—not the cost, but the kind. I hope, however, to be able to get through safely and see you once again. My circuit up to date has paid me \$13.50. Aint she a whopper? and has made no assessment at all. Aint she big?

The last item explains the convention. Surely the people on that circuit are not able to buy bug powders. How would a collection do to relieve the preacher of old clothes and bugs?

THIS feverish restlessness and lack of faith in God, the power of prayer and the ability of the pastor to do the work assigned him, and that looks for an evangelist as the only hope for Christianity in the town, is destructive of all that goes to make a strong, robust piety. Let our people put their faith in God and stand by their pastors, and if they are faithful and he has grit, grace and gumption, there will be a revival in every charge in Texas.

In our "Commencement Notes" the paragraph on the Sunday services was cut short by an interruption. Just at the point where it closed the writer was interrupted by a visitor and the unfinished paragraph was lost sight of until too late for completion. In that respect it was somewhat like the delivery of the Rev. D. F. C. Timmons' masterly address on "The Christian College: The Best Thought of the Century." Bro. Timmons was interrupted by thunder, lightning, rain—and almost a continual stampede, which all regretted.

ONE of our papers tells the story of a preacher who preached so excellently well that a good brother said "he must have been converted over." The fact in the case was the preacher had been on the verge of starvation, and somebody, inspired by the Lord, had sent him a quarter of beef on Saturday. The moral of this is: Sometimes poor preaching is the result of poor feeding. The exhortation is: If you want your preacher to feed you well, you must feed him well.—Exchange.

Most people recognize this law when applied to stock; but many so-called Christians leave their pastor to feed on souls, and such souls as theirs are so lean that a cool thousand would not make a square meal.

THE following interesting items are gleaned from the official report of Mr. Selah Morrill, United States Consul to Palestine: There have been sixty new houses built during the past year, ending November 30, 1892, and thirty-five repaired. The railroad chartered by a French company is being slowly constructed from Joffa to Jerusalem. The carriage road from Bethlehem to Hebron is in fine fix, and the same from Jerusalem to Jericho (twenty miles) is being repaired. The crops last year were short, owing to a failure of the "later rain" in April and May, though the "early rain" in October and November was plentiful enough. Nevertheless, the taxes remain the same, and the manner of their levy and collection is the same as it was two thousand years ago. Property inside the city walls is not taxed, except liquor houses, of which there are 135.

THAT a preacher knows well the meaning of the words he uses in preaching is aptly illustrated by the following, taken from an English exchange: "Talking about optimism and pessimism reminds me of a little incident that occurred some years ago before these words became current coin in our pulpits. A minister whom I knew had used the terms in his sermon on the Sunday morning, and was afterwards questioned by a Lancashire operative as to their meaning. After some hesitation the minister said: 'Well, my friend, optimism is taken from optics—that is, the eye; thus an optimist is one who sees. And pessimism is taken from pester, which means to bother; thus a pessimist is always quarrelling with everybody and everything.' The above is a fact, as all my anecdotes in these letters are. I could give, if I thought fit, time, place, and name."—N. O. Advocate.

Not a bad definition after all. THE Annual Register of the Southwestern University and Ladies' Annex for the scholastic year 1892-93 has reached this office. The total enrollment of male students during the year was 298, and of female—in the Annex—147, making a grand total of 445 under the control of this our great Central Methodist school for the several conferences in Texas. There are nineteen professors, and the curriculum is as full and the instruction as thorough as any in the Southern States. Dr. J. H. McLean, Regent, and his faithful corps of instructors are to be congratulated upon the grand work they are doing in the cause of higher education under the most pronounced Chris-

tian auspices, and the M. E. Church, South, in Texas should feel proud of the record it is making through this and other high-grade schools under its care and patronage.

THE falling in of the floors in the Ford's Theater building in Washington last Friday, in which 600 Government clerks were buried in the crash, killing over thirty of them outright and wounding many others, was one of the most terrible accidents in the catalogue of such cases.

The Government can not be sued, but there will be claims for damages put in, which Congress will, no doubt, allow, which will make the loss as good as the loss of human life can be made. In the meantime we would exhort everybody to be careful about depending too much upon the strength of old houses; they give away when least expected and without giving any warning of the danger.

ALVARADO AND RETURN.

(Editorial Correspondence.) Last Thursday I ran down to the pleasant little town of Alvarado, where I found the Waxahachie District Conference in session, with Rev. John S. Davis, the Presiding Elder, in the chair. The representation was not large, though all the pastors—save Bro. Moon, who was sick—were present, and the business was being turned off with neatness and dispatch.

The Rev. John S. is a fine man, a good preacher and an excellent presiding officer. Visitors to the Sam Jones meeting in this city will remember him as the tall, blue-eyed athletic-looking preacher who filled an afternoon appointment on short notice and to the satisfaction and delight of all. His district is composed chiefly of young men; but they are full of zeal and power, and, as their reports showed, are making a fine record as pastors and revivalists. The town of Alvarado is situated at the crossing of the Santa Fe and M., K. and T. Railroads, in Johnson County, about thirty-five miles south of Dallas. It has a population of between 1500 and 2000 people. We have a nice Church and a comfortable parsonage there, and from the way things looked about the preacher's house, I take it that Rev. J. M. Armstrong, the pastor, is "up and able to be about."

After supping with the pastor, hearing a good sermon preached by my old friend, Rev. W. H. Moss, I retired to the home of another old acquaintance, Dr. Purdom, where I passed a pleasant night and was prepared for coming before the conference at 9:30 in the interest of our great junior preacher—the TEXAS CHRISTIAN ADVOCATE. The brethren heard me patiently, and at the close of my speech offered resolutions endorsing and complimenting the paper in the highest terms.

In view of the fact that the senior editor was expected Saturday, I returned to the city, reaching the office at 2 p. m., where I found the publishers in a bath of smiles—like they always are when they hear good news from the brethren.

THE TEXAS CHRISTIAN ADVOCATE is a great paper and I do hope that the preachers of this district will strive to place it in every Methodist family in their several charges.—Rev. John S. Davis.

I SPEAK for myself and my preachers when I say that the ADVOCATE people have a great big, over-grown welcome in the bounds of the Waxahachie District.—Rev. John S. Davis.

I HAVE not baptized any children as yet, but the prospect on the Waxahachie Circuit is good.—Rev. M. E. Hancock.

My stewards look after my support at Waxahachie, and leave me free to attend to the interests of the Church. We are ready for conference now, so far as the general collections are concerned.—Rev. B. R. Bolton.

ONE Sunday-school Superintendent said: "The preachers, as a rule, are of mighty little account to the Sunday-school. I am sorry to say it, but facts are facts."

REV. R. C. ARMSTRONG, Presiding Elder of the Waco District, and his brother, Rev. E. L. Armstrong, the beloved of the Abilene District, were at Alvarado attending on the District Conference. R. C. aims to give the readers of the ADVOCATE some "mighty good reading" on another line when he gets through with his chapters on Romanism. Watch the paper.

REV. W. H. VAUGHAN, the snag-boat of the Northwest Texas Conference, was at Alvarado in the interest of the Orphans' Home at Waco. W. H. looks, walks and talks like he was lazy, but somehow he always manages to make connection and get in on time.

REV. J. W. ADKINSON, W. P. Wilson and I. Z. T. Morris were introduced to the conference Friday morning just before I left. J. W. H. AT DECATUR. (Editorial Correspondence.) The junior editor spent last Sunday with Rev. W. M. Leatherwood and his flock at the clean, tidy, thriving little town of Decatur. This place, as everybody knows, is the capital of Wise County and is built upon one of

the highest points in Northwest Texas and is a very jewel in the diadem of one of the finest sections in the State. The main plaza or market-place in the center of the town drains itself in every direction, and the streets are as hard and firm, winter and summer, both in wet and dry weather, as a stone or bois d'arc pavement. The Methodist, Baptist, Presbyterians, Cumberland and Campbellites are all represented here—each having a house of worship of their own. Our Church is in the lead, and both as to the house and the congregation it may be truly said they are up to date. The house is a beauty, finished and furnished in the most modern and convenient style, and will accommodate about five hundred people.

The Sunday-school numbers about 180 scholars and the superintendent, Bro. Reid, has his heart and soul in the work.

There is a respectable Epworth League, with young Bro. H. H. Halsell at its head, and they mean to go on to perfection. The League is becoming more and more a strong right-arm of help to the pastor, and if there is anything in appearance that little band is composed of some fine stuff.

I preached at 11 o'clock, spoke to the League at 4 and preached again at 8:30. We had a good time all around and I want to visit Decatur again.

NOTES. I MET some old-time friends at Decatur, prominent among whom were Bro. H. Sewell and Capt. A. H. Shoemaker. These are veteran Methodists and are pillars in the Church.

My home at Decatur was at the palatial residence of Bro. R. M. Reid, whose wife I knew in other days as Miss Emma Sewell. It was a great treat to visit these Christian people, and I left my blessing upon them and their three little boys.

REV. W. M. LEATHERWOOD has the reputation of being the best preacher and the most industrious pastor that ever labored in these parts. As a polemic, he is said to be quite "pien" when you tread on the tail of his coat.

I HAD the pleasure of meeting Sister J. G. Halsell, whom the North Texas Conference will always remember and never forget as the benefactress who lifted the debt from their Female College at Sherman. Sister H. is a modest, retiring, cultured Christian lady, whose pleasure it is to go about doing good. May the Lord reward her according to her works. J. W. H.

METHODIST REVIEW OF MISSIONS.

Beginning with July, the Missionary Reporter will be enlarged to a sixty-four page monthly magazine under the title of the Methodist Review of Missions. The editors, Dr. I. G. John and W. R. Lambuth, have this to say in regard to it:

"It will be on heavy paper, in clear type, and with full page and broad margin. Besides the correspondence from the fields and selected matter, we expect to have in each number original articles from our strongest writers upon the great missionary themes of the age. Our desire, after putting our literature upon a high plane and devoting a large amount of space to the discussion of living issues, to place a copy of this journal in every family in the Church.

