

# The Texas Christian Advocate.

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NO. 37.

## THE MISSION BOARD.

### Items from the Proceeds.

The annual meeting of this Board met in Kansas City, Mo., May 5, and was called to order by Rev. P. A. Peterson, Vice-President, Col. E. W. Cole, President, being assisted by Dr. W. B. Lambuth as acting Corresponding Secretary, Dr. I. G. John being detained by sickness.

A resolution offered by R. K. Brown, W. G. E. Cunningham and Samuel Rodgers was adopted, granting Dr. John such a temporary rest from the arduous duties of his office as the present state of his health may require.

Dr. Young J. Allen was then introduced and addressed the Board. When in tears he deprecated the taking away from China of Brown for Vanderbilt University. He said, "You, brethren, that you cannot produce a man here, without depriving us of a man we so much and so sadly need." There was general and loud responses from all over the house of "amen" and "hear! hear!" Bishop Hendrix made a stirring address in response to Dr. Allen, urging the necessity of light. He defended the withdrawal of Brown from the Chinese Mission, for a chair in Vanderbilt University.

The estimates for the Western work came up for discussion. Concerning the work in California Bishop Haygood said that those who had been in California longest agreed that the worst there was in the best condition it had ever been in. Of the twenty men who had been carried to that field during the past two years seventeen remain still, three having had to return home on account of affliction. Beyond all doubt our Church receives the largest number of accessions of any denomination on the coast. Our Church commands respect and a degree of honor has not in other years. We have access to the foreign elements there.

No Church is strong out there. The M. E. Church is less than twice as strong as any other. There has been expended \$5 dollars, to our \$1 in the work. According to Dr. DuBoise's calculation we have now about 14,000 members on the coast. Every one of the new men carried over there has been blessed with a great revival of religion. The Bishop made a stirring appeal for larger appropriations for the coast. The wives of these faithful preachers out there do their own cooking and some of them live in little rented rooms and do their own cooking. I beg and entreat that we do something that will show our appreciation of these heroic laborers. Make some arrangements for them. The Bishop moved for \$2000 increase for the Los Angeles work and \$1000 for the Pacific work. Bishops Duncan and Gallego opposed any movement that would create a new class, as there has been granting all increases asked and then scaling all the appropriations down to a sum total not exceeding the amount raised last year. Bishop Hendrix opposed the Bishop's motion. Bishop Fitzgerald believed that the California work needed and should have the help asked, and favored the allowance asked.

[The speeches of Bishops Wilson and Keener in this discussion got lost between the hands of the editor and printer. The motion of Bishop Haygood was lost.—ED. TEXAS ADVOCATE.]

Bishop Duncan moved that out of the unappropriated balance of \$1000 we apply \$500 to the debt on St. Paul's Church at Denver, and \$500 to relieve the debt on our Church at Pueblo, Col. He made a very wrong plea for the school at Las Vegas, in the course of which he said that the greatest misfortune that ever befell this Board was the Wilmington resolution. "That is true," said Bishop Haygood.

Bishop Hendrix spoke in favor of helping Las Vegas school, but believed it should be done by a special collection. He believed the Wilmington resolution was a wise measure and should be adhered to for a few years at least, but we need not let this school go for debt on it.

Bishop Duncan replied that there was granted last year the privilege of raising a "special" of \$7000 which resulted in absolutely nothing. We need and must have substantial, real help of at least \$5000 now, and the creditor will then wait on us indefinitely for the other \$5000. "I will pledge to raise or give \$500 toward it to see it all paid," Bishop Hendrix responded, "I will give \$500." Dr. Morton subscribed \$500. Dr. Hoss subscribed \$500 for the Christian Advocate. Dr. W. R. Lambuth, \$500 for himself and wife; E. J. Stanley, \$100; C. G. Andrews, \$100, and J. L. Kennedy, of the Brazil Mission, \$100. Bishop Fitzgerald at this point offered a resolution requesting the Board of Church Extension to allow the \$2000 appropriated by that Board to build a Church in Las Vegas to be used in relieving the school at Las Vegas. Bishop Wilson opposed the resolution. Bishop Fitzgerald on the ground that the Board of Church Extension could not grant the request legally. The chair ruled Bishop Fitzgerald's motion out of order.

Bishop Duncan's motion to give \$1000 to the two Churches in Colorado was then adopted.

The resolution below was offered, and pending its adoption speeches were made by Bishop Halloway, Dr. H. B. Walker, and Dr. Lambuth. The latter called attention to the fact that the regular collections, together with the special of the past year amount to \$53,000. Dr. Hoss reminded the Board that this amount does not include \$100,000 collected for domestic missions which would run the amount to almost \$150,000, and if the woman's work be added, the total would pass half a million dollars. Dr. Anderson, of Arkansas, and W. H. Johnson, of the Memphis Conference, expressed fear that the resolution did not stress sufficiently the necessity of the payment of the unpaid subscriptions on the debt. The resolution was amended to guard this point, and was then adopted as follows:

Resolved, That, relying with confidence upon the pledges of individual Churches and conferences which have already been made in providing for the extinguishment of the debt without any reductions in the regular collections. Resolved, That, relying with confidence upon the pledges of individual Churches and conferences which have already been made in providing for the extinguishment of the debt without any reductions in the regular collections, we earnestly urge that our people do now bend every effort, during the year to come, to

bring the regular collections up to the full amount of the assessment, \$50,000. The Board met at 2:30 p. m. Dr. H. C. Morrison stated that it was known by many that Bro. L. B. Stetler had not in bank money to support a missionary in Japan for one year, and proposed to continue his support as long as he (Stetler) may live. He is anxious for the missionary to be sent out. The money has been ready for over a year to pay the expenses of a missionary out, and to support him for one year.

Dr. Lambuth said that Bro. Hager, the missionary appointed, would sail in July from San Francisco. Bishop Wilson said there had been two or three cases sent out without any appointment by the Bishops. I would like to know how that happened. We have had one very sad incident of serious trouble in the case of a brother who went without episcopal appointment. Those who go without appointment have no right to enter our fields. All such irregularity should be stopped because the Bishops are held responsible for them, and you can't allow any such irregularities if you intend to hold us responsible.

Bishop Haygood moved that the Committee on Estimates be instructed in making out the assessments to reduce from the amount of the assessments to the average for the whole Church.

Los Angeles has 2838 total membership; is assessed \$2400. That ratio would assess North Carolina Conference \$100,000. That ratio would assess the whole Church \$1,350,000. Our Pacific Conference Mission assessment is \$2500. It has 6400 members. This is about double what we ask of everybody else.

Bishop Hendrix corrected a statement regarding the amounts appropriated, respectively to the home and foreign fields. The facts are that there is appropriated to our domestic fields \$61,934 and to the foreign fields \$178,642. This is a very different showing from the figures given this morning.

Bishop Hargrove and Dr. Hoss made the point that the average memberships of the conferences is not a correct basis for assessment. It was stated that Japan gave last year an average of \$3 per member for missions and Brazil \$6. Dr. Finney asked upon what basis the Committee on Estimates made the assessments to conferences. J. D. Hamilton said the committee could not now undertake to discuss and readjust basis for assessments.

Bishop Haygood said that the committee was obliged to complete its work now and here, but it was unreasonable to put on one conference four times as much as you ask of the other conferences. Dr. Rodgers read Art. 4 in the Constitution of the Board in the Discipline on the subject. Dr. DePass spoke in opposition to reducing the assessments on the Coast Conference on the ground that it would be injurious to those countries. I am astonished at the favor headed a man as Bishop Haygood proposing such a thing. I occupy a broad platform, but the Bishop's position is a narrow one. Dr. Rodgers read the law properly. Bishop Haygood said: "I don't think Dr. DePass understands the law. Most of our Churches in California are poor; the assessments on them are inequitable and unjust. It is certainly not too much to ask you to ask more of them than the average assessment you have on the whole Church."

