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THE ORIGIN, HISTORY AND RESULTS OF METHODISM.

REV. S. C. LITTLEPAGE.

Methodism is the last and best organic expression of spiritual life. The divine order is the same in the spiritual as in the natural world; in both of which, life precedes organism. Organism is the embodiment of life for noble, practical, physical, social, civil and spiritual ends, so that a history of this movement called Methodism must touch every interest of the whole people affected by it, for its life is the life of men. We have our life from God. Christ is our life. Organisms die, Methodism may, life does not; it is withdrawn—transferred—given to another people—bringing forth the fruits thereof.

The decaying churches of the old world rendered the rise of Methodism a necessity, and we see the evident tokens of its life in the yet formless germ, as the piety, prudence, and prayer of Susannah Wesley, coupled with that wholesome culture and care which prepared her son John to minister advice to the "eight or ten persons who came to him in London with a consciousness of the wrath of God continually hanging over their heads."

This first indication of organic structure occurred in the year 1739. In the same year Calvinistic Methodism was organized in Wales, and two years later the Whitefield or Lady Huntington Connection assumed organic form, with similar tincture of Calvinistic faith.

Arminian Methodism, however, with its holiness of heart, purity of life, and loving tender of salvation to all the world, so mightily grew and prevailed in all lands blest with the light of Christian civilization, that every ecclesiastical organization was quickened by the impulse of its power, which as a distinct homogeneous and self-governing body, according to high authority in Wesleyan history, should date its existence from that memorable love-feast in Potter Lane, July 20, 1740.

From that germ the Wesleyan society has grown; "and no other change has passed upon it, except from small to great, from few to many, from weak to strong, from a rudimentary condition to one of full development."

An important epoch in the history of Methodism occurred on Dec. 24, 1784. At this time was organized, in Baltimore, Md., what is known as the Christmas Conference, from which dates the formal organization of the Methodist Episcopal Church in America. Dr. Coke presided. Some sixty preachers were present, many of whom were ordained deacons and elders; among them the Apostolic Asbury, who was also elected by his brethren, and, according to the instructions of Mr. Wesley, ordained to the general superintendency.

To resume the figure with which we began, Methodism is developing—bone, muscle, tissue, brain and nerve—all the constituent elements necessary to a healthy working organism.

At this first general conference, Wesley's abridgment of the thirty-nine Articles of Religion of the Church of England were adopted, which, with the additional one on civil rules, makes our twenty-five complete. Rules were adopted for the efficient working of this system of evangelism: the administration of the sacraments provided for; the standards of Methodism emphasized; the obligation of the church to her superannuates, and their dependents recognized; and Bishop McTear said that the work of church extension began at the Christmas Conference. "Asbury took horse the day after adjournment and rode forty miles. Lambert left for Antigua, Grenet and Cromwell embarked for Nova Scotia; these were the first missionaries sent out by the Methodist Church to foreign lands, extending their labors to New Foundland and New Brunswick; and in support of these missionaries the first missionary collection was taken by the Bishops this year amounting to £30."

Up to this time the territory was not restricted into annual conferences as now, but the preachers went everywhere preaching the glad tidings of salvation "with signs following." Indeed, the first annual conference was organized in the next year, to-wit, 1785, at Green Hills, in North Carolina, including all of North Carolina, South Carolina and Virginia, who could attend; and all about twenty preachers, were entertained at one house, most of them sleeping on the floor. An increase was reported in this division of the work of 991 members.

Simultaneously this stream of life was overflowing all Europe, taking on organic strength and form in the drawing up and adopting the deed of settlement which gave perpetuity and character to the British Wesleyan Connection and that increased efficiency which arose from a consciousness of stability; they felt they were not building with wood, hay and stubble, for the winds of fickle fortune to sweep away when their great founder should be gathered to his fathers.

In process of time, as the years swept on, there grew a stricture in the heart of American Methodism. The healthful flow of the vital current is at times impeded—danger threatens the body—atrophy of parts occur—and sloughing. Unusual growth takes place in sections, particularly in the South among the negroes. Heroic treatment is resorted to, and 1844 witnesses the utmost skill

of the surgeon's knife. The organism is severed, though the life flows on, while various symptoms of inflammation, morbid granulations and gangrene appear in the body—showing something analogous to pyemia or blood poisoning. Quadrennially the most soothing lotions are administered, fraternal emulsions, which sometimes soothe and sometimes sicken; nothing, however, but the cauterizing of a genuine repentance springing from the wisdom coming from above—first pure, then peaceable—can heal the sinus our internal condition renders necessary even to perpetuate the state of health we now enjoy, much less remove the cicatrix or make the wounded whole.

But thirty hours, much less thirty minutes, would fail me adequately to describe or sketch the rise and history of the forty-six distinct bodies of Christians which take their rise and owe their life to the Methodist movement, embracing all together in 1884 a membership of 6,372,000, and if the annual rate of increase be granted the five years elapsing since the above estimate was made, would give in round numbers a membership of 6,545,725. But the number of our members does not express the power and results of Methodism but in part. We must include as factors the periodical literature we have maintained, which for scope and character is without precedent or parallel. Add to this our schools, colleges and universities, where the generation now standing upon the threshold of civilization is being prepared to enter and control the destiny of the nations. Add again the innumerable books, embracing theology, philosophy, history, biography, books of travel, and books of trade, the sciences and the arts, teeming from the various publishing houses of our Zion, to say nothing of the individual enterprise which often subsidizes the secular press, and commits it to the development of that form of Christianity called Methodism.

Another fact of striking significance must be taken into the account, which from its very nature is difficult to classify or describe. We will call it the overflow of Methodism. There is scarcely a church in the land that is not fed from this stream—and some of them almost dependent, both for their ministry and membership, on the productive power of Methodism. This is perhaps a part of her mission: not all the good that is done in the world is designed by the party doing it. "Thou hast wrought all our works in us" was both a pious and philosophic expression of the psalmist, nevertheless we are thankful that in the providence of God we rank as an independent organism, deriving our life from the fountain of being, and not feeding, as a parasite, on healthier bodies.

Omniscience alone can fully weigh, measure and describe the full effect of Methodism as it delivers itself on the civilizations of the world through its living ministry, its learning and literature, its church extension and missionary enterprise, and all the gifts and agencies God in his providence has made subservient to our use. Let us, therefore, be content that our record is on high, and—

"Walk thoughtfully on the silent, solemn shore
Of that vast ocean we shall sail so soon."
lest we suffer loss, or another take our crown.

The shores of time are strewn with the wrecks of ecclesiastical organizations, none the less to be mourned because they still live. There is no death so much to be deplored as that which never dies, and only less unfortunate is that state described as "dead while she liveth."

It is a self-evident proposition that our prosperity as a church is in proportion to the life we have from God, and while there is an accretion which sometimes passes for growth, expressed in numbers, or in wealth, all true growth is from the life we live by faith in the Son of God, who loved us and gave himself for us, whose presence with us is salvation and whose power resting upon us causeth us to triumph in every place where victory marks the march of Methodism.

CHURCH EXTENSION.
Report to the Fort Worth District Conference at Alvarado, May 25.

Your committee, after canvassing the statements on this floor of the preachers relative to their respective charges, find therefrom no special matter elicited to present to your body for action. The assessments for the church extension work call for no re-statement and parade here, being known to each charge. Only one or two preachers have taken their collections. In this fact, taken in connection with the advanced state of the conference year, we find an urgent call upon us, and this an opportune hour to magnify the importance of the church extension work, and to intensify our pressing of it upon the people for more liberal responses. For we are all, perhaps, without a shadow of adverse impression, well assured that this work is so essential to the progress of the church as to be an indispensable part of her plans; and not only this, but we are fully committed by sympathy and active co-operation to make this department of effort a superlative success. The report of the church extension work for the year ending March 31, 1888, shows 295 churches—saying nothing of 23 parsonages—helped by the Parent and Conference Boards, an increase over the preceding year of 63 churches. The report for the current year is

not yet published; but allowing the same rate of increase, we shall have 375 churches—an increase of 80; more than one church each day—built in our connection, largely done by this branch of Christian endeavor. These facts fire our hearts and we trust will fire the heart of every friend of Methodism. For solidifying the foundation of the church, advancing the outposts, fortifying her lines of action, quickening her movements, and giving increased momentum to her multiplying forces, the value of such an organized method of aid is so apparent that no emphasis can exaggerate the merits of the plans, no eloquence overstate the grandeur of the promise now working out its own fulfillment, and no imagination overdraw the picture of its glory in the achievement when the kingdoms of this world shall have become the kingdoms of our Lord and his Christ.

But in the midst of congratulations that 295 churches were assisted in their erection by the Boards, how sorrowful that 126 applications for aid should have to be turned away unassisted for lack of means! Under this tantalizing fact the longing desire of the Church chafes with the restraint by which insufficient means balks her onward movement.

And here we stumble upon the one vital, philosophic principle in Christian work, revealing itself in the one concentrated thought of the loving Father, which presents the paradox of the apparent conflict of Providence and grace. There is in it the exhibition of God's wise tuition of his people. He so orders the work of his church that genuine Christian men shall ever be "in a strait betwixt two, having a desire to depart" to complete victory on the sweeping wings of immediate conquest, but compelled to remain wingless. To remain wingless, "is far better"—for the masses—that the people may be called on for gifts and sacrifices to separate them from the innate idolatry of selfishness, thereby to educate them in the highest Christian grace. God will never suffer the church to have plenty of money for church extension or any other work, when that plenty would shrivel and starve out the finer qualities in the masses by dispensing with the call for the self-denying gifts of the poor. The numerous poor must be exalted and refined by the grace of giving of their scant store, as well as the few rich of their large bounty. God does not design that the rich should do all the giving. In his purpose right training and the elimination of innate dross, are infinitely more blessed and fruitful gains than that money sufficient to complete our plans be easily raised. We may expect difficulty in raising our collections. God does not design that his work shall be done without exertion and self-stint. The uncompromising attitude of the Spirit is that of enmity to convenience and ease. He demands at our hands labor, not facility; self-limit, not unmissed surplusage. He designs that we shall always be "in a strait betwixt" the encouraging calls of our work and the checks for lack of means, that every one may thereby be spurred to an ever-enlarging, ever-refining liberality. If we can get this truth accepted by our people, we may expect large gains in our collections. Our very hindrances will contribute to our success, and our defeats of the past become the surety for the victory of the future. Let this conference ring out its voice—

not with simple vocation on resolutions, but with these principles of God's truth to guide and inspire us, we go to our people, animating them to a noble liberality, counting our poverty the augury of richer bounty, because God cites us to the consecrated poverty of the masses as the source of material strength and spiritual vigor. The vitalizing of the church in the consecration of the mites is God's design in the lesson of the times. Such consecration will be the prophecy of destiny in the speedy universal dominion of the church.

E. M. SWEET, Chairman.

WHAT I SAW AND HEARD.

It has been my privilege to attend two district conferences within the last month, at San Antonio and Bastrop. Going late to the first, and being very much indisposed, I saw little of it or of old friends whom I longed to meet, but my heart was cheered by accounts I had of the great development of work and workers since we left there four years ago; of lives blossoming into use and beauty; of vigorous societies in their care, and the general up-building of Zion's beautiful walls in that city not yet rid of heathen superstition and degradation, and still rife with German infidelity and Roman Catholicism. Bro. Pinson was pronounced "the man for the place," and is doing faithful work for the Master, as he does everywhere, while Bro. Harris is wisely guiding the affairs of the district, beloved by his "boys" and their people. To meet with the preachers and people of the Austin district, the scene of my husband's two last year's labor and of our joint prayers, was an inexpressible pleasure. Surely ties were formed there that even death cannot sever—for we have worked together for the home above, where we shall gather one by one, to be parted no more. With what interest we listened to the reports from the different charges, rejoicing to note advance and growth all along the line. Sister Follin was there, gathering up in her skillful hands the work laid down by ours in the Woman's Missionary Department, and we greeted

delegates with whom we had worked in Weimar, Flatonia, Webberville and elsewhere. Sisters Banks and Hamilton told us of the reorganization of their auxiliary, with fifteen members, that had been reduced to four. This work of magic had been wrought by their new preacher, Bro. Collins, who has also organized the young ladies of Manor since taking charge of the Webberville circuit. Our old friend, Miss Mattie Brooks, now metamorphosed into Mrs. Judge Moore, told of the Flatonia society having paid ninety dollars last year; and Miss Lizzie Brashear, of Weimar, cheered us by reporting ninety dollars already paid by an auxiliary we organized there last October, besides clothing a girl in Laredo seminary. This is the best report I ever heard made by any auxiliary. One of their members, Miss Ella Hunter, has been giving her service to Laredo Seminary as teacher since Christmas. The Bastrop auxiliary made a showing of the customary faithfulness of its few members. Some day God will reward them with an increase of members, we hope. So we came back to Georgetown with a heart full of good things on which we have feasted in retrospect day by day. But after all this pleasure of meeting dear friends, a letter brings us the sad news of the departure of one whom we will meet no more in this life. Brother W. T. Walker, of Flatonia. But why should we say sad, when he has "fought the good fight" in the battle of life, has rounded up a beautiful Christian character in kindness to all, in fidelity to his church, in remarkable devotion to his only natural tie—his aged and feeble mother—and entered trustfully into the life beyond without cloud or fear. Yet there is sadness in it. Sadness deep and dreary for his beloved mother, bereft in the evening shadows of life of the son who has been her joy, her companion and support for long years of widowed life, and there is sadness and a sense of loss for all of us who knew him. Truly we could lay no chaplet of praise too rich or rare on the grave of this good man who has dropped many a flower in our itinerant pathway.

Georgetown is just now in the hush of expectancy; to-morrow the commencement begins. Housewives are too busy to stop for anything, only to sit down and write or read while taking breath for a few minutes, like your correspondent. The young folks are all in a flutter getting wardrobes and essays and speeches and orations all right and ready. Indeed the air is thick with suppressed eloquence. Seventeen are to graduate at the Southwestern University. When the storm has spent itself and things straightened up I may write something more about it.

Mrs. C. C. ARMSTRONG.

EDUCATION THE NEED OF TEXAS.

MISS FANNIE L. ARMSTRONG.

Texas is rich as well as large. Her children are brainy as well as hearty, but there is one great demand that rises head and shoulders above all others. This want is education in the common affairs of life among the common people. The masses need more knowledge.

Texas, the largest State in the Union, has a list of "long-felt wants" proportionate to her size. On every hand supply is coming rapidly at the earnest call of demand. The rat-a-tat-tat of the hammer is heard on every side. Improvement is our watchword. Letters from different parts of the State report the discovery of gold, silver, salt, granite, marble, Banks, courthouses, schools and churches are rising like magic. The jubilant "bone and sinew of the land" write "crops good." All these are hopeful signs; still the long-felt want is unsupplied.

We are waking up, but the great bane of Texas to-day is ignorance, and our most distressing want is—education. Perhaps it would be better to say wisdom—for wisdom is the practical application of knowledge. Were we to put our meaning on canvas we would paint a beautiful young woman, brave, true, and honest, with intelligence beaming from every feature. Working tools for all the arts and sciences should surround her. She should be handsomely dressed. A look of eagerness, as if longing to do noble work, should be in her face, but her attitude should be prepared and waiting. She is knowledge. Were I to paint wisdom, it should be the same noble young woman, plainly dressed, busy at work. A weary but earnest look should speak from the eye. Honest perspiration should be on her rosy cheeks, and the dust of noble toil should be clinging to her garments, and at her coming every voice should cry welcome. We do not speak now of the undisciplined few who have hungered so for knowledge that they have actually acquired more than the college could give them. We speak of those who are ignorant from choice and make no effort to be otherwise. While we write these lines it occurs to us that there are over five hundred grown men in Dallas who cannot write their names. Such being the case what must be the sum total of the intellectual destitution in the whole State? Dr. Vincent before a Chautauque circle said: "There are different kinds of knowledge, and no two are of the same value. We should get that that will be of most value to us. We should strive to know more on one subject than any one else does. We should be men and women of one work, but not hobbyists. We should know a great deal about one thing and a little about a great many things." We are too

prone to get into a rut and toil in it all our lives, instead of tasting the hard pull that lifts us to better traveling. Ignorance is the root of all trouble. We have intellectual giants among us, but if we could stimulate the old people, and the common people, to love knowledge for its own sake, and get them to believe that middle age and old age have their hours which can be devoted to gaining new thought, we would feel that we had not written in vain. During the past twenty-five years, the children have been coming to the front, and we forget that old people can learn. Is it not our duty to cultivate every power of mind, soul and spirit that God has given us? The education most needed to-day is home training. In this matter some mothers have almost abdicated the home throne to the school teacher; while the soul-training, which should be hers, is turned over to the Sunday-school teacher. These things ought not so to be. From prattling infancy to trembling age the mind should each day receive a new idea—some good impulse not in existence the day before—if it is only a crumb of knowledge. In the first five years of life we learn more than in any subsequent period of the same length of time. Our baby fingers catch the beginnings of all knowledge. The poet Longfellow was once asked how he kept so young, and how at his age he could learn so much, and he compared himself to an old tree with a new layer of wood formed each year, with new leaves and branches. To a certain extent all may add each year a new layer of thoughts and deeds around the old hearts. The character we possess may throw out new and tender leaves and blossoms of usefulness as long as we live. Some one has beautifully said that

"Age is opportunity no less than youth,
Though in a different dress."