Will you not act as our agent, making an inquiry into the expediency of canvassing your charge? If this is impracticable, please fill the enclosed blank with the name and address of some active woman in each Church of your charge, who will consent to act as agent and canvass for the Review. Terms of subscription, \$1.00 per year to ministers and laymen.

SOUTHERN METHODISM.

Richmond Advocate: Bishop Granberry preached last Sunday at the Duncan Memorial Church. His sermon was earnest and impressive, particularly the latter part of it, addressed to the young men of the college, urging them not to "neglect the great salvation." * * * Rev. D. L. Anderson and family spent the better part of last week in Ashland. Much interest in the mission work in China was excited by his sermons and private intercourse. * * * Rev. J. B. Laurens is again out, and seems to be much better than he was some weeks since. * * * It is known that Southern Methodism owns a church edifice in Cambridge superior to our usual places of worship in towns the size of Cambridge. The disaster to our finances in finishing it, and struggle "to save it"—are they not written in the chronicles of the conference? Never were there a more gritty membership. A sister said truly "that church contains our new dresses, overcoats, carpets, bonnets, hats." Houses went unfurnished. Raiment was patched. Every available dime from the noble band went into the "Church debt"—a devouring maelstrom. It was at last settled. And an elegant piece of architecture it is—a stately pile without, finished and furnished in good taste within. * * * The Methodists in Lynchburg, Petersburg or in the smaller charges of the interior of Virginia know nothing of the exigencies of their brethren "on the border." Strange as it may appear, our churches on these outside walls, is antagonized, not by Baptists or Episcopalians, but by a Christian sect that ought to look shields with us—the Northern Methodists. From a large and rich membership that denomination draws funds to "hinder" us from preaching the same doctrines. They themselves promulgate. The preachers on the Northern rim of our conference know how "missionary" money fetters the feet of those bringing glad tidings of great joy. This is wrong. It is of the devil. I was pleased to hear that the present pastor of that Church in Cambridge sought peace and purity. He must have old-time religion, as well as homespun sense. Between the two Methodisms there ought to be a league, offensive and defensive, everywhere.



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

Royal Baking Powder Co., 108 Wall St., N. Y.

PERSONALS.

Judge E. B. Perkins, of Greenville, made us a pleasant call this week.

Prof. S. S. Robinson of Marysville, en route, made us a pleasant call, and gave a copy of the ADVOCATE. Couldn't travel without it.

Rev. N. B. Read of St. Marks Church, Oak Cliff, assisted Rev. E. L. Spragins at First Church, in his meeting after Sam Jones left.

The Rev. T. R. Pierce was in the city this week attending the funeral of Col Keller and called at this office. Sorry we were absent.

Rev. W. M. Leatherwood remained in the city after Sam Jones left and preached several days for Rev. E. L. Spragins at First Church.

W. A. Bowen, of Houston, called at the office, said some good words about Dr. G. C. Rankin, of that city, "spun a yarn" and departed.

Dr. John R. Allen, en route to the World's Fair, called to see us in our absence, which we regret. Sister Allen accompanies him to Chicago.

Rev. W. A. Hemphill has returned from the Southwestern University to his home at Rev. J. W. Hill's in this city. Bro. H. is the young man who conducted the music in the Hill-Clark meetings last year at Farmersville, Pittsburg and Greenville. He has had the celebrated song "Never Alone" published in sheet form.

AN AWAKENING PRAIER.—Nearly every one has heard some story about somebody who prayed a long time, and now and then an anecdote is related concerning a petitioner who lifted up his voice to a high pitch, but Bro. F. M. Sherwood, of the North Texas Conference, has made a record as a fire alarm that puts to shame all the extravagant tales about loud prayers. It happened this way: Bro. Frank went home from Church with a good old lady who kept a hotel and whose boarders had gone to sleep in the second and third stories of the building. The good lady requested the preacher to hold prayer before he retired. So, after reading a chapter of the Scriptures, the two or three persons present knelt down in the parlor and Frank began his prayer. He had not proceeded far when the astonished lodgers leaped from their beds and came tumbling down the stairs without waiting to dress or even gather up their clothes. Rushing into the room they asked in an excited tone where the fire was before they discovered the innocent cause of their alarm. The preacher, however, quite undisturbed by the frightened guests, continued his petition long after the awakened sleepers had resumed their couches and closed his prayer at the top of his voice covered with sweat and the anathemas of the entire establishment.

POOR SAM JONES!

Bishop Garrett Impales Him Upon a Highfaluting Spear.

When Christ was on earth he recognized no creed. He did not believe in wasting much time on the education of preachers. There was nothing highfaluting about his methods of starting men into the ministry. When he passed a coarsely-dressed and uncouth-mannered fellow mending nets or "seining" for fish, he did not pause, strike a Julius Cæsar attitude and say: "O thou bifurcated member of the genus homo, cease experimentation with oviparous vertebrate animals and peregrinate in my rear," but without pausing, only said: "Follow me." The highfaluting ideas came after the Savior had ascended, and with them came divisions and dissensions; broad distinctions between laity and clergy; rank, pomp and pageantry too often substituting common sense and true religion. The reformation brought change for the better, but not a complete cure—as the highfaluting ideas of religion still attach to many people and many preachers. A striking evidence of this is furnished by Bishop Garrett (Episcopalian) in his criticism of Sam Jones. He told a congregation recently that "he was astonished indeed at the low ebb of his fellow citizens who had gone by the ten thousand daily for the past ten days to hear a preacher who claimed that he had come down to Dallas to address them in vulgar and unbecoming language in order that they might be able to understand him."

There is no disputing that much of Sam's language is exceedingly coarse, and that pulpit phraseology employed by Bishop Garrett and many other men who draw fat salaries and do little if any good is highly "highfaluting."

Yet, even the Bishop admits that ten thousand people go to hear Sam, and everybody knows they don't go to hear the highfaluting Bishop. The Bishop knows that Sam Jones could give only a few hours' notice and draw ten thousand people to that same pavilion, while the audience responding to a week's notice that Bishop Garrett would deliver an "ornate and erudite lecture" would look as peculiar and lonesome as a "cockroach in a pan of clabber." Bishop Garrett must admit that there are great wads of philosophy in these facts. If the public could look upon Sam's coarseness with the severity natural to a super-sensitive and refined nature like that of the Bishop, these tens of thousands might go to hear him and taboo Sam. Texas Farmer leaves the Bishop to philosophize upon the fact that Sam's style draws stronger than a mustard

plaster, while his would not raise a ten thousand-power blister in forty years. "Many men on divers and Sundry occasions, impelled thereto by divers and sundry causes, have permitted their carnal natures drawn away from the strict lines of veracity," would no doubt suit the Bishop's ideas of a polite way to tell men they are liars. Men would not resent it—and they wouldn't quit lying, either. "You lie because you are naturally vicious, you miserable old pole-cat of hell, you," conveys an indistinct impression that Sam is somewhat coarse; but the records prove that he causes many to quit lying. So, dear Bishop, you not only do not have Sam's chance to talk to thousands, but you could not accomplish the work whereunto Sam seems sent if you had his chance. Reflect again, if there be not several feet of philosophy in these facts. Suppose now, Bishop, Sam would draw the audience for you, and then permit you to explain in your sort of phraseology "reasons which should deter men from destroying the beauty, pathos, poetry and elegance of language by rude and jarring profanity," what effect do you suppose it would have? Don't you know that Sam would get right up after you and say: "You old pot-bellied, cussin' Kernel, you! Have an idea you are respectable, don't you? Yet, you cuss, deaden your heart and sore your conscience by daily and hourly profaning the name of the God who made you! Think you are smart, too! Why, you miserable old flopped ears hound, you haven't got as much brains as a pi-ant!"—and that 10,000 men, Bishop, who would be bored by the "highfaluting" style of preaching you approve would not only listen to Sam, but the records show that many under his preaching have quit profanity.

Don't forget, Bishop, to notice the great "gob" of mental and moral philosophy in the relative success attending the two styles. There are thousands of men filling highfaluting pulpits to-day who would have had the Savior born in a palace rather than have lain in a manger; they would have had the angels appear to kings and queens rather than to humble shepherds. The chances are that Sam Jones thinks it happened about right. Since that time the highfaluting in religion has been a failure. Only such language and action as appeal to the "common herd" seem to succeed. Why? Can you answer this conundrum, Bishop: Why does Sam Jones succeed, and highfaluting preachers fail? Why does the one do men good—make them better—while the others are but an expensive and unprofitable form of taxation upon the public? Why can Sam draw ten thousand men to hear him? Why can he earn a living for himself and family and support a big asylum full of orphans, while the other sort preach to a beggarly audience of empty pews, holding down sinecure positions with a lubricating phraseology that keeps slick an inclined plane upon which fashionable congregations slide downwards while imagining they have the right to ech to that great religious sentiment of Homer: "Let a climber up de golden stair!"

Why is it, Bishop, that old Saint Peter, when he examines relative results, will never feel bound to give a man like Sam Jones special instructions in hyfaluting language before having him promenade the golden streets of the New Jerusalem several lengths ahead of the highfaluting variety? You may console yourself, Bishop, that Sam's success and the failure of the highfaluting variety may be philosophically explained this way: Sam, like most of mankind, is only a little civilized, and naturally reaches the uncivilized, while the highfaluting variety was pulled too early. A thousand years hence, when this is looked back upon as an age of barbarism, you may imagine the highfaluting style may reach the minds and hearts of men; but you must admit it don't pan out in this degenerate age. You might like Sam better, if he undertook to pull himself by theological galluses above the people—but Sam might not like himself half as well as he does performing need-moral surgery with a religious meat-ax.—Texas Farmer.

HOI LEAGUERS.