Dr. Anderson, of Arkansas, opposed the motion. You can't avoid inequalities. There is no use in talking about an iron-clad rule for the assessments.

F. D. Swindell, of North Carolina, said that the Board last year anticipated this trouble, and appointed a committee to adjust this matter of assessments.

Dr. Finney explained the spirit and aims of the appointment of this committee as having occurred two years ago at Wilmington. I propose to move the appointment of such a committee as soon as the matter before us is disposed of.

F. D. Swindell insisted that a committee was appointed last year to report to this meeting.

Dr. Andrews spoke in opposition to the motion of Bishop Haygood, showing that we would lose a very large amount in collections next year.

The vote on Bishop Haygood's motion for reducing the assessments on the Pacific Coast Conference was then put, and it was lost.

Anderson, of Arkansas, moved that the complaints of inequality from the Coast Conferences be referred to the Committee on Estimates to be adjusted as they may deem proper.

Dr. H. B. Walker said it was exceedingly difficult to reach a right basis. Willingness is an important element in a people's ability to give. He cited difficulties in his own district as illustrative of this point.

Bishop Hargrove said the assessment made upon these two conferences is based largely upon their willingness to give. The people in these conferences average very high in intelligence, liberality and love for the Church. They pay more to Church purposes than the Church anywhere else pays. (Bishop Haygood: "They do not think it just.") Dr. Rodgers made the point that the discussion was going outside of the resolution.

The motion on being put was adopted. The appropriations for Florida were then adopted. Bishop Fitzgerald moved to reconsider the vote adopting Florida's assessments, which was carried. A motion to add \$200 to the Florida Conference appropriation was then made and adopted.

Bishop Keener represented West Virginia Conference Missions. The appropriation to this work is less than usual, but we cannot ask for more owing to the present condition of our Treasury. He made a very urgent appeal for the foreign work. There was light enough in the West. We only needed to get the people to open their eyes. There was darkness in the foreign work. They needed light. When I see the Salvation Army coming up and putting down three or four hundred thousand dollars at the mere beck of their leader, I am convinced that it is a matter of grace and not of crops or commerce. Anybody can throw a little loose change to a beggar at the rate of 25 cents to the soul. He described a Church recently visited where the worship was aesthetic and of the most approved modern style. Music flowed rhythmically at the rate of about \$100 a year, and everything was lively, smooth and nice, and that congregation just enjoyed religion; but where was the self-denial? Why, sir, it is worth all you pay to the Church to have the opportunity of shaking

hands with the preacher on Sunday and complementing his sermon. The Savior put under his feet money and wealth. There is no congestion of money in our Church as to money, and it is a very serious matter. A friend of mine dying recently, worth millions, said: "Oh, I have done nothing, nothing!" and it was true. In forty years he had not given over \$20,000. Let this be your motto: "I have done nothing, nothing, nothing!" If you are determined to be rich and will be, go on and be rich; but don't, if you please, try to be a Methodist at the same time! You have got to give up one or the other thing. You can not serve God and mammon. I have heard of a few preachers getting rich, but, sir, I would not like to try that history. Sirs, the love of money is the great enemy to Christ.

Bishop Wilson expressed an earnest desire for some addition to the Western work.

Dr. Lambuth moved that \$72 be added to the appropriation for West Virginia. Carried.

Dr. Andrews, of Mississippi, made a statement concerning a mission to Indians in the bounds of Mississippi.

Dr. Cunningham made a statement concerning our Sunday-school work in our foreign mission fields, containing the following figures: There are in the foreign fields 332 Sunday-schools and 15,597 scholars. Our Sunday-school aid fund at home is \$10,000 invested at 6 per cent; 10 per cent on the Children's Day fund. This amounting annually to between \$1500 and \$2000, is appropriated to aid foreign Sunday-schools. We have given \$5000 to the foreign mission Sunday-schools, and \$2200 to needy schools at home.

Bishop Key asked for a special appropriation for two lady teachers in the Anglo-Chinese University. On motion the privilege was granted Bishop Key to raise the amount required.

Bishop Hargrove moved that \$400 of the amount appropriated here for the return of Misses Lillian and Marian Bonnell, be appropriated for the return of Dr. Allen to China this fall. Carried.

Bishop Hargrove moved that the premiums which may accrue under the appropriations for 1893-94 for Mexico and Brazil, be appropriated to the repair of our Church property, and for transactions in these fields. Carried.

Bishop Wilson asked the privilege of raising special for sundry needs and purposes, which was granted. These specials aggregated the sum of \$5,700.

Bishop Hargrove asked for special for the Bishop in charge to be \$1000 special for the Indian Mission Conference.

For Bishops' travel to Missionary Conferences, a sufficient amount was allowed, and the amount required not known.

The expenses of the annual meeting was about \$1500.

The Board will meet at Memphis, Tenn., for the annual meeting. The assessment on the Church at large was made the same as last year, \$350,000.

The expense account last year was \$100,000. The expense account for this year is \$119,600. The difference is explained by the fact that Dr. Lambuth's salary this year is charged to expense account, while last year it was charged to the Japan Mission. The expense account was about the same this year as last year.

The assessment to conferences was left to the Committee on Estimates to be made after the Board adjourns. These things of the Board are, in all probability, remain the same as last year.

Some years ago before the Church Extension Board was organized the Mission Board in certain needy points in the West made loans to Churches to aid in the erection of Church edifices, etc., and a mortgage bond on the property as security. All of these loans are due and many of them unpaid. T. B. Holt and the Bishops in charge were authorized to collect or release these bonds as the exigencies in each case may indicate to be the proper thing to do. The same resolution also authorized the same three officers to transfer property now owned by the Board of Missions to the Boards of Trustees wherever in their judgment it was the best thing to do.

The Missionary Treasurer's statement for the fiscal year, just closed, gives the following figures: Collections under regular assessment, \$294,331.29; specials, \$74,630.74; total collections from all sources, \$368,962.03. Liabilities of the Board for borrowed money, \$67,964.06. The regular collections have exceeded those of the previous year by \$10,000. \$11,241.59 has been paid out in interest during the year. The debt for borrowed money has been reduced by \$61,049.81.

Bishop Haygood and Bishop Wilson offered the following resolution which was adopted:

Resolved, That the Board of Missions hereby expresses its strong approval of the important work done by Dr. Y. J. Allen in the translation and circulation of Christian literature in connection with our mission work in the Chinese Empire.

Resolved, That the Board of Missions respectfully suggest to the Bishops having charge of the Chinese Mission, to so adjust his appointments that Dr. Allen may be in position to continue his work in which he has heretofore been so useful.

A. W. WILSON, A. G. HAYGOOD. Dr. Branch, of Georgia, offered the following resolution which was adopted:

Resolved, That the Committee on Estimates be instructed to embody in their report to this Board at its next session an appropriation, not exceeding \$5000, for the establishment of a Hebrew mission; provided, that the collections for the current year justify such appropriation.

Bishop Hendrix offered the following resolution, which was adopted:

Resolved, That we heartily commend to our various mission fields; therefore, recognizing the fact that the American Bible Society is an efficient agency in the evangelization of the world and has rendered us invaluable service in our various mission fields; therefore, we commend its method and work to our people and urge them everywhere to contribute liberally to its support.