The daily acquiring of knowledge and the taking on of new thought will keep us young and happy in heart and life. Then let us who write, and us who read these columns, try to read a few lines in some good book or paper each day, then put our knowledge to some practical use, and see if we are not happier, more companionable, and healthier morally, as well as physically, than before.

HOW TO WRITE FOR THE PAPERS.

MARGARET E. SANGSTER.

"When one has no training for any particular work, and no inclination to one line rather than another, she naturally turns to the literary life, if obliged to earn her own bread."

This amazing observation, made in perfect sincerity, with naive confidence in its propriety and reasonableness, was addressed to me, not long ago, by a gentlewoman in search of employment. Having, as she confessed, no especial fitness for any bread-winning art, she had bethought herself in an emergency, never anticipated in the hitherto easy and care-free current of her existence, of writing for the press.

And when, as gently as possible, I tried to show her the mistaken impression which had led her to attempt an impracticable enterprise, she went away with a look on her face that haunted me for hours. For bread I had given her a stone, as she left me without hearing the single encouraging word she hoped for; but I could not speak it. Yet the same woman, practical, thrifty and intelligent, would not have committed her costly silk to the hap-hazard of an amateur dressmaker, who had never studied her art, nor mastered the principles of a tailor-made gown. In selecting a teacher for her children, she would exercise care, preferring one known to be competent and accomplished to one whose attainments were sketchy and uncertain. Is the house to be painted, the garden to be laid out, the drawing-room to be carpeted, an addition to be made to the cottage, a fence to be built, a journey to be taken? In each and every one of these affairs, common-sense sends us to the people who have mastered their business, to the trained artisans, gardeners, architects, upholsterers and engineers; to those who have disciplined brain and eye and hand, till the results of their work are the best of which they are capable.

Nobody expects to paint like De Haas or perform like Rubenstein, without years of patient, laborious and sincere fidelity to study. Only thus is facility gained. All excellence is won at the cost of long and a resolute effort, endeavor prosecuted intelligently, with a definite aim in view; invincible patience and plodding perseverance must characterize the apprenticeship one serves to any calling. I heard a girl play charmingly yesterday afternoon, and inquired how many hours she practiced daily. "Six," she replied, "but I'm a little out of practice just now, for I've been able lately to give but three hours to music; there has been so much else to do in the house." A good cook must keep her hand in or she loses the lightness of touch, the judgment, the skill, which beyond recipes and formulas go to the making of good bread and cake. I do not know a single human attainment which is not the garner by the self-control, mastery and experience of the person who has striven to be possessed of it.

"What you want," said Kendal to Miss Bretherton, in the novel bearing the latter's name, "is knowledge. You are dissatisfied with your work; it is the beginning of all real success. But you want positive knowledge, the knowledge you could get from books, and the knowledge other people could

teach you. You want a true sense of what has been done, and what can be done with your art, and you want an insight into the world of ideas lying around it and about it. Every human art, nowadays, is so complicated that none of us can get on without using the great stores of experience others have laid up for us."

I do not know a life which more absolutely and imperatively requires training, severe and patient, than that which is devoted to literature as a profession. Among my readers in the Golden Rule, there is, here and there, an eager, bright-eyed, ambitious girl or boy, who has dreamed of fame as author or poet, turned to journalism with longing eyes, determined upon a future career, to be begun modestly, by writing for the magazines. Let me say to such, in earnest warning, "Have a heart for any fate." Expect failure, disappointment, the weariness of hope deferred. The price of success is paid in trial and perhaps in tears. You must walk a thorny path, if you would climb to literary eminence. Except in rare instances, all successful authors have battles to fight. The competition is simply tremendous. To one who has the opportunity of seeing from the inside of an editorial office the burdened mails, bringing hundreds of decently written manuscripts every week, to one who estimates as he or she can the intensity of desire with which every one of those manuscripts was committed to the postoffice, and the intensity of pain with which its return will be received by the sender, few struggles seem sadder than the struggle to write for publication.

Among my readers, too, there are many who honestly disclaim the ambition to become noted or "great." The most for which they care is to write an occasional article, either that they may do good, advocate a cause in which they are interested, or make a little money. The latter is usually the real and the strongest motive which induces people to write. The crisp rattle of a publisher's check has magic and inspiration, which prompts many a verse-writer to musical rhymes and lies back of many a graceful sketch and short story.

It is amusing to note that the value attached by amateurs to their productions, even in a pecuniary way, often far surpasses that which the trained writer assigns to his wares. One of the foremost women writers of our country said in my hearing, "I never think of asking more than the regular rates, ten dollars a thousand words, for my stories, and I often contentedly accept half that price. I have yet to write a piece at the top of a manuscript of mine." During the same week, a lady who had succeeded, after several attempts, in securing the appearance of an article, was very indignant when she received five dollars in payment of the same.

"What did you expect?" was the inquiry, provoked by her comment.

"I thought that at least a thing which had cost me so much labor would have been worth twenty dollars. Why, Whittier would have received two hundred dollars for a poem of that length!"

Apart from the actual training of the pen, apart from writing and re-writing, casting sentences in different shapes, thinking how best to put this thought and the other, and boiling down what you have to say, until you have said it in the briefest possible compass, there is a mental discipline attainable only by the best reading.

By this, the reading which best pleases you is not meant as much as that which most awakens your mind to exercise its own powers. The light work of fiction, which diverts and entertains the reader, does little more. What he or she who would write needs first of all to do is to study the great masters of style, go to the fountain-head of the great books, read and read and read. History, biography, poetry, criticism, let your knowledge of these be wide; and keep constantly at hand at least one strong author, Milton or Macaulay, Wordsworth or Thackeray, Tennyson or Ruskin, on whose works you feed. Insensibly one gains a good style by such study of good authors. The author of the "Pilgrim's Progress" had for his model the Bible, in which he had, so to speak, bathed himself, till its wonderful directness, glowing metaphors, quaint simplicity and hallowed fire became part and parcel of his very life.

There is no danger of intellectual theft in this kind of study. Plagiarism consists in the deliberate appropriation of another's words or thoughts, slightly changing their shape or clothing them in a dress of one's own; than which no robbery is meaner, for the person on whom or whose goods the spoliation is wrought is sometimes dead, generally absent and nearly always without redress.

On the contrary, the reader who reads for style and for improvement is on the same plane with the person who eats and assimilates good food. It passes by a strange transmutation into his blood and becomes his own.

The popular notion that to write for the papers is an easy if not a lazy sort of occupation is very amusing to those who know how strenuous and hard and toilsome is an author's life. Said an admiring woman to me in a burst of congratulation:

"I often think, when I'm working hard, what a luxurious time you have, just sitting in your chair and writing away. I suppose it's just like turning

(Continued on eighth page.)

Texas Christian Advocate

EFFECTS OF RELIGION.

When the grace of God reaches the heart it will show itself. A new heart, spirit and life is given—the life of a live Christ. Some weep, some laugh, some shout, some are quiet and happy. Methodism does not work by an iron rule. We go anywhere to call sinners to salvation, and adopt any method that will bring a soul to Christ. Religion and nature are alike in variety. The touch of grace is the beginning of the normal life. Religion brings nature to her senses, and grace sometimes makes nature caper. A man begins to feel all right when the devil is cast out of him. Blind Bartimeus, now seeing, followed Jesus, giving glory to God. Peter's wife's mother, after she was healed, went about her domestic duties. The fierce demon, clothed and in his right mind, sat down at the feet of Jesus, and then Christ started him out as the first preacher to the Gentiles. At the transfiguration of Christ, the three Apostles fell on their faces and said it was good to be there. Peter healed a cripple at the beautiful gate, and the healed cripple leaped and praised God. We have seen converted souls leap and praise God. We have seen Christians, their faces declaring it was good to be there. The Bible says: "And Ezra blessed the Lord, the great God, and all the people answered, Amen, Amen." "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen." St. John says he heard them shouting and responding in heaven. Things done in heaven are in good taste and order, and all right. Paul and Silas were charged with turning the world upside down. Religion takes the world out of a man, and puts Christ in him. He does not feel like he used to feel, and he is not supposed to act as he used to act. When the children of Israel came back out of captivity, their mouth was filled with laughter and their tongue with singing. When Moses and Aaron appeared before the Lord, and the glory of the Lord was seen, "all the people shouted and fell upon their faces." Job was said to be a perfect and upright man, and yet "he rent his mantle, shaved his beard and fell down upon the ground and worshipped." The Lord is good, let the redeemed say so. A mighty time they had when Peter preached on the day of Pentecost. Wesley and Whitefield used to have rousation times when they preached, and so did Jonathan Edwards, the grand old Presbyterian. The old Georgia exhorters used to make it hot for the sinners. They had to come to Christ or flee the house. When old Dr. Pierce preached on the law and judgment, the people walked down the aisle feeling dreadfully solemn, and at the next service some weeping exhorter said "Come to Christ," and the stirred-up multitude poured up to the good old mourners' bench. Bless the Lord for the "mourners' bench." Old Dr. Boring used to almost make the hair on the sinner's head stand on end. Life, and movement, and stir of some sort, all must have. Stagnation means death. The Holy Ghost is the power. Let its refining fire run through our souls and burn up sin. The blood of Jesus is the power. It can cleanse from all sin. When a spirit is lifted up to the first breath of heaven, who can help being happy!

INGERSOLL'S SOPHISTRIES.

Seeing a large red-typed caption in the April number of the North American Review which read: "Prof. Huxley and Agnosticism, by R. G. Ingersoll in this number of the Review." I bought and read it—wondering all the time if I had not been mistaken in the caption. But I was not mistaken; there it was on the back of the Review, put there on purpose to attract attention, deceive the unsuspecting and thereby increase the sale of that number of the Review. Of course I expected to see an elaborate defense of "Prof. Huxley's Agnosticism," but instead of that I found a vile attack upon Christianity in general and the principal of Kings College in particular. It was not a defense, but an attack; not a reason why the Agnostic does not know but a mass of abuse hurled at the Christian for daring to say that the agnostics abuse of knowledge could not be admitted as evidence against a fact; or, as the principal of Kings College had put it, "was irrelevant."

So far as the discussion(?) was concerned, all this was no surprise. Of course I did not expect to find anything like a fair presentation of a discussion from the infidel's standpoint, much less any show or semblance of argument from R. G. Ingersoll. I got just what I expected in the elaboration of infidel principles, viz: a rebash of the balderdash that has assailed Christianity for eighteen hundred years; a conglomeration of sophistries that any half-witted school-boy could pick to pieces, provided he had time to cremate the "fuss and feathers." Neither did I expect that "the other side" should be presented through the North American Review. I had not forgotten how this same R. G. Ingersoll had been permitted to monopolize the Review in 1881, when Jerry Black's contract distinctively stipulated that each side should have a hearing in the same number of the Review; nor how that, from then until now, whether with Cardinal Manning or Gladstone, Ingersoll had flanked the policy of the "Review" with the last say. So it was not a surprise to see the lawyer practice the same feats in this, as he was accused of doing in the Starr Route Trials. But what did astonish me was the utter absence of "Prof. Huxley's Agnosticism." That was the caption, but that was all there was of

Huxley. True, there was a short paragraph at the last complimentary of Huxley, but from beginning to end there was nothing about "Prof. Huxley's Agnosticism."

The statement was this: The principal of Kings College had said that for the Agnostic to say "he had no scientific knowledge of the unseen world or of the future is irrelevant." Prof. Huxley then wrote an article in the February number of Nineteenth Century entitled "Agnosticism." Then Ingersoll with his usual redtape flourish of trumpets and sounding of Chinese gongs, rushes to the front to establish the belief, or rather the unbelief, of Prof. Huxley. But why did he not tell us what Huxley had said? Did he not know that this was precisely what his subject indicated and what sensible people would expect? Was it not for this very purpose that the outside of the Review was re-lettered with his caption? Who wants to read Ingersoll's misrepresentations of Christianity? If he has any defense of Huxley's Agnosticism (i. e., what Huxley does not know) the world is ready to hear him. But let him not attempt to impose upon sensible people for Huxley's Agnosticism his own innuendoes. Ingersoll has been convicted of plagiarism time and again. Who knows but that he borrowed from Huxley in this? He don't tell us what Huxley did say. To use his own objection against Christianity, how do we know that Huxley ever wrote an article entitled "Agnosticism"? I wrote for the February number of the Nineteenth Century and received the reply that it was "out of print." Did Ingersoll have a suspicion that it was so little worth that it would go "out of print." Did he wish to perpetuate it. I never saw it. Millions who read have not seen it. This is the Christian's agnosticism about Prof. Huxley's article in the Nineteenth Century. Will Ingersoll say this kind of agnosticism is irrelevant? Why is it irrelevant? Because, says Ingersoll, "I read it in the Nineteenth Century." Yes, but I did not read it. Besides—to use his objections to inspiration: "We have only his word for it, and about that, there is this difficulty, we know nothing of him; and, consequently, cannot, if we desire, rely upon his character for truth. It will be remembered that Mr. R. G. Ingersoll is the man who rejects human testimony about things he don't want to believe. Let this "difficulty," therefore, apply to his testimony about Huxley's article. But Ingersoll will say: There are other witnesses who read it. So were there "other witnesses" to the resurrection of Jesus Christ from the dead. Paul said there were five hundred who saw him, and that the greater part were alive when he wrote, "But Huxley is still alive." So is Christ. Let Ingersoll prove that he is not. The burden of proof is with him if he would have us believe Huxley ever wrote such an article. We have no means of knowing what he did say, unless Ingersoll will admit that he plagiarized it, for the Nineteenth Century is now out of print. Thank God, the Bible is not out of print. Millions of copies are being circulated to-day. Let me be thought to have misrepresented Ingersoll, let me say that he did make one little remark about what Huxley had written. It was this: "No intelligent man can read what he says without feeling that the foundation of superstition has been weakened. The article is as remarkable for its candor as for its clearness. Nothing is avoided—everything is met. No excuses are given. He has left all apologies for the other side." By "superstition" he meant belief in the Bible. And this is the way he "weakened the foundation" of a belief in the Bible. Since Huxley wrote that article the printing press has issued and circulated millions of copies of the Bible, twenty Sabbaths have bathed the world in the blessings that Bible inspires; and here in Texas alone about twelve thousand people have been converted to God. Add to this the number of sermons preached in all Christian and also heathen lands; then add the Sunday-schools and multiply them by the number of Bible lessons they have taught. Add to this the prayer-meetings, family altars, secret devotions, and prodigals returned; then multiply all this by the hopes it has inspired, the bereaved it has consoled, the triumph it has flashed over the graves of the dead, the joy of heaven and the shout of the redeemed. Add it all up, and then multiply it by the reproductive capacity of an augmenting volume of influence that will beat against the shores of eternity, and you will have some small appreciation of how this "foundation" has been "weakened." Prof. Huxley's article is to-day being thrown around among the rubbish of an effete sentimentalism. It could not live in this enlightened age. "It left all apologies for the other side," and yet although it is only five months old they try to perpetuate it by a more popular method. The very number of the Review in which it was published unused and "out of print," its "remarkable clearness," remembered by no one save the man who borrowed its sophistries, not to vindicate the author, but to advertise himself, relegated to the shelves of fanatical unbelief, it is dead and forgotten, while the "foundations" it assailed, stand firm as the everlasting hills, and the belief it "professed to have" weakened, has increased in force and augmented in volume a thousand fold. Verily, the "fittest survive." This is "weakening the foundation," with a vim. So much for R. G. Ingersoll and a deceptive caption. In my next I will attack his sophistries, just as he undertook to attack the Rock of the Christian's faith.

CHRIST THE SAVIOR OF THE UNIVERSE.

REV. W. R. DONNER.