The committee appointed to arrange a program for the North Texas Conference League to meet at Greenville, August 23, will meet in the basement of the First Methodist Church in this city June 22. I hope that every one of the committee will be present.

J. W. HILL, Chairman Committee.

DALLAS, TEXAS, JUNE 10, 1893.

DALLAS METHODISM.

Call For an Official Conference. The official members of all the Dallas Methodist Churches are hereby called to meet in an official conference at First Church, on next Monday, (16th) at 8:30 p. m. Matters of vital interest are to be considered. Every official member of each of our Churches in the city is earnestly invited to be present.

E. W. ALDERSON, P. E.

MOBETTIE QUARTERLY CONFERENCE.

The Third Quarterly Conference of Mobettie is changed, with the consent of Bro. Little, from Clear Creek to Canadian. Time the same: July 6.

SAM'L B. SAWYERS, P. C.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or otherwise. It is so speedy, economical, and unfailing as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite toilet soap, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cure, blood purifier, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold every where.

Prepared by CUTICURA CO., Boston.

"How to Cure Blood Humors," mailed free.

RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatism, neuralgia, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent all who address

C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache and biliousness.

RUPTURE and PILES

CURED Without the Knife or when worn. This form of Business Fistula, Pileure, Ulceration of the Rectum, Hydrocele and Varicocele. Why wear a truss or suffer when you can be cured? No Pain until Cured. Send stamp for descriptive pamphlet, containing certificates from many prominent people, some of whom you may know. Address

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Successfully treats all Chronic, Nervous and Skin Diseases; also Gout, Tumors, Cancers and Various Ulcers. Cures Ringworm, Scabies, Superficial Hair, Birthmarks and Moles permanently removed.

For Twenty-Five Years the doctor has been successfully treating all diseases peculiar to women. Office 349 Main St., Dallas, Texas.

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ITCHING PILES known by medical men as hemorrhoids, cause intense itching and burning. This form of disease is BLEEDING or PROTRUDING PILES.

DR. BO-SAN-KO'S PILE REMEDY, which acts directly on parts affected, absorbs tumors, stops itching, and effects a permanent cure. Price 50c. Druggists everywhere. Dr. Bo-san-ko, Philadelphia, Pa.

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Anti-Mus Keto

MOSQUITOS, Flies and all other Insects.

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the Comfort, Luxury and Healthfulness of a FERRIS' GOOD SENSE CORSET WAIST.

MODERN SEARS OF REAL FERRIS Dress are PERFECTED in this WAIST.

Worn by over a million Mothers, Misses and Children. Buttons at front instead of cleave. Clasp Buckle at top for loose suspender. Tape fastened buttons—no slip. Cord edge bottom holes—won't wear out. All sizes of shapes. Full or slim bust; long or short waist. Sold by all Leading Retailers. Send for Circular. Marshall Field & Co., Western Wholesale Depot, Chicago, Ill. Manufacturers and Patrons, FERRIS BROS., 341 Broadway, New York.

8 FT. \$25

12 FT. \$50

16 FT. \$100

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PUMPING OR GEARED SAME PRICE.

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THE AERMOTOR COMPANY, 12th and Rockwell Sts., CHICAGO

Woman's Department.

Conducted by Mrs. Florence E. Howell. [All matter intended for this column should be addressed to Mrs. Florence E. Howell, 28 Mason street, Dallas, Texas.]

Do burdens press sorely? Just ask Him for grace; He'll give it, and help thee keep sweet; Let sunshine and gladness illumine thy face, 'Twill help some one else to 'keep sweet.'

Do your neighbors keep chickens? asked the visitor. "No," replied the disconsolate man who owned a garden; "they just feed 'em and keep the eggs. We keep 'em most of the time."

FOR DYSPEPSIA, indigestion, and stomach disorders, take BROWN'S IRON BITTERS, the only aperient, non-toxic, and safe medicine.

"It's awful the way he wasted his time and his father's money at college. 'How do you know he did?' She: 'He sat by me at the game of football and didn't know anything about it.'"

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

"Poor fellow. Did he lose his eyes in the war?" "Oh, no. He tried to pass a woman on the street when she had her umbrella up."

PLAN OF EPISCOPAL VISITATION. FIRST DISTRICT—BISHOP KEEFER. Tennessee, Lebanon, Oct 18

SECOND DISTRICT—BISHOP WILSON. Brazil, Sao Paulo, July 27

THIRD DISTRICT—BISHOP GRANBERY. Virginia, Danville, Nov 22

FOURTH DISTRICT—BISHOP MARGROVE. Illinois, Nashville, Oct 5

FIFTH DISTRICT—BISHOP DUNCAN. St. Louis, West Plains, Oct 17

SIXTH DISTRICT—BISHOP GALLOWAY. Western Virginia, Ashland, Sept 6

SEVENTH DISTRICT—BISHOP MENDRICK. Northwest Mexico, El Paso, Texas, Oct 25

EIGHTH DISTRICT—BISHOP MAYGODD. Western, Kansas City, Kans., Aug 31

NINTH DISTRICT—BISHOP FITZGERALD. Montana, Butte City, Aug 16

TENTH DISTRICT—BISHOP FITZGERALD. Montana, Butte City, Aug 16

REPORT OF WOMAN'S MISSIONARY AUXILIARY SOCIETY OF THE FORT WORTH DISTRICT.

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TERRELL DISTRICT—THIRD ROUND. Rockwall and Royce, 1st Sun in July

JEFFERSON DISTRICT—THIRD ROUND. Jefferson sta, 3d Sun in June

FORT WORTH DISTRICT—THIRD ROUND. Church dedication at Cresson, June 11

GAINESVILLE DISTRICT—THIRD ROUND. Broadway, 2d Sun in June

GREENVILLE DISTRICT—THIRD ROUND. Greenville and Farmersville sta, 4th Sun in June

SULPHUR SPRINGS DISTRICT—THIRD ROUND. Sulphur Springs, 1st Sun in July

DALLAS DISTRICT—THIRD ROUND. Dallas, 1st Sun in July

TERRELL DISTRICT—THIRD ROUND. Chisholm, 3d Sun in June

SHERMAN DISTRICT—THIRD ROUND. Sherman, at Rock Creek, 1st Sun in July

PARIS DISTRICT—THIRD ROUND. Paris, 1st Sun in July

BONHAM DISTRICT—THIRD ROUND. Bonham, 1st Sun in July

GREENVILLE DISTRICT—THIRD ROUND. Leonard, 3d Sun in June

NORTHWEST TEXAS. CORSIKANA DISTRICT—THIRD ROUND. Inasa cir, at Red Springs, July 17, 18

ABILENE DISTRICT—THIRD ROUND. Abilene sta, at Abilene, June 11-18

WACO DISTRICT—THIRD ROUND. Waco and Eddy, at Moody, June 17

TYLER DISTRICT—THIRD ROUND. Athens and Malakoff sta, at Malakoff, June 17, 18

EAST TEXAS. BEAUMONT DISTRICT—THIRD ROUND. Beaumont cir, at Red Hill, June 25

TEXAS. CHAPPELL HILL DISTRICT—THIRD ROUND. Milano, at Gause, June 17, 18

GATESVILLE DISTRICT—THIRD ROUND. Gatesville sta, 1st Sun in July

CISCO DISTRICT—THIRD ROUND. El Paso, at El Paso, 3d Sun in June

WAXAHACHIE DISTRICT—THIRD ROUND. Lancaster and Ferris cir, at Bluff Springs, June 17, 18

BROWNWOOD DISTRICT—THIRD ROUND. Brownwood cir, at North Brownwood, June 17, 18

CUERO DISTRICT—THIRD ROUND. Rancho cir, at Bundick's School-house, June 17, 18

GATESVILLE DISTRICT—THIRD ROUND. Meridian, at Meridian, June 22, 23

WEST TEXAS. BEVILLE DISTRICT—THIRD ROUND. San Diego cir, at Realito, 2d Sun in June

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. At the close of the Texas Press Association meeting held at Dallas, Texas, May 9th to 12th, inclusive, 1893, the members left on their annual excursion.

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. This selection on the part of the Texas Press Association was a wise one, for the reason that the Iron Mountain Route, with its connections, has done more to advertise 'The Lone Star State' throughout the East, North and West, than any other railroad, and the selection of this line for the trip to the World's Fair is a recognition of the friendly feeling in which this road is held by the Press of Texas, and is proof of their hearty endorsement to any of their friends, or to the public at large, contemplating a trip to the famous 'White City.'

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. This line offers tickets at the lowest of rates, with stop-over privileges, double daily service from Texas points to St. Louis and Chicago, shortest line and equipped with elegant Pullman Buffet Sleeping car service, reclining chair cars (in which the seats are free and the new model high back adjustable seats in their coaches. Particulars and further information will be cheerfully furnished on application to Jno. C. Lewis, Traveling Passenger Agent, Iron Mountain Route, with headquarters at Austin, Texas, or by any Ticket Agent of the Texas and Pacific Railway, or I. and G. N. R. R.

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. Be sure your tickets to St. Louis, Chicago, and the World's Fair read via the Iron Mountain Route. H. C. Townsend, General Passenger and Ticket Agent, St. Louis, Mo.

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. An intending visitor to the coming World's Fair at Chicago need have no fear as to the possibility of securing satisfactory accommodations, at reasonable rates, at either the many hotels or residences listed in a neat pamphlet entitled, 'Homes for Visitors to the World's Fair,' compiled at great expense and published by a trustworthy Chicago firm. This book contains a list of about 9000 private families who will accommodate visitors in Chicago during the time of the Fair, viz: May 1st to October 30th; gives their names and addresses, and number of rooms each will have to spare. The book also gives a list of the hotels and their locations; has twelve full-page, large-scale maps, each representing a section of the city, so that with this information before him the intending visitor himself can, at leisure, select the quarter of the city in which he would prefer to stop, corresponding in ADVANCE with one or more families in that locality with regard to rates and the accommodations desired.