E. R. HENDRIX, J. C. KEENER. Rev. J. L. Anderson offered the following resolution, which was adopted:

Resolved, That hereafter at our annual meetings the Corresponding Secretary be instructed to provide a competent Christian literature to be paid out of the funds annually set apart for diffusing missionary intelligence; that this stenographer furnish the Secretary full reports of all the proceedings; that the

Secretary furnish the editors of each of our Church papers so much of this report as he thinks expedient, and that the editors be requested to publish in full such matter as shall be furnished by the Secretary.

J. L. ANDERSON, W. G. E. CUNNINGHAM. The following report of the Auditing Committee was read:

We have examined the books of T. B. Holt, Treasurer of the Board of Missions, for the fiscal year 1892-3, and find them correct. Vouchers or other satisfactory evidence were produced for all disbursements made.

There is an overdraft of \$227.45 (i. e., payment of that much beyond appropriations for taxes and insurance on the Church property at Stockton, Cal. The payment of this sum seems to us to have been demanded by the exigencies of the case, and we respectfully recommend (in the absence of action of the local Board on the matter) that an appropriation be made to cover the same.

[All of the foregoing items are from the editorial correspondence of the Tennessee Methodist.]

Small alterations the Board followed the carefully considered recommendations of the Committee on Estimates in making the following appropriations—the first column of figures shows the amount appropriated, the various mission fields and the second the amounts granted:

Mission Field	Amount	Amount
Brazil	\$31,270	\$31,440
China	29,793	37,283
Central Mexico	12,432	36,181
Northern Mexico	29,343	19,179
Northwestern Mexico	27,738	19,000
India	19,000	19,000
Los Angeles	2,400	2,400
California	6,800	6,800
Colorado	2,000	2,000
Denver	6,700	6,700
Florida	2,000	2,000
Western	2,000	2,000
New Mexico	6,000	5,200
Northwestern Texas	2,000	2,000
West Texas	800	800
South Texas	2,571	1,672
West Virginia	10,000	3,800
Germany	10,000	3,800
Expenses		

Arkansas Methodist.

TEXAS CONFERENCE.

May. C. E. Simpson, May 11: We closed a very successful meeting at May 4. Sixteen additions to the Church, and the Church wonderfully wrought up spiritually. Thanks to Bro. A. M. Eulank, of Rogers' Prairie Circuit, for valuable assistance. Praise the Lord! God's army is marching on!

Byran. C. R. Lamar, May 8: We have just closed a very successful meeting, which leaves the spiritual life of the Church on a more substantial basis. There have been a large number of conversions and about twenty accessions to our membership, but the most marked feature of the meeting has been the restoration of the backslidden to the favor of God and the kindling of the revival spirit in the Church itself. The meeting continued five weeks, with a constant increase of interest and spiritual power. Valuable assistance, for which we feel very grateful, was rendered by Rev. G. H. Phair, of Franklin; Rev. O. T. Hotchkiss, of Calvert; and Rev. C. D. Jordan, of Waco.

Mancha. J. W. Harman, May 6: Our second quarterly meeting is over; was held on the 22d of April. Our Presiding Elder was with us in the spirit of the Master and preached us two sermons, which brought us all closer to God. The stewards each had a good report. We continued the meeting at Moore's School-house two weeks. Seventeen joined the Church; one the Presbyterian Church. When we closed every member of the Church, both male and female, all tell the love of God. Bro. Hoffman was with us most of the time, and did good work. Bro. Russell and Bro. Gardner paid us a visit the last week. Bro. Addison, the Presbyterian preacher, set week of the last week of the meeting and was a great help to us.

Cresson. W. N. Curry, May 9: Had good rain. Our Church is doing well. Preaching same as usual. It is a beauty. Work prosperous. The ADVOCATE is growing in favor with our people.

Albany. T. S. Armstrong, May 6: Meeting closed last Sunday night. Fine meeting. Results: About sixty accessions to the various Churches. All denominations assisted in the meeting, and hence shared in the results. Burnett came Saturday before the third Sunday and stayed until the following Thursday night. His preaching took hold of the people and everybody regretted that he could not stay; but he was sick and had to go home. It seemed providential that Bro. Brown and Vaughan came just as Burnett had to leave, and the meeting went on with unabated interest.

Irene. J. W. Sanson, May 10: Our second quarterly meeting was held at Richland last Saturday and Sunday. Bro. Wyatt was on hand in good time for work. The stewards made a very good financial report—\$122 paid. The last Quarterly Conference authorized the moving of the Church-house at Old Brandon over to the new town. We hope to add to the building when it is moved. Richland and Merten's membership have consolidated, going to Merten's, where we want to build a Church-house soon. I am now using with me "Grip," or something else. I am sometimes up and sometimes down.

Manfield. E. V. Cox, May 6: Mansfield Circuit, so says the Presiding Elder, is considerably ahead of this time last year. Twenty-six accessions to date; dismissed ten by letter; two infants baptized; \$28 raised on the missionary debt. Assessed for Presiding Elder and preacher in charge, \$500; paid to date, \$272.15. Will meet my conference collections nicely. Only my new subscribers to the ADVOCATE, but am doing my best to put it in every home; have sold and given away thirty-seven Testaments; sold eight Bibles; incidental expenses, \$18.85; charity, \$24.30; built a new Church at Myers' Chapel which, when entirely finished, will cost nearly \$1300. Bro. Nelson will dedicate it at our next quarterly meeting. We now propose to call it Cahill Chapel. A small cyclone struck our

Church here and did \$200 or \$300 damage to us, and may cause us to tear down and rebuild, and blow one end off foundation about ten feet; did like damage to several other houses. Very large attendance last Saturday at quarterly meeting.

Chillicothe. S. W. Turner, May 8: We have in progress here the most wonderful meeting I have ever seen in all my life. Meeting April 30; has increased in power at every service until the whole town and vicinity has been brought under its mighty influence. It is being conducted by the pastors and participated in by all the Churches, and they are stirred to the depths. Many cold and backslidden have been most graciously reclaimed and received the power of new life that proceeds from the Son of God. Cannot tell the number of conversions to date, but not less than sixty—perhaps seventy-five. Whole families saved; thirty conversions at last night's service, and a house full of shouting, happy Christians.

Alexander Mission. U. J. Morton, May 10: The First and Second Quarterly Conferences of this mission were held at Bowman's Chapel Monday, May 8th. Rev. E. A. Bailey, our beloved, preached two of his initial table sermons to a large congregation on Monday, at 11 a. m., and at night. All the appointments were represented and we had a good time in the business transactions of the Quarterly Conference. We have organized one new appointment on the work with twenty members. The following brethren were elected delegates to District Conference: J. M. Carter, A. J. Gilliland, B. M. Newcomb and W. C. Churchwell. I am trying to get every family to take and read the ADVOCATE. It is indispensable in my home.

Lampasas. Jas. Mackey, of Lampasas meeting is going on, not in the Gospel tent or the Church, but on the streets, in places of business, in the families, in the men's prayer-meeting, in the boys', girls' and ladies' prayer and teaching services. One of the young converts led the prayer-meeting last night; others prayed and talked, and after the services closed, many stayed to report their work during the past day, and to plan for another day's work. It is more than a month since Bro. Mulkey left us, and I am glad to say that the religious sentiment is on the increase all the time. Up to date there have been fifty-eight baptisms in all; 131 added to the Church. Bro. Boone has been with us, doing good work. We all love him in Lampasas. The ADVOCATE is full of good things all the time.

North Texas Conference. Sherman. Secretary, May 11: Travis Street Methodist Sunday-school has received the following letter from Miss Belle H. Bennett, Treasurer of the Scarritt Bible and Training School: "Your Easter offering of \$53.65 is the largest contribution yet received."

