

DISTRICT CONFERENCES.

SULPHUR SPRINGS DISTRICT CONFERENCE.

Twenty-sixth annual session of the Sulphur Springs District Conference convened in the Methodist Church, Pittsburg, Texas, Thursday evening, May 26, 1892, Rev. W. L. Clifton presiding. D. H. Abernathy, of Pittsburg, was elected Secretary and F. W. Fitzpatrick, of Ft. Pleasant, Assistant Secretary.

Preachers in charge of circuits and stations all present except two; thirty-one lay delegates and fourteen local preachers were present. Bro. S. C. Riddle and Joe Hudgins were present from the Jefferson district.

Communications from Rev. I. Z. T. Morris, editor of the Texas Advocate, Rev. W. P. Rankin, District Superintendent of the American Bible Society, and Rev. J. H. McLean, Regent of Southwestern University, were received and read before the conference.

Reports from preachers in charge on the spiritual condition of their charges showed that there had been revivals in several places and that the work was progressing finely all over the district.

The conference unanimously granted a month's rest to Bro. W. L. Clifton, presiding elder, at any time he chooses to take it. The Joint Committee on District Parsonages reported \$150 due from the Sulphur Springs district to the Greenville district, which amount was apportioned to the several churches.

Bro. J. A. Weaver, Treasurer, reported \$37.77 as a balance due on our district parsonage at Sulphur Springs, which amount was credited to the district parsonage of debt.

The following delegates were elected to the annual conference: J. E. Weaver, W. E. Mangrum, F. W. Fitzpatrick and A. Horton. Mount Pleasant was unanimously chosen as the place for holding our next district conference.

A resolution was unanimously passed that the brethren and friends of Pittsburg for so hospitably and kindly entertaining the members of the conference.

AND GEORGETOWN.

THE COLLECTIONS, BOTH FOR THE SUPPORT OF THE MINISTRY AND BENEVOLENT ENTERPRISES, ARE EQUAL TO THOSE OF LAST YEAR, AND IN SOME CHARGES IN ADVANCE, DESPITE THE FINANCIAL PRESSURE.

Bro. C. J. Oxley gave an excellent address on the Epworth League, explaining its design and methods, and emphasizing its necessity to the Church as a means of indoctrinating our young people and training them to act well in the paths of the Church of God and in the works of life.

Good order, brotherly love and a gracious divine influence prevailed throughout the session. Bro. King, the preacher in charge, wisely determined to protract the religious services, and Bro. Deets agreed to remain till the latter part of the week and take the lead.

By the unanimous vote of the conference the writer was requested to furnish the Texas Advocate with a condensed account of its proceedings for publication. A. F. Cox.

GALVESTON DISTRICT CONFERENCE.

The twenty-fifth session convened in Alvin, Texas, Thursday morning 9 o'clock, May 19, 1892, and was presided over by Rev. J. B. Sears, presiding elder of the Galveston district.

Much to our disappointment Bishop Fitzgerald, who was expected to meet with us and preside, owing to unavoidable circumstances, was prevented from being present. The attendance, said to have been the largest in years, was encouraging—over fifty members being present.

Nearly all the charges show much spiritual life, revivals gracious in power and large in results having been enjoyed in many of them. In some places there are class-meetings whose power is great, and in many others the weekly prayer-meetings are largely attended.

Most of the works reported flourishing Sunday-schools moving forward with increasing interest. In some places the discussion, lively and interesting, and doubtless profitable, was occasioned by the introduction of a resolution commending the Epworth League movement.

Recognizing the necessity of a district parsonage, the conference assessed the district \$150, to be apportioned to the different charges on the basis of the number of the presiding elder's salary, for the purpose of building one.

uation for the least money, and is permanent.

The prize for the best essay on Acts 20:35 (last clause) was awarded to Geo. A. Nance, of Evans circuit, notwithstanding a predisposition to award the young lady, of Burnett county, who wrote. The prize was a beautiful \$5 gold piece.

Whereas the minutes of the last session of the North Texas Conference show that the smallest amount paid by any district to the support of presiding elder was \$842.95; and that but two districts paid less than \$1000; and Whereas the minutes show that the Board of Missions appropriated for this year to five districts, \$300 each, four of which paid to the support of presiding elder last year over \$1000;

Resolved, That we memorialize the Board of Missions to make these districts self-supporting. 2. That the Secretary send a copy of this paper to the Secretary of the Board of Missions, and to the TEXAS CHRISTIAN ADVOCATE for publication. (Signed) M. L. HALLENBECK.

COISSICANA DISTRICT CONFERENCE.

The second annual session of the Coissicana District Conference convened in the Methodist Church at Mexia, Texas, May 26, 1892, Rev. Geo. S. Wyatt, presiding elder, in the chair. Rev. J. R. Nelson was elected Secretary, and Rev. M. S. Hotchkiss and B. H. Woods, Jr., were appointed assistants.

The minutes show an attendance of sixty-five names. The business of the conference, not being loaded with "committees" ran like a greased wagon down hill, increasing in interest and volume the further it went.

Bro. Morris, Owens and Vaughan came and represented their respective churches. The two first we saw very happy by "resolving." Vaughan was not to be paid that way. He was after "filthy lucre." For the second time we gave him \$25.00.

The question of Church music elicited a lively discussion. The following was tentatively adopted: "Resolved, We recommend the Northwest Texas Conference to memorialize the next General Conference to revise the music of our hymn and tune book."

At the last session of the North Texas Conference a new district—the Greenville—was formed, and the Rev. Jas. A. Stafford was elected and dubbed the beloved presiding elder of the same.

once for all that while this was a business meeting to a certain extent, religious exercises were given to the people.

Foremost among human agencies I rank my father. He was different and retaining his marked degree, class that he never failed to attend. He was a quiet, steady, uniform man; his life; his watchword duty, his inspiration the love of Christ.

Whereas we believe that from the showing of the minutes that all the districts, as they now stand, are able and willing to support the presiding elders; therefore, Resolved, That we memorialize the Board of Missions to make these districts self-supporting.

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EL PASO DISTRICT CONFERENCE.

The El Paso District Conference of the New Mexico Conference convened at this place May 27, Rev. J. M. Stevenson, presiding elder, in the chair. Though some of the brethren failed to put in an appearance the session of the conference proved to be very interesting.

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I hereby set apart 11 a. m., first Sunday in August next, to raise a collection in every charge of the district to blot out said debt. Pastors, see to it. G. W. GRAVES, P. E.

CHRISTIAN EXPERIENCE.

EXPERIENCE OF BISHOP GRANBERY.

You ask what were my earliest religious impressions and the formative influences of my religious character. "First, midst and last," the fount and pervasive energy of all good was the abounding grace of God. Providence furnished the means, the Holy Spirit wrought through them, and also in direct power on my young heart.

Foremost among human agencies I rank my father. He was different and retaining his marked degree, class that he never failed to attend. He was a quiet, steady, uniform man; his life; his watchword duty, his inspiration the love of Christ.

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THE "KID" DISTRICT.

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WHEN AN INVITATION WAS GIVEN I WENT FORWARD AS A PENITENT.

It may have been a year later that my father proposed to me that we should take a walk together. I knew from his manner that he had a serious purpose. "It is time," he said, "that you were considering what business you will choose. I can not send you any longer to school. If you want to study law I may be able to arrange with some lawyer to take you in his office. If you desire any other occupation I will see what can be done to effect it."

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MISSISSIPPI DISTRICT CONFERENCE.

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COMMENCEMENT WEEK IS THE PUBLIC DEBATE BETWEEN THE ALAMO AND SAN JACINTO LITERARY SOCIETIES.

The young men had thoroughly prepared themselves. They were fortified with documents sufficient to prove the ancient doctrine of State rights, or the theory of secession. "Long time the scale in even balance hung." The sympathy of the audience was with the negative. The good points of both sides were applauded to the echo, but the sapient judge decided in favor of the negative, and the San Jacintos yelled only with little less vehemence than did the victorious followers of Sam Houston in the battle for Texas independence.

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CORONAL INSTITUTE.

Having been appointed by Bishop O. P. Fitzgerald as one of the Visiting Committee to Coronal Institute, I discharged that duty during the past commencement week. It is very gratifying indeed to note the most excellent results of the instruction given in this Conference, under the specific direction of the San Marcos district.

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Texas Christian Advocate.

LETTER FROM TENNESSEE.

If there had been any doubt in my mind touching the hospitality of the Texans, it certainly would have been removed by the many cordial invitations I have received to visit the State. Since my last note (don't be alarmed, it is not open Poudora's box) in your paper, nearly every mail has brought me a word or a line from some part of the big State, and so you will allow me to return thanks to men, and to express my regrets that I can not come. My friend, Mrs. Kidd, is especially kind, and as additional inducement tells me of commencement and that "Bishop Key will be there, and Dr. Blane, of Mississippi, and she knows I would enjoy meeting them." Yes, very much; but I would prefer seeing your own dear self. There are many things that incline me to go, and many others that keep me at home. This in regard to a visit. As to moving—well, I have been settled now three years, and when I begin to think of packing and moving I become a veritable Sisyphus. And then the going among strangers so far from home. It is a great comfort to be assured of a cordial reception. I know nothing more embarrassing than to go to a strange place and have to tell your name, and where you are from, and you are abroad, et cetera. Worst of all, should it be a name that the questioner has heard before, or has heard of, to see the look of surprised incredulity as she says: "Well, I remember you; you are a handsome, fine looking woman!" I say she, for, of course, a man, however thoughtful and truthful, could not say that even to a pronouncedly ugly woman. I went to St. Louis, Mo., and met at the depot a gentleman, an entire stranger. He said without hesitation as I stepped from the car: "This is Mr. Moorey." I used every endeavor to find out just what instrument he had received, what hint as to recognition, etc., but for all the information I received he might have been the Memnon statue at noonday. From which you will infer, (don't you?) that Dr. Frank W. Moorey, used to say that I am not a noted beauty." Well, I do not send, or would not, my photograph if I were seeking a situation to teach school—for artists never flatter me—and then most folks are about as when they have something besides themselves to think about, and something besides vacancy, or a supposed something to look at. Among the things sent from Texas is a communication from the Acme Tobacco Co., Box 45, Dallas, Texas. I opened it with some interest and found the following triple inquiry: "Do you wish to quit smoking, chewing, or dipping tobacco?" thought of King James' counterblast, and of the women sold for wives for three hundred pounds of tobacco—they sometimes sell themselves cheaper these times, but for more money. I thought of a boy Lonce had in school, who was about to fail of a written examination on the products of Virginia. He was in an agony and the sweat poured from his face. Sympathizing with him, and willing to lend a little kindly aid, I said, "Potatoes, you know, were carried from Virginia by Sir Walter Raleigh—and tobacco—now, if you wish to say something about tobacco, what would it be?" His face beamed, and he laid down his pen while the fingers of his right hand went like a flash to the left vest pocket, and he responded with alacrity, animation, "I would say, it might be good to chew on. If I only knew that 'box's address, I would send it to 'Box 45, Dallas, Texas."

Now, if some body will send me a tarantula, or a horned frog, or even a horn, I could find more use for it or them than for tobacco, except when I wish to kill insects, or my roses. A shower bath of "ambler" will soon loosen their hold on life—and on the rose.

- The close of the schools is the beginning of Institutes and Summer Normal schools. I am in receipt of a notice one to meet this month, with the following appetizing:
- MENU.
- MEATS.
- The Common Branches, boiled.
- GAME.
- Higher Branches, Reviled Brains.
- FISH.
- Bolle Letters, Croquet.
- ERRATA.
- Methods, Management, and Book-keeping, Rivers, and the Cake.
- DRINKS.
- Chalybeate, Red and White Sulphur, Alum and Free-stone Waters—whipped.
- Essences.
- Musical, Vocal, and Instrumental, Industrial Arts, Lecturers, Best, in a Common Sense.

I am sure that the schools are proposing to do as this is possible to be done. I am equally certain that some are offering to do the impossible. It awakens sympathy and regret to think of the infinite pain endured and the great pains taken by Deacons to make himself an orator when, could he have attended one of our model country schools, his foot could have been taken out of his mouth in six weeks!

And, alas! for Solomon. He did say some smart things considering the time in which he lived. What an intellectual giant he might have been had he lived in this age.

"The Deestrick Skule" is now to the front and is uttering the various ungodly and impious things. It is a humorous presentation of how we learned our lesson, and said our pieces, and wore our clothes in the olden time. The one-galuss fellow and the little girl who pined her hair tied it with the ribbon among the pleasant features of the entertainment, while the big boy who "always got scared when he had to say anything," and swallowed hard and stood first on one foot and then on the other, and finally "had to set down," and from swallowing took to "spitting"—well, he is an old acquaintance and it will do anybody good to see him "after so long a time."

The Memphis Theological Institute has just closed its session at Sharon, Sharon is in the midst of the roses and of the strawberries—such strawberries, great globes of color and fragrance and of sweetness in the center. I think that the attendance was small, but the occasion a most delightful one. Showers were heavy and frequent, and one evening there were two sermons before dismission.

For the ensuing year the following officers were elected: President, Wellborn Moorey; Vice President, W. A. Freeman; Secretary, J. H. Stuart; Treasurer, Williams, P. E.; Executive Committee, S. B. Love, J. H. Witt and J. Blackard.

will lecture in Hickman, his old charge, one night this month, also in Union City.

THE CONTINUED RAINS HAVE INTERFERED WITH FARM WORK, BUT NO LOSS OF TIME GAIN: THE MEN HAVE MORE TIME FOR POLITICS.