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. To help you in fixing in advance upon your place of residence while attending the World's Fair, we have placed in the hands of our agent at your station copies of this work, which may be obtained at 50 cents per copy.

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. S. G. WARNER, G. P. A. Cotton Belt Route.

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. LOW WORLD'S FAIR RATES. The Missouri, Kansas and Texas Railway has now on sale round trip tickets from all Texas points to St. Louis, Chicago, Kansas City and Hannibal, at Greatly Reduced Rates, same being good to return until November 15, 1893. This is the only line running through sleeper from Texas points to Chicago, and these are the World Renowned Wagner

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. All parties wishing to attend the World's Columbian Exposition will save money and time by purchasing their tickets over this route. For further information call on or address T. G. Hammond, Local Ticket Agent, or H. P. Hughes, G. P. and T. A., Denison, Texas.

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. The passenger department of the Santa Fe Road has just issued for public distribution a very interesting and artistic folder, containing accurate maps of the city of Chicago and of Jackson Park, the latter showing a complete diagram of the Exposition grounds and its buildings. It also contains a "key" to Midway Plaisance, giving the location of all the cosmopolitan exhibits displayed there. The folder gives some very interesting and important suggestions to visitors. The lithographs of the World's Fair buildings, and especially the bird's-eye view of the entire exhibit, are highly artistic and pleasing. Write or call on Santa Fe agent for copy.

TEXAS NEWSPAPER MEN AT THE WORLD'S FAIR. Hens suffer more for gravel than for anything else. In picking out a sire for spring chickens it is not so important that he should scale high in feathering as that he should be strong, active, potent and meaty. Choose a good breed. The best time to learn the ways and workings of a new incubator is before it is filled with eggs. Put in a dozen or two, and while you are trying to hatch them study the machine and the maker's book of directions. Glass is not strictly necessary to make hens lay, and too large glass front reflects rays by letting in cold. But give the birds warm roosting places while they are inactive and a warm shed open to the south in the day time. It is the active, industrious hen that lays and pays for her keeping. The skill of the poultry keeper is shown by feeding his flock in such a way that they can not bolt their food and spend the rest of their time in idleness.

Palace Sleeping Cars, the best on earth. All parties wishing to attend the World's Columbian Exposition will save money and time by purchasing their tickets over this route. For further information call on or address T. G. Hammond, Local Ticket Agent, or H. P. Hughes, G. P. and T. A., Denison, Texas.

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Foultry Notes. Hens suffer more for gravel than for anything else. In picking out a sire for spring chickens it is not so important that he should scale high in feathering as that he should be strong, active, potent and meaty. Choose a good breed. The best time to learn the ways and workings of a new incubator is before it is filled with eggs. Put in a dozen or two, and while you are trying to hatch them study the machine and the maker's book of directions. Glass is not strictly necessary to make hens lay, and too large glass front reflects rays by letting in cold. But give the birds warm roosting places while they are inactive and a warm shed open to the south in the day time. It is the active, industrious hen that lays and pays for her keeping. The skill of the poultry keeper is shown by feeding his flock in such a way that they can not bolt their food and spend the rest of their time in idleness.

JOSEPH GILLOTT'S STEEL PENS. IN EXTRA FINE, FINE AND BROAD POINTS TO SUIT ALL HANDS. THE MOST PERFECT OF PENS. Collection Cards.

PRICE (Postage Prepaid). Per 100..... 50 (Per centum).

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

Foreign Missions..... Domestic Missions..... Conference Collection..... Church Extension..... Education..... Bishops' Fund..... Bible Cause..... Total.....

FOR SALE BY SHAW & BLYLOCK, Dallas, Texas. 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 an 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. A. A. GLISSON, Traveling Pass. Agent, Ft. Worth, Texas. S. G. WARNER, Gen. Pass. Ag't, Lines of Texas, Tyler, Texas.

Church Notices.

Table with columns for month and day, listing church events and services.

NORTH TEXAS.

Table listing church notices for various locations in North Texas, including Paris, Waco, and Tyler.

WATERFORD DISTRICT—THIRD ROUND.

Table listing church notices for the Waterford district, including locations like Springtown and Weatherford.

PISCE'S CURE FOR CURS WHERE ALL ELSE FAILS. Best Cough Syrup. Sold by druggists. CONSUMPTION.

Clairette Soap is the best kind made for General Household use. It is pure and economical, and will not injure the finest fabric. For sale everywhere in the United States. Made by A. N. Gairbairn & Co., St. Louis.

Devotional.

SHINE OUT.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.—Matt. 5:16

O ye who have found your Savior! O ye who have heard his voice! Shine out as a light in the darkness. That others may see and rejoice!

It may be down in the valley—The valley of sin and despair—Some heart that's seeking Jesus Will find it shining there!

It may be on the mountain—The mountain bleak and cold—Some heart is vainly seeking The shepherd's peaceful fold!

It may be on the ocean—The ocean tempest-tossed—Some heart that's seeking Jesus Will find it shining there!

Will you whom his great compassion Has safely sheltered to-night From the tempest and the wild? Forget to trim your light!

O trim it now and let it shine Steadfastly, pure and bright; Some heart that's seeking Jesus May be guided by its light!

If in any heart there is a ray Of that broad light divine, Let me not, Father, shut it in, But let it glow and shine!

JOSEPHINE DAVIS. CLEAR CREEK, GALVESTON COUNTY, TEXAS.

"I WILL DRAW ALL MEN UNTO MYSELF."

Look abroad upon nature at this springtime. See how that little vine climbing about the portal of our earthly home holds within each tender branch an inward demand for sunshine and rain; see how each seed planted beneath the surface carries the invisible germ, whose secret asking is for light, heat, and the distilling dew of heaven.

If God provide, as we see he is doing everywhere, for these hidden forces in nature in the sweet sunlight, in the gently falling dew and timely shower, will the window of his provision for man's moral nature be less manifest?

If his love prompt him to seek a way by which diseased souls shall find full restoration, by which harassing guilt shall be cleansed away, will that plan be likely to show less adaptation than what we see revealed in the external world?

Not! no! stricken though we are by sin, debased and rebellious though our vile natures may be, Jesus dying for us upon the cross is the one grand announcement that is fitted to answer the soul's deepest yearnings. He who made the soul devised the plan of mercy. All the sad condition of our estate, the debility of our moral nature, sworn allegiance to Satan and self, were all known to Him. Just as the sweet light and kindly dew of heaven start the hidden germ into life, and provide just what that life requires, so the sunshine beaming forth from the blessed Gospel quickens and renews. Herein the God of grace is the same as the God in nature.

O let us go forth bearing precious seed! Let us never lose confidence in the atoning sacrifice, as God's merciful provision for men. What though we may never explain the secret philosophy of redemption? Be this so. The fact remains that Jesus was "wounded for our transgressions," and "by his stripes we are healed." The whole world is waiting to hear from our lips this glorious message.—Exchange.

THE SOURCE OF STRENGTH.

My mother's habit was every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties and to remain unruffled by all the worries and pettishness which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger, of calumny or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life; and which had fed upon manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshing and purifying waters. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night and make it beautiful."

SHUT THE DOOR.

I know that domestic arrangements and imperative duties make it all but impossible for many Christian people to secure more than a little solitude; but God can also come to a man in a crowd. But for all that, I venture to say that no Christian person can do without some quiet moments with himself and his God. May I still venture to say that, however useful good conferences for deepening spiritual life may be, solitary communion with Jesus Christ is better; and that, perhaps, if we had fewer conferences and meetings and unions of different kinds, and Christian people accepted more that invitation, "Come, my people, and enter into thy chamber, and shut the door," we should find a deeper possession of power than for the ordinary Church meetings and such like. The voice of the Spirit of God is heard in our closets more than in crowds.—Selected

THE GREAT DEMAND OF THE TIMES IS SOUL-WINNERS, both in and out of the pulpit. Happy the Church and community which is full of them! In many places they are working and scores and hundreds are being converted. The new year is an appropriate season for their efforts. Jesus calls for their increase and their activity. They are wanted everywhere. It becomes every converted person to ask, "What am I doing toward soul-winning?" The answer must be returned to God, not to man.—The Presbyter.

ONLY what we have wrought into our character during life can we take away with us.—Humboldt.

Marriages.

ABBOTT-POWER.—June 1, 1893, at the residence of the bride's father, in Dublin, Texas, by the Rev. J. H. Chambliss, Mr. H. E. Abbott and Miss Alice Power.

BOX-HILL.—On June 1, 1893, at the M. E. Church, South, in Lufkin, Texas, Rev. J. C. Box, pastor of the Methodist Church in that place, and Miss Elmina Hill, Rev. V. A. Godbey officiating.

MATTHEWS-PHILPOT.—In Wakhachle, May 31, 1893, by the Rev. B. R. Bolton, Mr. Seaborn Y. Matthews and Miss Mary E. Philpott.

WILLIAMS-RAGLAND.—At the residence of the bride's father, Hon. Reese Ragland, May 29, 1893, Mr. J. W. B. Williams and Miss Lula Ragland; all of Daingerly, Texas; Rev. J. Woodson officiating.

MELUGIN-WILLIAMS.—At the residence of Mr. Wirt Williams, 334 Elm Street, Dallas, Texas, Mr. William I. Melugin of Gainesville, Texas, and Miss Emma M. Williams, of Dallas, on May 31, 1893, 11:30 a. m., Rev. W. T. Melugin of Moody, Texas, officiating.

RITCHIE-FAIRCHILD.—In the Congregational Methodist Church, near Burke, Angelina County, Texas, at 8:30 o'clock, May 24, 1893, Rev. J. R. Ritchie, of East Texas Conference, and Miss Mary L. Fairchild, Rev. A. J. Weeks officiating.