Farmington Circuit. F. L. Farrington, May 8: Our meeting at Farmington closed Friday night. There were over thirty conversions and re-conversions; twenty-eight additions to our Church. The Church is in a fine condition spiritually. Bro. W. H. Brown did the preaching. He is a first-class revivalist. He won the hearts of us all, and the ladies raised up a good man to get Bro. Brown and myself a nice suit of clothes apiece. God bless the donors.

Atlanta. S. A. Ashburn, May 8: The meeting at Atlanta began the fourth Sunday in April, and closed the 5th of May. We had three services each day except Saturday and Monday, on which days we only had two services. Bro. S. Nelson helped me from first to last. Bro. O. T. Thomas and C. B. Carter also helped in the service. Results: About forty professions and ten re-conversions; seven accessions to our Church and others will join.

Winfield. B. T. Hayes, May 8: My Second Quarterly Conference has come and gone. I have had family afflictions for over two months, which have kept me at home most of the time. Bro. Clifton was on hand, and "preached with his usual dignity," etc. Every appointment made a report through me—save one and the society where the conference was held. Our neighbors have been very kind to us in our afflictions, for which I am grateful. I hope to be able to do full work from now on.

Parvin. J. J. M. Harper, May 7: Bethel Circuit, under the efficient pastorate of Bro. J. W. Blackburn, is moving on nicely. The Sunday-school celebration and picnic at Elm Ridge was a grand success, and as the workers from the different schools discussed the subject, both publicly and socially, they seemed to catch a new inspiration, and thus we are encouraged to hope much good was done. Bro. J. B. Hines, the Superintendent, is doing a good work, and should have the cooperation of all friends of the grand cause.

Beaver. Mrs. Mamie Lee, May 8: The little village of Beaver is in the western part of Wichita County. We have an organization of nearly sixty members. A very comfortable four-room parsonage has been built since conference, and our pastor, Rev. T. J. Minnis, is now in our midst. He is faithful, hard-working and much beloved. We had a good revival during the month of April. Bro. Minnis was assisted by Bro. Hornsby, the local brethren of the work, and our excellent Presiding Elder, Rev. R. M. Powers, preached three strong sermons, fifteen were added to the Church, and several to join other Churches.

Dallas Preachers' Meeting. J. F. Archer, Secretary, May 8: Presiding Elder, E. W. Alderson, E. C. McVoy, N. B. Read, J. F. Archer. Meeting was called to order by E. L. Spragins. Prayer by N. B. Read.

E. W. Alderson said he held the Lewisville Quarterly Conference Saturday, but was rained out at the 11 o'clock service Sunday.

R. L. Spragins reported no services Sunday in the morning. Good congregation at night. One member received by certificate. Arrangements have been completed for the Sam Jones meeting and he will be here next Sunday.

N. B. Read said the Church in Oak

Cliff is in fine condition. Had recently held a meeting with good result. Fifty accessions and an Epworth League with fifty members organized. No service yesterday morning. Very good congregation at night.

J. F. Archer reported no service yesterday morning. Bro. Alderson preached at night. Service spiritual. Arrangements have been made for a tent in which to hold services hereafter till a new Church can be built.

W. F. Clark came in just in time to say that he was much improved by his trip, and was pleased to find his Church in good condition. Had good congregation last night.

EAST TEXAS CONFERENCE.

Edom Circuit. S. N. Allen, May 11: Last Sunday was a high day for Ben Wheeler, though it rained all day. We had prepared for Children's Day, and when Edom people fixes for anything they are hard to stop. We had a house full. The occasion was inspiring, and as for me I feel greatly benefited. We raised \$17.70 for missions. We will observe Children's Day at Holly Springs on the third Sabbath in this month. We are painting the parsonage.

Alto. Jno. Helpinstill, May 8: A fearful storm of wind and rain struck this place on yesterday afternoon, which almost swept it away. A number of business houses were completely wrecked. The brick buildings all unroofed. It is impossible to estimate the damage done. Several dwellings were completely wrecked. Two persons seriously wounded. The Baptist Church was completely destroyed. Only a few houses escaped damage. Among them is the M. E. Church and parsonage.

Kilgore Circuit. J. M. Smith: The second quarterly meeting for Kilgore Circuit was held at Bellevue May 7. The steward is present but one. Our Presiding Elder, John Adams, D. D., preached us one of his best Saturday, spiritual, soul-stirring and edifying sermons. The business of the conference was spiritual and profitable. The stewards made a good financial report. Bro. Adams looked closely after all the interests of the Church, and made a rousing speech for the TEXAS ADVOCATE, and on the grand importance of parents providing religious literature for their children. We got two good sermons from Bro. Adams at 11 and 3 on Sunday. We have three Sunday-schools, three weekly prayer-meetings and a League organized on the circuit and doing good work. Also a Woman's Parsonage and Home Mission Society, doing faithful work, improving and beautifying the parsonage. They have finished one room this year, real neat and are preparing to add another soon. When I first came to the work last year I set out sixty trees and ten grapevines that are living and doing well, with some fruit on some of them this year. So you see we are preparing nicely for the next preacher, and the good sisters of our town have the work upon their hearts and in their hands to make the parsonage comfortable and convenient for their pastor.

San Marcos Circuit. J. A. Greening: We observed Children's Day at Harris' Chapel first Sunday of the 7th. Had a large congregation. Brief preparation, but Superintendent Bro. Reeter had a good program. Children did splendid in their recitations, and singing good, and everything was just splendid. Collection \$12.10. This Church always held of things for success, and they succeeded.

ATTENTION, WACO DISTRICT: A sense of moral obligation prompts me to call your attention to the condition of our Methodist people at Cisco. The destructive cyclone demolished the Church house and parsonage, and so impoverished them as to render them unable to support their pastor much less rebuild their Church and parsonage. I therefore request every pastor in the district to present this matter to each congregation and ask them to contribute to this worthy cause. I take it that God has spoken to us through this providence, and we must make a sacrifice for our neighbor. Let us remember he has said: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, he dwelleth the love of God in him;" suggest that 10 per cent of the amount raised be applied to Bro. Jolly's support, and the balance to the rebuilding of the Church and parsonage. Forward to me.

WACO, TEXAS. R. C. ARMISTONG, P. E.

HOW TO SEND MONEY TO CISCO. Since writing the little article published in the last week's ADVOCATE in regard to receiving assistance through the mails, some contributions have been received, for which we feel very grateful.

What I wish to say especially is this: In sending money be very careful to specify the object for which it is sent.

Many collections for special purposes, Church building, etc., have been sent to the Relief Committee, over which we have no control. We would not realize one dollar out of a thousand sent in this way.

I have received up to date, May 12th, for rebuilding the Church and parsonage, \$114.70. I have receipts for every cent, and have all letters on file. Respectfully, H. C. JOLLY.

ATTENTION. To the Preachers of the Weatherford District: My DEAR BROTHERS—Bro. Jolly, of Cisco, lost everything. Let us all help him. A small donation from each member of his conference will greatly relieve him of his present embarrassment. Let us all do what we can. It should, though it be but little, and if you have an able layman that is disposed to render this good man help receive his contribution and forward amount and name to Rev. H. C. Jolly, Cisco, TEXAS. J. T. L. SNTI S.

DEDICATION AT JELLY. Our new Church at Jelly was dedicated the fourth Sunday in May by our Presiding Elder, Bro. Back Harris. All former pastors are cordially invited. B. H. PASSMOR, E.

Texas Christian Advocate

"MY UNCLE CAMPBELL" AMID HIS FILES.

"My Uncle Campbell" forces his nephew into print against his judgment, taste and will. He quotes from a letter written by said nephew eleven months ago, wherein a sentence which seems to favor restricting the State into "five shapely and conveniently related conferences" instead of dividing the Northwest Texas Conference, as was determined upon by unanimous vote of that body at its last session.