Geo. W. Weustead, of this town, is the Republican nominee for Governor. He is popular with his townsmen, irrespective of party. He is a Methodist, and E. Church, South.

YESTERDAY, MAY 12, WAS A MEMORABLE DAY TO THOSE WHO AFFECTIONATELY CLUSTER ABOUT THOSE WHO WORE THE GREY.

It was the formal opening of the Confederate Home. Capt. N. K. Garrett, State superintendent of Instruction, was the orator of the day, and he paid a glowing tribute to the martial spirit of the Volunteer State. She furnished to the Confederate army 104,000 troops. The home is on a historic spot, the Hermitage, the home of Jackson. Twenty-five acres of the Hermitage farm, containing the mansion and tomb of Jackson, were exempted in the bill that gave the farm for a soldier's home for twenty-five years. By that time all who need its shelter will have passed over the river.

MRS. SUE F. MOONEY.

ELIJAH'S TEST—SOME REFLECTIONS.

1 Kings, 18:21-38.

The first thing that engages our attention as students is the fact that the fire which came in answer to Elijah's prayer did several things it was not asked to do, and which it was not expected to do.

The question to be settled was, who is the true God. Elijah proposed that the prophets of Baal should slay a bullock and lay it upon wood and put no fire under, and that he would do likewise, and that the God who answered by fire should be acknowledged and worshipped accordingly.

Had the fire fallen from heaven and consumed the wood and the sacrifice placed thereon Elijah's prayer would have been fully answered. But, lo! the fire not only consumed the wood and the sacrifice, but burned up the stones of the altar, and the dust, and actually licked up the water which filled the great trenches.

Had there been in this answer anything symbolic of God's dealing with his people in spiritual matters, it might teach that it is not best to mark a line whereunto the divine fire may burn and there stay its work. Doubtless the baptism of fire and the Holy Ghost was a very great surprise, in the measure and effect of it, to the 120 who were in the room on the day of Pentecost.

Elijah proposed that the fire should consume the wood and the sacrifice and that this should be a demonstration that the God of Israel was the true God, etc., but the fire burned stones, and dust, just as it did wood and flesh, and then licked up the water in the trenches. We have a matter, and we desire the Lord's help about its accomplishment. But God knows our plan, we say, and surely, if he regards our prayer, he will not disregard our plan.

And so we appoint a fire limit, as it were, not distinctly saying to the Lord thus far and no farther, but in our thoughts of how far we would be pleased to have his help and what sacrifice we would willingly make. The fire may come to a certain line. We will consent that whatever is placed on the altar may be consumed. God hears the prayer but disregards all our thoughts about the way and the consequence of the answer. The fire comes and finds not only the sacrifice but a great redundancy of water, and altars, and stones, etc., and goes right on and burns them up, and our contemplation is great.

We may have put some very fair stones in the altar of our worship, which we very greatly admired, viz.: our scheme which we had thought out and the more so because we had placed them there with our own hands. And when the fire comes and knows no limit marked on our program, we stand amazed and almost confounded.

times, he leads us not into temptation but delivers us from evil much oftener than we suppose. If God had not concealed the grave of Moses, there can be little doubt that the largest and costliest synagogue in the world would be ever situated. A. B. C.

THE LATE MEETING OF THE MISSION BOARD.

For the first time since I have been a member of the board I was not present at its late meeting. Without entering into explanations, suffice it to say it was not because I did not feel interested in the great cause. Most old men adopt some hobby. Years ago I announced that when I became old and mounted a hobby, it should be "missions." When I was placed on the superannuated list at our late conference, I inwardly resolved that I would live in San Antonio, and do in this city such enough mission work, visiting the sick, the strangers, the neglected, jails, hospitals, homes, etc. Alas for human resolves! I have done—well, nothing; but I still think I will in time do something. If God gives me the ability, and the Church the opportunity, I would like to visit district conferences, camp-meetings, etc., and make the cause of missions a specialty as far as possible on such occasions. A pressing engagement, congenial, and reasonably remunerative confine me at home.

Not being at the late session I have watched what the papers said of the proceedings. The Nashville Advocate pronounces it one of the most pleasant sessions ever held. The Tennessee Methodist thinks it was somewhat extraordinary that the salary of the Treasurer, an office filled by the board, should have been raised to \$2500. The same paper complains of the board for reducing the salary of the detailed Secretary to \$1500. However that was raised again to \$2500, as Dr. Lambuth declined to serve for less.

The St. Louis Advocate regrets that the board did not take more efficient steps for liquidating the missionary debt. But the board ordered special collections and a week of self-denial, which it is expected all will observe—bishops, doctors of divinity, preachers and people, poor and rich. May the week wipe out the debt.

I have been looking over the "reports" for some years past and will give some figures. In 1880 the receipts into the treasury were \$57,682. In 1880 the collections amounted to \$276,128. That year the board, says Dr. John in his late report, increased the assessment to \$350,000, and appropriated \$325,000, considerably over \$10,000 more than had been collected the previous year. Allow a personal reference. When this very large advance was under discussion I stated to the board that we differed from civil governments when making assessments. We had no power to force collections. I believed it ill-advised. The result as stated by Dr. John, the Secretary, was a falling off in collections of over \$23,000 for that year. The report of collections for the year just closing is encouraging, as the collections amounted to over \$300,000. To one not skilled in book-keeping it is sometimes difficult to understand the exact condition of the treasury—bills payable, bills receivable, outstanding drafts, etc. But there is one item in the report that see mostlerably clear—the item of interest. In 1890 he paid \$6080 interest, in 1891 \$9816, and in 1891 \$11,203.

As both the Treasurer and the Secretary report the debt decreasing we shall expect to see this item grow smaller, and by degrees become less. In his report Dr. John says:

At no period have our missionaries been so well equipped for their work, and at no time have they been working with so much zeal and success. Six years ago we had in the foreign field twenty-two missionaries and their wives. We have now a total force of ninety-nine. But few, if any, of the missionary organizations in England or America have more than doubled their strength in the last six years.

The collection of the past year shows a great increase, aggregating for foreign missions, \$304,744.72; for domestic missions, \$129,507.25. If to these two sums be added the collections of the Woman's Board, the amount is about \$325,000. The obligations of the board are reduced during the year by about \$39,000; but there is still a depressing debt which ought to be gotten out of the way.

The appropriations as reported amount to \$303,331; but several items are left out that have to be met. For instance, no appropriations have been made for interest, and none for traveling expenses of bishops to mission conferences, and the appropriation for office expenses is \$2000 less than was actually expended last year.

And now what is to be done? Why, rally to the great work. No backward step is to be taken. No missionary debt is to be recalled. That missionary debt must be paid, and that speedily, and stop the interest. The ministry and membership must be enthused on the subject, a deeper interest must be awakened, and a more generous liberality displayed and the Methodist Episcopal Church, South, must keep step with the advance movement toward the conversion of this world to Christ. H. S. THIRALL.

EVANGELISTS OR "PATENT SOUL-SAVERS."

I have thought that I would not say anything on this subject or "hone of contention," but I have concluded to ask you to give me space enough to ask a few questions. It seems that the righteous souls of certain brethren are stirred up to the point where they are called upon to administer such epithets as will successfully rid the Church of these pests.

"Wandering stars," "ecclesiastical tramps," "patent right soul-savers," "money-grabbers," and "ecclesiastical hysters," are the only terms which they use in referring to them; or if not the only one that seems to be most palatable. In legal parlance the word "hysters" means, or is a synonym for, everything that is mean, dirty, underhanded, sneaking, unprofessional and low down. And for a man to speak of a minister as a "hysters" is not only "bad taste," but is disgusting, and

shows what a man will resort to in order to express his dislikes to a man or class of men. If I knew a man who was a preacher and he justly deserved this epithet (for such it is and is always meant for evil) I would not give public notice to such a person. Is it not time for Christian men to select more respectable terms with which to refer to men?

There is one gross injustice in this tirade which any thinking man can see, and it is that these men who write against evangelists put every one in the same catalogue. Whom have they singled out as being the one who is doing so much damage to the Church?

Who are they? What are their names? I have been hearing of them for eight years, and still I don't know them. Now I ask, if the preachers who have failed to designate the evangelists who are offensive, would like to be classed with and put upon the same level alongside the men who sometimes have to be expelled from the ministry for crimes which justify such action?

But would it not be as fair for a writer to allow to print and charge a whole conference or the whole Church with crime or immorality, because one or two men are guilty such, as for us to parade before the public the things which we dislike about these evangelists, without stating who are guilty of such things? If you mean every man who travels under this name, tell us so; if you do not, who are the dangerous ones? We can sing, "I love thy Church, O God," and at the same time we men go up and down the land, introducing doctrines, methods, practices, customs, books, etc., which are likely to destroy the vitality of the Church, disable her machinery, dethrone her time-honored customs and cripple her ordained and heaven-sent ministry, and yet not have love enough for the Church, or what is more likely, moral courage enough, to tell us from whence these dangers arise.

Some people, who have never heard an evangelist, want to know if they must shun him, or only if they do. There are some men whom I would not allow to preach in my Church, and if one of them came to me I would tell him so.

Some men who travel as evangelists, could not hold a meeting in a Church of which I was pastor, and I never surrender my Church, congregation, and rights into any man's hands and sit down and let him do and say what he pleases.

There seems to be three things which constitute the main objection to these "wandering stars." First, they are irresponsible. They must be self-constituted, self-ordained, self-called. What a misnomer. I speak only of Methodists. The epithets are roaming about through the country like Melchizedek, without father or mother, etc. Example: J. H. Collard, a member of the Northwest Texas Conference, is responsible to nobody. A Methodist preacher, licensed by a quarterly conference, and ordained by one of our bishops, responsible to nothing or nobody? If Collard has been ruining the Church why don't you arrest his character at the next session of his conference? If it is R. H. H. Burnett, why don't you report the matter to his quarterly conference? They can fix him up. The fact is there are, with one possible exception, no such men that I have heard of. Dr. Rosser, of the Florida Conference, who has recently died, was one of the scare-crows—a man than whom the M. E. Church, South, has not produced a better, and of whom the Virginia Conference honored up to the day of his death. He has had more souls converted under his ministry, I expect, than any ten men in Texas who kick against evangelists. Any man who has enough knowledge of our discipline to pass before a quarterly conference and receive license to preach, knows that every man in our Church is responsible to somebody.

Second, they drain the Church of money, and leave the pastor to get the scraps. Bishop Keener is quoted as saying at the Baltimore Conference that he knew one case where the evangelist went into a circuit and took out all the money and the preacher went unpaid. The same cry goes up from Texas. Will some brother be so kind as to mention every man in our Church is responsible to somebody.

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Rev. B. Harris, of San Marcos, had the misfortune to have two of these men last year. Financial report shows a clear sheet. Rev. W. M. Gillespie, of Kerrville, had an evangelist; the record shows that he over paid. These are in my own conference. Suppose, brother, you write down and ask Stovall, at Flatonia, if J. H. Collard took all the money out of his town? You follow up Stanley and Burnett and see if these statements can be proven. We want facts. We have had enough of these sweeping statements.

One brother bobbed up long enough to ask: "What right these men have, as at Del Rio and Beville, to call upon the congregation to raise the preacher and presiding elder's salary?" This is a bright thought. I expect he felt better after he got that off. If that brother is present, will he please rise and explain what right we have to go around during an annual conference and raise a purse to help some preacher who has served a hard work and got nothing, or one who has had misfortune or losses? What provision is made in the Discipline for such business at that?

It seems to think that the district stewards and local board of stewards only can do such a thing. Yet he knows that the preachers highly prize an opportunity to help an afflicted one during an annual conference and raise a purse to help some preacher who has served a hard work and got nothing, or one who has had misfortune or losses? What provision is made in the Discipline for such business at that?

They quote from Bishop Duncan: "Quit paying these evangelists and they will quit coming." That is a fact. And every preacher in the Church, even the author of the quotation, would stop preaching and go at something else if he did not receive anything at all for his work.

And the green-eyed monster behind the screen, with his eye on the eagle, making, unprofessional and low down. And for a man to speak of a minister as a "hysters" is not only "bad taste," but is disgusting, and

Methodist. I understand by that

that they use some other than has been authorized by the General Conference. That is, they do not use our standard hymn book. I suppose that any other book does not contain "Methodist theology." Whose books do they use? Prof. E. O. Excell's, of Chicago.

Who is Excell? Is he not a Methodist? I have heard that he was. If he is not, will some one please set me right? Did any of these brethren ever see a Prayer and Praise used in our Church? Did you ever see a Methodist Church which used those books? Will some brother please give time and place that the Prayer and Praise was authorized by our Church as the standard book for our Church? Do not a great many of our schools use gospel hymns? Has that book been approved by the General Conference? Does not our own House sell the Amaranth, Gem, New Life, Grace and Glory? Now let's bundle up all the preachers that ever used Prayer and Praise and Gospel Hymns, etc., and condemn them as well as the evangelists for using such books. What is the difference between Excell's, Moody and Sankey's hymns and the miscellaneous collection in the back of our standard book? Most preachers know that their congregations sing songs more readily than those in the main body of the book.

Now what is the matter? About this: Some time or other, some irresponsible and uninvited evangelist has come along, held a meeting, abused the people, did no good, but did much harm; therefore now when Collard, McKinney, Burnett and others come along we are to be ruined.

Illusion. My mother owned a hen that had a brood of chicks in the barnyard. A hawk flew down one day and took off one of the little ones. To have heard her squall would have amused you, and she took such a horror for things that flew in the air that forever afterward, if a buzzard flew over the yard, or a dove came and perched on the fence to sing its song, or a jay bird flew past with an acorn in its mouth, she would begin screaming and run all the chicks under the barn, and keep up the noise until the bird passed out of sight. The poor creature never learned to distinguish the hawk, the jay bird or dove. C. W. GOWIN.