In the ADVOCATE of May 9, I read an article by Rev. J. F. Archer under the above caption, in which the writer

claims Christ to be a universal savior, and quotes from the sainted Marvin and Dr. W. C. Black as authority. They are uninspired men, and are liable to be mistaken. I would rather quote from the Bible than any uninspired writer. The Scriptures teach "Christ took not on him the nature of angels, but took on him the seed of Abraham,"—Hebrew ii:16. As much as to say he came not to redeem angels, but to redeem men. The Scriptures further state v. 17: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God; to make reconciliation for the sins of the people." There is not one word said about redeeming angels, or any other but men, in this Scripture. I gather from the above Scripture that in order to redeem, the redeemer must partake of the nature of the offender, whether men or angels. Angels could not redeem men, neither could men redeem angels. Therefore, Christ took not on him the nature of angels. He was made a little lower than the angels, as he came to redeem man. If he had come to redeem angels he would have taken on him the nature of angels. Angels are God's ministers, sent forth to minister for them who shall be heirs of salvation.—Heb. i:14. Therefore, we find them engaged in so many works of mercy and acts of kindness, which should teach us lessons of love and obedience to God. I am not prepared to believe if the redemption of angels were possible, but that God provided for them, but not in the provisions made for fallen man. The redemption of angels had to be done in the nature of angels and not in the nature of man, every one in his own order. The writer introduces Col. ii:9, 20, to prove that Christ is a universal savior, which reads as follows: "For it pleased the Father that in him should all fullness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Do not the things in heaven refer to those persons who have died under the Old Testament dispensation and could not have a title to glory, but through the atonement of Christ. I do not understand the text refers to angels. I admit the conclusion of the writer, so far as man is concerned—that the atonement presents a grand conception of man's relation to Christ, which admits the Christian to the full possession of that promise of Christ: "All are yours, and ye are Christ's, and Christ is God's." I cannot believe that the sacrificial death of Christ on the cross in his humanity atoned for fallen angels or any other fallen beings, but for Adam and his posterity.

TO JEAN PAUL'S CRITICIS.—JUDAS.

Have not I chosen you twelve, and one of you is a devil?—John vi:70. Ye are not all clean.—John xiii:11. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.—John vi:64. This he said, (Judas) not that he cared for the poor; but because he was a thief, and had the bag, and bore what was put therein.—John xiii:6, 8. FLATONIA, TEXAS.

REPORT OF COMMITTEE ON EDUCATION.

(Read at the Fort Worth District Conference.) Dear Brethren: Your Committee on Education has been at a loss for data upon which to base a report concerning our church schools. Even the Southwestern University has departed from her established custom of furnishing us a written report of her condition. We are pleased to have with us Rev. C. C. Armstrong, financial agent, as the representative of the Southwestern University. The other schools under our patronage have given us no information whatever as to their condition, plans or purposes. We submit, as these schools are our creatures, and we their agents, they are dependent upon us for their very existence, and we committed to them by our vows and the holiest and loftiest interests, they are under obligations to report to us that we may intelligently represent them and efficiently promote their interests. That our church is committed to this most important interest of our race is as evident from the failures of the past efforts, as the success of the present enterprises. But we should not glory so much in the heroic spirit of the past as that we will fail to learn the lesson that comes to us, dearly revealing the fact that there is not sufficient educational spirit and enterprise amongst our people to equip and maintain but a limited number of schools of high grade, and not more than one that approximates a university course. It may be painful to make this admission, but it is a fact and we cannot be foolish enough not to recognize it. We have already projected as many church schools as we can with present interest on this subject maintain.

It must also be admitted that we must in some way educate our people up to the educational idea, if we would make a success of the school enterprises we now claim. This work must be assumed by the pulpit, for there it legitimately belongs. "To turn the hearts of the fathers to their children" is our work, as the legitimate successors of Him prophesied. As he was sent, so are we. We must show to the people that it is not to maintain schools, as such, that we are so much interested, but to benefit them. The difficulty met with is the same that confronts us in every other religious and philanthropic endeavor—manner.

When by the gospel we can convince the people that the best investment is to be found in mind and morals, and the best legacy in purity of mind and heart, then we will have saved the parent and child as well as have made our schools all we could hope. We rejoice in the prosperity of the

Southwestern University, and especially in its equipment to care for our daughters, as well as our sons, for we love them as well, and so does God. When the present plans have been consummated we urge upon those in authority to inaugurate a theological department that Texas preachers may be trained in Texas schools, among the people they are to serve and to save. W. L. NELMS, Chairman.

INTERMEDIATE STATE.

REV. H. V. PHILLIPS, D. D. The place of separate spirits is claiming a good deal of attention in the paper. I think that the saints are not full citizens of the heaven of our final hope. And find it difficult to think of souls, bodiless and otherwise, incomplete in themselves, being made perfect in their relations and surroundings. Again, it is scarcely compatible with our ideas of perfect harmony that final relations can anticipate final states. But there is a stronger reason than this, or these, found in the fact that the church has moved by dispensations. Now, if one dispensation, with its inferior or superior lights, is in the final heaven, you will see that Moses *et al* were in heaven, and to be so must be complete every way, except bodily of course, while Jesus was under law, and in this way under bonds to die to be made perfect through sufferings to bring these very men to glory who had long since gone to glory. I do not think that the ecclesiastical feet outwent the head and took possession of glory while Christ's sacred body was subject to the lictor's thong at Jerusalem.

The facts of the temple pictured to us the heavenly, etc. This has direct reference to ecclesiasticism or dispensations for when Christ entered the Christ, or Christian dispensation, the fact was announced by the rending of the veil in the temple. This was not merely a tearing up, or down, of the middle wall or partition between Jew and Gentile, but was the confluence of the Holiest of the Holy, so that there was no longer a Holy and a Holiest, but all was Holiest—the dispensations were full, and Christ was perfect.

It may be that since Christ, and since the time of the fullness of the dispensations, souls go straight to heaven; but surely I cannot conceive that they went further than Moses anywhere in the universe, until Christ passed Moses. The dispensations had their evolution on the earth. DRYAN, TEXAS.

District Conferences.

TERRELL DISTRICT.

The twenty-first annual session of Terrell District Conference, M. E. Church, South, met in the Methodist Church at Farmersville, Texas, Thursday morning, May 23, 1889, at 9 o'clock a. m., Bishop J. S. Key presiding; Sam R. Hamilton, Secretary; Rev. E. B. Thompson, Assistant Secretary.

Notwithstanding Farmersville is on the extreme northern edge of the district, there were present preachers and lay delegates from every charge in the district.

Conference hours each day for the three days conference remained in session were from 8:30 a. m. to 11 a. m., and from 3 p. m. to adjournment at close of each evening's session.

The following visitors were present during the conference:

- Revs. D. J. Martin, Plano; S. A. Ashburn, Whitewright; A. W. Gibson, Black Jack Grove; James A. Mansfield, resident Baptist minister; J. W. Hill, Greenville; J. M. Brooks, pastor Cumberland Presbyterian Church; D. P. Haggard, Dallas, Texas; W. M. Shelton, Sulphur Springs; John M. McLean, Vice Regent Southwestern University; W. H. Hughes, Dallas; J. M. Dunn, Central College; W. K. Duff, Greenville, Texas; L. L. Naugle, John H. Gresham, Merit; J. W. Brice, pastor Baptist Church; G. W. Perkins, mayor of Greenville; Mrs. L. A. Kidd, Sherman; Mrs. Clardy, W. C. T. U.

Bishop Key proved himself an able and efficient presiding officer. He instituted a searching and exhaustive inquiry into the spiritual, disciplinary and financial condition of the various charges constituting this district, and frequently took occasion to emphasize and strongly recommend several important measures of reform and improvement in the manner of conducting church work, which, from the close attention and hearty "amens" of the brethren, appeared to meet their unqualified approval. The status of the various charges appeared to be fully up to the general average, and some were specially commended.

There are fourteen stations, circuits and missions comprising the district, and there are eleven parsonage buildings, leaving only three unprovided with homes for the preacher in charge.

The queries discussed at the evening session of the first day were:

- 1. What are the obstacles that we find in the field that hinder us? 2. What are the troubles in the church that weaken us?

These questions of vital importance were ably discussed by both preachers and laymen, and a strong and instructive resume made by the Bishop, closing with very timely advice and admonition covering the points embraced in the discussion. One-half hour of each morning's session was devoted to religious services and experience meetings, the Bishop usually leading.

The query for discussion at the morning session of the second day was:

- 1. The claims of our children upon us. 2. Are our Sunday-schools a success? If not, why not? which was thoroughly ventilated and ably discussed from every conceivable standpoint, and the Bishop, summarizing same, took occasion to impress upon the church the solemn and important duties and obligations they owed to the children.

At evening session of second day the question of ministerial support was announced for consideration, and was discussed ably and thoroughly in all its phases and bearings, after which the Bishop gave it as his opinion that, for the circuits especially, the assessment plan, as recommended in the Discipline, was the most practical and satisfactory, and commended the envelop plan as an auxiliary on stations, but cautioned the stewards not to let the envelop plan cause them to relax their efforts to collect from such as the envelop plan failed to reach.

At closing of evening's session, second day, Rev. O. P. Thomas delivered a touching message from Rev. J. Clark Smith, a faithful veteran of the itinerant ministry, now lying upon his death bed at Terrell, Texas, in the last stage of consumption. The Bishop and entire conference, in answer to the request of the message, bowed in solemn prayer for the afflicted brother, that the comforting influence of the angel of the covenant might hover over him in his last moments, and that God would grant him a peaceful and triumphant departure.

During the morning session of the third day the following delegates were elected to represent this district in the North Texas Annual Conference, which convenes at Greenville, Texas, in November next, to-wit: A. H. Henry, Sam R. Hamilton, W. B. Dashiell and B. R. Goodwin. Alternates: J. W. Reeder and W. M. Taylor.

Kemp, Kaufman county, Texas, was then selected as the place at which next session of conference would meet.

Very eloquent addresses were delivered upon the subject of Education by the following representatives of institutions present: Prof. J. W. Dunn, Dr. Jon. H. McLean, Mrs. L. A. Kidd and Rev. W. H. Hughes.

The sum of \$25 was raised by voluntary contribution to furnish one room in North Texas Cottage at Georgetown.

The Committee on District Parsonage recommended the raising of \$1500 for the purpose of building a district parsonage and its location at Terrell, Texas, which was adopted.

There were a few criticisms on the manner of keeping quarterly conference records, but the Bishop commended this district as paying more attention to and having their records in better condition than usual.

Thirty-three dollars and fifty cents was promptly raised on the conference floor to aid the Methodist Church at Wylie in completing their church seats.

After passing resolutions thanking the people of Farmersville for their generous hospitality, the Terrell District Conference adjourned with the benediction by Bishop Key. SAM R. HAMILTON, Sec.

THE GEORGETOWN DISTRICT.

The conference held its session at Temple, May 22 to 25. We were not honored by having a bishop for our presiding officer, yet we were not reminded especially of our need of one, with the chair filled by our own district bishop—for we have Rev. Horace Bishop for our presiding elder. Even in the sessions of the conference a stranger might never have discovered that our officer was not a general superintendent, for the preacher who did not address the chair as "Mr. President," so softly elided the "Brother," and as strongly brought out the "Bishop," that it sounded like an annual conference.

The policy of the conference was settled early in its progress. We would have but two committees—one on Church Records, and one on Public Worship. We determined to keep together and make the occasion a time of spiritual advancement and religious power. With this idea prominent, nothing could stay a revival, and we had a good time—the best that even some of the stewards of Temple station had ever seen.

The district contains nineteen charges; all of them except one was represented by their pastors; nearly all by two or more delegates. All but two or three gave reports clearly indicating advancement since the annual conference, and a gain in spiritual power. A few revivals were reported, resulting in at least 150 conversions and as many accessions to the church. Georgetown was able to report fifty conversions and accessions to the church; but the greatest revival in the district was in North Belton circuit, from which the pastor, Bro. C. Roland, was able to tell of seventy-five or eighty who had found salvation. Five others from Temple were added to the number while the conference was in session.

More than one of the charges in the district is really little more than mission circuits, and are hardly expected to be self-sustaining; and, yet, with one exception, they reported some good accomplished, some hopeful sign of advancement.

Every one who took part in reporting the spiritual state of the church was required to state his own relation to the question, and give a personal experience. The financial management of the district seemed to be fair. All the pastors were not paid up to date, and the proper proportions of the conference collections were not paid. A few had everything subscribed, and all expected to pay up everything by conference. The status of the Sunday-schools was closely inquired into. "I have three appointments, and there are two Sunday-schools." "Why have you no Sunday-school at the third place?" Union Sunday-schools were passed over lightly. Some of these, however, had Methodist superintendents. In each of our schools the report was that it was well supplied with our own literature. A statement was required as to what part of the pupils attended church services. Not many could report the desired number.

Bro. Connor was with us and gave us one of his own missionary sermons—that is, an earnest, spiritual one, on

Friday evening, and without anything ad hominem, any urging, any appeals, the congregation made a free-will offering of thirty-two dollars above the assessment for the station. The zeal of the conference did not stop at this, however. We marked out a boundary of the land said to contain many Mormons, infidels and skeptics, and yet some people of the Lord, forsaken by the gospel thirty years ago, and asked our presiding elder to present it to the Board.

Dr. Heidt was there, and had a special half hour for Southwestern University. There was much said in the time—a sketch of its history, a statement of its work, a summary of its prospects, and a setting forth of its claims to the patronage and continued support of the church. The conference listened with the interest invariably shown when their university is mentioned and their regent speaks, and carried a resolution: "We hereby pledge to our university, its Regent, and its financial agent, our renewed sympathy and hearty co-operation and support."

Bro. J. K. Lane was there, and talked out plainly for the interest of church extension. He read a "resolution," an old one, a broken one, on the subject of church extension collections, from the annual conference minutes. It would be well to refer to it before your district conference meets.

Bro. George W. Graves was there, and got in the first resolution before the conference for the ADVOCATE. It was brought up two days after and discussed by more members than any other resolution; and yet no one dissented from it. Here it is:

"Resolved, That, in the judgment of this body, THE TEXAS CHRISTIAN ADVOCATE was never a better paper than it is now, and our people lose great good if they do not read it." Another one was passed a little later, resolving to preach a sermon on Christian Literature and present the claims of the ADVOCATE.

None of these brethren stood forth as single champions. There were other defenders of each enterprise, as zealous and as eloquent as these. Rev. John Carpenter, a superannuated preacher, and the oldest member of the conference, preached for us what must have been one of his final messages and one of the most telling ones of the occasion.

The conference elected four delegates to the annual conference, viz: Rev. C. E. Maulle, Bro. D. H. Snyder, A. F. Bentley and P. M. Nelson; and three alternates: Bro. W. L. Wilson, John Lloyd and W. T. Davidson.

They decided unanimously to meet at Corn Hill for the next session.

Among many resolutions passed by the conference, the purport of which were to do better and be more faithful, we are glad to record the following:

"Resolved, That we hail with pleasure the arrival of Bishop J. S. Key among us, and we hope for great benefit from his presence and labors."

The most notable feature of the conference was its religious fervor and spiritual power, which was uninterrupted throughout. One brother said he was about "saturated." No wonder he was asked to preach three times, but refused to have such a monopoly. The services culminated Sunday night with a fine sermon from the presiding elder, followed by the administration of the sacrament of the Lord's Supper. A large number communed, and several united with the church. Besides the conference resolution on the subject, it is certain that no one forgot to be thankful to Bro. Dickey and his church for the very best entertainment that we received, and I believe they were real glad that we came. F. A. MOORE, Sec.

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About the Lesson.

LESSON XI, SUNDAY, JUNE 26. JESUS CRUCIFIED. Mark xv:21-29

GOLDEN TEXT.

"He humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8)

MEMORY-VERSES, 25-38.

QUESTIONS ON THE LESSON.

- 1. Whom did they meet on the way to Golgotha? Simon a Cyrenian. 2. What did the soldiers compel him to do? To bear the cross. 3. To what place did they bring Jesus? To Golgotha. 4. What was it called. The place of a skull. 5. What did they offer Jesus? Wine mixed with myrrh. 6. Did he drink it? No. 7. What did the soldiers do with his garments? They parted them among them. 8. What hour of the day was it? Nine o'clock. 9. What was placed over the head of the cross? "The King of the Jews." 10. Who were crucified with him? Two thieves. 11. What scripture was fulfilled? "He was numbered with the transgressors." 12. What did those who passed by do? They mocked him. 13. What did they say? "Save thyself, and come down from the cross." 14. What did the chief priests say? "He saved others; himself he cannot save." 15. What happened at the sixth hour? There was darkness over the whole land. 16. What cry did Jesus utter the ninth hour? "Eloi, Eloi, lama sabachthani?" 17. How did some misunderstand him? They said he called for Elias. 18. What did one do? Put vinegar on a sponge and offered it to him. 19. Did Jesus receive it? It seems that he did. 20. What were the last words of Jesus? "It is finished." 21. What happened in the temple? The great veil was rent. 22. What did the centurion say? "Truly this man was the Son of God." -Illustrated Lesson Paper.

LESSON SURROUNDINGS.