MY REQUINER.

Bro. Campbell has defended himself again in a lengthy two-columned article. He has raised the original question and raised another. He has arraigned Bro. Wright and myself, as the men who struck "Billy Patterson," or as the guilty parties in all this division question.

The difference between Bro. C. and myself in relation to the subject of division of the Northwest Texas Conference at the last session of the General Conference is upon his part a matter of memory. It is somewhat different with me. Bro. Wright, Bishop and myself, the projectors and first signers of the resolution, were very deliberate in our conclusions about the necessity of division during the present quadrennium.

I regret that he has labored so hard to defeat the resolution he endorsed and voted for, and is evidently laboring to create a prejudice against our conference. He is authorized to do by the unanimous action of the General Conference. His argument to sustain his opinion of any real analogy existing between the election of a Bishop by the Bishops, and the division of a conference by its members instructed so to do by the highest authority, is farfetched and irrelevant.

With the flourish of trumpets and as the sound of noisy waters, my "Uncle Campbell" asks: "Do you keep a file of your TEXAS CHRISTIAN ADVOCATE?" Now, I ask, where is the editor who does not keep a file? But, alas! our poor preachers going from pillar to post cannot; the room, bulk and expense is too great. But the one in question is on file; and a Mr. Observer, who wrote in the ADVOCATE of March 10, 1892, wishes to speak in the ADVOCATE, May 11, 1893. Bro. Campbell seemed to be in conversation with Observer and

others. I think nearly the same line was indicated and insisted upon as the best thing that could possibly be done. (Visions of Stations!) Who then really began this agitation? We answer, Bro. C., editor-in-chief, is the man. Moreover, a number of brethren remember that I wrote to them and spoke to others about what "Observer" would suggest and why he would make the suggestion, namely: to get the subject before the brethren for discussion to prevent slicing or carving our territory to make good places for others. So, after all, my "Uncle Campbell's" research among his "files" does not accomplish his purpose. If I were to admit (which I do not) that a year ago I favored restricting the whole State, could not my views have undergone a radical change as well as some who are greater and wiser than myself, especially since there is such zeal and avidity shown by outsiders for just a little slice of a few stations at least—wanting free distribution of all the fat and leaving all this vast West to struggle for existence? I have never favored the carving process, and do not think it ever shall. When the resolution was presented at the last General Conference it was done to prevent others coming in and appropriating our conquest to their enrichment. It was to prevent just what Bro. C. and others now propose to do in the General Conference of 1894.

REDISTRIBUTE THE STATE—OR HEAD-JUST ASSESSMENTS.

Justice ought to be done the weaker conference, "though the heavens fall." The Parent Board gives to Vernon District, Northwest Texas Conference, \$1000; \$550 of this appropriation go to the Presiding Elder; the other \$450 go to the rank and file. Besides this \$550, the Presiding Elder is paid by the District, \$842. I take report from the year of 1891. Beaumont District, in the East Texas, is not as able to support its pastors as Vernon District. The Presiding Elder of Beaumont District received last year \$588. The Presiding Elder of Vernon District receives \$2,520 to his aid. That is justice with a vengeance! With but few exceptions, what are called circuits and stations on Beaumont District need help. The conference can not give the aid needed unless the burden is lightened elsewhere.

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DIVISION OR CARVING—WHICH?

I regret that some things have been said, and others intimated, that have been calculated to irritate and cause us in our heated moods to fall to look as calmly and impartially on the possible and probable destiny of the Northwest Texas Conference as we should. You remember that I said in my first article, "To agitate is to alienate," and called attention to unkind feelings that had been engendered in other days. Are we not as members of the conference, immediately interested, able to agree as brethren? Are we not as ministers of our Lord's Gospel within the same Church able and willing to discuss this subject, leaving out this feeling that intimates "human selfishness," and "attend to your own business" with kings, pressures and intimations? We can all agree on this common principle or declaration: First, that the glory of God should be our chief object. Second, the interest of Methodism our next. To establish the first makes the discussion of the second unnecessary; hence, when the subject will be the discussion of the twin common. All true Methodists feel that the advancement of Methodism and of Christ's kingdom are one and the same.

We are unable to discover one good reason for cutting off any part of the territory of the Northwest Texas Conference, and sending it to others. First, because of the three conferences to be affected by so doing, there is no great difference in size, and to say that they are all too small for the comfortable warding of an Annual Conference would be to assail the judgment of the General Conference. Besides, it would be to intimate that the brethren composing these bodies have been strangely quiet or unconscious of this fact until the moment division is discussed. We discover on examination that these three conferences are unequal in territory, about two-thirds of the Annual Conferences on the continent. Are we to find those of our own household that we say: "We cannot place as many Methodists in a given territory (numbers considered) as any other Methodist preachers on this earth?" Who will dare say that in a few years, with the immigration we are now receiving, Texas will not be as thickly settled as the other States? If size—mere territory—means anything, why should the General Conference have been so unwise as to have set us apart at first with this great expanse of territory? Were they so dull as not to see that as the State grew, as people came from

the four quarters of the globe to find homes of their own in our State, we must divide? Can one be found who has the hardihood to say that the proposed division of the Northwest Texas Conference is surprising, that it was something not contemplated by the General Conference, but rather is not its division most natural; does it not belong on the line of "of course?" Then if enough ground and people were allotted to these conferences at first, and if the Northwest Texas Conference was originally intended to be divided, why ask a slice? Growth and expansion as demanded by these conferences is not in order; it is not upward but backward in the order of things in Church or State. At the present time the maxim is "Grow until you swarm;" "Sit until you hatch;" "Travel until you bring forth." New counties are made from parts of old ones; States are carved to make new ones. When or where were old counties carved in order to make larger ones? When was territory taken from one State to make a sister State larger? If Methodism is true to herself the future will see the division perhaps of these very conferences because of their growth and unwieldy proportions.

Another argument, as we deem it, lies in the fact that as the conference lines are conserved, Circuits, districts, conferences must be made with an eye to the topography, the health, the habits, etc., of the people to be served. This is why we have to travel two M. E. Churches. Climate invigorates or enervates. Timber should go with timber; prairie with prairie; sickly sections should be cut off to themselves. The health and habits of one part of this State are as different from those of another as if they were located on the Pacific, the other on the Atlantic. The transfer laws, customs and institutions can not in many instances stand the strain the transition brings. Preachers efficient in the one conference, transferred, prove to be inefficient in the other. Why? Because of the difference mainly in the people he is called upon to serve. The man chosen from 33° of latitude down to 30° falls, and vice versa—all because of the change. Why do our brethren of other conferences want more? Have they worked up the territory given them? Are they faithfully manning all points? Are there no German or Russian settlements in the West? Do they expect the Gospel in foreign fields to succeed when they are falling to plant the Gospel among these people in their very midst? Why should these people be gone around, surrounded as they are, by American laws, customs and institutions? Why should they not take the Gospel to the inhabitants living within the bounds of their own conferences before asking territory? Again I ask the question, "Is it right to slice a people who object to it?" Our people, lay and clerical, are much opposed to such a conference, and our preachers and people still acquiescent each with the other, growth and development are certain, and at no greatly distant day a Panhandle Conference will be born to us, giving Texas seven Annual Conferences of about equal size, strength and wealth. It is impossible for me to believe that the General Conference or any Bishop would so trample under foot what all Americans are taught to believe is right in the settlement of questions purely local and affecting no great moral questions, and to the expressed will of our conference.

I am quite sure no considerable number can be found that would vote for "slicing." It matters not what may be said about distances to be traveled to reach the annual Conference, or the large body to be entertained, or the time necessary for holding our conference, we will all vote to stay together rather than be parceled out among strangers—  
"Where their worm dieth not  
And their fire is not quenched."  
J. T. L. ANNIS.  
WEATHERFORD, TEXAS.