ON THE DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

As some articles have recently appeared in the columns of the ADVOCATE in regard to the important question of the division of the Northwest Texas Conference, yet nothing presented in any definite shape, I have concluded to offer some suggestions in regard to the matter.

The first thought to be considered is, ought the Northwest Texas Conference to be divided? In answer to this question I will say that our delegates to the last General Conference felt that it ought to be divided. Hence they secured the passage of the resolution authorizing us, during this interval, to do so, provided we have the consent of our presiding Bishop. The territory embraced in our conference is so large that it makes the distance from the extremes to the seat of conference so far, and the burden of travel and the expense so heavy on the preachers and delegates, that it seems to me, in justice, we ought to divide. It will not do to say, we have railroads coursing in almost every direction and that makes it only a few hours' run; because the preachers in charge of these extremes are often so poorly paid that they cannot afford to bear this burden of expense, neither can they afford to miss the session of conference. Yet they must do one or the other. The conference session to the itinerant preacher is the time and place where he receives a renewal of his commission from those in authority to go, and as he goes, preach. Here, also, he mingles with his co-laborers, and for a time forgets the conflicts and turmoils of the past. He needs this association. He ought to attend the conference, but often, if he goes, he must borrow the money to pay his fare. This he cannot afford to do.

But there is another reason for division. Our conference is so large that there are but few places where the people are able to entertain us—only the largest cities in our bounds.

The question of restricting the conference was before us last fall, and because we felt sure of the division the districts were left as they were, except the adjustment of the lines between some of the districts. The districts are too large. It overtaxes the presiding elder, and prevents him often from doing a special work, because he must meet his other appointments. If we ever divide, it occurs to me that this is the time. Delay will bring upon us hurtful results. I am persuaded that this will be the most feasible line for division: Beginning at the southwest corner of Gaines county and running with the south line of Gaines, Dawson, Borden, Seely, Fisher, Jones, Shackelford, Stephens, Palo Pinto, Parker, Tarrant, to the southeast corner of Dallas county, thence north with the line between Tarrant and Dallas counties to the North Texas Conference line. This I think will relieve our brethren of the Texas Conference, and put us in good shape. J. P. MUSSETT.

FROM ARIZONA.

A year and more has passed since a line has appeared from my pen in the dear old ADVOCATE, except the November article, which was intended to stir "the dear old mother," in missionary matters. One reason for this silence is, I am not a writer; and another, I do not see so well as hitherto.

At present we are enjoying fruits, and all kinds of vegetables; and the nice young melons suggest the negro's favorite as soon to be added to the list. Everybody inclined to labor is busy. The first crop of hay has been cut, and is now being stacked or baled. Wheat and barley harvest has begun. Of hay about two tons per acre is reported. It will be cut at least twice more this season, and if up to usual production six to eight tons per acre will be realized. The grain crop is fine. More than a ton of grain per acre will be harvested. Fruit shipments occur daily. Apiarists are in a hurry taking honey. A car load of new honey left this morning for Chicago. Extracting

will go on until September or October, fortnightly. Bro. Osborn, one of my stewards, has 280 stands. He took from these 4000 pounds clear, strained honey in eight days. This was nearly two pounds per day to the hive. The freight rate to Chicago is \$1.25 per hundred; to Liverpool, England, \$1.45. The net price realized will average 6 cents per pound. The demand is almost unlimited, as the world is the market. Shipping cases cost about 40 cents to the 100 pounds. Of course some one will get a fever to come to Arizona and go into the "bee business." All right. I have told the truth without varnish. But let me say, Mr. Osborn is a bee-keeper sure enough. It has cost him years to learn what he knows. You may learn it in less time; you may never learn. If there is a business which calls for intelligent, unremitting labor, bee-keeping does. But it pays.

Perhaps no Church in our connection is more before the world than here in Phoenix. Climatic influences, fruit, irrigation, etc., attract people here from everywhere. Recently I had in my congregation representatives of seven leading cities. London included. It is a matter of gratitude with me to be able to add, a more religious, consecrated people I have not known than compose our Church in Arizona. Some of our people come from the East and stray from us. Universally it is either because their niggardliness is so rebuked by the liberality of the Church here, or that they have not been disciplined for their dram-drinking, party and theater-going. Of ninety members in my charge not half a dozen of them fall to pray when and where called upon. Assessments for all purposes this year will reach a fraction over \$16 per member, and will be paid, or nearly so. For foreign missions we are assessed \$2 per capita, and I think will probably head the list on this interest in our conference this year. Meantime we are improving our church. Oh, how I wish some of my brethren reading these lines would hasten to send a little help on this last item. I am sure it is needed, and would be thankfully received and faithfully used. Have just made our interior beautiful, but the outside is too bad. And it is Southern Methodist, and Boston, Chicago, New York, London and Liverpool folks see it. They don't see McIndee in Nashville, for instance, half so often. In fact a Wesleyan preacher from Liverpool asked me why our people elsewhere didn't help build a representative church. And I told him because they knew nothing of the case. Now, I've said my piece, and what shall I answer the next questioner? Loveto all the brethren. D. F. FULLER. PHOENIX, ARIZONA.

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"LOOKING THE LORD IN THE FACE."

"Looking the Lord in the face in prayer," Bro. E. V. Cox's expression in the ADVOCATE of 16th ult., drives the nail home. I have never been a stinking Christian in that sense with the tobacco effluvia. But I have been for forty years at intervals at least, a surely tempted subject with the wiles of his Satanic majesty, and found years ago that the best, and almost the only way to get them banished, was to bow down in private prayer and concentrate my mind fully upon the thing to be prayed for, and look the "Lord in the face" until I could catch a glimpse of it with reverential awe, and then the temptation would vanish, often never to return again with force. Sometimes it would take special fasting, connected with specific prayer, to dislodge or ward off Satan's wiles; but "looking the Lord in the face" coupled with these would and will again surely do it. Praise the Lord. May we all "seek his face evermore." Amen. F. C. McMILLAN.

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MISSIONARY COLLECTIONS IN WEST TEXAS CONFERENCE.

DEAR BRETHREN—Our conference occupies an enviable position. It is the only conference in the Church that assesses itself as much for conference missions as it is assessed for foreign

missions, and we have generally paid promptly. At our late session we had money, not only to cash our drafts, but to advance one quarter's amount on the opening year. Now the second quarter has passed and our treasurer, Bro. A. E. Rector, informs me that there is not enough money in the treasury to warrant the sending out drafts for the second quarter. I was in hopes we would not have to make special appeals this year, but necessity is upon us. We have sent out brethren and promised them a meager support, and they need it. We have been blessed with good rains and prospects for crops were seldom better. Please, brethren, attend to this matter at once. I hope the presiding elders will make arrangements for a missionary rally at all our district conferences, camp-meetings, etc. This is an urgent plea; a necessary case in the plural number. H. S. THIRALL, President Mission Board W. T. Conf.

OFFICE OF PRECATOR.

From time to time the brethren get stirred up on congregational singing. Then follows reminiscences, exhortations, etc. Can a remedy be suggested? Yes. Let the Church Conference elect some one to the office of Precator in each church and require a faithful performance of the duties of his office and relieve the poor preacher from this unnecessary strain on his mind and throat. Amen. W. F. GRAVES, Grandbury, Texas, Superannuate.

CAUSE OF FAILURE.

Not many weeks ago a protracted meeting was in progress at the Methodist Church in the city of Phoenix—the railroad, and much interest and solicitude, with anxious expectations, had been awakened by the visiting preacher, who was, it seems, gathering the broken fragments together among the cold and insensible members, any amount all toward the common center of attraction and hope of success—love to Christ and trust in God preparatory and necessary to insure success and reap the reward of a mission. But all of a sudden enthusiasm died, interest and zeal sank down beneath the surface, or was no longer visible; preaching twice a day at 10 a. m. and 7:30 p. m.; congregations began to be smaller. What was the matter? This question is still unsolved by some, while others say: "Oh, it's just the common result of all the protracted meetings with us. We never expect anything more than a little revival of the Church."

Now, this writer would not condemn or accuse any preacher of indigestion in his desire for the salvation of souls, except as it might exist in the form of heresy. At one of the 10 o'clock services the pastor was admonishing and teaching his flock, and leading them on to expectations of rich results in temporal things by "seeking first the kingdom of God." "Now," said he, "When I was a young man and started out in the religious life, I thought everybody ought to be religious; that every Christian home ought to have a family altar. I really expected to see those who were sincerely given to God, and who were found out that it has always been thus and will remain so until the end of time. Therefore, do not let this dissatisfaction exist with you; do not let us be disappointed. I am sure it is needed, and would be thankfully received and faithfully used. Have just made our interior beautiful, but the outside is too bad. And it is Southern Methodist, and Boston, Chicago, New York, London and Liverpool folks see it. They don't see McIndee in Nashville, for instance, half so often. In fact a Wesleyan preacher from Liverpool asked me why our people elsewhere didn't help build a representative church. And I told him because they knew nothing of the case. Now, I've said my piece, and what shall I answer the next questioner? Loveto all the brethren. D. F. FULLER. PHOENIX, ARIZONA.

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North Texas Female College

CONSERVATORY OF MUSIC.

SHERMAN, TEXAS.

MILDRED LEE CAMP

Of Grayson County Ex-Confederates Pass Complimentary Resolutions.

At the recent meeting of the ex-Confederate Association of Grayson county, the following was unanimously adopted:

Whereas, The ex-Confederate Association of Grayson county, Texas—now the Mildred Lee Camp—retain delightful memories of the rare treat enjoyed by them last winter in the splendid entertainment given by Mrs. L. A. Kidd, President of the North Texas Female College, to aid in the glorious cause of erecting a monument to our noble dead, and were made to feel the old-time fire of patriotism, to hear the inspiring strains of old familiar airs that stirred the souls of men in the old Confederate times, to recall the sacred memories of the great struggle and to remind us of our duty to the noble dead; therefore, be it

Resolved, That the association tender to that noble and patriotic lady, Mrs. L. A. Kidd, its warmest thanks, and assure her of their gratitude for her unselfish and noble efforts, of their high esteem for her devotion to the cause they love so well, of their admiration for the ability displayed in the grand success of the aforesaid entertainment, and to place themselves at her command for any service they can render her.

2. That the sincere thanks of the association be tendered the accomplished and devoted faculty of the North Texas Female College for their great efficiency and material aid rendered on the occasion; that we admire them for their devotion to the noble work in which they are engaged and in which we beg to assure them that we are all deeply interested and in hearty sympathy.

3. That the heartfelt thanks of this association be also tendered to the beautiful daughters of Texas who so faithfully and successfully performed their part, and assure these fair buds now blooming into glorious womanhood that they will long be remembered by us and their careers watched with more than ordinary interest and solicitude.

4. That this preamble and resolutions be spread upon the minutes of this meeting and the secretary be requested to transmit a copy to Mrs. Kidd.—Sherman Daily Register.

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

SECOND QUARTER, LESSON XII—JUNE 19.

STUDIES IN THE PSALMS AND IN DANIEL.

REVIEW.—Psalm 72:1-19.

GOLDEN TEXT: The law of the Lord is perfect, converting the soul.—Psa. 119:7.

TIME: B. C. 1000-588.

INTRODUCTORY.

[Sunday School Magazine.]

Eight of our lessons for the past quarter have been taken from the book of Psalms, "those eternal poems of religious souls." As a result of this fact, we have been brought into close contact with the devotional element of Holy Scriptures. It is a marvel how fully the aspirations, impulses, and desires of the Christian of to-day are represented and expressed in these old Hebrew songs, some of which are nearly three thousand years old. If our hearts have not been made to glow and burn as we have gone forward with our studies, the fault is certainly our own. Let us turn back now, and begin our review in the most devout frame of mind. It will be well for every teacher to memorize these eight brief Psalms, and to urge his or her scholars to do the same. Such divine deliverances, when taken into the mind, do not lie dead and dormant, but possess a sort of leavening force and fruitifying power. What we have said concerning the Psalms may also be affirmed, with some changes, of the four lessons taken from the book Daniel.

QUESTION.

I. Give an analysis of Psalm 1. Explain the meaning of the figure in the expression, "He shall be like a tree planted by the rivers of water." Do the same with the figure in, "He shall be like the chaff which the wind driveth away." What "judgment" is referred to in verse 5?

II. What is the internal reason is there for supposing the second Psalm to be Messianic? How does God meet such vain utterances? What "decree" has the Lord made concerning the Messiah? Is the "rod of iron" the usual symbol of Messiah's power? With what advice does this Psalm conclude?

III. What is the difference between the revelation which God makes of himself in his works and that which he makes in his word? To what is the sun likened? What is the difference between "secret faults" and "presumptuous sins"?

IV. Under what two beautiful figures is God presented in this Psalm? V. For what two things in particular does the Psalmist here pray? What does he mean when he says, "My sin is ever before me?" what when he says, "Against thee, thee only, have I sinned?" What does the Psalmist promise to do when the "joy of God's salvation" is "restored" to him?