CULWELL-SEAY.—May 29, 1893, at the residence of the bride's father, Mr. J. W. Culwell and Miss Mattie Seay, Rev. J. E. Morton officiating; all of Green's Creek, Erath County, Texas.

DRAKE-NEWBERRY.—At the residence of the bride's father, in Mathis, Texas, May 31, 1893, at 8:30 p. m., Rev. S. J. Drake, of the Willow City Circuit, West Texas Conference, and Miss Mary Newberry, Rev. M. A. Turner officiating.

THOMPSON-BROWN.—On June 1, 1893, in Methodist Church, South, Eddy, Texas, Mr. F. J. Thompson and Miss Corah Addie Brown, Rev. W. T. Melugin officiating; all of Eddy, Texas.

WITT-BATES.—At the residence of the bride's father, Mr. William Bates, on the morning of June 4, 1893, Mr. E. Witt and Miss Sarah Bates, Rev. J. W. Blackburn officiating; all of Zion, Texas.

WILLIARD-STREILING.—At the residence of the bride's parents, on the Cowhouse, in Coryell County, May 30, 1893, Mr. S. F. Williard and Miss Della M. Streiling, Rev. A. N. Crawford officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 175 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notice 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 be paid in advance.

Resolutions of respect will not be inserted in the Obituary Department, unless in circumstances; but if paid for will be inserted in another column.

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

ARROWOOD.—Sister Frances A. Arrowood was born 1867; professed religion 1883, and died 1893. Sister Frances lived a happy, consistent life. Just before she died she said she was suffering greatly, but would soon be at rest forever.

Bro. Jesse W. Arrowood was born October 2, 1871, and died June 4, 1893. Born, raised, died and funeral preached in the same room. On the 29th of May a Baptist minister was called to his dying bed. On the 30th day of May Jesse, taking hold of the promises of God, got the victory. All alone in his room praying, peace came to his soul; a change of heart he knew for himself. Praise God. On the 2d day of June, at 11 o'clock p. m., I was called to his dying bed, but the blessed Lord had already been there in saving power. At his own request, at low 12 p. m., he was baptized in due and ancient form by pouring. Blessed thought!—The Gospel of Christ is so adapted to the wants and needs of suffering mortals. It meets every emergency of every case, never beyond the reach of the Gospel of Christ till the gate of heaven shuts behind us. How thankful we should be to our Heavenly Father for so adapting the Gospel as to reach every case. Arctic regions, burning sands, or a dying bed, the blessed Gospel life-boat is so arranged as to leave no one behind. On the 4th of June, at 10:30 a. m., he said to Mrs. Bonner: "It is so dark I can't see three inches before my eyes. Give me the ice quick, the angels have come for me," and taking hold of the strong arm of God he mounted the upper skies. Let all the people say amen. They leave a widowed mother to mourn their absence, and a host of relatives and friends. God bless the bereaved ones. J. A. GARDNER.

McMULLEN.—The flower of a lovely home drooped and died on the evening of October 21 last. Freddie Olin, infant son of G. A. and Lula V. McMillan, was born September 20, 1891. He was a healthy, bright boy, one of those lovely spirits too sweet for earth, for he was loved and admired by all who chanced to see him. His affliction was membranous croup, only lasting but a few short hours. O how sad for one to be taken so suddenly without any premonition to the bereaved. Ah, it is then that the promises of heaven become so sweet. So it is with the sorrow-stricken parents. They are poorer in earthly treasures, but Freddie rises in perennial youth. Dear parents, while his sweet voice is heard no more in your lonely home and his playthings are quietly placed away for now and then an occasional look, remember that your boy has lost none of his earthly beauty since God took him. S. B. ELLIS.

BARNES.—Sister C. J. Barnes was born in Alabama, March 11, 1887; moved to Hunt county, Texas, June, 1888. Sister Barnes professed faith in Christ at the age of fourteen, and lived a consistent member of the M. E. Church, South, until her death, which occurred May 27, 1893. Sister Barnes was a great sufferer from cancer. She bore her sufferings with great patience. She leaves five children and a host of friends to mourn her loss. Her last words were to her children, urging them to meet her in heaven. She often prayed for them. May God save them. MC. HARRIS.

COPELAND.—Lafayette Copeland, son of Elisha and Winnie Copeland, was born March 22, 1861, in Smith County, Texas. He professed religion when nineteen years old and joined the M. E. Church, South, and lived a faithful and consistent Christian to the day of his death. Death came to him very suddenly, and was a great shock to his family and friends. He went to the field Monday morning, May 22, in fine spirits and apparently in good health, but in less than an hour from the time he left the house he was seen to fall from his cultivator, and when reached by his brother and some friends who were near by he was dead. But he was doubtless ready, though the messenger of death came so unexpectedly. A great concourse attended his funeral, and with the solemn rites of the Church and with Masonic honors we laid his body to rest in the cemetery at Auburn, from whence his sleeping dust will be called by the trump of God and carried up to the home of the glorified saints where cometh no death, where there is no sorrow, nor crying, for God shall wipe all tears from our eyes. Bro. Copeland was married twice. His first wife was Miss Annie Jackson, who only lived a few months after their marriage. This marriage was blessed with no child. His second marriage was to Mrs. Donna Reeves who, with three little girls, one an infant, survives her devoted husband. Sister Copeland is greatly bereaved, but the God of her husband and in whom she trusts will give strength and peace in her sore affliction, and be more than a father to the precious little children. We invoke God's richest blessings for the aged mother and for all the family, and assure them of our sympathy and prayers in this sad hour. Let us meet in the home beyond. J. E. WALKER.

DEWEESE.—John Deweese was born in Indiana October 19, 1819, and died at Fate, Texas, May 22, 1893. Bro. Deweese, with his wife, five sons and two daughters, settled in the Mt. Zion community, Rockwall County, in 1867. His daughters and two sons preceded him to the other world. He was converted and joined the M. E. Church, South, in 1869. An humble, faithful and devoted Christian. Not very demonstrative, but those who knew him best knew best his real Christian worth. He had the love and confidence of all his people. Liberal in his views and with his means, he gave the lot upon which the Mt. Zion Church stands. The fourth building is on this lot. He contributed liberally to all these. For the parsonage built but a year ago but one man on the circuit gave as much as Bro. Deweese. Unconscious in his last hours, he left no dying testimony. None was needed. His life testified to the saving power of the Lord Jesus Christ. After the funeral services, conducted by the writer, assisted by Bros. J. M. Nichols and J. H. McKurry, he was laid to rest in the Mt. Zion Cemetery. May God comfort and sustain his surviving companion and permit her at last, with all her loved ones, to meet around the great white throne above. A. R. NASH.

MOSLEY.—The subject of this sketch, Dr. C. B. Mosley, was born in Cass County, Texas, February 13, 1854; moved to English, in Red River County, Texas, in 1866; joined the M. E. Church, South, in 1871; graduated in medicine in 1875, before he was twenty-one; died at his home, in English, May 31, 1893. He leaves a wife who is almost an invalid, and six little children, besides an aged father, a brother and other relatives and a host of warm friends. The great crowd of negroes who remained about him till the last, as they looked tenderly and sadly upon the cold form, spoke in silent eloquence their esteem for him. The writer had known the deceased for a number of years—he having been our family physician in '85. To know him was to love him. He suffered long but patiently; was conscious till the last; had no cloud between him and God; pilloved his head upon the promises of the Eternal and fell asleep in Jesus as quietly and sweetly as a tired child would sink to rest beneath its mother's lullaby. May the Comforter abide with the bereaved ones. J. L. MORRIS.

ADAMS.—Mrs. May Adams was born November 23, 1871, in Miller County, Ark.; was converted and joined the Methodist Episcopal Church, South, in early childhood. She was married to Mr. W. B. Adams November 23, 1887, and certainly proved herself to be a helpmeet indeed. She was fully alive to all of her home interests, and next to home interests was that of her Church. Her house was a pleasant home for the preacher. She was an active member of the Ladies' Aid Society, and was Secretary when she died. Her illness was brief, but she was ready and willing to go. She left three little children, a husband and a great number of friends to mourn their loss. Sister Adams was a true wife, a noble mother, a good neighbor and an estimable Christian woman. May the Lord's richest blessings rest on the bereaved husband and little children. J. P. GARRETT, P. C.

HAMMOND.—George Washington Hammond was born on Sunday, January 3, 1892, and died on Sunday, June 4, 1893, in Taylor, Williamson County. With us but a few months, but long enough to entwine himself around our hearts and make our home appear like heaven with his little angelic presence. But our Heavenly Father, who doeth all things well, saw fit to take him to himself, so that our hearts may have one more link to bind us to heaven, our home. We would not bring our angel back if we could, but will meet him in the sweet by and bye and would say with Job: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." HIS PAPA AND MAMMA.

JONES.—Died at her home in Parker County, February 23, 1893, Sister Matilda Jones, aged fifty-nine years. Sister Jones was converted and joined the M. E. Church at the age of twenty-five years. Since that time she has ever been a faithful, earnest worker in the Church she so much loved. She died with consumption and was confined to her bed for some time before her death. She bore her affliction with patience, and said she was just waiting the summons of the Lord. By her request I preached at her house two days before she died. During the service she shouted the praise of the Lord. Her death was a grand triumph of the Christian faith. I. E. HIGHTOWER, P. C.

HOUSTON.—Mrs. Rebecca Houston was born in Perry County, Ala., March 6, 1859. With her parents she moved to Texas when quite young. She was married to Mr. Sam Houston December 4, 1888, and with him came to this country and located at Seven Rivers, where on the 27th she ended her pilgrimage. Sunday we laid her to rest in the cemetery at Eddy to await a glorious resurrection. She joined the M. E. Church, South, when a girl, and remained a faithful member of the same until transferred by the Bishop of our souls to the Church triumphant. ROBT. HODGSON.