CONFERENCE DIVISION.

For a long time I have kept silent, but now I want to speak. For the first time I have spoken in the ADVOCATE. I would say, restrict the entire State of Texas. I have not been able to see any argument against restricting except what appears to me to be based upon sectional or personal pride and ambition. By all means, let my individual preferences give way for the good of the common cause I try to promote. If divide we must, then let the point of division begin at Trinity, on east boundary line of Throckmorton County, then direct south on east boundary lines of the counties of Throckmorton, Shackelford, Callahan and Coleman, to Colorado River. This will give a direct north and south line all the way except to run west five or ten miles on south lines of Throckmorton and Callahan Counties. It will give good territory to new ones.  
B. A. THOMASSON.

SURREINDER.

Of course you have it in your power to shut me off; but the public will not see the fairness of such a procedure until you explain why you apply the "rule" to me and no one else. I hope you will allow me to say two things. I have received letters from representative pastors, one Presiding Elder (not one from an evangelist) endorsing my response to Bro. Hicks. One says, "You have done a clean, decent, complete job." But for your intension, I could do the same with his "rejoinder."  
2 There is no "gall" or "abuse" in my response. The thing that hurts him is the application of logic to his unjust insinuations. I am sorry he is forced to misuse "one of my tribe" in order to show me a "hollering dog." But, upon the whole, I will not regret it since it puts him under obligations to the "tribe" in the use of a word. I only fear it will betray him into the use of "slang." I would love to get hold of that "rejoinder;" but our dear brother need not propose it. I do not.  
My work is my duty.  
J. H. COLLARD, JR.

WRITE IN LOVE, BRETHRENN.

I am glad the brethren are ventilating the "of a preacher" question. It has been convoked for twelve or fifteen years that it would come sooner or later. By all means the licensing of preachers should be removed from the Quarterly to the District Conference. Make the District Conference the local preacher conference, and the Quarterly the traveling preacher. You will see a new life infused into the local ranks and the interest in district meetings will increase tenfold. I hope the able pens that now have the matter in hand, pro and con, will continue. That's right, brethren, present both sides of the question, let the light shine from both sides of the question, and I have no fears for the result. Be sure you leave out every-

thing that tends to chafe feelings. Some things have been said that I would have been better to have said in a different way. Write in a mellow, Christian, argumentative style, and then your shots will go to the mark. I shall watch carefully for what you have to say on both sides of the case. Remember it's the glory of God, the good of the Church, the salvation of the people, that you are contending for, and not a hobby. I am almost tempted to join in and take a hand, but it's such a one-sided case that my sympathies for the "bottom dog" in the fight restrain me.  
JNO. W. STEVENS.

PREACHERS' QUESTION ANSWERED.

Our people say in coming into the Church that they believe "in the Church of God." Then we say, "The Church of God." Then we agree to be subject to the Discipline of the Church, attend upon its ordinances and support its institutions. From this position you see the fallacy of the preachers' question is in his premises. How can a man say to God and not be loyal to the Church? A man without a creed is without a Christ. I don't believe ours is the only true Church of Christ; but I do believe it's the most scriptural. Expressing the highest standard of faith, experience and work, our songs are the best. Then there is theology in song—for instance in the old song, "Children of the Heavenly King," last verse, "Lord obediently make us go." There is Calvinism! Now I don't blame the young people. I think it's with our leaders. I believe in keeping up the standard. This non-Church idea, called by Bishop Fitzgerald "Congregationalism," is hurting us. We are like the eagle: build on the highest peak, stir up the nest, and when the young eaglets start to fall, swoop down and catch them and bear them aloft. When we can not succeed in raising them to our standard of faith, experience and work, let them drop down to an element that suits them. John A. Wallace once said that everybody were a Methodist when they were coming out until they were something else by education. My people perish for lack of knowledge. Some have such a low idea of Christian perfection they have to go outside the authorized channels to seek and foster it. Some are below the standard in giving the money and influence to the union Sunday-school movement. Now, you may get a mixture, but you will never get union from their standpoint. The one Church idea is in it. Some turn over the keys of the kingdom to an evangelist and set the Church in a pure background for ten days or two weeks. Here is the non-Church idea: They open the door to everything brought in under this low plane. When the pastor goes to raise them to the standard, of course he finds it difficult. I think the music of our standard is a pure background for ten days or two weeks. Here is the non-Church idea: They open the door to everything brought in under this low plane. When the pastor goes to raise them to the standard, of course he finds it difficult. I think the music of our standard is a pure background for ten days or two weeks. Here is the non-Church idea: They open the door to everything brought in under this low plane. When the pastor goes to raise them to the standard, of course he finds it difficult. I think the music of our standard is a pure background for ten days or two weeks. Here is the non-Church idea: They open the door to everything brought in under this low plane. When the pastor goes to raise them to the standard, of course he finds it difficult. 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TEXAS ANNUAL CONFERENCE.

West Texas, Beville, Nov 1-Bishop Wilson
German Mission, Grassyville, Nov 9-
Bishop Wilson
Northwest Texas, Fort Worth, Nov 15-
Bishop Wilson
North Texas, Wichita Falls, Nov 22-
Bishop Wilson
Texas, Navarro, Nov 30-Bishop Hendrix
East Texas, Orange, Dec 7-Bishop Hendrix

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication is called to meet at Georgetown, Texas, Wednesday, May 31, 1893, at 9 o'clock a. m. As business of importance will come before the Board, a full attendance is necessary. JOHN H. McLEAN, President.

STORM SUFFERERS.

Money received at the ADVOCATE office for the benefit of the sufferers of the recent cyclones is as follows: Mr. J. H. and C. M. Powell, Oelthas, Texas, for Cisco, \$20; J. P. Meredith, of West Dallas, \$5 for H. C. Jolly, and \$5 for Church and parsonage; for South Dallas Church, \$5.

Editorial.

CHRIST BLESSES OUR CHILDREN INDEED.

Were the children whom our Lord blessed any the better because of the blessing? A question like that seems to be almost blasphemous. Yet there are many parents whose conduct toward their children express as much infidelity at this point as did the disciples who rebuked those who brought their children (infants, sucklings.—Luke) to Christ that he might bless them.

They did not take their children to him to be baptized, and the passage does not teach infant baptism, except indirectly. These parents no doubt supposed that, as the Master's touch had such power to heal the sick and bring the dead to life, his blessing with the laying on of his hands would impart immunity from disease and misfortune, or some great spiritual and moral benefit upon their children. They thought that these children would be bettered in character and would get on better in life because of the blessing. They had been accustomed to take their children to the ruler of the synagogue or other men of note to receive their blessing, hoping that there might be some advantage in it. The disciples thought it was a formal ceremony and an empty compliment at the best, and therefore could be but a tax upon the Master's time and patience. What possible good could come to these infants who were not old enough to appreciate nor even understand either the Blessor or the blessing? Verily, these disciples live in our own time, and many of them are called Methodists.

The Master not only encouraged the parents by bestowing his blessing on the children, but was indignant at the opposition of the disciples. "Suffer little children to come unto me and forbid them not." Strange that such a rebuke and injunction should be necessary! Strange that there should be opposition here? But from that day till now the opposition to bringing children to Christ continues.

The parents who brought their children to the Master certainly were not deceived by him. His blessing was not an empty ceremony. It was more than a well-wishing for the child's success in life. If not so, then it was no more than any other man's blessing. Something substantially beneficial was imparted to the child, or else there was nothing more than an empty compliment and ceremony.