VI. In what way does the Psalmist express his desire for the Lord's house? Explain verses 5-7. By what comparison does the Psalmist give utterance to his preference for the courts of the Lord? VII. What are some of the things for which the Psalmist praises the Lord? By what figure does he set forth the greatness of the Lord's mercy? by

what figure the absoluteness of pardon? What human relation does he use to impress us with the Lord's pity? VIII. What arrangement did Nebuchadnezzar make concerning Daniel and his three companions? What was the real ground of Daniel's objection to partaking of the king's meat and wine? Tell what two efforts he made to secure permission to eat according to the dictates of his conscience. What was the final outcome? IX. Give an outline of this whole lesson. What is the leading truth which it teaches? X. Under what circumstances probably was the golden image set up? What did Nebuchadnezzar do when he heard that the Hebrew children had refused to worship it? Tell all that followed. XI. Why was Daniel cast into the den of lions? What happened to the king that night? What did the king do next morning? Recount the other incidents of the lesson.

PRIMARY CLASS TEACHING.

BY REV. H. T. BACON.

I. The Way of the Righteous, Psalm 1:1-6.—Can you read this psalm, and tell your teacher why the righteous is blessed or happy? "It is on account of some things that he does not do, and on account of some things that he does do." (Verses 1, 2.) What are those things? To what does the Psalmist compare him in verse 3? Have the ungodly any part in his happiness? Which shall stand in the judgment? Whose way does the Lord approve? II. The King in Zion, Psalm 2:1-12.—Who is King in Zion? Read Psalm 2:1 and you will see. Who set themselves against him? (Acts 4:26, 27.) How does the Lord regard their opposition? (Ps. 2:4, 5.) What has God promised to give to this king? (Ps. 2:8.) What exhortation is given to kings and judges? (Ps. 2:10-12.) III. God's Works and Word, Psalm 19:1-14.—What may we know of God from his works as described, in the first six verses of this Psalm? "His eternal power and Godhead." (Rom. 1:20.) God afar off. What may we learn of God from his word as told by the Psalmist in the last eight verses? Your teacher can tell you that, by his word, God is very nigh to us, even "in our mouth and in our heart;" shows us his willingness to "convert our souls," "rejoice our hearts," "to cleanse us from secret sins," to make "the words of our mouths, and meditation of our hearts, acceptable in his sight." God nigh at hand.

IV. The Lord my shepherd, Psalm 23:1-6.—Of course every one of you know this Psalm, many, perhaps most of you, can repeat it by heart. Every time you read it I want you to realize the power and tenderness of the good shepherd, and the helplessness and dependence of the flock. They must be led and fed and comforted by him. The good shepherd is specially gentle and tender with the lambs. If you will read Isaiah 42, and Matthew 19:14, you will see. V. The prayer of the penitent, Psalm 51:1-13.—If the twenty-third Psalm, whose review we have just concluded, is characterized by the helplessness of man and the tenderness of God, this Psalm is characterized by man's guilt and God's mercy. David's dark sin, his heart-broken penitence, God's abounding mercy, make the subject of it. The penitent, convicted of his sins, and appealing to God for mercy, finds the language of this Psalm that which exactly suits his case. For the sentiments expressed in the hymn.

Show pity, Lord, O Lord forgive; Let a repenting rebel live, Dr. Watts is largely, if not entirely, indebted to this Psalm. VI. Delight in God's house, Psalm 84:1-12. You have been homesick sometimes, haven't you? Away at school, you have so yearned to see home that you grew sick in thinking of it, and even envied the birds that built their nests in your home trees; then you can appreciate the feelings of the Psalmist in verses 2 and 3. You thought of "the ways" that led to your old home, of the well from which you had drunk on your way thither, just as the heart of the Psalmist was in the ways that led to the Lord's house or to the well in the valley of Baca, beside the highway to Zion. You thought of the loving friends, the merry companions who accompanied you to the "Psalmist thought of the companions" (verse 7, marginal reading) with whom he was in Zion appeared before God. So strong was your desire to see your home that you were willing to go even if to serve there; then you can realize the feelings of the Psalmist, who was willing to be even a "doorkeeper in the house of the Lord" (verse 10).

VII.—A Song of Praise, Psalm 103:1-22.—All of us can appreciate the appropriateness of the name which is given to this beautiful Psalm. If the fifty-first Psalm has been over and over again bedewed with tears of penitence, this Psalm has been as often bedewed with tears of gratitude and praise. Penitence and praise are both acceptable to God, but songs and everlasting joy shall be upon the heads of the ransomed of the Lord after sorrow and sighing have fled away. We have need of both penitence and praise in this life, but penitence ceases at the grave, while praise is perpetual in heaven. Read what a song of praise did (Acts 16:25, 26). VIII. Daniel and His Companions, Daniel 1:8-21.—To what country were Daniel and his companions carried captive? Why did they refuse to partake of the king's meat and drink? What proposition did Daniel make to the chief of the eunuchs? Did he consent to it? After a trial of ten days, what was the result? IX. Nebuchadnezzar's Dream, Daniel 2:36-49.—There was this very remarkable thing about the king's dream: It powerfully impressed him, but he could not remember it. Could any of the wise men tell him what it was? Who told him the dream and its interpretation? What do you remember of his dream? The king saw a great image in his dream, and he saw a stone cut out of a mountain without hands, which struck the great image, and dashed it in pieces. The same stone became a great moun-

tain, and filled the earth. What did this mean? X. The Fiery Furnace, Daniel 3:13-25.—For what offense were the three Hebrew children cast into the burning fiery furnace? Were they preserved uninjured in the flames? Old and Young.

Old and Young.

THE TWO FACES.

I know a little fellow Whose face is fair to see, But still I deem pleasant About that face to me; For he's rude and cross and selfish, And he can't have his way, And he's always making trouble, I've heard his mother say.

I know a little fellow Whose face is plain to see, But that we never think of, So kind and brave he is, He carries sunshine with him, And everybody's glad To meet the cheerful little fellow Of the pleasant little lad.

You see, it's not the features That others judge us by, But what we do, I tell you, And that you can't deny. The pleasant face has beauty, If the owner's kind and true, And that's the kind of beauty, My girl and boy for me.—Selected.

A SHORT FEAST.

There was once an old rat that lived in a garret. He had begun life there, and having now a large family he found it inconvenient to move. But the garret had one drawback as a place of residence. It was a long distance from the kitchen, and the rat, having to go so far to forage for food, found it not always easy to supply the needs of his growing family. One night he started down the garret stairs to find something for supper. Any one listening could have heard the rattling of his feet through the hall. But everybody was asleep. The sitting-room door stood open. As the rat passed he glanced in, and noticed a queerly-shaped bag lying on the table. He went nearer to investigate, and found a bag of fresh lovely biscuits—at least two pounds. There was a treasure, indeed.

"Ah!" said Mr. Rat, smacking his lips. "I shall not go down to the kitchen for supper tonight." He reflected upon what he had better do. He could not carry the whole bag upstairs; if he took the biscuits one at a time he would not be able to secure all of them before he was discovered. Must he lose this feast and be content with the two or three he could eat before morning? He looked about the room, and his eyes fell upon the open grate, bare and fireless. It was only used in the coldest weather.

"Just the thing!" said the wise rat. With the biscuit in his mouth he ran up the due and found there a splendid hiding place. The chimney was filled with a bag of straw, and behind it he secreted the biscuits, making many journeys. The next morning there was great outcry among the children. Some one had eaten the sweet biscuits. The bag was empty.

"Mice!" said Aubrey. "Nonsense!" said nurse. "No mouse—no, ten mice—could eat all of those biscuits in one night." But nobody solved the riddle. The old rat and his family lived high for a week, and Mr. Rat grew fat from finding continual suppers at such short range. At the end of the week there came a big snow-storm, and then a hard frost. The house was very cold. Nancy decreed extra fires, and Nancy came up stairs to build a fire in the sitting-room grate.

"Don't forget the straw bag, Nancy," said the nurse. "It's put in the chimney to keep out the wind, but you must take it down before you start the fire." Nancy put her arm up the chimney to pull down the straw bag. One end seemed quite loose, but the other was wedged in tightly. She gave a hard tug, and the bag came away so suddenly that she tumbled over backward.

"My goodness!" cried Nancy. For after the bag followed a shower of soot, and then a shower of curiously-shaped objects, which had once been white, but had grown gray and then black in their hiding place. But the parties feasting upon them had never hesitated on that account. When she had examined them, Nancy called nurse, who was duly surprised, and then called the children, who added "Ohs!" and "Ahs!" to suit the occasion.

"It's them lost biscuits, to be sure," pronounced nurse. "And it's that old garret rat that's done it—the wretch! I hear him come thumping down those garret stairs every night." Presently the fire blazed and roared up the chimney, and threw flashes of light into the farthest corners. That night when the old garret rat came down and saw that his nest had sunk into his toes. He knew he would have to go all the way to the kitchen again to find a supper.—Harper's Young People.

COURTESY AND BROTHERS.

Not all sisters realize what powers for good they may be in the lives of their brothers. They also forget, or ignore the fact, that courtesy is as much a brother's due as to any other young man. An incident which came to my notice will serve as an illustration. A brother and sister, both students of a

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university, received invitations to a party, and the brother offered himself as his sister's escort. Later, she received a like offer from a young gentleman whose company was both acceptable to herself and considered desirable by her young friends. She declined, saying "she had a previous engagement." The matter chanced to come up in family conversation, not in presence of her brother, and instead of regretting her engagement to him she said: "I like to go with Charles; I always have a good time!"

It is pleasant to be able to add that when the young gentleman saw, on the evening of the party, for whom his invitation was declined, he honored her for her courtesy to her brother, but took care a second time to be earlier in his invitation. How many sisters would have considered a like engagement to a brother one that could not be broken, or at least excused? A sister's influence may be second only to a mother's; in individual cases not even second. Sometimes common interests, congenial tastes, similar pursuits, make it possible for her to be first.

The best mother, of necessity, has lost something of her early enthusiasm, forgotten a part of her early ambitions, hopes and fears. The daughter, because of her youth, may be an invaluable assistant to her mother. She may enlighten the mother's understanding as to the needs of the son and brother. Together they may plan measures for his good, which neither could either plan or execute alone. Brothers of such sisters, in after years, will not only be in the words of the wise man, "rise up and call their mothers blessed," but their sisters also. Girls, do you covet the blessing? Then go and do likewise.—Alice Hamilton Rich, N. Y. New York Advocate.

CINDERELLA'S SLIPPERS.

"Do you know," said Edna, looking up suddenly from the book she was reading, "I really don't see how she could do it." Bert, from his geography lesson, gave her an amazed stare. "Do what?" he asked, sharply. "Wear them," answered Edna, vaguely. Then catching the general expression of wonder, she explained hurriedly, "Oh! I forgot you didn't know what I was reading; it's Cinderella."

"Cinderella!" repeated her mother with a smile. "We are still in the dark. What is she couldn't do?" "Wear her slippers—glass slippers," said Edna, slowly. "She couldn't, you know." "Why not?" asked Dave, the youngest boy. "The book says so. Her feet were so small—I mean the slippers were so small that no feet but Cinderella's would fit them."

"I don't believe Cinderella or any one else could dance in glass slippers, because they would break all to pieces." "Oh! they were not glass slippers, and couldn't break," protested Dave. "It's only a fairy story anyhow," put in Marian, "and everything is possible to fairies." "I shouldn't wonder," said Bert, with an air of superior wisdom (Bert was in the high school), "that they were malleable glass. We read of such material in ancient annals, and Cinderella's slippers may have been made of that."

Mr. Aniston had been listening to this discussion with interested attention, and had now spoken for the first time: "Perhaps I can throw some light on this dark subject. Cinderella never did wear glass slippers." "Oh, papa!" cried Dave, "the book says so." "I know it," admitted Mr. Aniston, "but that is a blunder of the

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translator. The delightful little story was originally French, and the French author says that Cinderella wore pantoufles de vair—that is, "fur slippers," which is quite natural? "Then why did the English translator say 'glass'?" questioned Bert. "Because," he was careless. The French word for glass is verre, and its substitution for vair gave Cinderella the slipper, which, however pretty, could not have been at all comfortable.

"Well, I declare!" cried Dave. And everybody else laughed.—Grace Upton, in Golden Days.

GEOGRAPHY MADE EASY.

Beth had never taken kindly to geography, but from her very first lesson had always pronounced it "just horrid." Now, since she had been promoted to map questions her dislike for it had grown till she really made very poor work of her lessons. Her mamma had tried to think of some way to help her, but had not succeeded, till at last one day, as she was looking over a bundle of old letters, an idea came to her that she determined to try. She cut a few post-marks, and took them to Beth, and together they found the places on the maps, mamma telling some little fact about each place.

"Now, Beth," said mamma, "when you can bring me fifty post-marks, and tell me where each place is to be found, I will give you a pretty book to keep them in, and we will begin a collection of post-marks." Beth was interested at once, and was soon able to claim the promised reward. This was but the beginning of a fine collection, which, arranged according to States, is a pleasure as well as an education to look over.

Beth is quite familiar with the geography of her own country now, and the prospect of a foreign stamp album and help in filling it quite reconciles her to the study of the map of Europe, which comes next year.—Household.

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THE CHRISTIAN DOCTRINE OF HEALING.

Never in the history of Christian civilization, and not even in the days of witchcraft and charms, was there more erroneous notions prevalent among the people upon the subject of disease and the remedy for it. On the one hand we have the Christian scientist, who denies the existence of evil, physical or moral, and claims that we have only to rid ourselves of a foolish notion in order to be free from all the "ills flesh is heir to." On the other hand we have the faith-healers, who emphasize the real existence of evil, but contend that physical evil coming from the same source as moral, that is, sin, it is to be removed in the same way; that is, by prayer and faith. Then we have the charlatans of all kinds with their quack nostrums and tricks that are but little above the charms of the dark ages. It may be well, therefore, for the ADVOCATE to give a brief article upon this subject.