LAWRENCE.—The subject of this sketch, Mrs. Marguerite Lawrence (nee Alsop), was born June 3, 1867; joined the M. E. Church, South, in 1888; was married to Dr. W. P. Lawrence, June 21, 1892, and departed this life May 16, 1893. Sister Lawrence was an affable, kind, noble Christian woman. She leaves a loving husband, a sweet little girl, only a few days old, and a host of loving friends and relatives to mourn her departure. And while we feel sure that she has gone up higher, and that her sweet spirit is now reigning with angels around the throne of God, yet our hearts are sad because we shall see her face no more here in this life. But glory be to him who said: "I am the resurrection and the life, whosoever believeth in me shall never die." And through our tears we look up to Him and say, "Thy will be done." "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Oh, Father, help us who mourn this dear departed one to live in the faith that sustained her; that her God may be our God, and that her home may be our home. With such sweet assurance we can say, farewell, for awhile; we'll meet thee on the sunny shores of sweet deliverance! We'll meet again! A. A. WAGON, P. C.

DUNNAM.—Fannie H. Dunnam was born December 1, 1841, in Louisiana, and came to Texas at the age of ten years. Died near Stuebner, Harris county, Texas, May 6, 1893. Sister Dunnam was raised by religious parents, both of whom preceded her to "the better land." At the age of seventeen she professed religion and joined the Methodist Church, and ever remained a faithful member of same till her blessed Master said: "It is enough; come up higher." She had been a great sufferer with consumption for a number of years, and for quite awhile before she died realized that the end was near, but the approach of death had no terrors. As the Christian lives, so he dies. She was ready and willing to go and be with Jesus, whom she had long loved and praised here below. Sister Dunnam leaves one sister, four brothers, many relatives and friends to mourn her death. May God grant that they may each one strive to meet her where there is no more death. J. R. MURRAY, P. C.

SKIPWORTH.—Elle, wife of James W. Skipworth and daughter of G. W. Howell, was born September 2, 1873, in Arkansas; moved with her parents to Texas; settled in Fannin County. Sister Skipworth professed religion under the ministry of the Rev. I. N. Crutchfield, now of New Mexico Conference. She was married to J. W. Skipworth July 2, 1891; died at the home of her sister, near Vanhook, Fannin County, Texas, May 25, 1893. Sister Skipworth was a pure, good woman. Her father said if she ever sinned he did not know it. Thus went out a life of one of our best women. We pray heaven's richest blessings upon the bereaved husband and the two little children. G. W. ELLER, IVANHOE, TEXAS.

BOZEMAN.—James I. Bozeman was born in Clark County, Alabama, April 7, 1859; died in Austin County, Texas, March 29, 1893. Bro. Bozeman had never connected himself with any Church, though had desired to do so for several years, but owing to his ill health could not attend Church. He had been a constant sufferer with consumption for seven long years. He was submissive to the will of his Father. Talked until the last, calling his friends around him, said he was at peace with God, and his way was bright. "Blessed are the dead that die in the Lord." J. C. MOORE, BELLEVILLE, TEXAS.

ROBERTSON.—N. E. DuBerry was born in North Carolina and died at the home of her son in Scurry County, Texas, May 18, 1893. She was first married to Mr. Henry, then to Mr. Robertson, her last husband, who has been dead many years. She professed religion when she was young, and joined the Methodist Church, and lived consistent until her death. She was eighty-one years old and past when the messenger came; but she was ready, "looking for him." He will come to her the second time without sin. One son and brother in Mississippi and the son and family with whom she died remain to mourn her loss; but death is gain to her. If ye are Christ "all are yours." The Lord bless and save the bereaved relatives. R. V. GALLAWAY, P. C.

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A HAPPY RELEASE.

A Prominent Lady of the Capital City Tells Her Story.

Dr. S. B. Hartman—Dear Sir: I suffered from nervous prostration and general debility for years. I tried the best physicians and many medicines, but all failed. Pe-ru-na cured me perfectly.

Mrs. C. C. FILLER, 174 E. Rich St., Columbus, O.

TIED HOUSEWIVES.

If all the sick mothers, invalid daughters and diseased sisters in this broad land would take the above lady's simple and direct testimony to heart and do as she has done, no pen could describe the benefit that would follow. There are so many women, especially married women, who drag themselves wearily around from year to year without any particular disease, and yet miserable beyond description.

The following Circular has been issued by W. Cabell, Lieut. General Commanding United Confederate Veterans, Trans-Mississippi Department.

HEADQUARTERS TRANS-MISSISSIPPI DEPARTMENT.

UNITED CONFEDERATE VETERANS. (Circular.)

DALLAS, TEXAS, June 1, 1897.—COMRADES: I would respectfully call your attention to circular dated February 2, 1897, and would urge upon you, my old comrades, to press forward the good work.

That you organize camps in every part of this department and join the Association of United Confederate Veterans by applying to Gen. George Moorman, New Orleans, La. I also urge the Major-Generals commanding the five divisions of Texas as well as the commanding generals of the other States and Territories in the Trans-Mississippi Department, to assist in every way to form new camps and increase the strength of those camps now organized and also to select delegates to attend the great reunion at Birmingham, Alabama, on the 19th and 20th of July, 1897.

Let every camp be represented by as large a delegation as possible. When a Camp cannot attend, send a duly authorized proxy by one of its members or by a member of another camp properly signed. See that a correct list of all your members in good standing, with your annual fee of ten cents, for each member is sent on or before the 1st of July, as the 1st of April has passed. Without the payment of this fee your Camp can have no representation.

In view of the uniform kindness heretofore extended to the United Confederate Veterans of the Trans-Mississippi Department, our Railroad Committee has selected as the official routes, the Texas and Pacific and Queen and Crescent, via Shreveport and Vicksburg, and the Texas and Pacific, Iron Mountain and Kansas City, Memphis and Birmingham, via Texarkana and Memphis. The rates from all points on these roads will be one cent per mile each way, based on short line mileage.

At Vicksburg we will be entertained for four hours by the Mississippi Veterans, with the privilege of visiting the different places of interest made memorable by the siege of Vicksburg, known now as the "Gibraltar" of the Mississippi.

The Iron Mountain Route via Texarkana, Little Rock and Memphis will enable our Arkansas comrades to join us at convenient points. At Memphis the comrades will be entertained by the veterans of Tennessee, and on leaving Memphis the veterans will be carried over the battle-fields of Tennessee and Mississippi, made memorable by the heroic deeds of the men who followed the flag of the Lost Cause.

Let us have a grand Reunion at Birmingham, and let the Trans-Mississippi Department send more delegates than all the other Southern States combined. Respectfully, W. L. CABELL, Lieut. Gen. Commanding, United Confederate Veterans.

T. B. TROTMAN, Col. & Asst. Adj. Gen. S. P. MENDEZ, Chairman Transportation Committee.

DESTROYED BY FIRE AND AGAIN AT WORK.

The Price Baking Powder Company of Chicago, which is known throughout the country, met with a serious loss on the morning of May 18th, in the nearly total destruction by fire of its factory and offices. No sooner had the flames been subdued than the work of restoration commenced, and the Company by prudent foresight, having had stored in outside warehouses duplicate machinery, labels and supplies of raw materials in preparation for an emergency was enabled by energetic management to resume manufacturing within a very few days after the fire, thereby causing its customers but a trifling delay in the filling of their orders. Had the Company not been so prepared the delay would require months of time to get new machinery.

HOME FOR AN ORPHAN.

A good Methodist family, with no children, having raised four orphans, now offers a home to an orphan girl about ten years of age. She will be educated and treated as a daughter. This is a home I can commend. Address Mr. Dray, Hondo City, Texas, or the undersigned at Utopia, Texas. JAMES HAMMOND, Preacher in Charge.

A CALL TO ARMS.—"Come, John, and take the baby."

DO YOU KNOW

of any one who intends buying a PIANO OR ORGAN?

If so, write at once to C. H. EDWARDS, as he has something of interest to say to you. Address C. H. EDWARDS, 265 and 267 Main Street, Dallas, Texas. Oldest Music House in North Texas. Established sixteen years. Mention this paper.

BICYCLE TO ANY BOY OR GIRL

under 15 years of age—FREE. Send 10c to C. H. EDWARDS, 265 and 267 Main Street, Dallas, Texas.

OUR FIRST JAP CONVERT.

Rev. George G. Sudzu Ki, now a student at Central College, this State, and our first convert in Japan, intends spending the summer in Texas. He is a devoted young man and an intelligent and interesting speaker. Any brethren wishing to have him speak to their congregations on the subject of missions would do well to write him at once at Fayette, Mo., before his engagements are fixed. JOSEPHUS STEPHAN, Fayette, Mo.

COLLECTION METHODS.

Rev. M. A. Black is using on his third round Chenuault's New Method of Raising Church Funds. This method is very complete in its mechanical make-up, and is serving its purpose. For sample copies apply to Rev. R. M. Chenuault, Kerrville, Texas. J. W. SIMS.

A PREGACHER WANTED.

Bolivar is without a preacher. I want one for I will ever there Monday after preached for the first time last night. Eight conversions; seven accessions on profession of faith; two adults and five infants baptized; many backsliders reclaimed. Write me if you know a young preacher I can get. E. W. SOLOMON, CHENANGO, TEXAS.

CAMP-MEETINGS.

My camp-meeting will begin on Friday before the first Sunday in July. Everybody cordially invited, especially ministers and workers. Bro. O. E. Mattox, a great singer and consecrated worker, will be with us. Camp-ground on Spring Creek, six miles north of Hockley. W. C. BRACEWELL.

A joint camp-meeting for Derby, Dilley, Leona and Buckhorn, will begin Friday before the first Sunday in July on Frio River, below Derby, at railroad crossing. Also one at San Miguel, near DeVilbiss, Friday before the 15th Sunday in July. Will some kind ministers come and help us during the former, as we have no help promised, except the help of God. W. R. CROCKETT, PEARSALL, TEXAS.