There is no time in life perhaps

when the divine impression upon the heart is needed so much as in early childhood. In the very first conceptions of the mind, the guidance of a wisdom older and superior to human intelligence is needed. Thought needs to be started in the right path at the very beginning. There can be no doubt that the Holy Spirit can impress the mind of the adult in a way that is incomprehensible to him. Why, then, should we stultify ourselves by demanding that children shall not be brought to Christ until they can understand the mysteries of religion? Who does understand? Time and again we meet with men hardened in sin who made a profession of religion in early childhood and desired to join the Church, but their parents told them that they did not know what they were doing. They, like the disciples of old, forbade them in coming to the Savior. Shame on such parents! The blood of human souls is upon them.

But after all do we believe that when we take our babies to Christ in prayer or holy baptism that any actual benefit is bestowed upon them? Is any spiritual gift or divine influence imparted in answer to our prayer? Christ is the same to-day that he was yesterday. He is as willing to bestow his blessing now as then. If his blessing was worth anything to the "little children" then, it is equally beneficial to them now. There is not a more touching nor comforting nor encouraging incident in the life of the blessed Lord than his blessing the precious little darlings while he said: "Suffer little children to come unto me, and I forbid them not, for of such is the kingdom of heaven." Surely those children went away richer in the possibilities and prospects of the future than when they came. So with all children brought to him for his blessing. So let us believe and so let us act.

PREACHERS' SONS.

The Priest Eli was a good man, and he judged Israel forty years. But the "sons of Eli were sons of Belial; they knew not the Lord," and because the "sin of the young men was very great" the people "abhorred the offering of the Lord." Eli, personally, was without reproach, but the Lord caused the priesthood to pass from his house because his sons "made themselves vile and he restrained them not."

Notwithstanding Eli's house was barred from the priesthood in Israel, the unfortunate old man has successors in these modern times. Some of the preachers among our American Churches are cursed with wicked and vile sons—"sons of Belial, who know not the Lord" and whose "great sin" make the people to "abhor the offering of the Lord."

The cause for this state of things is hard to locate at all times. Of course the infidel takes the position that the boys knowing their fathers to be hypocrites and frauds are driven into excess of wickedness in trying to escape sham morality and hypocrisy; but those who are most intimately acquainted with the life and character of the average preacher do not hold this view, nor are they influenced by those who do.

Another class—a large class, too—suppose that the preacher in his zeal to have his family act as examples of prudence and piety, is too strict with his boys, and in trying to put "old heads on young shoulders" overdoes the thing and brings about the other extreme from that which he wishes to accomplish. This view may be founded in fact with reference to some special cases, but they are the exception and not the rule.

There are still others who, knowing the preacher to be absent much of his time, conclude that the lack of paternal oversight explains the insubordination of the boys, and that the poor, weary, unfortunate man is to be pitied for a state of things over which, as an itinerant preacher, he can not have control.

This last view is more reasonable, as it is more charitable than any of those above-mentioned, but we believe it falls short of the truth as it applies to preachers' sons in general. There are few men, especially in our day, whose work requires so much of their time as to rob them of an opportunity of over-seeing the conduct and character of their children.

But when the whole matter is sifted down to bottom facts, and the real root-cause is brought to light, it will be seen that the mistake of the modern preacher is the mistake of Eli—he fails to "restrain his sons." Sometimes indeed a mistake is made in an attempt to do this. Harshness ought never to be used, but firmness always, with absolute reliance on the grace of God. After all the father can do to prevent it, the son may still be perverse. Perfect children can not be manufactured like a suit of clothes. The father who is so unfortunate as to have an incorrigible son, be he preacher or layman, deserves the sympathies and prayers of all good men. Curse him not; he carries a burden too heavy to be borne alone.

But the bad boy is not the rule in the preacher's family. Some good people

suppose that it is, but they are mistaken. The sons of preachers will compare favorably with the sons of any other class of men in our land. A great many of our preachers are the sons of preachers, and preachers' sons have filled and are filling to-day the highest possible places in Church and State.

Those brethren whom an overweening leniency have allowed their boys to form habits and associations of a sinful character are sincerely to be pitied. It is certainly one of the greatest curses that could possibly fall upon the heart and life of any good man or woman; and if their lives should be read by any thoughtful, wayward son of a minister of God, it is the hope and prayer of the writer that he may mend his ways and cease to be a burden to his father, a shame to her who bore him, and a reproach to the Church of God.

AFRAID OF PREJUDICE.

One man refuses to take the ADVOCATE "for fear it will prejudice him." Just what he means by this is hard to tell, especially since he takes and reads the political papers. He seems not to be afraid of being prejudiced in favor of Democracy or Republicanism, but is afraid of being warped in favor of Christianity. And all this in the nineteenth century!

BISHOP KEENER VS. BISHOP WILSON.

The first item of news from the meeting of the Mission Board at Kansas City comes to our table in the Central Christian Advocate (a Northern Methodist journal). Mr. O. M. Stewart, a correspondent of that paper, was in attendance upon the meeting and gives a concise report of what he saw and heard. Here is an extract from his report:

A by-law enacted two years ago strictly forbids the Board to exceed in its total appropriations "the regular collections of the preceding year." Hence, by far the largest amount of the work is done by the Committee on Estimates. After this committee has reached these guarded limits, the Board can only make changes by "robbing Peter to pay Paul." There is little room, therefore, for discussion and less for faith in the enlarged liberality of the Church.

Brazil, China and Japan were passed over rapidly by simply adopting the printed estimates. When Mexico was reached, a motion was adopted requesting the Bishop in charge to state the facts concerning each mission considered. Bishop Haygood therefore represented Mexico. His concise, pleasant and humorous details threw great light upon the work and good cheer into the considerations of the Board. Similar representations developed late in the afternoon of the first day a genuine, animated debate concerning the by-law limits of appropriation. This intense and protracted debate was introduced by the limits of the Pacific Coast.

Bishop Haygood, without expense to the Board, had secured the transportation of twenty young men from Florida to Southern California. The increased demands and open doors thus created, opened the question of merit between home and foreign missions; also the conservative policy of limiting the zeal and faith of the Board by the limitations enacted. Bishop Keener said in the heat of the debate while opposing too much faith in the future, "The Savior came into this world to put common sense into men's faith."

Bishop Wilson said, "This is Wall Street against faith in God." The end of this most lively discussion was reached only by adjournment. Bishop Wilson and Dr. Allen, of China, addressed a large congregation at night, and thus ended the first full day of this Missionary Board.

We had hoped that the basis for fixing, making the appropriations had been fixed, not to be disturbed for all time to come. After the experience we have had with debt, extending back beyond the third quadrennium from the present, it is surprising that any member of the Board would advocate a return to the faith-cure doctrine of raising missionary money. We not only believe with Bishop Keener that our Lord "came to put common sense into men's faith," but that when faith lacks this element it ceases to be faith and becomes mere credulity. The Church has already had a sufficient test of this sort of credulity. The result is that we have been paying interest into the banks on a heavy debt that might have gone directly into the mission field. Our Lord once upon a time commended to the consideration of the "children of light" the wisdom of "the children of this world." Let the Board increase the assessments on the Church and then pray God to increase the liberality of the membership to pay it.

Here is the proper place for the exercise of faith. To have faith in God to touch the heart of the Church to give more liberally is proper faith, but to appropriate what we have not, at the expense of additional interest to be paid banks, is presumption. It is to ask God for a thing and then appropriate the use of it before God answers with the gift. Faith does not presume, but is submissive to the divine will and waits patiently for the answer. To hurry often means to presume. If the wisdom of men had been consulted the Christ would have come and suffered immediately after the fall, but in the wisdom of God that divine tragedy was deferred 4000 years. We must follow the "cloud," but not run before it.