I. We need not take issue with those who contend that God has included physical evil among the things which he will remedy. The Bible declares that it is He "who healeth all our diseases." But the question remains, "How?" Now the world is God's as well as heaven. Nature is his gift as well as the Bible. And God uses always a cause adapted to the effect desired. We do not believe that He works spiritual results through material causes, or material results through spiritual causes. "That which is born of flesh is flesh, and that which is born of spirit is spirit." Now we find in nature manifold remedies for manifold evils. As Christian civilization is spreading intelligence over the world, the knowledge of these remedies is more and more discovered, and at the same time there is a better knowledge of the laws of health, and the means of avoiding disease. The developments of medical science have been wonderful in the last decade. We believe here is God's method of remedying human diseases, so far as it is best that they should be remedied.

11. Does not this rule prayer for the sick out? Not at all. We pray the God of nature to help us, and he is able to do so by natural means. So we pray for him to assist us in making a crop, but we do not expect him to do the plowing. Those who think that he will answer directly by a miracle should remember two things:

1. The object of a miracle is the proof of a doctrine. Now it accomplishes this by reason of its very rareness, and its putting aside of the ordinary flow of natural sequence. But if prayer becomes the ordinary method of overcoming disease, then there is no miracle about it. We invade the material world, and abrogate its laws, without any sufficient motive.

2. Physical suffering is not simply punishment for the violation of divine law. It is itself a part of the remedy for the evil which that violation has wrought. Take the diseases that spring out of filthiness. They are intended to force man to a state of cleanliness. Take the diseases that wait on impurity. They are the greatest deterrents from a life of immorality. Now if a filthy person could get rid of his disease by prayer, then the very object of the disease would be thwarted. So, though we may not always see the physical good which God is bringing to the world through the very agency of suffering, we feel sure that "he who doeth all things well" has a real purpose in view. And it is certain if he allowed faith and prayer, without any physical remedy through medicine, or a better regard for the laws of health, to counteract those diseases, at the same time they would counteract his whole plan. If they simply accompany the right remedy, then the cure would rightly be accredited to the remedy, and we should thank God who led us to it.

III. Physical evil of all sorts is a part of God's present scheme of things, and is used by him as means of spiritual discipline. This is not directly as a necessary cause, or then it would invariably result in spiritual good, but indirectly the occasion which wakes the languid spiritual forces. "For these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Now this is directly opposed to the doctrine that all disease is sin. It is often God's sweetest messenger, leading us into the secret places of his glory.

IV. Yet is it true that Christ shall

heal all our ills—those of the body as well as the soul. Yes, but when? "When this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" That shall be the time of complete conquest of death, and all the subordinate ills that tend toward him. "Thanks be unto God that giveth us the victory through our Lord Jesus Christ."

RECEIVE CHRIST INTO YOUR HOUSE.

Have you thought what a pleasure it would be to receive Christ in the flesh as a guest at your house? Suppose you had lived at Jerusalem when he was there. Would you not have liked for your house to have been as the house of Martha, and Mary, and Lazarus, where the Lord loved to stop and rest when on one of his long journeys? Ah! what serving! You would have given him the best seat, the first place at the table, the choice piece of mutton, and the best bed. You would not have been content for him to drink any water but that which was brought fresh from the spring by your own hand. At his feet you would have sat and heard him talk for hours and never have grown weary. It would have been your delight to wash his feet, or to have performed any service to make him comfortable. Now remember that you are not deprived of such privileges. The opportunity is in your reach—at your very door. You may have the blessed Lord as a guest and he will be pleased with all the honors you may confer upon him. Do not pine because you may not receive him, for you may. While he was here he said to his disciples that which is true in all time, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Now, dearly beloved brethren, do not content yourselves with entertaining Christ spiritually as a guest in your hearts, nor console yourselves with the thoughts of what you would have done, but receive him into your houses by receiving his servants. When you honor them you honor him.

PROFESSING AND CONFESSING.

To confess Christ is not the same thing as to profess him. To profess means to speak in favor of; to avow the same principles. To confess means literally to speak the same things, but it always carries with it the idea of opposition. It means to speak the same things concerning yourself that your accuser does. You are accused of a sin—it may be by the State, by a friend, by an enemy, by the Word of God, by the still small voice of the Holy Spirit, at the bar of your own conscience—you say, yes that is the truth—I confess—I plead guilty. You may be charged with certain principles which you hold to be right, but which your enemies condemn, and for the avowal of which you may receive punishment. The avowal means confession. You do not acknowledge your principles to be wrong, but you acknowledge to the accuser that you do hold to such principles. That is what our Lord meant when he said: "Whoever will confess me before men," it is not the man who goes about making loud profession on the streets and in all company where Christianity is popular; but the one who professes Christianity where and when it is unpopular and in the face of opposition, when he knows that the profession will cost him suffering at the hands of his enemies; the man who will not deny his religion when the denial would save his life, and the confession cost him his life. To avow your faith in Christ and your allegiance to him abroad as well as at home, among his enemies as well as among his friends, in the dark vale of sorrow as well as on the hilltop of prosperity—these are they whom he will confess when they come before that tribunal where every man must render an account of the deeds done in the body. These he will say have been washed from their sins in his blood. Christianity needs confessors rather than professors.

THE CUMBERLANDS HELP THE CAUSE.

The cause of woman suffrage has received an ally from an unexpected source. Our Presbyterian brethren have always been strict constructionists of the language of St. Paul on woman's position in relation to Church government. They have held that her sphere precludes all her aspirations to rule over man, either in the family, the Church, or the State. They have maintained, correctly we think, this view both by the natural relations and spheres of the sexes, and express words of revelation. It is not only contrary to nature to give the legislative, executive and judiciary functions of government to the weaker sex, but plainly

unscriptural. The Cumberland Presbyterians have the same form of Church government as the Presbyterians, and have formerly held the same views relative to the sisters as rulers. If we understand the government of the Church, the session of ruling elders, conjointly with the pastor of each congregation, constitutes the local government of that congregation. From the office of ruling elder the sisters have been excluded, though they have often felt that if they were only men they could rule much better than the men. Of course the sterner sex could not deny the supposition, as there was an impossibility involved any way. But now the good sisters—a few of them—and the less wise men have come to the opinion that it is not necessary for the women to become men, but that they can beat them as they are. They have ruled in the family practically, though not theoretically, and their husbands have learned obedience "nicely"—we say their husbands, not their families, for it is a remarkable fact that a hen-pecked husband means a set of unruly and unruled chicks. The younger members seem to have a contempt for the government which walks on its head. Now a good majority of these husbands, who have seen the ruling superiority of the sisters, were sent as delegates to the late General Assembly which has declared by a yea and nay vote that the sisters may be ordained and installed as ruling elders, though a secular paper states that Judge R. A. Hill read section 18 of the constitution as follows:

Those who fill this office ought to be blameless in life and sound in faith; they should be men of wisdom and discretion, and by the holiness of their walk and conversation should be examples to the flock.

The late General Conference of the Methodist Protestant Church has also admitted women, both as clerical and lay delegates, and the next General Conference of the M. E. Church will do likewise.

THE LEAVEN WORKS.

We predicted that the famous and slanderous resolutions of the General Conference at Omaha would only tend to inflame the negroes and embolden the criminal classes among them and thus prevent the ends sought. That prediction was not made without the support of existing facts. Since the attempt to pass the force bill, inflammatory speeches of Northern radicals and the passage of slanderous resolutions, the crimes for which both whites and blacks are lynched have apparently increased. We have not one word to say in favor of mob violence, and it does seem that those who use this method of punishing crime would learn that it does not prevent the repetition of the crimes.

The authors of the resolutions mentioned above had scarcely reached their homes before another white woman is forced by one of the black savages at Texarkana, where a similar crime was punished a few months since by burning the criminal, and this is not the only recent case.

But now comes the Independent, always the bitter enemy of the South, to add fuel to the flame. Taking up the slanderous invective of the incendiary member of the General Conference, one Rev. Mr. Payne, the Independent utters the following incendiary language:

The most phenomenal thing about it all is the patience of the negroes. It can not be expected that they will always refrain from protecting themselves. Who would?

By this language we understand that the Independent advises the negroes to rise up and defend the criminals of their race with the musket. As this is not the first time that journal has given such encouragement we can not refrain from asking if the Independent seeks a race war in the South? There is no danger of such a war, but if the Independent should succeed in bringing about such an undesirable event, there can be no question as to which race would be the sufferer. It would not be the first instance in which a people had suffered because of bad advice from pretended friends.

We hope the Independent and others will, however, get their eyes open to the truth after awhile, but not in the same way as is recounted of a Northern brother by the Memphis Weekly Commercial of recent date in the following:

A Northern minister and his family a few years ago removed to this State, where he was pastor of a church in one of the best communities in the State. He was a man universally loved for his piety and Christian character, though he was not free from some of the prejudices of his section, especially with regard to the negro question. His daughter, a sweet and lovely young woman, was forced by a negro brute. He stood by while a mob of infuriated citizens hanged the scoundrel from the court-

house window, and afterward wrote a card in the local paper thanking the people for their act, expressing his generous appreciation of all the kindness bestowed upon him and his family—and bidding them good-by. He was going back North, where there were no negroes. The negro question in its most horrible phase had been brought home to him. We hope that no slandering of the South may ever have his eyes opened in the same way.

Since the above was written we find in the St. Louis Republic of June 4 two accounts of a lynching in New York State. One account details the particulars of the crime committed by the negro brute, while the other tells what the law-abiding citizens of that State, whom the Independent has been educating in loyalty to law for half a century, did with him. The Independent can now exercise its righteous indignity in securing the punishment of the mob, and Drs. Milley and Payne should call the delegates of the late General Conference together to pass resolutions condemning the outrages committed upon negroes in the North. This case only shows how numerous such proceedings would be in the North if the negroes were as numerous there as here. Following is the account of the New York style of punishing such brutes:

PORT JERVIS, N. Y., June 3.—The lynching of the negro here last night was of a most exciting character. When the procession had reached a point on Sussex street, opposite the residence of Lawyer Carr, one made a sudden violent harangue urging hanging without delay. Jackson was dragged along the street at the end of a rope, and was kicked and pounded without mercy. When the place of lynching was reached his clothing had been literally torn from his body, and he was in a bleeding and almost insensible condition. The scene was appalling beyond description. The yell of the doomed man could be heard for blocks, and his distorted and agonizing features could be plainly seen under the ghastly glare of a neighboring electric light. After having hung for more than an hour in plain view of thousands of people, the body was taken down and sent to an undertaker's establishment. The work of the lyncher seems to be approved by the public sentiment of the town as a needed warning and deterrent.

Foley, the white man accused by the negro, Jackson, of being the instigator of the latter's assault upon Lena McMahon last night, was arrested this morning while trying to get out of town on a train. The officers had difficulty in getting him safely to jail. Miss McMahon is in a critical condition.

ENDURE.

To endure does not always imply submission, but sometimes the opposite. To endure temptation is to resist and overcome it—that is, not to yield to it. To endure suffering in the religious sense is to submit and bear it patiently as providential or the will of God. The Lord Christ said, "He that endureth to the end shall be saved." The word in the original means to remain under or behind. The idea is this: The Savior was telling his disciples what opposition and great persecutions they would meet in the world. Even fathers and mothers, brothers and sisters would be against them. They would be hated of all men for his sake; under such opposition and persecution many would forsake and leave him. Those who continue true to me under such persecution—who remain after all others have left me—shall be saved. The sword will come, for I will send it; then you are not to resist with the sword, but endure, bear these things for my sake. Do not escape by denying me, but suffer and yet be faithful to me. It is not sufficient to endure for a little while, nor for a long while—do not let the question "How long, O Lord?" enter your hearts, but endure to the end. "And ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved."

A PECULIAR JUDICIARY.

The "Professor Briggs case" has not yet been disposed of by the Presbyterians. The case has been sent back by the General Assembly to the New York Presbytery, where it began. This Presbytery had dismissed the case once, but it was carried to the General Assembly on an appeal by the prosecution. That was the Church appealing from itself to itself, which is certainly a judicial peculiarity. The right of appeal generally belongs to the accused. But it seems that in the Presbyterian Church the prosecutor, who of course represents the Church, can also appeal. That is, the agent of the Church, if not satisfied with the decision of one Church court, may appeal to another. It seems to us that there can be but little protection to the accused where such a process is allowed. It is a maxim in law that the accused can not be tried twice for the same offense. This maxim is of no force where the right of appeal belongs to the prosecution, as is manifest in this very case.

THE COLLECTION.

SPACE will not allow us to publish more than one report of the same meeting. Generally the preacher in charge is the proper one to report. Of course there may be exceptions. Abe Mulkey has a habit of reporting his own meeting. We had better let him continue. Report the facts in as little space as is convenient, and be sure that you do not make it an advertisement.

government exhibit at the World's Fair on the Sabbath. It is thought that this is about all the help we may expect from this source. If the different States could be prevailed on to close their exhibits, perhaps the managers would consent to close up the whole business on Sunday. But it need hardly be expected, since the love of money controls.