A Great Nerve Tonic, Horsford's Acid Phosphate.

Dr. I. HARRIS HALL, State Lunatic Asylum, Milledgeville, Ga., says: "I have used it in cases of nervous prostration after acute mania, also in other cases of great relief in cases where there seemed to be a want of proper assimilation of food accompanying chronic insanity. It is undoubtedly a great nerve tonic."

MEETINGS FOR COMANCHE CIRCUIT.

We extend a welcome to all workers. Especially do we want all the preachers that can do so to come and help us in these meetings. Mountain Creek, 1st Sun in July. Fleming, 2d Sun in July. Cox Creek, 3d Sun in July. Gentry's Mill, 4th and 5th Sun in July. Gentry's Mill, 4th and 5th Sun in July. Mesquite, 3d Sun in Aug. Farmer's Chapel, 4th Sun in Aug. D. C. STARK.

PROTRACTED MEETINGS.

My protracted meetings will be as follows: Kyle, Friday night before 3d Sun in June. Mesquite, 1st Sun in July. Rev. J. C. Weaver will be in charge. Stage school-house, 3d Sun in July. Seagrave, Friday night before 5th Sun in July. Pleasant Ridge, 1st Sun in Aug. Long Creek, 3d Sun in Aug. Locust Grove, 4th Sun in Aug. D. T. BROWN, P. C. MESQUITE, TEXAS.

Pond's Extract, the most potent curative agent known for pains, aches and injuries; let those who have never used it inquire concerning its virtues.

UNANSWERED LETTERS.

JUNE 6. A P Smith, subs. G W Bruce, subs. J W Montgomer, subs. J E Walker, subs. attention. J D Crockett, subs. C A Tower, trial subs. M Swencion, subs. J N Hunter, subs. H W Bowman, subs. J A Biggs, subs. A T Culbertson, subs. L W Harrison, paper stopped. J T Blackwell, subs. J C Weaver, subs.

JUNE 7. J W Clark, subs. H G Williams, subs. Horace Bishop, subs. C G Shutt, subs. W H Hanes, subs. and change. J B Boyd, subs. J O P Rodgers, subs. J W Blackburn, subs. U J Morton, subs. H S Anglin, paper stopped. D C Stark, subs. W C Smith, subs. W T Bloodworth, subs. for last year. W T Melning, subs. attention. M M Smith, subs. C D West, subs. M L East, subs. C F Smith, subs. name and postoffice changed. W N Bonner, subs. F L Farrington, subs. R M Chenuault, subs. R R Raymond, subs. for 2 years. F B Vinson, subs. W W Graham, subs. J C Weaver, subs. W S May, o. k.

JUNE 8. E V Cox, subs. N M McLaughlin, sub stopped. W J Lemons, sub; one stopped. J P Callaway, subs. J H Hunter, sub for trial. J B Powers, subs. L W Carleton, subs. C Rowland, subs. J L Yeates, subs. B T Hayes, change. W C Clark, subs. B Boyd, subs. change. J N Hunter, paper stopped. J B Turrettine, sub stopped. Dan Morgan, sub. C DePena, subs. J Ringer, subs. Sherman, paper stopped. Geo O Stovall, o. k. R C Hicks, sub. B A Thomasson, sub. J C Weaver, subs.

JUNE 9. J W Murphy, subs. 2 cards. S C Littlepage, sub. C R Wright, sub. A E Carraway, sub. E F Phillips, sub. J B Blair, sub. Young, sub. Sam C Vaughan, paper stopped. E K Denton, sub. E L Nelson, sub. W Hornor, sub. W C Clark, sub. W B McKeown, trial sub. E L Shettle, has attention. Jim W Holt, sub. A G Nolan, subs. J A Smith, sub. at half price.

CHRISTIAN ENDEAVOR.

The transportation of the Texas delegation and visitors to the International Christian Endeavor Convention, which meets in Montreal, Canada, in July, is being arranged so as to include a return trip by the World's Fair, for one fare round trip. All persons desiring to attend and wishing further information should address me at once to Longview, Texas. H. G. SCUDDAY, Manager Excursion.

Shorthand in a Vest Pocket.

Dr. Lafferty, the Stenographer to the Virginia Senate, 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 him, Richmond, Va.

BOOKS AND PERIODICALS.

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

The Eighth Annual Report of the Manager and Superintendent of the North Texas Hospital for the Insane, at Terrell, for the year ending October 31, 1897, is on our table. This report shows the institution in a fine shape and the authorities there are to be congratulated on the situation. There have been 142 patients discharged during the year and there remain 729. The total current expenses for the year were \$123,956.39. The farmers and laborers furnish the largest number of any class admitted during the year, there being 136 farmers, 85 farmers' wives, 25 farmers' daughters, 35 laborers, and 6 laborers' wives out of a total of 388.

WHAT SCIENCE HAS DONE FOR DEAF-NESS.

Transmitting Sound to the Ear by the Use of a Simple Device.

There is little doubt but that the treatment of deafness has been revolutionized by the invention of Sound Discs. The development and growth of the use of this device is phenomenal, and is well worthy the attention it has received in medical circles, where it has been widely discussed and most heartily approved. A prominent physician has gone so far as to estimate that fully three-quarters of all the deafness which has been relieved in the United States during the past two years has been by the aid of this instrument; and he considers it an easy triumph over this most distressing affliction. While the idea of such an instrument is not strictly new, yet the restoration of such a large number of desperate and abandoned cases by its use has proven it to be of vastly more importance than was at first supposed. A recent interview with the inventor of the instrument, Mr. H. A. Wales, at his office in Ashland Block, Chicago, disclosed the idea of such an ingenious instrument occurred to him. It was learned that it was first suggested from the fact that most people who suffer from defective hearing, hear better in a noise, or on a moving train, which is caused by the increased vibration of the ear. From this Mr. Wales said he was confident that he could invent a device which could be worn with comfort by the patient, and which would focus the sound, thus increasing its vibration, and enabling the patient to hear ordinary conversation and public speaking. After many experiments the final outcome of this happy thought has been the present device, which must be an ideal one as it is worn in the ear out of sight for months at a time.

Incidents.

Clay County is drawing a number of German families. Fred Opp, a lawyer living at Waco, has been made consul to Breslau, Germany.

The Panhandle is estimated to furnish 12,000 cars of wheat this year, 6000 to go to Galveston.

Hon. J. L. Duggett, of McKinney, has been appointed Collector of Revenue of the Fourth District.

W. C. Rigby is erecting a first class gas at Hockley, Erath County, which is to be lighted with electricity.

S. C. Bales had on exhibition in Pilot Point a duck with four legs. It is well developed, and the two extra legs are a little back of the others.

Otto Praeger, the young reporter, who made a bicycle tour through Mexico for the San Antonio Express, will make the trip to Chicago by bicycle. He will be accompanied by George Walter and Ed. Headhead, local wheelmen. The party expect to reach Chicago by July 4.

The canning factory of Decatur, Wise County, has begun operations. The fruit and vegetable crop of this country is the heaviest this section has produced in several years, and the shipping and canning of such products will be on a larger scale here than ever before.

A mob at Alvarado whipped a negro laborer. It appears that certain disorderly characters are attempting to intimidate certain workmen, and in so doing are damaging the interests of organized labor. The people have passed strong condemnatory resolutions against the act.

A party from the Nation brought in a black razor-back hog to Bonham, which attracted a great deal of attention. It was in a large wooden cage, and was being expressed to a party in McKinney. The cause of the attraction was that its feet were shaped like a man's feet. There was no split in the hoof like the ordinary hog. This same party brought in a hog from the same neighborhood which had six well developed legs.

Messrs. L. & H. Blum furnish the following figures relating to cotton acreage and conditions. The statement is made up from 415 inquiries and represents replies received from seventy-four counties, the average date of replies being May 28. Following is the statement: Cotton—Acreage, 5.90 per cent increase; condition, 4.40 per cent worse than an average; crops, nine days late. Corn: Acreage, 1.80 per cent increase; condition, 1.20 per cent worse than an average. The acreage is an increase over that of last year, both for cotton and corn.

If you want an Engagement Ring, send to C. P. BARNES & BRO., Jewelers of Louisville, Ky., and get their Illustrated Price-list of Engagement and Wedding Rings. On request, they also send a size card to measure the finger you wish fitted. You can depend on what these gentlemen tell you.

TEXAS RESOURCES.

The annual report of the Texas Agricultural Bureau gives the aggregates of acreage and production as follows:

Table with columns: Product, Acres, Value of Product. Includes Cotton, Wheat, Corn, etc.

(a) Value of cotton seed included. *Acres estimated.

Total average value per acre of production, \$13.39. Average value of cotton per acre, \$15.36. Average value of cotton per acre, including seed, \$17.09. Average value per acre all productions except cotton and seed, \$10.92.

The bureau's total of acres in above crops is given at 9,576,000, which is evidently an error probably due to grape vines, the number being reported 490,546.

The acres in each crop given in the report add up the total above given of 9,086,837, which includes 1379 acres of estimate in grape vines. Deducting the grapes the acreage sums up 9,085,458, to which I presume 490,546 grape vines were added as so many acres, making the total 9,576,004 acres. The errors are less than were found in last year's report.

Averages of production per acre are given by the bureau for other products, viz.: Corn, \$8.91; wheat, \$11.37; oats, \$10.94; barley, \$13.02; rye, \$9.35; millet, \$6.40; sweet potatoes, \$50.24; Irish potatoes, \$61.81; hay, \$12.91; hay (prairie), \$6.40; hay (sorghum), \$14.25; sugar cane (syrup and sugar), \$61.30; sorghum (syrup), \$31.61; melons, \$35.46; gardens, \$72.82; orchards, \$24.85.