The last lesson closed with the leading out of Jesus to crucifixion. But before this—probably immediately after the mocking mentioned in Mark xv:19—Pilate made further attempts to save his prisoner (John xix:4-16). In the attire of mock royalty, Jesus is presented to the people, but they still cry "Crucify him." Pilate argues with them, but is frightened by the accusation that Jesus "made himself the Son of God." Another interview with the prisoner led the governor to attempt his release, but the Jews again remonstrated. The final formal judgment by Pilate was accompanied by further mockery of the Jews by the baffled governor, leading them to answer in the language, so prophetic of their future for many centuries, "We have no king but Caesar." The place of the lesson was first on the road from Pilate's Praetorium to Golgotha, then at the latter locality, the site of which is still greatly disputed. The time was the forenoon of Friday; the preparation for the crucifixion probably beginning about nine o'clock (v. 25), and the darkness coming on at noon. John's statement (John xix:14) is less definite, and may be explained as referring to what we call, in general, "forenoon." The day was the 15th of Nisan (April 7), the year of Rome 783, A. D. 30. Parallel passages: Matthew xxvii:32-54; Luke xxiii:26-47; John xix:17-30.

LESSON SUMMARY.

The lesson brings before us the consequences of sin and the cost of salvation. It emphasizes the truth that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The sin, under the curse of which all the world was suffering, was illustrated in the cruel and heartless indignities which were heaped upon the sinless One by those whom he came to save. The salvation which was wrought for sinners by Him who thus died for them was brought out in its magnitude by the occurrences of the crucifixion scene. "Gazing on the suffering Son of man," says Bishop Warren, "we are apt to fix our thoughts on his physical suffering, in his hanging for hours on four burning wounds. But this was not enough to slay him. It was suffering of soul, suffering for sin, suffering for a world's sin; this slew him. It was not bodily suffering that broke his heart." "We have here presented to us," adds Dr. Godet, "the spectacle of the consequences of sin pushed to the utmost limit." Not because the Jews were sinners, but because all men—even the Jews, most favored of all the children of men—were sinners, was it necessary for Jesus to pour out his life's blood in order to give new life to those who were death-stricken by sin. He was treated as though he were himself a sinner, and his place in dying was in companionship with criminals. All this he accepted as in the very line of his loving mission. He saved others; himself he would not save. "He numbers himself with transgressors, that they may be numbered with his saints." The incidents of "this greatest event of all eternity" were, as Bishop Warren suggests, indicative of the wondrous meaning of the death of Jesus. "His God-like patience and forgiveness, heaven's sympathy, and earth's trembling, were in due proportion to his declared purpose of dying for the world—the just for the unjust. How vast that salvation must be to be fitly bought by the

price of the life and death of the Son of God! And the completeness of this vast salvation was, as Dr. McLaren gives reminder, foreshadowed in the rending of the Temple veil at the hour of the Saviour's dying. "The innermost chamber of the divine Presence is open now, and sinful men have access, with confidence by the faith of him, wherever he has gone before. Right into the secret of God's pavilion we can go, now and here, knowledge and faith treading the path which Jesus has opened, and coming to the Father by him. Right into the blaze of the glory we shall go hereafter; for he has gone to prepare a place for us, and when he overcame the sharpness of death, he opened the gate of heaven to all believers. At the best this is a mystery. We cannot understand it fully. But the truth of truths that stands out clearly above and beyond the mystery, is the fact that Jesus Christ has died for sinners, and that he is the living Saviour of all who trust themselves to him. Resting in that love which he evidenced in his life and in his death, and in that sympathy which his experiences of human weakness, of human suffering, and of human sorrow, gave to him, we can trust ourselves to him, sinners as we are, nothing doubting.

ADDED POINTS.

The trials of a parent may prove to be a blessing to his children. No child will ever have need to regret that his father shared the sufferings of Christ. Because Jesus would not consent to be made insensible to his sufferings for our sake, he endured them at their fullest to the end; and now he will never be insensible to any sufferings or endurances on our part for his sake. There is a garment of Christ's righteousness, which any sinner can now have for the asking; and this garment Christ will be glad to have any one of his enemies ask for. It does not secure holiness of life, but it can be a means of forgiveness, to have a place within speaking distance of Jesus. There are times when it seems as though Jesus had no power in his own behalf; and then it is that his enemies are readiest to scoff at him. Men are very ready to say that if they can have one proof more, they will believe; but if that proof were given to them, they would be as far from belief as before. Belief in Jesus depends more on a desire to be like him than on any proof that he is what he claims to be. There is no depth of human suffering which Jesus has not fathomed. Hence no one of us can ever be so sorely tried that Jesus is unable to sympathize with him and to give him help. Truly this was the Son of God.—Sunday School Times.

Old and Young.

THE LION AND THE LASSIE.

It was looking from my window, That I saw this funny sight; Two foes went forth to battle, And they fought with all their might; He was a grim old graybeard, While she was but a maid; Yet the lassie never faltered, Nor did she seem afraid. He would hurt his weapons at her, And storm, and rage, and rave; She would only smile the brighter At every thrust he gave. Upon his maddest antics She looked with laughing eye, And to his wildest utterance Gave back a soft reply. But soon, to my amazement, I saw him grow more calm, And presently she changed him From a lion to a lamb. Then, as I stood and watched him, He seemed to grow more small; When, presently, I sought him, He was not there at all. It was a funny battle, I think you will allow; But just look out your window, And you will see it now. You will hear the lion roar, You will hear the lassie sing; For the lion's name is Winter, And the lassie's name is Spring. -Mary E. Vandyne.

GENERAL LEE'S TACT.

From an anecdotal article by Mrs. Margaret J. Preston in the June Century we quote the following: Few men were more skilled in the avoidance of everything that could wound the feelings of others. On the occasion of Gen. Lee's being summoned to Washington to give testimony, an incident occurred which illustrates this characteristic. A connection of my own, who attended him as one of his complimentary staff, told me that when in Washington there were multitudes of persons—and among them many of the most distinguished in the land, North and South—seeking audience with Gen. Lee; evening after evening was occupied with these interviews. Again and again had my friend been beset by a person who had no claim to be presented and as often had he been waived aside on the plea that the number of gentlemen coming to be introduced was so great as to embarrass his professional staff. But this persistent Confederate watched his opportunity and made the best of it. Coming up to Col. M— when he was a little off his guard he whispered, "Take me up now; there is nobody being introduced at this moment." "But don't you see that the General is surrounded by a group of officers and congressmen, and that it won't do to break in upon their conversations?" But the old soldier would not be shaken off. So Col. M— thought the best way to end the matter would be to lead him up to the General, and thus in a moment put a stop to his pertinacity. Taking him, accordingly, by the arm, he drew him forward. The large circle opened and allowed a pathway,

and the man was presented in due form and received with as much courtesy as if he had been a prince of the blood. Col. M— was about to lead him instantly away, when he suddenly stepped into the open space where the group had made way for him, and in a rather loud voice said: "General, I have always thought that if I ever had the honor of meeting you face to face, and there was an opportunity allowed me, I would like to ask you a question which nobody but you can answer. I seem to have that opportunity now. This is what I want to know: What was the reason that you failed to gain the victory at the battle of Gettysburg?" To have such an ill-timed question dropped like a bomb-shell in such a presence was, to say the least of it, embarrassing, and some curt rejoinder would have been natural and to the purpose; but General Lee's kind-heartedness would not permit a rude dismissal even to so unwarrantable a questioner. Advancing and gently taking him by the hand, while all the listening group stood round amazed at the man's presumption, the General quietly said: "My dear sir, that would be a long story, and would require more time than you see I can possibly command at present; so we will have to defer the matter to another occasion."

The same friend gave me an instance of a similar encounter that concerned Mrs. Lee, whose simplicity and kindness of heart rivaled that of her husband. The General and his wife were at the Virginia White Sulphur Springs, occupying one of the pretty cottages that had been set apart for them. The crowd of visitors was great, and everybody who had the least show for so doing was asking for introductions, for the war had not long been over. "I encountered a good-natured but absurd man from the far South," said Colonel M—, "whose enthusiasm for the Lee family was at fever heat. His pompous way of talking was a constant amusement to me; and when he asked that I should intrude upon the gay group that always filled the piazza of the General's cottage and introduce him, I naturally hesitated somewhat, fearing lest he should overpower them by one of his magnificent apostrophes. He joined me one evening just as we were passing the cottage door, where a party of visitors were being entertained by the General and his wife. 'Now is your time,' he whispered; and he forthwith drew me to the steps, where, as in duty bound, I presented him. Withdrawing a little, he assumed a Hamlet-like pose, and lifting his hand with a most dramatic air, he began: 'Do I behold the honored roof that shelters the head of him before whose name the lustre of Napoleon's pales into a shadow? Do I see the walls within which sits the most adored of men? Dare I tread the floor which she who is a scion of the patriotic house of the revered Washington condescends to hallow with her presence? Is this the portico that trails its vines over the noble pair—'

JACK'S TRIAL AND TRIUMPH.

Jackie had never even dreamed that he had a mission, or known what a mission was—aside from the Five Points school—until one Sunday his teacher there tried to explain it, and said that everybody had one. Jack had been pondering over it all the week, but the only conclusion he could come to was that he had none, unless it could be called a mission to take most of the care of his aunt's heavy baby, and bear the rough pranks of the older children, and to suffer; for poor little Jack was lame and used a crutch. He could not carry the baby about, but he could hold him, and toss him a little in his weak arms, and let him pull his hair; and when the baby would lie quiet Jackie would sing over and over the pretty little songs which he learned at the mission school. He did not know what half the words meant, although they were in his mind so much; but he knew better than to trouble people with many questions when he himself was such a trouble, and was told many times a day that he was a burden and expense, and always would be. His aunt had a wretched husband, and was squally poor, with four children of her own. The two eldest were newsboys, or, as their mother expressed it, "in business for themselves, an' worth a dozen like Jack!" Perhaps the woman did not mean to be cruel, but those who wage a hand-to-hand battle with poverty often grow hard and coarse; and she really thought she had done her whole duty, if not a little more, when she took the orphan boy home to share her children's lot. Jack often wondered what she would have done without him to mind the baby and little Kit when she went out to work, but he never dared to ask her such a question. Sundays to Jack were both a terror and a delight. The family were often all home then, and he felt himself more in the way than ever, and a greater burden; but the hour at the school was a bright spot to look forward to, and to live over in memory when it was past; and he always managed to be present. The Sunday after his attention had been so attracted by the thought of a mission, he lingered behind the rest, and asked timidly: "Ye know, missus, how yer told 'bout the mission for everybody, an' I've been a-thinkin' an' I—well, yer don't nohow s'pose as I've got one, do yer?"

"Why, I wouldn't wonder, Jackie. Sit down a moment, and we'll talk about it." The teacher knew a little about the child and his surroundings, but her thoughts and sympathies were called out in so many directions that she felt remorsefully that perhaps in this case she had not been as thoughtful as she ought; and so she sat down and drew him on to tell her all about his daily life and anxious questionings. "So yer see, missus, I ain't good for nothin' only ter be a expense the 'dur-in' time," he concluded meekly. "An' so it don't seem as if I had no mission; but I'd love ter hev—just so I could do somethin' ter pleas Him; like yer told us." "My dear boy, I am sure you have a mission; it is to be patient! Christ was patient under all his suffering and trials, and you can be like him." "An' that means when the boys pushes an' hits me, jest ter keep still an' not to mind it?" "It means not to strike back, or be cross; and if you can, to do some kind thing in return." "I know where Bill's knife is, an' he don't. I guess I'll tell him when I go home; but I wouldn't do it afore, 'cos he cuffed me." You had better tell him; and perhaps we can get him to come to the school some time." "Ter be pashent jest like Him, she said," Jack repeated to himself. "An' He wouldn't never jaw nor strike back if He was me."

"Can't think what's come to Jack!" said one of his cousins a few months later. "Pears as if the kid has lost what little spunk he ever had; it ain't no fun to tease him at all no more." "You let Jack alone!" said the mother. "He ain't half the torment to me that you an' Dan be." Could Jack believe his ears! Had he lived to hear his aunt say that he was less trouble to her than her own children? The child gave her a look full of grateful affection, and from that hour redoubled his exertions to help and please her. But poor Jack's strength was not equal to his ambition, and day by day his limbs seemed weaker and the baby heavier; but he grew so cunning and sweet, and had such pretty, loving ways, that he seemed dearer than ever, and, as he became older, was more content to lie still in Jack's arms and hear him tell stories out of his own head—which were too good to be true, of course—about children who were always well and happy, and had everything good to eat every day, and never felt the bitter cold at all, because their clothes were so warm and beautiful, and better than all they had flowers of their very own. Jack always had a hazy idea of heaven in his mind when he talked like this, and a half-defined longing to go and share in his comfort. And then he would very likely begin to sing, "There's a land that is fairer than sky." And when his voice failed from very weakness, the baby would pat his wan face, and say, "Sin it adain."

FOR PROSPECTIVE HUSBANDS.

A friend was spending the day with me the other day, and while she was here our pastor called. After he left, the friend said: "Did you ever notice with what respect Mr. Conrad speaks of his wife, and how courteously he treats her at all times?" I nodded assent, and my friend went on: "I suppose my husband is as good a man as ever lived, but his mother did not train him to be courteous to ladies. His sisters were his slaves, and thereby he is spoiled as a husband. I wish I could train several hundred boys to be husbands for the next generation. Do you suppose they'd consider it their prerogative to drive the girls out of the easiest chair, take the sunniest corner of the room, the best place by the light, throw books, papers, or slippers down for some one to put away, grow up with the idea that a wife must be a valet and the rest of the household stand respectfully by to obey orders? You smile, but this is anything but a subject to laugh over. "I really believe husbands never think how their unkind ways hurt. They don't realize the difference to us—for instance, in their manner when they come to dinner. All day the wife has been alone with the children and servants, and is more hungry for a kind word from her husband than an epicurean feast. He comes in just as the dinner-bell rings. 'For a wonder dinner is once ready on time,' the husband says. Couldn't he have saved the heart stab by saying: 'That's a pleasant sound to a hungry fellow,' and what hinders him from adding, what would be the milk and honey to a weary soul all the rest of the day—nay, all the rest of her life—'You are a good wife, Cornelia?' And if dinner is not quite ready, why need he say, 'Of course not; never is!'"

working mottoes for the home, why hasn't some one taken Wesley's remark, 'I'd as soon swear as fret, instead of hanging up, 'I need Thee every hour?' "When I think I have a hard time, I just think of the women who have no servants, but who themselves care for the children, wash, iron, cook, mend, churn, milk, carry wood and water, all for less than an Irish servant girl's wages. Of course men appreciate their wives, of course they do, but they keep their polite manners and courteous ways for—other men's wives. One time James thanked me for saving him room beside me at the concert, and then sort of apologized for being polite, by saying he thought it was my sister Mary."—Atlanta Constitution.

A LESSON FROM BIRD'S EGGS.

Frank Buckland, the naturalist, had very decided views in regard to the teachings of nature: "Birds that lay their eggs in holes," he says, "have round eggs. There are, however, certain birds which incubate their eggs without any nest at all, upon the ledges of rocks. In this position it is very possible that danger would occur to the egg by being accidentally moved by the parent bird, or maybe by the wind. If the egg were round it would very probably roll off the precipice and, falling to the bottom, be smashed. "Let us see how the difficult problem of the preservation of this egg is managed by creative wisdom. The egg of the gullinot, to take a good example, is not round, but elongated at one end. The consequence is that when it is touched the egg will not roll away like a billiard ball, but it will simply turn upon its axis. "This peculiar structure can be seen, and the action of the force upon the egg illustrated by a very simple experiment. Take a common screw and place it near the edge of the table; touch it gently, so as to set it in motion. You will observe that the screw, instead of running off the edge of the table, will simply turn round on its small end—its own axis. I cannot conceive anything more beautiful than this arrangement of the eggs of birds which build on ledges of rocks and which are liable to destruction. The fact will, I think, afford excellent evidence (if more witnesses were required) to show creative skill even in such simple things as birds' eggs."

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NOW THE TIME OF JUDGMENT.

Many there are who seem to have but little respect for the judgment, and many think of it as a time of balancing final accounts in the far distant future. The supposed far-offness of that day lessens the terror of it more or less to all. Therefore if all could see that the judgment is now going on, many would feel and act differently in the course of life they are now living.

Judgment means separation. Whether it be considered a mental or executive act. When we judge others to be good or bad we separate in mind their qualities of character from the opposite qualities. Then there is an executive judgment which provides for the actual separation of the persons. In that great day called the day of judgment there will be no necessity for the examination of character. There will be no trial. It will simply be the day of execution when the good and the bad will be actually and eternally separated.

Its verdict is, whosoever believeth shall be saved and whosoever believeth not shall be damned. Let us remember that now is the time of judgment and the day of execution will surely come.

ONE HUNDRED THOUSAND FOR FIFTEEN THOUSAND.