The fact is, we have been for long years flooded with speeches, editorials, letters, etc., that were intensely Northern in their nature; and our brethren up there have, in their characteristic arrogance, come to believe that they have a monopoly of that sort of writing and speaking. They seem to think that Dr. Tigert has invaded their proprietary rights, and hence they are rightly and justly indignant. We only regret that Dr. Tigert followed the example of Dr. Ridgeway, Dr. Bristol and Mr. Patterson in discussing mooted matters, but he had many illustrious examples on that side. The utterances of this last General Conference have been so intensely anti-Southern and bitter in spirit as that the public mind will be glad to see something on the other side. —*Westegan Advocate.*

A COMMERCIAL traveler at Kansas City was struck deaf, dumb and blind on Sunday, May 22. The following Thursday surgeons concluded that a clot had formed in the brain. They opened the skull and removed the clot, and his faculties returned one by one, leaving him as sound as ever. What would faith-cure or Christian science have done with that? Some of them would think it a sin to attempt to heal him by surgery. Others would say, forgetting that Christ restored the ear that was cut off, "faith-cure does not apply where surgery is necessary." Meanwhile the children of nature and of grace use the best natural means, praying for the divine blessing upon them, and are justified, often when the anti-medicine faith-cure would in his foolishness die before his time. —*N. Y. Advocate.*

We shall not now go into a defense of Dr. Tigert's utterances. Nothing of that sort is necessary. The discussion of mooted questions on such an occasion is a matter of taste. Personally we do not think it the better way. But Dr. Tigert simply followed the example set him by the fraternal delegates from the Methodist Episcopal Church to our own General Conference. Time and again we have listened with respect and courtesy to the Northern view of the race question, organic union, etc. It seems, however, that our representative is to be prohibited from expressing his honest conviction in regard to these and other points of differentiation, under penalty of rebuke and censure. Very well. We are perfectly content that it should be so. The time has perhaps come when the fraternal delegate business should cease. —*Nashville Advocate.*

WHILE on this occasion we have been speaking particularly of mob law in the South, it is not necessary to remind our readers that we have time and again denounced lynchings in the North and West, where they are becoming alarmingly common; and this we shall continue to do as long as the evil exists. —*Northwestern Advocate.*

Good again, Bro. Edwards. Now, when you stop the whites and dynamite business up there, we will be glad to welcome you as a reform lecturer down here. But one thing you must not forget—that is, that negroes fear about the same way as the whites who commit the same crimes. You seem to think that no negro is ever tried by a court in the South. Just come down and look into our penitentiaries. They are full of them.

CANDOR compels us to say that the address was very much too long, that the lengthy eulogy of the speaker's father-in-law was not exactly the proper thing, and that the introduction of controverted questions was not in good taste. The other portions of the address were very fine. We are sorry the conference treated the speaker with discourtesy. The imprudent speech of Dr. Tigert did not justify the ill-mannered treatment he received. —*Rotleigh Advocate.*

DAVID'S dancing was in the spirit of modern rejoicing and shouting—a religious dance; he didn't dance with a fashionable woman in his arms to the squeakings of the twisted entrails of a cat. His dance was the spontaneous leaping of a soul happy in God. —*Holston Methodist.*

It is not surprising, therefore, that certain colored men of Cambridge and Boston, Mass., belonging to secret societies, are said to be taking lessons from socialists as to the manufacture of dynamite bombs, with the view of returning to the South and taking revenge. But right at this point the colored people are in need of wise counsel. There is danger that some of them, encouraged by unprincipled or narrow-visioned politicians, and headed by hair-brained leaders, may assume the role of nihilists. The bomb in the hands of the negro avenger would prove a terrible boomerang. It would bring untold misery to inoffensive colored people in the South, and would lose to the negroes many of their best friends, who would recoil from them in horror the moment they resorted to explosives. —*Northwestern Advocate.*

the whole trouble. No, it is not surprising here that negroes in the North, surrounded by the dynamite element of the country and in the hotbed of the socialistic elements this side the water, and encouraged by ecclesiastical cranks, should be learning the bomb trade of the North to blow up the South. Why did they not come South to learn the dynamite trade? You are also perfectly correct, brother, as to the results such an attempt would produce.

We regard certain parts of the matter of the address as quite unfortunate. It could not have failed to occur to Dr. Tigert's mind that it would seriously wound the host to whom he was sent as a fraternal messenger on a mission of love and peace. Just what interests of the Church South or North were to be advanced by such a needless picking at the old sores and wounds which mar a record of half a century, we utterly fail to see. —*Tennessee Methodist.*

WITHIN the past ten days we have had in Tennessee a spectacle so pitiable as to make every honest and law-abiding citizen blush for shame—that of civil officers running away from a mob, and slinking about over the State to save the life of a prisoner committed to their hands. What are we coming to? Is this state of affairs to be continued? Are our constables and sheriffs to run like a whipped cur whenever they are brought face to face with danger? Is the mob to supersede the courts? What guarantee shall we have by and by for the protection of our property and our lives? Unless there is a speedy change, we shall soon be on the road to anarchy. —*Nashville Advocate.*

That paragraph is exactly applicable to Texas. This lynching business, both North and South, ought to be stopped if it takes the combined forces of the State militia and United States armies to do it. One of the rights guaranteed to the citizen by the constitution of the United States is that when charged with a grave crime he shall have a speedy and impartial trial before a jury.

THE fraternal address of Dr. Tigert is an able document, and worthy the perusal of every reader of our paper. It is a fine specimen of forensic eloquence, if we may so characterize it, and abounds in a number of beautiful and pathetic passages. As a historical paper it is invaluable to the Methodist reader, and should not only be carefully read, but laid away for future reference. Our Epworth Leagues would do well to examine it carefully and discuss its historical statements and statistical tables. It is rich in history. Perhaps no General Conference of the M. E. Church has ever heard a more intensely Southern address. He went there bearing the standard of Southern Methodism, and held it to the breeze during the battle. Certainly no Southern Methodist, it matters not how intensely sectional he may be in sentiment or expression, can complain of a want of fidelity on his part to our branch of the Church. And yet, Southern as it was, it was respectful, courteous and dignified. There were no personal offenses nor sectional imitations. He simply stated facts in chaste and polite English, and clinched his points with spikes of truth. We were well represented, and truly we have cause to felicitate ourselves and congratulate our delegate upon his success. —*Alabama Advocate.*

THE Buffalo Advocate mourns the loss of Bishop Vincent from that city. He goes from there to Topeka, Kan. The Advocate explains how the removal was made, as follows:

These changes in the episcopal residences occur in this way: The General Conference designate the cities in which the Bishops are to live. Then the Bishops choose among themselves, by virtue of seniority in office, their places of residence. The oldest Bishop in office has the first choice, and so on down to the last. Before Bishop Vincent's turn came another Bishop had chosen Buffalo. That accounts for the change. The Advocate says many will regret the removal of Bishop Vincent, but it has no word of welcome for the other Bishop, whose name it does not even call. Why the other Bishop preferred Buffalo is not told, but perhaps the climate of New Orleans was too warm.

EPWORTH LEAGUE.

TOPIC FOR JUNE 19.
 Christ Our Example.—*Phil. 2:1-16.*
 That Christ is the only example of perfect manhood none will deny. We cannot take Adam for our example, for however perfectly he was made he has no historical life in that perfection. In the first conflict with evil he falls. He leaves nothing for us to imitate. Only in the second Adam, who was tempted in all points like as we are, yet without sin, do we find an example to be followed by all men.

But beware of the meaning of the word example. How do you understand it? It is something more than a copy to be imitated in the letter. To follow Christ as an example does not mean that we are to do everything that he did, nor that we do anything exactly in the same manner. He went about with his disciples teaching and healing the sick. These things we should do, but not necessarily in the same manner. Some must farm, some work at the anvil, some merchandise, some teach and some preach. All cannot do the same things, but all can have the same supreme purpose to make his life a blessing to his fellows. Whatever may be his avocation, if it

be lawful, he can make it the servant of mankind. There can be no doubt that Christ was fulfilling his mission on earth when following a useful trade at the carpenter's bench. He was doing good. Doing good is the particular in which we are to follow him as our example, no matter in what form the good may be done. This question of making Christ our example, then, is not one of formality, but of heart, character and life. St. Paul puts it in great force and simplicity when he says at the fifth verse of the lesson, "Let this mind be in you, which was also in Christ Jesus." To imitate him in external acts is not to follow him in the sense in which he is our example. No one can live and do as Christ did unless he have in him the mind of Christ. It is his character which we must have in order to be like him.

The mind which was in him and which the apostle exhorts us to have is defined in the verses which follow, describing the humility of our Lord. It was his purpose to serve others, even at the cost of the greatest possible humiliation of himself. He gave us an example of humility when he washed the feet of the disciples. The Church which makes that a Church ceremony as an act of worship by no means follows the example of Christ, but the man who washes the feet of his brother as an individual act of service to him does. Humility is not a depreciation of one's own ability, but the humiliation of self in order to serve others. In this humiliation and humility of Christ, therefore, we have all that in which he is our example, for the whole history of his life is written in the words that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

St. Paul wanted the Philippian Christians to live and work together as the Church of God in the bonds of unity. He knew that but one thing would accomplish his desire in that respect. That one thing was that they should have in them the mind that was in Christ Jesus, described in the 6th, 7th and 8th verses. One thing is always to be kept in mind, that no one can have "this mind" of Christ who is not born of God.

"Ye call me Master and Lord and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done for you. Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him." —*Jesus Christ.*

The master doth not only rule the scholar's book for him, but writes him a copy with his own hand. Christ's command is our rule; his life our copy. If thou wilt walk holily, thou must in every endeavor to do what Christ commands, but as Christ himself did; thou must labor to shape every letter in thy copy, action in thy life, in a holy imitation of Jesus.—*Gurnall.*

BLESSED be God for this example—for the glory of the condescension, patience, faith, and endurance of Jesus Christ in the extremity of all sorts of sufferings. This hath been the pole-star of the Church in all its storms. —*Owen.*

OUR religion sets before us, not the example of a stupid stoic who had by obstinate principles hardened himself against all sense of pain beyond the common measure of humanity, but an example of a man like ourselves, that had a tender sense of the least suffering, and yet patiently endured the greatest.—*Tillotson.*

ENDEAVOR to follow the Great Shepherd habitually. The Syrian sheep does not follow his shepherd by fits and starts; seeking to be near him only when the wolf is prowling, or when the dog is on its track; when the night shadows are falling, or the pasture is diminishing. It is generally found close to its protector and guide. It is an undeviating, trustful companionship, in sunshine and storm, in fullness and in drought, in summer and winter.

So it is, or ought to be, with the believer—a constant, consistent, habitual following of his Lord, seeking ever to have a realizing sense of his nearness. Not merely when trouble is nigh; in the hour of affliction and sad calamity, or of impending death; but in the midst of life's joyous sunshine, when the sun is on the mountain side, when the rills are singing their way down to the lower valley, and the tinkling bells, answering from fold to fold, tell of nothing but peace, and safety, and repose. —*Meadell.*

IN looking at Jesus Christ, as he moves high and apart from all of us in his perfectly spotless life, one sometimes feels as we have felt when gazing on the bright but distant glory of a star that holds its lofty course through the far realms of space. We wish to be like Christ; we long to be like Christ; but to reach his high, and holy, and pure, and spotless character, seems to be like wishing to reach that orb so beautiful, and bright, and lovely, where haply sorrow never weeps, and sin has never entered. But to rise to his example, to attain to his holy and blameless life, ah! that seems as impossible as to climb the ethereal heights where that bright orb is shining, as it shone on Eden, and shall shine when the judgment of this world comes. We say, who is sufficient for these things? The one seems, at times, as impracticable and impossible as the other.

Impossible! With God all things are possible. He has never promised that we shall reach the one, but that we shall attain to the other. —*Guthrie.*

By humility I mean not the abjectness of a base mind; but a true care not to over-value ourselves upon any account. —*Greer.*

LET us bring ourselves to greater lights than our own; that is, oft come into the company of those that have greater grace than ourselves. The stars give no light when the sun is up. The stars are something in the night, but they are nothing in the day. And those that are conceited of their own excellencies, when they come into the presence and company, and converse with those that

Texas Chautauqua Programme

GEORGETOWN, TEXAS. WEDNESDAY, July 6 to 23, 1892.

WEDNESDAY, JULY 6. 11 a. m., Dr. J. B. Cottrell, of Kentucky. Subject: Discouraged Ministers. 8 p. m., Prof. C. E. Bolton, of Cleveland, Ohio. Will give the first of his Series of Realistic Travels, brilliantly illustrated by means of a mammoth stereoscopic. Subject: London, the World's Metropolis.

THURSDAY, JULY 7. 11 a. m., Hon. John J. Ingalls, ex-United States Senator, of Kansas. Subject: Social and Political Problems. 8 p. m., Prof. C. E. Bolton, Subject: Reunited Germany and Heric Louis.

FRIDAY, JULY 8. 11 a. m., Rev. H. M. Sydenstricker, Prof. Pedagogy, Daniel Baker College, Brownwood, Texas. Subject: Recent Flashes in the Scientific World. 8 p. m., Prof. C. E. Bolton, Subject: The Four Napoleons.

SATURDAY, JULY 9. YOUNG PEOPLE'S DAY. This day is set apart for Sunday Schools and all Young People's Societies.

SUNDAY, JULY 10. 9:30 a. m., Model Sunday School. 11 a. m., Sermon by Bishop O. P. Fitzgerald. 5 to 6 p. m., Chautauqua Vesper Service. 8 p. m., Sermon by Dr. Cottrell.

MONDAY, JULY 11. 11 a. m., Judge J. A. Abney, of Lumberton, Texas. Subject: Mind Growth. 8 p. m., Prof. C. E. Bolton, Subject: Russia and the Romanoffs.

TUESDAY, JULY 12. 11 a. m., Bishop O. P. Fitzgerald, Subject: The Home. 8 p. m., Prof. C. E. Bolton, Subject: Lands of the Midnight Sun.