To the \$137,150,213 farm, garden and orchard production the bureau adds \$282,303, total value of 2,581,116 pounds of honey produced and \$2,741,675, value of 15,499,979 pounds of wool clipped. Net live stock is furnished of the value of live stock increase, which would swell the total considerably. Live stock was assessed as follows:

Table with columns: Numbers, Value. Includes Horses and mules, Cattle, Jacks and jennets, Sheep, Hogs.

Total value is \$87,011,658. The reader is able to estimate the value of increase to 5 to 30 per cent, according to his means of information. As the valuation of the tax assessors the market value of live stock at \$150,000,000 is not excessive, and the value of increase at 10 per cent is within the probabilities. The bureau gives a table of manufactures, viz: Number of factories, 6957; value of material used, \$21,927,471; value of products, \$36,950,864; number of operatives, 37,729.

The product of labor in the fields, gardens, orchards, ranches and factories of Texas may be estimated from the foregoing at about \$185,000,000 for the year or per capita at \$74 for a population of 2,500,000.

The bonded debt of the counties of Texas January 1, is given at \$3,411,541.83, and all other indebtedness, \$908,944. The previous year the county bonded debt was \$7,143,258.83, and other indebtedness \$511,519.32.

Number of chattel mortgages filed, 98,309, for \$11,384,932.16. Other mortgages reported, 28,796, calling for \$381,695,591.73, which include railroad mortgages.

Number of marriages for the year, 31,187, and 2294 divorces granted. Assessed values of twenty-nine principal cities and towns, \$172,039,292. Indebtedness of same, \$63,478.

Cash balances in county treasuries aggregated \$13,015,216, and in the State Treasury \$1,322,253, or a total of \$14,337,469, being about \$2,000,000 more money than all the people and banks rendered for taxation.

Now your blood should be purified. Take Hood's Sarsaparilla, the best spring medicine and blood purifier.

Obituaries—Texas.

J. H. Watts, at Bryan. Jno Anderson, at Manor. Chas. Madison, at Waco. Mrs. E. B. Baker, at Paris. John B. Douglas, at Tyler. B. B. Mayes, at Floresville. H. S. Putnam, at Marshall. Mrs. A. Gilbert, at Brenham. Levi N. Tittsworth, at Bonham. A. Alden, at J. Keller, a wealthy citizen, at Dallas. Mrs. Lucy McKinnon, at Cobb's Switch near Terrell. Miss Lucia Rogers, daughter of C. M. Rogers a leading stock man, at San Marcos. She was a student at the Cornell Institute.

LADIES' HELPERS.

Feeding a tonic, or children, who want building up, should take BROWN'S IRON BITTERS. It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Miscellaneous.

Ed. Leche, a prominent rice planter, and Paul B. Jornt, son of ex-Stat. Auditor, had a street duel at St. Gabriel, La. Jornt was killed and Leche dangerously wounded.

The Supreme Court of Illinois, by two for to one against, decided that the World's Fair must be closed on Sunday. An appeal was taken to the Supreme Court of the United States.

Rev. Thomas Spurgeon, lately arrived from Europe, will hold revival services with Mr. Moody at Chicago, and then return to London, where he will assume charge of the tabernacle to succeed his father.

The bureau statistics report the total value of exports cotton for the month ended May 31 last, \$11,251,126, an increase of nearly \$500,000 over May of last year; but for the nine months ended May 31 last, \$174,779,578, a decrease of \$88,000,000 from the corresponding period of 1892.

The old Ford Theater, of Washington, D. C., in which Lincoln was killed, collapsed June 9. It was used by the Government, and at the time of the accident about 500 employees were in the building. Of these twenty-three were killed and many more injured. Only one man from Texas was hurt, and he not seriously.

The returns of correspondents of the statistical division of the Department of Agriculture on June 1, show that over a large part of the cotton belt the germination and development of the plant have been retarded by cold weather and excessive rain, the latter having also the effect of retarding work and belating the crop. In some localities dryness prevents the successful plowing, and much of the seed failed to come up in consequence, and it is reported that the second planting was to a considerable extent a failure. Along the Mississippi and in the low lands much injury has been caused by overflows. Within other localities early planting is assigned as the cause of poor stands, while no considerable injury from cut worms, lice, etc., is also reported. The prospects of a good crop in much of the cotton territory, are, however, improving in consequence of more favorable weather. The general condition of the crop in the consolidation of the reports is \$5.6 as

compared with \$5.9 last year. The State averages are as follows: Virginia, 85; North Carolina, 83; South Carolina, 88; Georgia, 87; Florida, 98; Alabama, 82; Mississippi, 86; Louisiana, 87; Texas, 82; Arkansas, 89; Tennessee, 92. The returns show only a slight instead of a large increase of acreage planted as compared with last year. A considerable reduction of the area actually planted resulted from river overflow. The average percentage is 100.5. The State percentages of area in comparison with the acreage of last year are as follows: Virginia, 87; North Carolina, 104; South Carolina, 104; Georgia, 102; Florida, 109; Alabama, 100; Mississippi, 98; Louisiana, 101; Texas, 102; Arkansas, 73; Tennessee, 95. It will be seen that the status of the cotton crop as compared with 1892 has not materially changed. The acreage has slightly increased, but the conditions have correspondingly slightly declined.

Casualties.

A young man named Eidelman was drowned in the Trinity. N. C. Ashley was found dead in bed at Santa Anna, heart disease. Chas. Hajovsky was killed near Schulenburg by his team running away.

A fourteen-year-old boy working for Wm. C. Roesberg, a farmer near Llan, was burned with the barn of Mr. R., which by some means caught fire from a lantern the boy was carrying.

USE POND'S EXTRACT It will Cure.

The New California. Hundreds are seeking homes in South Texas, the rival of California for fruits, vegetables and flowers. Many families are making support from five acres. Why grow cotton and live on credit when such a chance is before you? Secure a home while you can. Land is rapidly advancing. Call on or address

RICHARDSON & SHIRLEY, S. N. Richardson, J. J. Shirley, ALVIN, TEXAS.

SANGER BROS. IN LADIES' FINE NOVELTY WRAPPERS

We are showing the fullest lines we ever had in Plain and Figured China Silks; Solid Colored Henriettes, with China Silk and Lace combinations; French Challes, trimmed with Velvet; Printed Crepes, etc. All in entirely new styles, at prices ranging from \$10.00 to \$20.00.

Our past successes in this line but stimulate to another. An examination of the above will reveal the fact that we have outdone our own best past.

SPECIALS IN White Lawn Wrappers.

A special line of odd lots in Embroidery Trimmed Wrappers, values of which range up to \$3.50, have been marked \$2.00 EACH.

Fine Printed Organdie Wrappers, Ribbon and Embroidery trimmed; this season's manufacture and very stylishly made, \$6.85, Value \$9.00.

Ladies' House Wrappers

A line of Printed Saten and Scotch Twills, Lace trimmed, and some Zephyr Gingham, Embroidery trimmed, \$2.65, VALUE \$4.00.

Novelty Style Wrappers, in Printed French Batiste, Embroidery trimmed, at \$4.50, VALUE \$6.00.

Choice of five styles Wrappers, in Printed All-Wool Challes, Lace and Ribbon trimmed; also in Plain Henriettes with Surah front, and in Cashmere with Lace and Ribbon combinations, \$6.25, VALUE \$10.

SANGER BROTHERS, DALLAS, TEXAS.

When writing mention the Advocate. Texas Advocate—\$3 per year.

METHODISM.

"BIBLE READING ON METHODISM" by C. G. Shutt (8000). "DANCING," by same author (10,000). "RED LIQUOR," same author; "THE SABBATH," One of each of the foregoing pamphlets mailed to you address: REV. C. G. SHUTT, Liberty Hill, Texas.

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The best place to educate your daughters? Then send for catalogue of the MILLERSBURG FEMALE COLLEGE, located in the Blue Grass region of Kentucky. Modern, progressive, Christian. Address REV. C. POPE, President, Millersburg, Ky.

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GAMBIER, OHIO. This remarkable school provides thorough preparation for college or business, and careful supervision of health, habits and character. It is the oldest, largest and best equipped boarding school in Ohio. Catalogues sent.

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Privilege of Lectures, Museum, Apparatus, in Vanderbilt University. Three large Buildings. Faculty of 40, pupils average over 400 for four years past. Music, Art, Calligraphy, Health, Accessibility. Fully equipped Gymnasium. Rev. Geo. W. P. Price, D.D., Pres't., Nashville, Tenn.

VIRGINIA COLLEGE FOR YOUNG LADIES.

ROANOKE, VIRGINIA. Opened Sept. 14th, 1892. New buildings with all modern improvements, among the finest in the South. New Pianos and furniture, Campus of ten acres; magnificent mountain scenery; in the Valley of Virginia, far famed for health. European and American teachers. Degrees of B.S., B.A., and M.A. conferred. Unsurpassed advantages in Music and Art. One of the most attractive and beautiful College homes for Young Ladies in the South. For Catalogue, address W. A. HARRIS, D.D., President, Roanoke, Virginia.

WE WANT RIGHT AWAY

Reliable men in every section of America to keep our slow cards tucked up in town, on trees and fences along public roads, advertise and introduce our goods. Steady work in your own county. \$75 A MONTH. SALARY WHEN STARTED. J. H. BARNES & CO., CHICAGO, ILL.

C. P. BARNES & BRO. JEWELERS.

540 West Market St. Louisville, KY.

This Catalogue illustrates different patterns of Rings, Pens, strates over 2500 Watches, Jewelry, Silverware, &c.

Our 384-page Catalogue sent to any address. This firm is reliable.—Publishers Texas Advocate.

FOR ALL PAIN Rheumatism, Femine Complaints, Lameness, Soreness, Wounds, Bruises, Catarrh, Burns, Piles. USE POND'S EXTRACT It will Cure.

The New California. Hundreds are seeking homes in South Texas, the rival of California for fruits, vegetables and flowers.

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