"Several years ago a man living in this town drew a \$15,000 prize in the Louisiana lottery, and it has cost the citizens of the town about \$100,000." So said the pastor of a church in a Texas town not long since. That was a pretty costly draw, but we have no idea that the proportion of cost and profit is at all exaggerated. The lottery—we say the lottery, because we believe there is no other State in the Union that allows the existence of such an institution—is not only a financial parasite upon the good people of Louisiana, but upon every other State in the Union. Though outlawed by this State, the tickets are being constantly advertised and sold, and Texas alone is being drained by it of hundreds of thousands of dollars annually.

tion the strongest possible. "For one dollar I may get a large sum of money, but if I lose only one dollar, a very small amount is lost. So the temptation presents itself, is accepted and repeated in many instances until the last dollar is staked and lost upon the desperate effort to win. The managers are on the inside, and know how and when to place the infrequent prizes just so as to make the temptation strong enough to draw in the fated suckers. There can be no doubt about the evilness of the lottery viewed from an economical standpoint, as all the States save one have outlawed it. No man can be a true and law-abiding citizen of Texas and patronize the lottery. It is only by an evasion of the law that the people of this and other States are continually emptying their purses into the insatiable maw of that horrible beast.

So far, we have spoken of the lottery as a financial parasite, but what shall we say of it as a destroyer of morality? There is no proportion between the financial and moral results of the lottery. "A hundred thousand for fifteen thousand" may be a fit illustration of the monetary cost, but the cost to moral character cannot be measured in dollars and cents. There are no prizes drawn in that respect. Moral debasement, ruin and death are the rewards paid out for the small sums of money paid in. There is no more pernicious, nor a more iniquitous institution save perhaps the saloon. The thousands of dollars lost to the State are represented by thousands of moral wrecks and ruined homes. Then, under such circumstances, what should be done? Let all who have an interest in the welfare of human souls and our country, cry aloud and spare not, and let the officers strictly enforce the laws of the State.

THE JOHNSTOWN SUFFERERS.

The horrors and sufferings of Johnstown, Pennsylvania, have already become well known to our readers through our news column, as well as from the secular press. Such sufferings belong to a whole nation. They touch the sympathetic cord of every truly Christian and manly heart. The sorrows of the afflicted become the sorrows of the nation. Such seasons of general sorrow try the hearts and test the character of individuals and communities. There are individuals always ready to respond to the cry of distress with material expression of their sympathetic feelings. There are also cities that always come nobly to the rescue of distressed cities and communities. There are other towns and individuals whose names hardly ever, or never, appear on the list of generous subscribers. It speaks well for any community to be forward in charitable offering under such circumstances. Homes in such communities are to be coveted by good people. Such persons are desirable for neighbors. When towns or individuals are so absorbed with their own interest as never to hear the cry of distress; when too busy to weep with them that weep; when so bent on getting rich as to forget the pangs of the hungry and naked; when too niggardly selfish to administer comfort to the dying, they commend themselves only to the contempt of mankind. We are glad to see that several of our Texas towns have not forgotten the greatly afflicted people that remain from the destructive catastrophe of Johnstown. There is no North nor South, East nor West in calamities like this. Let everybody, in whose breast runs the milk of human kindness, lend the helping hand. The ADVOCATE will take pleasure in forwarding any funds sent for that purpose.

THE COLLECTION.

THE following are samples of letters we are receiving about the ADVOCATE. We are gratified that the second is a sample of a much greater number than is represented by the first:

Mr Editor Texas Christian Advocate Dear Sir you will please stop my paper I only subscribed for it for one year and since the year has expired, I don't want the paper any longer so stop it at once I won't pay for it, if it comes, I only subscribed for one year and that is out and I don't want it any longer yours truly, P S Please Stop it at Once.

The ADVOCATE is growing in favor with the people. I have secured, with two or three exceptions, all of the old subscribers and several new ones. So the paper is going now into families into which it has never gone before. Some say they would not be without it if it cost double what it does. Some object to the price, but when they see the paper the objections give way, and they say they did not know our church had such a good paper. We are moving along smoothly with our work.

In line with the policy inaugurated by the New York Central and Hudson River Railroad, and followed by the Lake Shore and Michigan Southern, Michigan Central, Bee Line, and other roads operating in connection with the Vanderbilt System, to discontinue, as far as practicable, all labor on their railways on the Sabbath, an agreement has just been reached to close all the city ticket offices in Buffalo on Sunday,

beginning with June 9th. This will give a large number of men an opportunity to attend church and secure a well-earned rest, and the railways interested are entitled to great credit for this movement. The example should be followed in every city in the United States. Owing to the arrival of delayed trains it may be found impossible to close the depot ticket offices, but there is no reason why the city ticket offices of all the railways in the country should not be closed on Sunday. Chicago and Buffalo have adopted the "Sunday Closing" rule. What city will be next to have its name placed on the new roll of honor?

A BROTHER layman thinks that preachers, holding revival services, sometimes scold the church too much. The complaint is perhaps not altogether an unjust one. It often happens that the members who are delinquent are not present to hear the scolding. The spirit in which a rebuke is administered generally begets its like in the rebuked. Scolding, we think, should be avoided under any circumstances. It may be necessary to rebuke, but it should be done in a spirit of kindness.

THOUGH so difficult to define, there is no requisite more important for the speaker who desires to win his fellowmen for Christ than unction. It does not consist in what is usually styled eloquence, although true gospel eloquence is greatly lacking without it. It does not consist in cultured speech, although it gives a persuasiveness to the address which man's teaching cannot impart. It is truly a gift of the Holy Spirit, which pervades the thoughts, words, tones, manner and whole demeanor of him who has received it. There is no quality of speech that can compare with it in exciting the best qualities of a religious nature. It rouses, constrains, melts, and leads the captive willingly to consecrate all to Christ. Surely every one who would speak a word for Jesus ought to covet earnestly this gift.—The Treasury.

DR. W. H. MILBURN, the blind man eloquent, who was in our city a week or so ago and delivered three remarkable lectures, and will be in our State for some weeks yet, is an orator whom all who can ought to hear. All the lectures delivered here were excellent, but he is perhaps at his best on Prentiss and Burr. These subjects not only lend themselves to the finest oratorical treatment, furnishing occasion for impassioned and eloquent passages, but they furnish equally fine opportunities for drawing moral lessons of highest value. Of these opportunities Dr. Milburn makes the very best use. The blind man is getting to be an old man, and before many years that eloquent tongue will be still forever. Let all who can hear him. Let all treat him with kindness and sympathy, and they shall have their reward both here and hereafter.

THE largest State in the civilized world is Texas, which boasts an area of 274,356 square miles; the smallest is the little state of Monaco in Europe, which has only an area of six square miles. The Austrian Empire contains 240,943 square miles; the German Empire, 212,091; France, 204,091; Spain, 117,781; Sweden, 168,042; California, 157,801; Dakota, 150,932; Territory of Montana, 143,776; Norway, 122,280; New Mexico, 121,201; Great Britain and Ireland, 120,879; Italy, 114,296; Arizona, 113,916; Nevada, 112,090; Colorado, 104,500; Territory of Wyoming, 97,883; Oregon, 95,274; Territory of Idaho, 86,594; Territory of Utah, 84,476; Minnesota, 83,531; Kansas, 80,891; Nebraska, 75,995; Territory of Washington, 69,994; Indian Territory, 68,991; Missouri, 65,350; Turkey in Europe, 62,028; then come a number of other American States, after which are Roumania, 45,642; Bosnia and Herzegovina, 28,125; Bulgaria, 24,460; Servia, 20,850; Netherlands, 20,527; Greece, 19,941; Switzerland, 15,235; Denmark, 14,553; Eastern Roumelia, 13,500; Belgium, 11,273; and Montenegro, 1,770.—New York Post.

FROM the following extract from the Pittsburg Advocate we judge our prohibition friends in Pennsylvania are hopeful of success. We pray their hopes may not be disappointed. Success in that State would be a great encouragement:

The whisky men in Philadelphia found what they were not hunting for. They sent out persons to make a house-to-house canvass of the city, so that they could know something in advance as to the vote on the amendment. The result must have made them hold their breath. We quote from the Christian Statesman: "The return from the twenty-seventh division of the Nineteenth ward is 174 for and 54 against prohibition. In the Seventeenth ward the book for the twenty-second division shows 257 for and 75 against; and the fourteenth division 225 for and 52 against. The figures from the seventh division of the Eighth ward are 136 for and 112 against." Now it is clear that either these canvassers struck the strong-

ly prohibition districts, or that Philadelphia cannot be counted on by the saloon-men for any such majority as they have been hoping to get. The latter we suspect is the truth. It would seem that they think so themselves, for they are crying aloud for more money, and seem to be greatly agitated. They are certainly not in a comfortable frame of mind at this time.

THE word of the Lord is the sword of the Spirit, and the preacher who preaches in the power of the Spirit must wield that sword. They who preach God's word wield the power of God. Dr. John Hall, of New York city, who wields a large influence upon all denominations relates his experience as follows:

If I have had any success in the work of the ministry it is because I have endeavored all through to hold forth the word of life. I have no skill, genius, or ingenuity for a new way of putting things, no art in delivery, no sensational themes, and if I had to depend on flowers round the pulpit and flowers in the sermon to draw the people, I should abandon the pulpit.

A FEW MINUTES WITH THE PRESS.

What The Papers Think and Say.

The St. Louis Advocate thinks that spirituality is the only remedy for formalism in the church:

Deny, deride, or scoff, as you may, it remains true that just as spirituality declines in a church formality increases. It has been so in all past time, is so now, and will continue so to the end. Nor is this true of this, that or the other particular church only. It is true of all, and all the time; and right here is found the danger that now impends the Protestant churches of this country. It is natural for people, any people, when they have no resources within themselves, to look for, and resort to something without. A well instructed and truly pious man has a never failing source of enjoyment within himself. "He delights in the law of the Lord and in it doth he meditate day and night." He has imbibed such principles, cherished such virtues and stored or is storing away such knowledge as meet the demands of his higher nature, and he communes with his God by the action of mind upon mind, and the communion of spirit with spirit. Then he communes with his Father through His word, through his works, and through His providences. Almost everything around—the starry heavens above him, the earth beneath and around him, with all the mighty works therein manifested—speak to him the wisdom, power and goodness of his Heavenly Father; consequently though often alone, paradoxical as it may seem, he is not lonely—his God is ever present, and he realizes the fact.

The Sunday-School Times makes a nice but true distinction between the influence of the eye and the ear:

Words written are judged by the eye. Words spoken are judged by the ear. The eye has only the word itself to judge from. The ear has the tone of voice as a more important element of judgment than even the word itself. As a means of influencing the reason, the written word has its advantages. As a means of swaying the feelings, it is the spoken word that has chief power. In the ordinary intercourse of life it is not so much what is said, as how it is said, that settles the question of what is meant by the speaker. The slightest difference in tone may make the greatest difference in meaning. And the only way for us to have the right tone in our voices is to have the right feeling back of the tone.

This good advice to stewards is from the Central Methodist:

Faithful stewards are necessary to successful financial management in the Methodist Church. If they plan wisely and execute faithfully, failure is scarcely possible. No preacher can do faithful and efficient work for the Church, while embarrassed for lack of meat and bread, and wearing apparel, for himself and family. As a rule, when a preacher is thus embarrassed the fault is with the stewards, whose duty it is to see that all his wants are met, and that he is freed from embarrassment. True, the people do not always respond to the call of the steward, but in the main that is due to a lack of information as to the wants of the pastor, or the duty of the people to provide for him an ample support. Let every steward do his whole duty, and see to it that all the members contribute, and that the preachers are abundantly supplied with the necessities of life.

The Western Methodist pleads for more chaplains in the United States army:

A high authority says that most of the army posts of the United States are not only without chaplains, but are also destitute of religious services. The theory of the divorcement of Church and State has been carried so far that the number of chaplains is inadequate. The prevalent idea seems to be "the less the better," and the few chaplains now employed are simply a small concession to the Christian sentiment of the nation. It seems to be assumed that garrisons near to towns will be supplied with religious services by pastors located there, or that members of garrisons will go to church in town. In practice, however, neither theory is correct. The pastors have all they can do in their own fields without taking on additional work for garrisons, even if they would be welcome there, and soldiers, for various reasons, do not often ask permission to attend religious services outside the garrisons. The result is that, to a large extent, the moral and religious condition of the army is neglected.

The barracks-room discourages serious religious thoughts and habits. Vulgarity, obscenity, profanity, skepticism and gambling are common, and sometimes some of these forms of evil hold almost undisputed sway. Pure women are not there to exert their holy and restraining influence. If a soldier attempts to perform the duties of religion, he is made a victim of cruel jeers and taunts. The discipline of the army is not designed to make good men, but only good soldiers; and a man may be thorough in drill, obedient to military orders, and brave in battle; in a word, may be a very good soldier, and a very bad man; which shows the imperative need of a sufficient number of earnest, pious, faithful chaplains.

The Northwestern Advocate thinks that a little humor in the pulpit now and then is not out of place:

Do we believe in humor in the pulpit? Certainly, within proper limitations. There are some people who are accessible at the ribs whose heads are impenetrable, and whose hearts are like sand. Humor, however, is an edge-tool which, agreeable to the adage, should not be handled by children or unskilled "prentice hands. In general, the rule should be: No preacher should try humor in the pulpit until he has an established reputation for saintly earnestness.

The Treasury for Pulpit and People advises a freer use of "an invigorating tonic:"

"A word spoken in season, how good is it." No one but a person to whom such a word is spoken can estimate at its full value its goodness. A preacher often needs and expects such a word, but it is not always spoken. He may be a stranger to the people to whom he has just preached with all fidelity and love, the Word of life, and may be exhausted at the close of the service both by the mental and nervous strain to which he has been subjected, and may be departing from the edifice, with a depression of spirits, caused by the reaction of his mental excitement, and yet not one word is spoken to him by any one that might tend to ward off the depression, invigorate his spirits and cheer him in the faithful discharge of his duties. Any people who thus act are guilty of a grave fault toward the ambassador of Christ, do an injury to their own reputation as a Church of Christ, and lose the pleasure and profit of doing good, when it was in the power of their lips to do it. Brethren of the churches, of every name, remember that your own pastor, and he who may preach to you at any time the Word of Life, needs this invigorating tonic at the close of his service. "A word spoken in season, how good is it." "Let the redeemed of the Lord say so."

The Nashville Advocate talks plainly, but speaks some wholesome truths in the following:

Not long since two prominent pastors engaged in conversation regarding a revival in their respective charges. A listener readily discovered that they were in earnest, and heartily desired a revival, but they were troubled as to the proper man to conduct the meeting. Several preachers were named—all living in other States. Both pastors were of the opinion that a man from a distance must lead in the meeting. Two facts were impressed on the mind of the listener. 1. The two charges stood in need of a revival, but were not fully ready. 2. The pastors were afraid to undertake the work without the assistance of a man known to be an evangelist. We were not surprised at the first fact. Churches are not always ready for what is called revival work. Sometimes the season comes without effort; then hard work, and much of it, is needed, and no man can do that work as satisfactorily and with an assurance of lasting results as the pastor. Mark that! We were much surprised that these pastors manifested so much fear of undertaking the work needed. Either one of them could have been trusted anywhere and under any circumstances. The fact that leading pastors are afraid to take the lead in revival services in their own churches is startling, and raises the question, What's the matter?

SOUTHERN METHODISM.

News, Views, and Personal.

—The people of Santa Rosa have given, the last three months, nearly \$20,000 toward the endowment of Pacific Methodist College.

—Southwestern Methodist: The people at Springfield, Mo., propose building a district parsonage at that place. George Day, a member of St. Pauls church, has given a lot valued at \$2,000.

—Miss Annie Chism of Nashville, Tenn., was on her way to Brazil when caught in the Johnstown flood. She was sent out by our Women's Missionary Society. Her watch, some money and a Greek testament were found with her baggage.

—Southwestern Methodist: We have a note from H. T. Harris, who has been a member of two conferences in Missouri, the Southwest Missouri and the St. Louis, and for some time a member of the Texas Conference. From Cotulla, Texas, he writes that his work is done, and says: "Say to my brethren in the two Missouri Conferences in which I have served, I am ready to go at the Master's call. Tell them I have always cherished a most devoted love for them. Tell them to never give up their blessed work." Brother Harris hopes to be able to go to his father's before he is called away. The preachers who knew him in Missouri will remember his earnest devotion and consecrated spirit. He desires now to be remembered especially in their prayers.

—Dr. W. T. Bolling, in Southwestern Methodist: My old friend and class-

mate, Rev. S. R. Brewer, D. D., of Louisville Conference, has been out here for two weeks, but finding the altitude too great for him, and its effect being evil on his nervous system, he has now gone to the Indian Territory, to visit his brother, at Muskogee, Rev. T. F. Brewer, who is in charge of our school at that place. It was a great pleasure to meet one of the old class of 1869, whom I had not met since one year afterwards, at Brownsville, Tennessee. Dr. Brewer is by no means well, and he must needs have a long rest. His brethren are kind and considerate, and have given him unlimited time, and pay his expenses, that he may recuperate. Louisville must be a good place, and it is a pity so few such people are to be found in reference to kindness to their preachers. I trust Bro. Brewer may return to them fully restored to health.