WEDNESDAY, JULY 13. 11 a. m., Dr. J. B. Cottrell, Subject: English Literature. 8 p. m., Musical Concert by Chicago Convention and Concert Company and Chautauqua Chorus.

THURSDAY, JULY 14. 11 a. m., Rev. Sam P. Jones, Subject: Get There. 8 p. m., Rev. Sam P. Jones, Subject: Stay There (new).

FRIDAY, JULY 15. 11 a. m., Rev. Sam P. Jones, Subject: Mother, Home and Heaven (new). 8 p. m., Rev. Sam P. Jones, Subject: Manhood and Money.

SATURDAY, JULY 16. 11 a. m., Sermon, Rev. Sam P. Jones, 3:30 p. m., Elocution and Oratorical contest, conducted by Prof. Gillespie, of the State University. 8 p. m., Elocution and Oratorical Contest continued, medals awarded.

SUNDAY, JULY 17. 9:30 a. m., Model Sunday School. 11 a. m., Sermon, Rev. G. W. Briggs, Austin, Texas. 5 to 6 p. m., Chautauqua Vesper Service. 8 p. m., Sermon.

MONDAY, JULY 18. 11 a. m., Rev. P. C. Archer, Paris, Texas, Subject: The Infidelities of Married Life. 8 p. m., Prof. Chas. Lane, of the Georgia School of Technology, Atlanta, Subject: The History and Analysis of Laughter.

TUESDAY, JULY 19. 11 a. m., Prof. Chas. Lane, Subject: Lessons not Learned in Books. 8 p. m., Violin Recital by Signor Giuseppe Vitale, Brooklyn, N. Y., with Chautauqua Chorus and Quartette.

WEDNESDAY, JULY 20. RECOGNITION DAY. 10:30 a. m., C. L. S. C. Recognition Service. 11 a. m., Lecture by Prof. Chas. Lane, Subject: A Neglected Field of Poetry. 8 p. m., Violin Recital by Sr. Vitale.

THURSDAY, JULY 21. 11 a. m., Grand Masque! Entertainment. The Chautauqua Chorus and Quartette will be re-enforced by Signor Giuseppe Vitale, Prof. Con Boyle, the celebrated Banjoist, the Chautauqua Brass Band and leading musicians from Austin, San Antonio and other points in the State. The afternoon will be devoted to Conferences, under the direction of Chicago Convention and Concert Co. 8 p. m., Grand Concert, with Violin Solos, by Signor Vitale, and Banjo Solos by the celebrated banjoist, Con Boyle, of San Antonio, Texas.

FRIDAY, JULY 22. 11 a. m., Rev. E. E. King, D. D., of San Antonio, Texas, Subject: The Metropolitan Bug. 8 p. m., Prof. Chas. F. Underhill, of New York, Reader and Impersonator. Miscellaneous Programme.

SATURDAY, JULY 23. ALLIANCE DAY. 11 a. m., Lecture by Hon. L. F. Livingstone, member of Congress, from Georgia. 3:30 p. m., Alliance Lecture. 8 p. m., Prof. C. F. Underhill will read Sheridan's celebrated comedy—"The Rivals" (a very popular entertainment.)

NOTE—For Rates of Tents, Board, etc., address

REV. J. D. SCOTT, Seguin, Tex.

Table with columns for District, Location, and Date. Includes Waco District, Georgetown District, etc.



Mrs. Anna Sutherland. Kalamazoo, Mich. had swellings in the neck, and from her 10th...



Goitre year, causing 40 Years of suffering. Hood's Sarsaparilla. Hood's Pills.

WHAT 10 cts. WILL BUY. A full Grain Bermuda Freesia for winter blooming...

EPWORTH ORGANS. For home and church use. Boston University.

BOSTON UNIVERSITY. Professors and Lecturers 120. Students from nearly every Southern State.

For the Campaign. THE HOLMAN S-S-BIBLE TEACHERS' BIBLE.

Hears Soap. The skin ought to be clear; there is nothing strange in a beautiful face.

ANNOUNCEMENTS. BEN. E. CARROLL. Candidate for SHERIFF OF DALLAS COUNTY.

W. L. McDONALD. respectfully asks your support for COUNTY JUDGE OF DALLAS COUNTY.

Z. E. COOMBS. respectfully asks your support for COUNTY JUDGE OF DALLAS COUNTY.

Table with columns for District, Location, and Date. Includes Georgetown District, San Marcos District, etc.

Saxet is the best blood purifier. DISTRICT CONFERENCES. Terrell District.

Jefferson District. All the preachers in the Jefferson district who expect to have their wives in attendance at the district conference...

Tyler District. The International and Great Northern railway will sell tickets for the above conference at one and one-third fare...

Weatherford District. All who expect to attend the Weatherford district conference, which meets in Springtown July 6...

Beaumont District. Will the preachers and delegates of the Beaumont district, East Texas Conference, tell me by postal who may be expected...

CAMP-MEETINGS. The camp-meeting for Davilla circuit will begin July 8, Friday, before the second Sunday...

It was resolved by the second quarterly meeting of Church Hill circuit to hold a circuit camp-meeting at Church Hill...

Kureka Springs, Arkansas. The delightful summer resort for all Texas, is situated on the Ozark Mountains in Northwest Arkansas...

Is Grover Cleveland in It? This is a question that is of interest to great many voting citizens of the United States...

PREACHERS OF THE NORTH TEXAS CONFERENCE. Our Sunday-school Board has not done what it should have done so far this conference year.

THE SAN MARCOS CHAUTAUQUA. The San Marcos Chautauqua opens June 29 and runs through July 29, 1892.

PILOT GROVE CIRCUIT. Time of beginning protracted meetings: 1. Cross Roads, June 28, at night.

NOTICE. Our protracted meeting will begin on Wednesday night, June 15, 1892. Rev. R. R. Raymond, of Mexico, and Rev. F. Alderson, of Bella, are to do the preaching.

CORN HILL ARBOR MEETINGS. Arbor meetings for Corn Hill and Salado Summers Hill...

with Superintendent's Porter's census, but with this I have no concern. 3. I was perfectly aware both before and after its delivery that the address was too long for the best oratorical effect.

—The Rev. C. C. Armstrong writes: "I am sitting in my chair to-day looking out on the bright, beautiful world, and wondering if my work is done in it."

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A LETTER FROM THE WEST. Did you ever travel 450 miles in a two-horse wagon to attend a district conference, and at the same time go the shortest route and stay within the confines of one district?

SOUTHERN METHODISM. News, Views and Personal. —Arkansas Methodist: Our readers will feel sad to learn Rev. Dr. Andrew Hunter is under medical treatment in this city...

—Holston Methodist: Andrew Jackson Frazier died Sunday morning at 7 o'clock, May 29, 1892, at the district parsonage in Bristol City, Bloomsburg.

TEXAS PERSONALS. —The Rev. B. A. Thomasson made us a pleasant call this week. —The postoffice address of Rev. J. O. Jordan for the present is Crawford, McLennan county.

—The Rev. W. H. Hughes, of Pilot Point, and Geo. S. Clark, of Rice, made pleasant calls this week. —The Rev. E. M. Myers reports his Church at Milano as standing firmly and heroically against all isms, of which there has been quite an onslaught of late.

—The Rev. J. W. Hill, of Farmersville, called at the office this week. He was en route to Granbury, where he was to deliver a grand and eloquent address on the commencement occasion of Granbury College.

MR. EDITOR: Perhaps a line from me would be pardonable. 1. The sentence which was followed by unfavorable expressions from my audience was this: "We believe the Southern white man to be the most intelligent and sympathetic friend the Southern black man has ever had."

—The Rev. J. M. McKee was in the city and called on me this week. He came to get some remedies for his wife who is quite ill. We hope the remedies will have the desired effect and that Sister McKee may be restored to health.

—The Rev. T. R. Pierce, presiding elder of Dallas district, of First Church, and R. W. Thompson, superintending member of the East Texas Conference living in this city, are at this writing attending the commencement of Southwestern University. Bro. Jones delivers the address to the societies of the Young Ladies' Annex, and Bros. Pierce and Thompson are members.

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BUSINESS, SHORTHAND AND TELEGRAPH SCHOOL, by Louis, Mo. Graduates are successful in obtaining employment. DR. W. M. CARPENTER, Principal.



ROYAL BAKING POWDER. A cream of tartar baking powder. Highest of all in leavening strength.

are better than themselves, their spirits fall down, they are abased.—Sibbes. WHAT do you esteem yourself before God? Doubtless nothing. It is no great humility in a man to esteem himself nothing in comparison to a mountain; nor for a drop of water to hold itself nothing in comparison of the sea; nor for a spark of fire to hold itself nothing in respect of the sun.

HAST thou passed by the hedgerow at eventide, and has a delicious fragrance been all about thee, and thou knewest not whence it came? Hast thou searched and found the sweet violets hidden beneath its leaves, and knowest that it was that which gave its odors to the air around thee? Thus should the Christian make sweet the place of his abode with the perfume of his good deeds; and thus, in all humility, should he endeavor to remain unnoticed himself.

Kind letters are pouring in upon me with every mail from all quarters of the Church. I am afraid I shall not be able to answer them all. Will my correspondents kindly accept this acknowledgment of my grateful appreciation.—John J. Tipton, in Nashville Advocate.

THE boughs which are best laden with fruit hang downward, and we can with the most ease gather the fruit from them; high trees are commonly fruitless, and what grows on them is hard to come by; it hangs so high above our reach. So have we more good in the humble, and who have most good in them, and do communicate it to us. Such as are proud have for the most part least true good in them, or look so high, that the fruit they bear cannot be reached by God's poor people.—Bayne.

LET your light so shine before men, that they may see your good works and glorify your Father which is in heaven.—Jesus Christ.

Mark the difference: not that they may see your good works and glorify you, but your Father which is in heaven.

THE San Sabia News: An Epworth League was organized at the M. E. Church last Sunday with Mr. Malone Duggan president; Miss Julia Duggan, secretary, and Mr. Litt Godfrey, treasurer. The object of the League is for the development of mind and character of young Christians, and for benevolent purposes generally. The League is for all persons of good moral character and over fifteen years of age.

THE Pittsburg Advocate: The Epworth League was regularly adopted by the conference (General Conference M. E. Church), and thus becomes the child of the Church. The president of each local chapter, if a member of the Church and approved by the quarterly conference, is a member of that conference. A general corresponding secretary was provided for, who shall be the executive officer of the league, to be elected by the Board of Control. The committee wanted to have him elected by the General Conference, but the conference refused to make it a General conference office. But it is provided that the editor of the Epworth Herald should be elected by the General Conference, and Dr. J. F. Berry was elected.

—The Rev. J. M. McKee was in the city and called on me this week. He came to get some remedies for his wife who is quite ill. We hope the remedies will have the desired effect and that Sister McKee may be restored to health.

—The Rev. T. R. Pierce, presiding elder of Dallas district, of First Church, and R. W. Thompson, superintending member of the East Texas Conference living in this city, are at this writing attending the commencement of Southwestern University.

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WHAT THE DOCTORS SAY.

THEY AGREE UPON AN IMPORTANT SUBJECT.

After a Most Careful Investigation They Completely Endorse One of the Greatest Discoveries of the Age.

Did you ever stop to think that the hardest worked people in the world are physicians? They are called out at all hours of the night; they have no day of rest; they are brought in contact with suffering constantly; there is a great strain upon them, especially if they have sympathetic natures. It is not surprising, therefore, that they feel distrustful of preparations or remedies seeking to cure without the aid of a physician—it is only natural that they should feel so. But when prominent and well-known physicians voluntarily make such statements as follows, it is not only remarkable, but shows how certain they must be of the truth of what they say:

L. E. Quimby, M. D., Rangeley, Maine: "Although it is not considered etiquette for a practicing physician to in any way aid in the introduction or sale of a proprietary medicine, still when we meet with an article of undoubted merit I believe it becomes our duty to not only use that article in our practice, but to introduce it to others and let them know what it will do. An old acquaintance of mine had been a sufferer from bilious headache for forty years. The attacks came regularly every two weeks, and lasted on the average, two days, she being confined to her bed during this time, suffering intensely. Hundreds of dollars had been expended in medicines and doctors, but without any permanent relief. She was at last persuaded to try Warner's Safe Cure. Seven bottles of the Safe Cure cured her of this terrible disease, and during the past seven years she has not had a single attack of the old trouble. This after having been afflicted for forty years."

"In October, 1874, was called to attend the little son of David Moore, of Madrid, Maine. I found him suffering from general anasarca, and bloated so that it was very hard for the little fellow even to breathe. By the heroic use of diuretics, cathartics and absorbents I was able to temporarily relieve him. But, do all I could, the same condition would present itself as soon as the medicine was stopped. I had three of the old physicians of the county in consultation, but it did no good. The boy failed every day. I do not believe that under our treatment he would have lived two months. I gave him up, and as a favor requested the father to try Warner's Safe Cure. The first bottle relieved him more than all our medicines had done, and less than a dozen bottles permanently cured him. It is to-day as tough and rugged as any boy in the town."

Tyre York, M. D., House of Representatives, Washington, D. C., says: "Some time since I contracted malarial fever in Eastern North Carolina, and suffered very much for two months. The disease finally located in my kidneys, and I had almost given up ever getting well again, when I commenced taking Warner's Safe Cure and at once found relief. My urine has been for a long time almost the color of blood. Very soon after taking the Safe Cure it cleared up and my kidneys were as sound as ever. I think Warner's Safe Cure a great blessing to mankind, and if taken regularly will cure almost any disease of the kidneys. I take great pleasure in prescribing it in my practice."