—Dr. J. W. Hinton in Wesleyan Advocate: It was my privilege and pleasure to attend the dedication of a new church at Waynesboro, Georgia, on the 26th of May. Bishop Duncan officiated as chief in the exercises, though divers visiting brethren participated. About two thousand dollars were subscribed on the occasion to finish the bill of expenses. Gifts ranging from one hundred and fifty dollars downwards were made in response to the Bishop's call, sufficient in the sum total to meet all claims. Everything is easy, and every one seemed to be happy. The Bishop discoursed on the grand theme of Christian missions with earnestness and force. Text: "And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham."—Paul. Bishop Duncan is a bold speaker of ready utterance; his words are not delivered in a finical, mincing manner. He continues till he has finished. His presence and voice are well calculated to engage attention and to make impression. He is in the prime of life, and may serve another generation.

—Rev. G. G. Smith in Southern Advocate: Dr. Hoss makes the startling assertion in a late number of the Nashville Advocate that in 1792 the annual conference, by uniting in a general conference, divested themselves of all after rights to make laws for their own government and became merely administrative bodies. Allow me to hand to the doctor the following extract from Asbury's Journal of 1806: Friday, 16th May.—"The conference (New York) commenced its sitting and rose on Thursday. A paper was read setting forth the uncertain state of the superintendency and proposing the election of seven elders, from each of the seven conferences, to meet in Baltimore July 4th, 1807, for the sole purpose of establishing the American superintendency on a surer foundation; the subject will be submitted to all the conferences." This does not look like the conferences fourteen years before surrendered all power save administrative power to the general conference. The great demand of this day is less centralization and more local control. The conferences may become too jealous of their rights, but they may be too careless of them until they will be at the mercy of a great assembly which meets only once in four years and stays in session less than four weeks. The general conference deposed Bishop Andrew in 1844, practically changed the entire economy of the church in 1820, and in 1866 would have abolished the itinerancy save for Bishop Pierce, and would have changed the name of the church but for the will of the preachers. The annual conferences held to all their rights till 1808, and then parted with only such as were delegated to the General Conference. This thesis I mail to the church door and stand prepared to defend it. That our preachers ever did consent to make such a wholesale transfer of power as those who spell the annual conference with a small a assert, I do not believe; and if, they did that, it is time now to unmake it, as I firmly believe.

THE HOME CONFERENCES.

Personal.

—Bros. J. M. McKee and W. L. Clifton called to see us this week.

—The address of J. C. Weaver is No. 429 North Travis street, Paris, Texas.

—The Rev. E. A. Bailey has changed his address from Granbury to Duffau.

—Sister S. C. Follin writes: Mrs. Mollie Thomas, La Grange, Texas, has been appointed District Secretary Austin District Woman's Missionary Society Texas Conference.

—Sister Ellis, the wife of our pastor, Rev. S. B. Ellis, of Itaska, under date of June 8, writes: "To-day four weeks ago, Mr. Ellis was taken down with fever. He is now just able to sit up a few moments at a time. The good people of Itaska, not alone the Methodists, have endeared themselves to us by the many acts of kindness rendered during his illness. May the good Lord bless and save them." We are glad to learn that Bro. E. is convalescent.

—Bro. H. H. Biggs, presiding elder of San Marcos district, sends this sad note:

Notice of father's sickness brought all the living children together, most of us getting in time to hear his last testimony as to the truth and comfort of our holy religion. We laid his body away yesterday beside our dear mother, who about two years ago cut loose from the earthly to take possession of her heavenly inheritance. Father was anxious to go, but perfectly resigned to God's will. A more complete triumph over death I never knew.

Sixty-seven years a Christian, sixty-two of which he had been preaching the gospel! That long warfare is now over, and the victory won. He said, a few days before death, "I never could understand before how martyrs could shout for joy while burning at the stake; but now I realize the fact that in the midst of the most excruciating pain one may

be ha is well Jesus surpris not fe are o gone Thank road by on we wil We and k —[Ei —A able! On th God's birth ward was ni other! as con day of second and ty girls, I all liv preach beat I hear fi want t quire t Fan Day p profits of \$4.25. W. Day w with gl ing, sp strume Result into th R. parson fourtee Two s Will t quarter We ha for on post-off Texas. J. T. at Ha services the fri prograt to the r be pres lection, no pro appoint that the Spiritu up-gra People believe a gracik W. E. quarterl ent was a g bers. (the pres get their profitab proving gations I have 18th of can bea ways k preache one of preache May the the de Tom H. Rogi chose a laced sch night. three co Bro. R first we and La week. people, t available; prayer, benefited the wor this cou calling. J. W. I was think it seen. P black; p present; wheat w bushels good. plenty fi ever see that has mer but his trail ing on T gation an under a like to God blese Milton third qu are a On acco beloved which w all. The "might to fill up rattle. (hear the presiding the Lord

be happy." His last words were: "All is well, all is joy, all is peace, all is light; Jerusalem, O Jerusalem." We were not surprised at that, for he was the purest, best man we had ever known. We do not feel that we are left orphans, for we are one family still, though some have gone on before to our eternal home. Thank the Lord we are all on the road to the same blissful abode. One by one we will cross over the river until we will be one family in one place.

We sympathize with our brother, and know that there is sufficient grace.

M. H. Porter: Most remarkable! Last week I visited Burleson county where three of my children live. On the 22d day of January, 1882, Mrs. Gordon, (my oldest daughter) gave birth to three boys, named Elbert, Edward and Edwin. Elbert died when he was nine months and nine days old. The other two are still living, and as large as common for their age. On the 29th day of January, 1889, Mrs. Loden, (my second daughter) gave birth to a boy and two girls. Names: boy, Lawrence; girls, Louine and Louella. These are all living and doing well. So, if any preacher in Texas or anywhere else can beat that for grandchildren, I want to hear from him soon. Of course I will want to shake hands with him and inquire after the children.

Fannie Ellis, June 8: Children's Day passed pleasantly, and I trust profitably with us. Used the program of the Publishing House. Collection, \$4.25.

W. K. Simpson, June 3: Children's Day was observed June 2 at Centennial, with glorious success. Prayer, preaching, speaking and music—vocal and instrumental—were the order of the day. Results—collected \$7.15. One received into the church.

R. V. Galloway, June 6: A new parsonage located at the Gap with two fourteen foot rooms and gallery in front. Two shed rooms 8x14 feet on back. Will move into it next week. Second quarterly meeting over; reports good. We have purchased part of the lumber for our new church at the Gap. My post-office is Fairy, Hamilton county, Texas.

J. T. Gillett, June 7: Children's Day at Harris Chapel was observed with services appropriate to the occasion; the friends having prepared a nice program so as to insure success. Much to the regret of the pastor he could not be present on account of sickness. Collection, \$13. At Pleasant Ridge, had no program; collection, \$3.65. Two appointments to hear from and hope that they may do correspondingly well. Spiritual interest on the work on the up-grade. Congregations growing. People seem interested, and I hope and believe that we are just upon the eve of a gracious revival.

W. H. Brooks, June 6: The second quarterly meeting for Cold Springs circuit was held May 25 and 26. There was a good attendance of official members. Owing to sickness in his family the presiding elder, Bro. Smith, did not get there. We had an interesting and profitable meeting. This circuit is improving in spiritual interest. Congregations are good, and rapidly improving. I have married four couples from the 14th of May to the 5th of June. Who can beat it. These good people are always looking after the interest of the preacher and his family. Last evening one of the good brethren presented the preacher with a fine Prince Albert coat. May the Lord bless these people for their deeds of kindness.

Tom C. Ragsdale, June 6: Bro. J. H. Rogers, one of our local preachers, closed a successful meeting at the Wallace schoolhouse, near Cisco, last Sunday night. The results were some twenty-three conversions and eleven accessions. Bro. Rogers had no help during the first week. Bros. Vaughan, Thomas and Lane gave some assistance last week. Most of the converts were grown people, and some heads of families. No trained singers nor expert workers were available; however, the Lord gave victory and salvation in answer to earnest prayer. Our church has been much benefited, and the cause forwarded by the work of our local brethren in this country. God be praised for their calling, zeal and fidelity.

J. W. Kizzier, June 6: In one week I was almost over Greer county. I think it the best country I have ever seen. Plenty good land, sandy and black; plenty water and timber for the present; settling very fast. Crops good; wheat will make from twenty to thirty bushels per acre; corn and cane crop good. Several running creeks and plenty fish. The best country I have ever seen. Everybody will please that has tried it. I heard of Bro. Hosmer but could not see him. Crossed his trail several times. We had preaching on Turkey creek; had good congregation and a good time. We preached under a large Elm tree. I think I would like to preach in that country. May God bless those people.

Milton L. Moody, June 6: Our third quarterly conference is over, and we are advancing toward the fourth. On account of physical disability our beloved presiding elder was absent, which was regretted very much by us all. The presiding elder's absence made a "mighty big" hole for a little preacher to fill up. He had plenty of room to rattle. Of course the people did not hear the sermons they would, had the presiding elder been with us, but yet the Lord blessed the services Sunday at

eleven in the salvation of one precious soul; for this we praise God and take courage. Our finances are somewhat behind, but we expect to receive the whole of the salary, with all the other assessments, for our people are willing, but hindered just now by closeness of circumstances. Children's Day was observed; result, \$1.80. Sunday-school growing. We commenced a meeting here Wednesday night. Will write concerning it later. Pray for us that God may save many here.

J. L. Kennedy, June 7: Bro. Harry May, the evangelist, is with us. He has preached three sermons at night. We held services at the courthouse, and as court is in session we cannot have services in day time. Bro. May preaches with power. Great interest being manifested. Good feeling in the congregation last night; many came up for prayer. We are expecting a grand revival. Pray for us. I have other good things to tell. The good people gave us a big pounding yesterday—flour, hams, sugar, coffee, rice, and a great many other nice things. This morning we received a nice load of wood. The Lord bless the good people of Matagorda. Bro. May is traveling all the time. If any of the brethren desire Bro. May to help them, address him at Nacogdoches, Texas. He is good help.

J. S. Mathis, June 3: Our second quarterly meeting closed last night. Bro. Thomas P. Smith, our presiding elder, was at his post working with a will and great zeal, watching and caring for every interest of the church. He preached three warm, faithful, stirring and profitable sermons. Every steward was present, answering promptly to his stewardship, finances well in hand. We are still the banner station in the district, financially. Had a precious communion service. Three were added to the church, two by letter and one by ritual. We are happy in the thought that we are on the up-grade. We are still hoping, praying and expecting a brighter and happier future. Ask and ye shall receive.

S. D. Manion, June 5: Children's Day was observed in Riverside Sunday-school, and a happy day it was, too, all present. At an early hour our house was filled with bright and happy faces of the children. Their parents came, too, with well-filled baskets of every good thing the country afforded, and spread a sumptuous dinner on the ground, where the children were first served. Afterwards the grown people partook of the crumbs from the children's table. All ate and were filled, with plenty left for twice as many more. The enthusiasm of the children to contribute their mite to the Master's cause was indeed wonderful, which amounted to seven dollars. But the crowning feature of the day was the closing exercises—a song and prayer by the infant-class of twelve little children from four to eight years old. Parents shed tears while their babes were hymning praises to God, and then fervently kneeling, with uplifted hands, imploring His blessing on parents, teachers and pupils.

W. J. Sims, June 6: We have just closed our meeting at South Lane. The Lord was with us in reviving power. The meeting was not protracted as long as we intended to protract it, owing to the quarterly meeting which was to be held at Junction City. However it was the best meeting ever held on the work. Christians were made to shout and sinners ask the church to pray for them. Many thanks to Bro. J. M. Bourland and G. C. Wilson for assistance rendered in the meeting. Bro. Bourland says the work is in a better condition than it ever has been. All our people attend upon the ordinances of the church, and read our church paper. Bro. M. A. Black held our third quarterly meeting last Sunday and preached three sermons which will be remembered by all who heard them. Now, after six months hard work, we are living in the parsonage at Junction City, which will be a great help to this mission. Bro. Black says the property is worth \$300; so we have much to be grateful for and much to labor for. While this is a very small thing in the eyes of some, let them come out here and travel one of the Western missions and they will learn to appreciate anything they can get.

Mrs. M. L. Culpepper: Pleasant Springs school-house is four miles north of Forney, and is an object of prayer, like the one I read of in the ADVOCATE, where there is no one who will serve as steward and no interest is manifested save by a few sisters. We have a nice Sunday-school. Bro. Strader, of Forney, preaches for us the first Sunday in each month, at 3 o'clock in the afternoon. He is a good man and we love him very much. We have prayer-meeting once a month. Now you will think this strange, and it is, but the reason is, there is not a man in this neighborhood who will pray in public. There is no one who will superintend a Sunday-school, but a woman. Your humble scribe superintends the Sunday-school and many are the remarks made about her for praying in public. There is but one family besides myself which takes the ADVOCATE. God speed the day when every family will take it. Some tell me it costs too much—not so, it would be cheap at three dollars. When I feel cold and almost give up in despair, here comes the blessed ADVOCATE with its glad tidings of joy, and cheers me on my way, and helps me to go forward and work for the Master. If every one took the ADVOCATE there would be fewer backsliders. May God bless you and the ADVOCATE in my prayer.

Chew Colgan's Taff-Toin and secure health and comfort. Try it.

Chew Colgan's Taff-Toin and secure health and comfort. Try it.

A. J. Frick, June 6: Second quarterly conference of Trinity circuit was held at Lovelady, May 25 and 26. We had quite a pleasant and, we hope, a profitable time. Bro. Phillips and wife came, saw and conquered. Saturday morning we had a sermon from the presiding elder, which made some of us happy in the Lord. Quarterly conference at 3 o'clock, at which time and place, the preacher in charge and the whole official board were thoroughly interrogated as to the interest of the church. Saturday and Sunday morning excellent sermons. Sunday evening at 3 o'clock, Sister Phillips organized a Juvenile Missionary Society; also a Woman's Missionary Society. Sunday night another service, and one accession to the church. We feel greatly encouraged this year. Everything moving finely. We report \$12.10 from the Trinity Juvenile Workers; will give an entertainment this month, the proceeds to go to the out-going missionaries.

J. T. Browning, June 3: Last Saturday and Sunday we held a two day's meeting at Varners' Creek in the New Methodist church just erected. Good congregation; everybody encouraged. Rev. J. H. Shapard, my faithful local preacher, preached twice Sunday and administered the Lord's supper, taking a good collection for domestic missions.

Yesterday I organized a Sunday-school at West Columbia with seven officers and teachers and thirty members with more to join. Money was raised to buy a full supply of literature (Bible and song books). Dr. S. J. Terry, a faithful Methodist, late of Granbury, Texas, was elected Superintendent. From the way the workmen are advancing our elegant new church will be finished by the 15th inst. Crop prospects in this county are very fine; the water at the mouth of the Brazos is deepening; the jetties are being pushed rapidly into the gulf, and this whole country is on a big boom.

Rev. J. C. Calhoun: Another "pounding" struck this preacher last night, and again this kind people manifest their appreciation by their works. I had thought I would not say anything more on this line about the people of Canton, but you know when we feel good, it is Methodist to tell it. The peculiar feature about this pounding is the fact that it occurs just after the second quarterly conference and when the salary is very well up. For this entire year, we have been the recipients almost daily of kindness from this good people, scarcely a day passing without some donation; but last night the town was out in force with everything calculated to make the culinary department complete, besides substantial presents for wife and myself; also a complimentary purse. Our hearts were so full till we called the throng to order, sang "Praise God from whom all blessings flow," knelt down and asked God's blessings on the town, beseeching Him to enable us to fully measure up to all the demands of this appreciative people.

D. P. Brown, secretary: Dallas preachers assembled in Floyd Street Church, Monday morning, 10 a. m. Present: Hughes, president; Shutt, Snow, Brazleton, Jarnegan, Fuller, Brown, Allen, Ruckman. Religious service by Bro. Snow.

Floyd Street—The services during the week have been well attended; two accessions; good interest. First Church—Pleasant service in the morning; two accessions. Trinity and Oak Lawn—Services at Trinity well attended; district conference this week; protracted meeting in progress.

Mission—Is doing well; Bro. Clark preached at Ross Avenue; five penitents; two accessions in South Dallas; Bro. Ruckman reports services at Santa Fe as usual. Bro. Manning preached in East Dallas, Oak Cliff and West Dallas. Protracted meeting in West Dallas: a number asking for prayers; three additions; one addition at Oak Cliff. Bro. Snow reports services held at Houston School-house; Sunday-school organized; the church building is moving on at Oak Cliff. Bro. Brazleton reported an interesting service while at Bauleh School-house. Bro. Jarnegan reported his work; other matters were discussed and the meeting adjourned.

Mrs. M. L. Culpepper: Pleasant Springs school-house is four miles north of Forney, and is an object of prayer, like the one I read of in the ADVOCATE, where there is no one who will serve as steward and no interest is manifested save by a few sisters. We have a nice Sunday-school. Bro. Strader, of Forney, preaches for us the first Sunday in each month, at 3 o'clock in the afternoon. He is a good man and we love him very much. We have prayer-meeting once a month. Now you will think this strange, and it is, but the reason is, there is not a man in this neighborhood who will pray in public. There is no one who will superintend a Sunday-school, but a woman. Your humble scribe superintends the Sunday-school and many are the remarks made about her for praying in public. There is but one family besides myself which takes the ADVOCATE. God speed the day when every family will take it. Some tell me it costs too much—not so, it would be cheap at three dollars. When I feel cold and almost give up in despair, here comes the blessed ADVOCATE with its glad tidings of joy, and cheers me on my way, and helps me to go forward and work for the Master. If every one took the ADVOCATE there would be fewer backsliders. May God bless you and the ADVOCATE in my prayer.

Chew Colgan's Taff-Toin and secure health and comfort. Try it.

Mrs. Frances Mitchell, June 7: I wish to let our people know through the medium of the ADVOCATE in this far-off country, through the energy and untiring perseverance of our friend and pastor, Rev. I. L. Mills, of Clarendon. We have a very neat little church with a membership of fourteen, and we have also a Sunday-school organized with a membership of thirty-seven, and I am very proud to say that our secretary, Mr. J. P. Mitchell, has very few absences to record. Of course, like all newly settled countries, we have a great variety of denominations. But we all realize that it is our duty to work for our Heavenly Father, and although our church is Methodist, Episcopal, South, yet it is free to all and all are welcome, and all do come. We have the benefit of Bro. I. L. Mills the fourth Saturday evening and Sunday morning of each month, and the Rev. G. O. Richardson, M. E., minister from Clarendon the first Saturday evening and Sunday morning. Mr. B. P. Hatcher from Collin county, Texas, is our superintendent of Sunday-school. This country (Armstrong) is fast filling up with a God-loving people. Our young people are rightly proud of belonging to the first Sunday-school between Clarendon and Texas line, a distance of 181 miles, and they prove this thankfulness by answering to their names at roll call every Sunday, and by repeating a verse out of the Bible, while we older people are thankful to God for the great blessings he has bestowed upon us in enabling us to meet together on the holy Sabbath day, and hear the truths from God's servant, and where we can join and sing praise to our Heavenly Father, and where we are allowed to hold communion with God the Father through the blood of his only begotten Son, Jesus Christ, our blessed redeemer.

Will those who are not members and those who expect to bring their wives and daughters please notify me at once. Conference convenes June 20, at Sweetwater, Texas. A. K. MILLER, P. C.

The Sabbath-school Convention of Gatesville District will convene at Dublin June 30th, at 3 o'clock, p. m. The following is the program for the convention: 1. The origin of the Sunday-school—By W. R. D. Stockton, J. M. Robertson. 2. The true design of the Sabbath-school—By F. M. Gardner and W. F. Graves. 3. The mutual relation of pastor, parents and the church to the Sunday-school—By J. W. Hearne, W. L. Ayres. Twelve minutes the desired length of speeches.

Let all parties concerned remember that our district conference meets in Campbell, June 27, 30, and that Bishop Key will preside. Let the original of the association, and delegates elect make an extra effort to be present. Arrangements will be made for your accommodation. The time has been placed to suit the convenience of the greatest number. You have, by the law of the church and the choice of the quarterly conference, been called to attend this meeting. The interest of the church has been committed to your care and supervision. Do not suffer the faith and hope of your brethren to be disappointed. We look for you my brethren at the district conference. Shall we see you? God help all who are not providentially hindered to attend the calls of the church. Make your arrangements to be present on Thursday, 5 a. m., and remain until Monday morning. Come in the spirit of the Master, and we shall have a revival.

The Tyler District Conference of the M. E. Church, South, will convene at Lindale, June 27, at 9 o'clock, a. m. Sermon at 11 o'clock by D. P. Gullin. At 5:15, p. m., sermon on family prayer, by A. Little. On Friday, at 10 a. m., a meeting will be held in the interest of "Woman's Work for Woman." Let the complete list of names, and short addresses will be made by M. G. Jenkins, A. Little and J. C. Calhoun. On Saturday at 8:15 p. m., a missionary mass meeting will be held, and addresses. Will be made by D. F. C. Timmons and Hon. T. R. Bonner.

The following is the program of the Sunday-school Conference, to be held during the session: 1. The Mission of the Sunday-school—D. F. C. Timmons, E. R. Large, Hon. H. L. Tate, R. N. Stafford. 2. Relation of the Sunday-school to the church—D. P. Gullin, W. E. Crawford, D. W. Towns, J. W. Shaford. 3. Relation of the Pastor to the Sunday-school—A. Little, M. G. Jenkins, D. M. Stewart, D. H. Connelly. 4. Relation of Parents to the Sunday-school—J. C. Calhoun, J. C. Fontaine, T. C. Ostrom, J. W. Ogborne.

The first speaker on each topic will be allowed ten minutes; all others five minutes; visitors and others will be invited to take part in the discussion. It is expected that all the pastors and members will remain till after Sunday. JOHN ADAMS, P. E.

THE "MURRAY" HARNESS. The firm has come into prominence in every State in the Union through their celebrated "Murray" harness. They devote themselves exclusively to the manufacture of five different styles of single and double harness and make no others, and with the most modern facilities for turning out harness, they are enabled to make such low prices that they surpass the oldest harness men in the country. All their goods are packed and delivered free on board cars in Cincinnati. They also manufacture the celebrated Murray \$5.00 buggy, and \$2.00 proof seats. If you wish anything in their line, write them, Chamber of Commerce Building, Cincinnati, Ohio.

A Good Harness for \$6. That seems pretty cheap, but the Wilbur H. Murray Manufacturing Company, Cincinnati, Ohio, will beat that by five cents. In other words they will sell you a nice single buggy harness for \$5.50. It is made with full box top bridle and round winter stays and harness stuffed crupper. Their \$10.00 single track harness is a surprise to every one that sees it, and their \$15.00 and \$18.00 double harness it is claimed is having the largest sale of any double harness in the country. The "Murray" harness has stood very high, as nothing but the best oak tanned leather is used in their manufacture.

DISTRICT CONFERENCES. Table listing various district conferences with dates and locations.

REV. S. J. HAWKINS. The Board of Trustees of Central College, of which he was a member, call upon the brethren and friends of Rev. S. J. Hawkins, in Texas and in other states, to aid them in erecting a monument over his grave. His work and worth as one of our leaders are better and wider known than we can tell. We only ask you to join in this privilege of manifesting your appreciation of his worth to us as a church. He led in the church, college and publishing interests of our great church in Texas and in other places. Are we not obligated? Will it not be a privilege for you to contribute to this enterprise? Judge F. M. Rogers, President of the Board of Trust, Central College, Sulphur Springs, Texas, is treasurer. Send your contributions to him. Let all help.

HOLINESS MEETING. The annual meeting of the Texas Holiness Association will be held at Evergreen Camp ground, thirteen miles west of Waco, and six miles east of McGregor, beginning on Friday before the fourth Sunday in July, and extending the first Sunday in August. At the same time and place, the third quarterly Conference for Bosqueville Circuit will convene, with Rev. Samuel P. Wright, P. E., at the head of the assembly. Bishop Key has kindly consented to be present, and a number of ministers, together with the members of the Association, are expected to be with us. Entertainment will be provided for visiting ministers and workers. Ample room, shade and water for campers. We anticipate a large attendance. Let Friday, July 19, be observed as a day of fasting and prayer for a Pentecostal outpouring of the Holy Ghost upon preachers and people during the meeting. A cordial welcome extended to all. Let those expecting to be present from a distance communicate with me at once. Address, B. F. GASSAWAY, Bosqueville, Texas.

CAMP-MEETING. The Gold Springs camp-meeting will begin August 1. The services of any of the brethren who can help us will be greatly appreciated. W. H. BROOKS, P. C.

PROTRACTED MEETING FOR FARMER CIRCUIT. Hardy's School-house, June 26; Hutton, July 3; Holiday, July 19; Linn Creek, July 26.

Deaths. CORA LEE, infant daughter of LAWSON and ALICE SAFF, died on the 2nd inst. near Canton, Texas. T. B. LANE.

Hood's Sarsaparilla 100 Doses One Dollar. STRAYED OR STOLEN. A Medium Bay Horse, about fifteen hands high, about thirteen years old, saddle marks and with a large barbed wire scar between fore legs. I will pay a liberal reward for his return. T. H. PIERCE, DALLAS, TEXAS.

The Book of Books for Agents. "Mary, Queen of the House of David and Mother of Jesus." One of the sublime productions of the century. It sells at sight. AGENTS WANTED in every town and county. Address THE DALLAS PUBLISHING CO., Dallas, Texas.

A. F. KIRKPATRICK & CO., REAL ESTATE AGENTS. 900 MAIN ST., DALLAS, TEXAS. Solicit Correspondence with parties wishing to buy, sell or speculate in Real Estate. If you have property for sale, place it with us; and see our list before you buy.

FREE TRADE PRICES! No Protection, No Monopolies. \$45 Sewing | Now \$15. We are now selling our Western Improved SINGER Sewing Machine—same as cut-price—complete with all attachments and warranted for 5 years, for only \$15. Send for circular and full description of it in a few other styles to M. A. SCULLEN & CO., 762 W. Lake St., Chicago, Illinois.

The Advocate should be in the home of every Methodist family in Texas; especially should its weekly visits cheer the households of those who are unable to pay for it. The names of several such persons are now in hand. To this end, an account has been opened, and contributions are solicited. All donations will be acknowledged in the Advocate.

CANFIELD SEAMLESS DRESS SHIELDS.

Only reliable Shield made! Have been worn by more than a million ladies. Sales five times that of any other shield made in U. S. or Europe. Beware of imitations. SAMPLE PAIR. By mail, 25 cents.

For Sale at all leading Dry Goods Houses. CANFIELD RUBBER CO., 86 Leonard St., New York.

CHILLS WINTERSMITH'S Tonic Syrup or Improved CHILL CURE.

The most successful Remedy for Fever and Ague ever known. Prevents Malaria in its various forms. Contains no Quinine, Arsenic, nor any other poisonous substance whatever. GOLDTHWAITE & SON, Troy, Ala., say "Last season we sold 500 bottles Wintersmith's Chill Tonic, and every bottle cured a case of chills or ague. Our physicians say that it is the best chill medicine ever offered for sale."

ARTHUR PETER & CO., AGENTS, LOUISVILLE, KY. CHAS. I. EVANS, J. GOODRICH, EVANS & COOCH, Attorneys-at-Law, LAMAR ST., BETWEEN MAIN AND COMMERCE (Opposite Merchants' Exchange), DALLAS, TEXAS.

Summer Homes by the Sounding Sea.

The Sounding Sea on one of Ditson Company's famous GUITARS: BANJOS; MANDOLINS is always in unison with the restful pleasure of summer days in sunny vacation places. Don't go to a music-less house! Take with you one of our light, portable musical instruments! Seasonable and most enjoyable music books are: COLLEGE SONGS (50 cts.), 150 (50 cts.), COLLEGE SONGS for Boys (50 cts.), (50 cts.), GOOD OLD SONGS We Used to Sing, (50 cts.), PRAISE IN SONG, (50 cts.), New Gospel Songs, TESTIMONIALS & HALLING SONGS, (50 cts.), SONG HARMONY, (50 cts.), Five 4 part songs, POPULAR SONG COLLECTION, (50 cts.), 57 good songs, SONG CLASSICS, (50 cts.), 20 high-class songs, SONG CLASSICS, ALTO VOICE, (15 cts.), 47 songs, CLASSIC TESTIMONIALS, (50 cts.), 25 songs, CLASSIC BARIOTONE OR BASS SONGS, (50 cts.), 33 songs, CHOICE VOCAL DUETS, (50 cts.), The newest, POPULAR VOCAL MUSIC COLLECTION, (50 cts.), POPULAR PIANO COLLECTION, (50 cts.), 27 pieces, CLASSICAL PIANO, (50 cts.), 42 pieces, PIANO CLASSICS, (50 cts.), 44 pieces. Also music in quantity and variety for all instruments. Send for catalogue, free. Any Book or Piece mailed for Retail Price.

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PURE SONGS FOR THE SUNDAY SCHOOL.

REV. ATTICUS G. HAYGOOD, D. D., and R. M. McINTOSH. PURE SONGS contains 176 pages, and is published in both forms of Music Notes and Round Notes and Character Notes. It has been prepared with special reference to Sunday-schools, and is a most valuable and complete book as the best book of hymns and tunes for Sunday-schools anywhere to be found. It abounds with songs founded on the parables, allegories and leading texts and incidents of the Holy Scriptures, making it easy to illustrate Bible instruction by song. Single copy—Note Edition 25 cents by mail; Word Edition 35 cents by mail. 15 cents per dozen, by express at purchaser's expense, \$1.00 per dozen, 50 per hundred. Word Edition, \$2.50 per dozen, \$10 per hundred. Specimen copy, postpaid, 5 cents. Address: J. W. BURKE & CO., MAISON, GA.

"Leaves from the Tree of Life;" Cleanings from the Word of God.

REV. J. D. BARBER, Agent. D. L. PICKETT, NASHVILLE, TENN.; or, LAINSBURG, TEXAS.

EDUCATIONAL. The San Marcos Chautauqua.

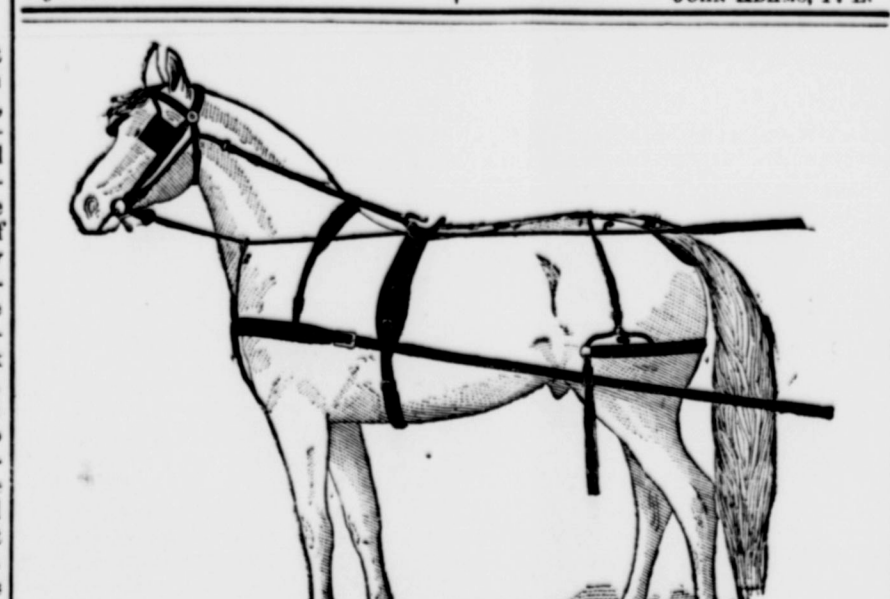
The original Chautauqua enterprise of Texas will open its Fifth Annual Session at San Marcos, Texas, on June 25th, and continue to August 1st, 1889. Rev. H. M. DuBois, of Los Angeles, Cal., Superintendent of instruction, will conduct the Sunday School Normal. Rev. J. E. H. Galbraith, San Marcos, Tex., will be in charge of the C. L. S. C. Department. Prof. G. H. Lowe, of Taylor College, Chicago, Ill., will conduct the Musical Normal Institute; Prof. Walter Standish, Superintendent of San Antonio Public Schools, and A. A. Thomas, Principal of Central Institute, San Marcos, will conduct the Teachers' Normal Institute. Many of the leading men of this and other States will have places on the program. All inquiries may be addressed to the Secretary, STERLING FISHER, San Marcos, Texas.

Hill Business Colleges

The famous Central College at Waco received all honors offered to Business Colleges at the Dallas Fair last year, and jointly with our Dallas College, it was awarded the same honors at the late Fair with an additional diploma for pen work. These Colleges also received the gold medal from the San Antonio International Fair. Facilities superior to any in the South. Write for catalogue and specimen of penmanship before deciding to enroll. Address: R. H. HILL, Pres., WACO OR DALLAS, TEXAS.

Boston University.