J. D. A. Pohte, Buffalo, N. Y., declares: "Some time ago I had a patient suffering severely from Bright's disease, the urine being nearly one-half albumen with casts plentiful under the microscope. I treated her with all the remedies usually employed by medical men, but without any perceptible benefit. Having heard so much of Warner's Safe Cure, and knowing that the regular prescriptions were useless from trial, I recommended its use. From the very first bottle she commenced to mend, and after she had taken some half dozen bottles the albumen had disappeared, and the urine resumed its normal color, and the patient recovered entirely from her kidney trouble. The unexpected result gave me great confidence in the remedy and, putting aside my professional prejudice, and with an eye single to my patients' welfare, I have continued to prescribe it in many instances, and with uniform success."

B. H. Mars, M. D., St. Louis, Mo.: "After using all remedies known to me as a regular graduate and practicing physician in one or two cases of kidney disease or Bright's Disease, I concluded to prescribe Warner's Safe Cure. It worked like a charm, and restored the patients to health, which greatly astonished me. If the virtues of your remedy were known among doctors they would certainly prescribe it for kidney disease."

C. Onyette, M. D., Wyandotte, Kas.: "With Warner's Safe Cure I have cured several cases of Bright's disease and other very bad kidney disorders. I believe it far superior to any remedy known to the medical profession. It is one of my daily prescriptions, and is of great service in every instance."

These are doctors of standing, dignity and conservatism. They make no statements, but such as they have ascertained to be true after the most careful investigation and their statements prove beyond question the power and value of this great scientific preparation of which they speak.

No society ever organized by women has set the key-note of protection for the home so clearly as the Woman's Christian Temperance Union, or has more carefully avoided antagonism toward good men. For this reason there is not a good man in America who is not at heart the friend of our movement, however the exigencies of party, professional preference, or success in trade, may hold him from the utterance of all he thinks.—Frances E. Willard.

A true faith can no more be separated from good works than the light of a candle can from its heat, or the heat from the light.—Edwards.

Devotional.

SOME TIME.

Some time, when all life's lessons have been learned, And all the stars forevermore have set, The things which our weak judgments here, Have made us prize, will be as dust and dross. The things of earth which we grieved with ashes set, Will wash before us, out of life's dark night, As stars shine most in deeper tints of blue; And we shall see how all God's plans are right; And how what seems reproach was love most true.

And we shall see, while we frown and sigh, God's plans go on as best for you and me; How, when we called, He looked not out of pity, Because His wisdom to the end could see; And 'till we were as angels, He would show, Too much of sweet to craving babyhood, So God, perhaps, is keeping from us now Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's win, We find the wormwood, and rebel and shrink, Be sure a wiser hand than yours or mine Pours out this portion for our lips to drink; And if some friend we love is lying low, Where human kisses can not reach his face, O do not blame the loving Father so, But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath Is not the sweetest gift God sends His friend, And that, sometimes, the subtle pull of death, Consoles the fairest boon His love can send. And stand within, and all God's workings see, We do not interpret all this doubt and strife, And for each mystery could find a key.

But not to-day, then be content, poor heart! God's plans like His pure and white unfold; We must not tear the close-shut leaves apart; Let some friend we love be lying low, And if, through patient toil, we reach the land Where truth and sandals loosed, may rest.

When we shall clearly know and understand, I think we will say, "God knew the best." —May Reed Smith.

UNCONSCIOUS INFLUENCE.

A laboring man, with whom I was conversing in reference to religion, remarked to me, in answer to the query what led him to think about his soul: "I worked three years alongside of Mr. B.; I thought if Christianity could do so much for him I wanted to have it." "O friends, there is the power of a holy life! I would not decry the value of the more stirring efforts and conspicuous endeavors, but I would emphasize the need of cultivating that deep and vital piety within which flows out in noiseless but convicting example, winning men to the Master. Let me close with a simple incident. There lived in an English town a little old woman, seventy years of age, poor and feeble. A sermon on Foreign Missions so fired her enthusiasm she went and offered herself as a missionary for Africa. The rector gently told her that her work was at home. She might pray for the cause and send her alms. So she began saving her pennies for her scanty earnings, anxious to do something for the missionary work. In that same place lived a rich young nobleman who cared more for his dogs than for religious enterprises. He had length heard of the old lady and of her singular zeal and self-denial; for it became the talk of the community. He went to see her one day. He found her in tears, utterly disappointed and discouraged. She said that people only laughed at her, and what she had gathered together as the fruit of so much pains amounted to but a few shillings. "My barley leaves are worthless," was her despairing cry. That very night she died. The next day found the young man alone, with his head bowed between his hands. The Spirit of God was moving upon his heart. The result was that he that night wrote a letter offering himself as a missionary for Africa. Thus was the faith and love of the now sainted woman rewarded and the power of a living belief illustrated.—The Rev. Wilton Merie Smith, in "Homiletic Review."

CHRIST STRENGTHENS.

There is nothing more annoying and strength-breaking than a perpetual physical pain and hindrance. It is hard for the soul to make sweet music when it has only broken and jangling chords to strike. Close is the dependence of the spiritual upon the physical. It is difficult to be noble when you are thrust through with ignoble pangs. Strained and tortured nerves do not naturally minister to self-control. To be sick is not the best way to become saintly. There is religion in good health; it is easier to be religious when damp, chill fogs of physical infirmity do not shut down upon the spirits.

Now, though we are very apt to forget it when we think of that magnificently overcoming and crowned life, Paul was a confirmed invalid, he was a constantly sick man. He was pierced by the pain and hindered by the presence of a perpetual infirmity. Nor was it a sickness which grew better; his sickness stayed. Some physical, hindering trouble, very real and very grave, is meant by that graphic phrase, "thorn in the flesh." And yet Paul is furnished with an inner strength which baffles that also. He does not succumb. He does not grow petulant. He does not complain. He does not find excuse in it for being less or doing less. Rather he compels this into a ministering toward spiritual vigor. This can not conquer him, he conquers it. This is what he says: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

This Paul, before whom can be set no duty he will not dauntlessly attempt, nor who wearing imprisonment can break down, can be stopped neither in his victorious way by a piercing, thorny, physical malady, dragging at the spirits and weakening with a chronic invalidism. Amid all he is king, and he is king over all.

And these words are the explanation of such grand, rare sovereignty: "I can do all things through Christ which strengtheneth me." Notice that such strong kingship comes not through the self, but through Christ. It is not because of an inherent ability; it is because of an imparted ability. I can do all things, not in myself, but through Christ, which strengtheneth me.—From "Gleanings from Paul's Prison," by the Rev. Wayland Hoyt.

MAN'S life means tender teens, teachable twenties, careless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God!—Joseph Cook.

Marriages.

HALL—HALL.—At the residence of the bride's father, in McGregor, Texas, May 22, 1892, Mr. Claud T. Hall, of Arkansas, and Miss Fannie J. Hall, of McGregor, Rev. J. David Crockett officiating.

THORNHILL—NEESMITH.—At the home of the bride's parents, May 29, 1892, by Rev. Daniel Morgan, Mr. J. W. Thornhill and Miss Eliza Neesmith; all of Zephyr, Brown county, Texas.

BALLARD—GIBBLE.—At the residence of the bride's parents, in Blevins, Falls county, Texas, May 23, 1892, Dr. Silas Ballard and Miss Emma Gibble, of Falls county, Texas; Rev. E. G. Houett officiating.

CAMPBELL—MOORE.—At the residence of the bride's uncle, Col. Tom Moore, of West Point, Fayette county, Texas, May 11, 1892, Mr. J. I. Campbell and Miss Annie Lou Moore, Rev. W. R. Campbell officiating.

Obituaries.

The space allowed obituaries is limited to twenty lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full or in part, should remit of ONE CENT per word. Money should accompany the notice. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, unless if paid for will be inserted in another column.

REV. W. K. DUFF. Rev. Wm. K. Duff was born in Washington county, Virginia, June 15, 1829; professed religion in September, 1844; was married to Miss Martha Anne Ward, December, 1851; was licensed to exhort in 1860; moved to Texas in 1869; was licensed to preach in 1868; was admitted on trial into the annual conference in 1874, and, on account of physical debility, was placed on the supernumerary list in 1878. After a long and painful sickness he died at his residence in Greenville, Texas, May 24, 1892. All who knew Bro. Duff regarded him as a man of great moral worth. He had been for years a great sufferer, and was thereby kept from active work in the ministry. He was a safe counselor to the pastor, and his good judgment made his advice valuable to the Church. His work and honor were never called in question and his piety was never doubted by saint or sinner. This good man, under much bodily affliction, filled the measure of life with good works, "visiting the fatherless and widows in their affliction, and keeping himself unspotted from the world." As a preacher, he was earnest and fearless, but loving and tender. As a husband and father, he was affectionate and indulgent, "providing things honest in the sight of all men." As a member of the Church, he stood like Saul, the son of Kish, head and shoulders above his fellows. He was liberal with his means for any purpose that honored God or blessed humanity. Since his death, several occasions, given touching expressions of their love and veneration for this good man. He believed from the first that he would not recover, and talked freely about dying, as a preacher, he was as resigned to the will of God. Here are some of his dying words: "It exhausts me, but I am not excited;" "I am just anxiously waiting." Speaking to Sister Duff, he said: "My dear sister, you will be lonely here by yourself, but you will find plenty of friends in the Church; this is a beautiful morning to die; God will give you grace, mother; religion is real; it sustains me now." When he could no longer speak he was whispered, "Praise the Lord." Soon after he passed away without a struggle, and thus closed one of the purest lives I have ever known. His funeral was preached to a large congregation, and papers deposited in Greenville cemetery with the beautiful and impressive ceremonies of the Masonic lodge. He leaves his faithful and devoted wife and four children.—ISAAC W. CLARK.

REV. ALEXANDER GUNN. Rev. Alexander Gunn, better known as Sandy Gunn, was born in Robertson county, North Carolina, June 10, 1824, and died at his home, near Thompsonville, Gonzales county, Texas, May 2, 1892; professed religion and joined the M. E. Church at the age of sixteen years; since that time he has been on the road to Canada, where he was a plain, matter-of-fact man; was true to his convictions. If he believed anything was right he had the courage to defend it. He was married to Miss Henrietta they had six children, five of whom were born unto them. Nine children were born unto them. Bro. Gunn was licensed to preach 1869, at Lumberton, N. C.; moved to Texas in December, 1871; settled near Thompsonville, where he was pastor and the most efficient local preachers I ever knew. He was ordained deacon by Bishop John C. Keener, at San Marcos, Texas, 1876. Bro. Gunn was faithful to his trust, and was a true member of the Church. He preached much during the twenty years he remained among us, and was universally beloved. He was a good preacher and always ready for every good word and work in the providence of God. He came to Texas at a time when the field was white unto the harvest and thrust in the scythe of truth, and by his untiring zeal and energy has won many victories and been the instrument in the hands of God of rescuing many sinners from ruin. No doubt in the great day many will rise up and call him blessed. His presence in the congregation was a benediction and his prayers, sermons, songs, and life, have left a lasting influence upon the community in which he lived and died. During his last illness he said, "I am not afraid of the consequences of death; I only dread the last struggle with the enemy, death, I intended to meet death, while out on his errand, and I am conscious for several hours before his departure, and a moment or two before the soul took its flight, he smiled twice as natural as life and quietly passed away to his home in heaven. He left four sons and two daughters to mourn their loss (all grown); also a host of relatives and friends. O how sad we feel because he is gone! Pa can not come back to you, dear children; but, thank God, we may meet him in mansions above if faithful. May God help us to live so when we come to pass away we may say, as Bro. Gunn said, "I am not afraid to die." And I heard a voice from heaven saying unto me, write, blessed are they that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them."—Rev. H. L. SHUGART.

COCKE.—Mary Chappell Cocke was born in Robertson county, Tennessee, September 25, 1800, and died January 18, 1892, aged fifty-eight months and thirteen days. She was buried at Myrtle Springs, Bro. Joseph Apperson officiating. Oh! it would have been a joy to see her, so sweet, so gentle. Were it not for the consoling assurance that she is now in the arms of our precious Savior, our hearts would be disconsolate. We prayed so long for her, that she would be taken to God to take her out of this world of sin and sorrow. When we think of her beautiful blue eyes, loving smiles and sweet, "look 'er dare," and other expressions of endearing sympathy, it is not our duty to grieve. Let us be thankful for the joyous fact of having another beckoning messenger in heaven administer a balm of comfort to our wounded hearts. Sweet little Mary! how dear your memory is to our hearts. We will meet you, sisters and brothers. By the grace of God we'll meet you in heaven. Oh! Father, help us to make an unbroken family in the kingdom. Sleep on, precious baby, till the resurrection morn.—M. C. AND T. A. COCKE.

BAGGETT.—Sister Hattie Belle Baggett was born October 16, 1867, in Marengo county, Alabama, moved to Texas county, North Carolina, June 10, 1884, and was converted and joined the M. E. Church, South, in 1888. She was married to C. L. Baggett December, 1887, and departed this life April 3, 1892. She was an affectionate and faithful wife, a loving mother, and a devoted sister. On the day before she died she awoke from a long sleep, called her father, and told him she had a vision of heaven, and had seen her dear mother Henrietta, who she said was going to be with her in heaven. She said she was going to be with her in heaven, and she was converted and joined the M. E. Church, South, in 1888. She was married to C. L. Baggett December, 1887, and departed this life April 3, 1892. She was an affectionate and faithful wife, a loving mother, and a devoted sister. 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