Professors and Lecturers 120. Students from nearly every Southern State. Literature, philosophy, science, law, medicine, theology. Circulars of departments free. Address the REGISTRAR, 12 SUMNER ST., BOSTON, MASS. NOTICE! A graduate of a leading Southern College wishes a situation as teacher or principal. He has the experience of a number of years in teaching in both private and public, graded and ungraded schools. His wife is an experienced and successful teacher of vocal and instrumental music. Address, "TEACHER," DALLAS, TEXAS. Care Texas Christian Advocate.



Wives Christian Advocate

BOOK TABLE

The Pans and Wade a Wake published by D. Lophthop & Co., Boston, are on hand full of interesting reading matter for the young folks.

Two Good Books on Temperance. The first is a little book entitled, "The Bible Rule of Temperance," by Geo. D. Smith, D. D.

Mr. Banks—Come into this drug store, Harriet, and let's have a glass of soda water. Mrs. B. will if you will promise not to drink.

PALM DISTRICT—SECOND ROUND.

Daily Springs cir. June 10, 10. District Conference convened at New Boston June 10th at 9 o'clock. Rev. J. J. Miliam will preach at the opening sermon.

TERRELL DISTRICT—SECOND ROUND. Mesquite cir. at W. L. CLIFTON, P. E.

WACO DISTRICT—SECOND ROUND. Dresden cir. at SAM'L P. WRIGHT, P. E.

PALESTINE DISTRICT—THIRD ROUND. Grapevine cir. at A. H. WILSON, P. E. District conference at Alto June 27-30.

SPRING FEVER. Doctor, what is good for Spring Fever? Take a bottle of Morley's Cordial.

Mr. Banks—Come into this drug store, Harriet, and let's have a glass of soda water. Mrs. B. will if you will promise not to drink.

Use Dr. Thurmond's Lone Star Blood Syrup for constipation, indigestion, rheumatism and all diseases of the blood.

The peach originally came from Persia. For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness, Hall's Hair Restorer is unsurpassed.

Caller (to fond mother)—Isn't it somewhat remarkable and wonderful, Mrs. Hobson, that your little boy Francis, though eight years old, can neither read nor write?

The Treasury for Pastor and People for June is rich in sterling material, adapted to its patrons. It contains a special number embracing all evangelical denominations and causers for all classes of Christian workers.

Special Notices.

P. CHEANEY, D. D. S., DALLAS DENTAL PARLORS. 709, 711 E. 7th St., DALLAS, TEX. Specialties—Preservation of the natural teeth. Telephone 945.

DR. GEO. WILKINS, THE DENTIST. Who captured the first premium on Artificial Teeth and everything else pertaining to dentistry at the Texas State Fair and Dallas Extension, 1888.

DR. GEORGE W. WATSON, THE DENTIST. Office in the west part of the building of the Dallas University, a portrait of Dr. D. H. Bishop, and a brief biographical sketch of Bishop Warren.

CALLER (to fond mother)—Isn't it somewhat remarkable and wonderful, Mrs. Hobson, that your little boy Francis, though eight years old, can neither read nor write?

The following is a girl's composition on boys: "Boys are men that have not got so big as they are, and girls are young women that will be young ladies by and by."

WHY SUFFER LONGER FROM DYSPEPSIA, INDIGESTION, WANT OF APPETITE, LOSS OF STRENGTH, LACK OF ENERGY, MALARIAL INTERMITTENT FEVERS, ETC.?

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SAN AUGUSTINE—THIRD ROUND.

Nacochoque cir. at Eaton, June 29. San Augustine and Seaton, at Eaton, July 6, 7.

AHLBORN DISTRICT—THIRD ROUND. Little mis. at Eagle Cove, June 16, 16. Sweetwater mis. at Sweetwater, June 23, 23.

JEFFERSON DISTRICT—THIRD ROUND. Pittsburg sta. at Eaton, June 24. Jacksonville sta. at Jacksonville, June 24.

SAN MARCOS DISTRICT—THIRD ROUND. Blanco cir. at Rocky, July 23. Blanco cir. at Flat Creek, Aug 30.

CHAPPELL HILL DISTRICT—THIRD ROUND. Brenham sta. at Brenham, June 23, 23. Chappell Hill sta. at Camp ground, July 2, 2.

BRAUNTON DISTRICT—THIRD ROUND. Newton cir. at Newton, June 15, 15. Brevard cir. at Brevard, June 23, 23.

SHELMAN DISTRICT—THIRD ROUND. Sherman sta. at Sherman, June 17. Whitesboro sta. at Whitesboro, June 23, 23.

MARSHALL DISTRICT—THIRD ROUND. Marshall sta. at Marshall, June 23, 23. Marshall sta. at Marshall, June 23, 23.

AUSTIN DISTRICT—THIRD ROUND. Bastrop and Hill's Prairie, June 23, 23. Palestine sta. at Palestine, June 23, 23.

WAXAHACHIE DISTRICT—THIRD ROUND. Waxahachie cir. at Waxahachie, June 23, 23. Reasor cir. at Boice, June 23, 23.

VICTORIA DISTRICT—THIRD ROUND. Victoria sta. at Victoria, June 23, 23. Victoria sta. at Victoria, June 23, 23.

EL PASO DISTRICT—THIRD ROUND. El Paso cir. at El Paso, June 23, 23. El Paso cir. at El Paso, June 23, 23.

PARKER'S GINGER TONGUE. This is a medicine of great value for the cure of all cases of Croup, Whooping Cough, Sore Throat, Hoarseness, etc.

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SAN ANTONIO DISTRICT—THIRD ROUND.

Sabinal cir. at Sabinal, June 30. San Antonio cir. at San Antonio, June 30.

DALLAS DISTRICT—THIRD ROUND. Trinity and Oak Lawn, June 30. Trinity Church, June 30.

FORT WORTH DISTRICT—THIRD ROUND. Abbott cir. at Willow, Thursday, 10 a. m. June 13.

PARIS DISTRICT—THIRD ROUND. Blossom sta. at Paris, June 15. Paris cir. at Paris, June 15.

HOUSTON DISTRICT—THIRD ROUND. Houston cir. at Houston, June 15. Houston cir. at Houston, June 15.

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Newspaper

Ayer's Hair Vigor

It is the "ideal" hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken; and imparts a delicate but lasting perfume.



"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—F. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent hair dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mrs. A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequalled. For restoring the hair to its original color, and for addressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also an excellent hair dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mrs. M. V. Day, Cohoes, N. Y.

"My father, at about the age of fifty, lost all his hair, except a top on his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and in three months, he had a fine growth of hair on the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

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Devotional.

WITHOLDEN THANKS.

"O heart of mine"—she murmured—"heart of mine! Shall cold ingratitude thy faith befriend? Thou hast not wrought for thanks; then why repine Because no thanks have come?"

"If thy true services mounted, in its aim, No higher than the praise that men bestow On noble sacrifice, there might be shame. That thou hast missed it so."

"But not for selfish gain or low reward Didst thou so labor under shade and sun; But with the conscious sense, that for thy Lord This weary work was done."

"He asked no thanks, no recognition nigh, No tender acceptance of His grace, No plying tear from one responsive eye, No answering human face."

"To do God's will—that was enough for Christ, 'Mid griefs that make all agonies look dim; 'Tid shall for thee suffice—it hath sufficed, As it sufficed for Him!"

"If no withheld approval damps thy zeal, When God's pure eye thy hidden motive scans, As with bared soul thou dost to Him appeal— What needest thou care for man's?"

"So then"—she softly murmured—"heart of mine, Work on, though still ungrateful lips be dumb; Some day, in accents rapturous, divine, Some day, the thanks will come!"

—MARGARET J. PRESTON, in The Congregationalist.

LOOKING FORWARD.

Though I am not just now in the furnace as you are, there is no knowing how soon I shall be, and I remember well enough how the furnace feels to have deep sympathy with you in your trials, Sympathy, but not regret; I can't make myself feel very sorry for Christ's disciples when he takes them in hand. He does it so tenderly, so wisely, so lovingly, and it can hardly be true—can it?—that he is just as near and dear to me when my cup is full of earthly blessings as it can hold be is to you whose cup he is emptying? I have always thought they knew and loved him best who knew him in his character as chastiser; but perhaps one never loses the memory of his revelations of himself in that form, and perhaps that tender memory softens and hallows the day of prosperity. At any rate, you and I seem to be in full sympathy; your empty cup is not empty, and my full one would be bitter if love to Christ did not sweeten it. It matters very little on what paths we are walking, since we find him in every one. How ashamed we shall be when we get to heaven of our talk about our trials here! Why don't we sing songs instead? We know how, for he has put the songs into our mouths. I think I know something about the land of Beulah, but I do not live in it yet. And what is this joy if it is not beatitude; if it is not a foretaste of that which is to come? It is not joy in that which he has done for me, a sinner, but adoring joy for what he is, though I do not begin to know what he is! It will take eternity to learn that lesson!

I wish I could put into words all the blessed thoughts I had last week about God's dear will! It was a week of such sweet content with the work He gave me to do. Naturally, I hate nursing, and losing the air makes me feel unwell. But what cannot God do with us? I love dearly to have a master. I fancy that those who have strong wills are the ones to enjoy God's sovereignty most. I wonder if you realize what a very happy creature I am, and how much too good God is to me? I do not see how He can heap such mercies on a poor sinner, but that only shows how little I know of Him. But I am learning to know Him, and shall go on learning for ever and ever, so will you. I am not sure that it is best for us, once safe and secure on the Rock of Ages, to ask ourselves too closely what this and that experience may signify. Is it not better to be thinking of the Rock, not of the feet that stand upon it? It seems to me that we ought to be unconscious of ourselves, and that the nearer we get to Christ the more we shall be taken up with Him. We shall be like a sick man, who, after he gets well, forgets all the old symptoms he used to talk so much of and stop feeling his pulse, and just enjoys his health, only pointing out his physician to all who are diseased. — Mrs. Elizabeth Prentiss.

KEEP YOURSELVES.

A physician found a patient shut up in a damp, chilly room. He said to him, "No wonder that you are sick in such a place. You don't need medicine, but fresh air, sun-bine, and exercise." He took that hypochondriac out-of-doors. He made him walk and ride about. Soon he was well again, and the doctor left him. But in a little while he was sent for. His morbid and perverse patient was lying in the close, damp chamber as before, shivering and moaning. "O, doctor," he cried, "that sure cure of yours has failed, and I am just as bad as ever." "Did you keep yourself in the sun-shine?" "No, I thought I had taken enough of it, not only to make me well, but to keep me so, and then I came back to bed again."

Just like this imaginary invalid are many (alas! how many!) of the patients of the Great Physician. They read of His wondrous love; they believe in it; they rejoice in it. It kindles in their souls a hope that is full of glory. But having "tasted the good word of God and the powers of the world to come," they return to the weak and beggarly elements of this world. Hence they lose that blessed hope. They become cold and sad, and then they wonder why God does not "keep them in perfect peace." Alas! they forget that God cannot make evil good and good evil. He has created an atmosphere of love. He offers it freely to all who will live in it. But if we

Devotional.

fail to do so—if we shut ourselves up in the caves or cellars of selfishness, refusing to enjoy what God has provided for sustaining the new life—can we wonder that we are weak and sickly?

But how shall we keep ourselves in the love of God? By study, by meditation, by Christian communion, and, above all, by prayer. We don't read the Bible enough; we don't think enough about what we read in it; we don't talk enough with each other about our heavenly Father, our Elder Brother, and our celestial home; we don't work enough for Christ to keep our hearts in a glow; we don't commune enough with God. Our reading, thinking, toiling, talking, and praying will not create the atmosphere that our spirits need, but they will keep us in it. They will enable us to climb up out of the dampness and the gloom of unbelief. They will help us to ascend the mount of faith. On it we will find the land of Beulah, from which we can see the walls and gates, and almost hear the songs, of the golden city.—A. T. CULBERTSON.

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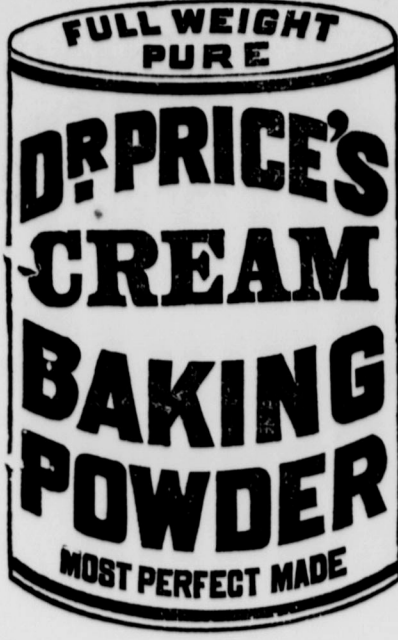
A. T. CULBERTSON.

Devotional.

THOMAS.—Luzina L. Strain, daughter of James and Winifred Strain, and wife of W. D. Thomas, was born in Gibson county, Tenn., came to Jackson county, Texas, when she was about sixteen years of age, and there married, lived and died, being about forty-eight years of age when she passed quietly and peacefully away. The writer of this was acquainted with her twenty-five years. She was a member of the Methodist Church, and died as she lived—a Christian, and beloved by all who knew her. She leaves a husband and many friends and relatives to mourn her loss. We are satisfied that her loss is great, being done up in riches in heaven, earth, and that her spirit is at rest in heaven.

W. D. THOMAS.

DEATHS.—Died, April 21, 1889, at the residence of her son, Geo. C. Deans, in Galveston, Mrs. J. J. Deans, in the sixty-fourth year of her age, wife of W. S. Deans, deceased. Both were formerly well-known citizens of Galveston. Having finished her work and completed her mission on earth, God gave her rest, and the deep sleep which he giveth his beloved fell upon her. Those of her children who were permitted to be with her in the last hours of her life saw the sweet eyes that had watched over them with loving care from infancy grow dim and dark, and the loving hands that had ever been so quick to help and soothe, grow cold and still. Those dear hands that had toiled so patiently and helped so willfully will never again clasp their hands with that peace which passed away. Folded peacefully over the pale blossoms above her heart, they rest for aye. With breaking hearts they bade a long farewell to the beloved face and form, and laid her to rest by the side of her husband. But the memory of the holy, tranquil joy of that still face will soothe their aching hearts, for it spoke of the joys of the life into which she has entered. The veil which intervenes between the seen and the unseen hid from their view the husband and the other side, where the husband of her youth and the dear little ones who had gone before stood at the beautiful gates to greet her coming, and the bright angels who were to receive her when waiting was over, and she was done with pain and sorrow. Rejoicing that the trembling limbs had finished the long journey home, and that the sweet eyes were done with tears, never again to gaze wearily out over the waste, longing for the dead and absent; that all the watching and waiting was done, and now for her only to rest in the light that never dies, surrounded by those who had loved and mourned on earth. Satisfied that her mission on earth was done, and that she was to be reunited to her dear ones in the home of the Father, she passed peacefully away, swallowed up in the joys of the life in Christ; where father, mother, sisters and brothers may dwell in peace and happiness forever in an unbroken family.



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UNANSWERED LETTERS. June 4.—J. E. Walker, sub. W. M. Robins, sub. J. Woodson, has attention. J. M. McKee, sub. will make correction. Leon Sonfield, sub. W. L. Griffith, o.k. G. W. Owens, sub. 2 cards; Big list. W. T. Ayers, sub. P. L. Smith, sub.

Obituary—Texas. DIED.—J. R. Burleson, at Kelsey Hill, Hays county. D. W. Jackson, in Franklin county. Rev. G. W. Smith, (colored), of Hempstead, at Marshall.

Texas Casualties. Hon. J. O. Ferrell has been suffering from bruises received from a fine Holstein. Grasshoppers are eating the cotton in Eastland county.

Miscellaneous. The people of the flood districts of Pennsylvania were fearful of famine but car loads of provisions are being sent in rapidly.

What is GASTORIA? Castoria is Dr. Sam'l Pitcher's old, harmless and quick cure for Infants and Children's Complaints.

Our Alteration Sale in the Carpet Department has proved a complete success and will be continued for ONE WEEK more.

BEAUTY OF Skin & Scalp RESTORED by the CUTICURA Remedies. NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA Remedies in their marvelous properties of cleansing, purifying and beautifying the skin...

Intelligent Readers will notice that Tutt's Pills and are best "remedies to cure" all classes of diseases, but only such as result from a disordered liver, viz: Verigo, Headache, Dyspepsia, Fevers, Costiveness, Bilious Colic, Flatulence, etc.

It is reported that the Cuba dam is giving away and the people of Olean and Cuba, N. Y., are moving out of their houses. Illinois has a compulsory educational law, requiring parents to send children from seven to sixteen to school sixteen weeks in the year.

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PAINLESS EFFECTUAL BEECHAM'S PILLS THE GREAT ENGLISH MEDICINE WORTH A GUINEA A BOX. For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Prostrations, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Neuralgia, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, etc.

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