But the "cloud" now rests over heathen lands and invites the Church to pitch her Gospel tents there! Very true. Let the Church behold and move thitherward with her liberality. God calls the Church. Let her hear the voice and go. Let the Mission Board faithfully interpret the voice and message of the Lord to the Church, and let them have faith to believe that God will open the heart of the Church to hear the message, but let them not presume to do the Lord's work. Patient waiting in diligent work is the test of faith.

If any of the Board wish to ignore the wisdom and business principles of Wall Street when investing their own capital, all right; but when transacting business for the Church where other people's money and responsibilities are involved, we had a little rather they would mix a little common-sense with their faith. We have tried their faith without Wall Street common-sense for several years past, and it was not equal to the emergency. The outcome was the "all terrifying" interest-bearing debt! We prefer now to try "common-sense faith" in God, and when God gives us the fruit of faith in a full treasury, then we will use it to his glory. To pull the fruit before it ripens is to abandon faith for presumption, and to substitute human hurry for God's wisdom.

THE EPISCOPAL BACKBONE ON A STRAIN.

Bishop Fitzgerald's article on "Episcopal Methodism at the Forks of the Road" has attracted wide attention. It was timely and touched a subject that needs the most prayerful consideration upon the part of our Church. The forks pointed out are: the old route of the fathers when (in theory) no place asked for a particular preacher nor any preacher wanted a particular place (the Churches and preachers of the old time are very angelic in our imaginations, you know), but all submitted with lamb like meekness to Episcopal judgment and authority; and the "congregational" and "giraffe" route of these modern and reprobate times when "high steeple" wants the tallest "giraffe" and "the giraffe" wants the "highest steeple. Let it be remembered (that is if imaginary things can be remembered as facts) that low steeples never want "big preachers," and none but "giraffes" ever want "high steeples;" and not even the "runts" (Lafferty) among the home-made articles could ever be persuaded to become "giraffes," even if the "high steeples" wanted them never so much. The Bishop thinks that we must either take the old or new route. It seems that we are on neither route at present. We are traveling "betwixt and between," so to speak. We are on a cross-road with the Episcopal sandwich between the "high steeples" and "giraffes" in front and the low steeples and home-made fraternity behind. That means that the cart is headed for the congregational route. The Episcopal are inclined to the old way, but the question is between the nose and caudal hold; and with the "high steeple" and "giraffe" hook in the nose and the back pull of the low steeple and home-made fraternity on the caudal sinews, the Episcopal spinal column is having a hard time. No doubt the nose hold has the advantage in leading power. Bishop Fitzgerald has felt the moving power of its cruel twist and cries to the low-steeple and home-made fraternity to tighten the grasp and make "a strong pull and a pull altogether," if perchance the Episcopal elephant may be drawn back into the old route.

It was quite proper that the article should have appeared in Zion's Herald or some one of the M. E. Church papers; for from the reports we hear the "high steeple" and giraffe "combine" have it pretty much their own way in the regions beyond. It is also very proper that the article should have been extensively copied in the Southern Methodist papers, for our Church is not altogether unacquainted with the new route. It is very proper that there should be an interchange of views between the two branches of the once one Methodist Episcopal Church, for union or no union we are still one in many respects and largely influence each other. We have many of the same difficulties to contend with. The questions of discipline and government which agitate the one branch are sure to become questions in the other. Having practically a common government we have practically the same obstacles to contend with.

Now, in the present forked distress it is a great mistake to suppose that the only danger to Episcopal Methodism is the "high steeple" and "giraffe" "combine." There is equally as much danger from the low steeple and home-made fraternity, especially the fraternity. That is to say, the opposition to the "high steeple and giraffe" influence needs to be on its guard lest the remedy applied be equally as destructive of our congregational itinerancy as the evil sought to be cured. Such a destructive remedy has already been applied by two conferences in the M. E. Church. The Baltimore and Maine Conferences have voted to allow no transfers from other conferences into their membership.

None of our conferences have as yet gone quite so far as this, but resolutions have been passed by some requesting that the Bishop to preside make no transfers except at the advice of the Presiding Elders of the conference. The Baltimore and Maine Conferences propose to control the transfer power so far as they are concerned, and the next step will be to control the appointments within. This is congregationalism on a larger scale and the more dangerous to the appointing power of the Bishops, because the conference has more power and influence than a single congregation.

But at the risk of being tediously long we give below an editorial from Zion's Herald (the paper in which Bishop Fitzgerald's article appeared) on the last threatened overthrow of Episcopal Methodism: THE CONTROL OF MINISTERIAL TRANSFERS.

At the late sessions of the Baltimore and Maine Conferences, the members voted against the transfer of preachers from one conference into their own. The action was neither very loyal to the other of Methodism nor fraught with practical wisdom. Probably neither of these bodies would have voted to interfere with the appointments within conference lines. To have done so would have been regarded as an interference with the duties of the Bishops. But, in reality, the conferences have no more right to interfere with transfers than with the appointments within conference boundaries. They have no rights in either case. By the fundamental law of the Church the exercise of the appointing power is with the Bishops. They have the same right to transfer from one conference to another that they have to move a preacher from one charge to another within the lines of a conference. As general superintendents, their power extends through the Church. The same law which confers on them the power to appoint, confers the power to transfer. The two are parts of a whole; the power to transfer inheres in the power to appoint.

With the founders of our Church the itinerancy was a unit. The traveling preachers were one body, and at first belonged to one conference, in which the Bishops exercised the right of appointment. When, at a later day, the territory was divided into Annual Conferences, these subordinate bodies carried with them no control over the arrangement of the itinerant work. The appointing power, as before, was with the Bishops, and, on the division into Annual Conferences, it became their duty to transfer men over conference lines as well as inside them. The power given in the law was adequate to both actions. To reverse our statement, the power to appoint includes, as an incident, the power to transfer.

The law which regulates this matter is not doubtful. The duty of the Bishop is "to fix the appointments of the preachers." The law is general. The limitations recognized are not limitations by conference rights or boundaries. The Bishop may not continue a preacher for more than five consecutive years in the same charge, but he may send him into any charge or conference he pleases. The Bishop has the right to transfer; the conference has not the right to say no. The votes of these conferences were merely advisory, and the advice could be accepted by the Bishop or not, as he judged best for the interest of the cause. In a word, the matter of transfers is committed to the Bishops and not to the conferences. To undertake to fix the control somewhere else is an attempt to work a revolution in our ecclesiastical economy, and a revolution is disloyalty.

But, even if these votes were free from the taint of disloyalty, they are certainly characterized by a want of practical wisdom. There have been similar flurries in the Annual Conferences from time to time. In the General Conference in Baltimore in 1840 there was a strenuous endeavor to give the Annual Conferences control over transfers; but the measure was defeated by a large majority. At a later date, perhaps at Cincinnati, the matter came up again. A large number of the conferences had voted against the frequent transfers which had been effected. The General Conference considered the matter, and ordered the Bishops to arrange transfers as they should judge the work demanded, without regard to the votes of these Annual Conferences. Accordingly, with these instructions from headquarters, the Bishops continued to transfer more frequently than before, and we can not doubt, to the advantage of the whole work.

Of course, transfers begin at the top. Small men are not seen afar off. Men ascending toward the summit do not enjoy seeing the places almost within reach taken by strangers. Hence the temptation of conferences to repel these new men. They may be very sincere in supposing the new men no better than themselves, and possibly that they understand the situation less perfectly; and it is natural to think that men who have created strong Churches should be allowed to stop and enjoy them. But in spite of all these considerations, the need of Methodism to-day is a wider interchange of ministerial talent. Men from the West always do well in the East, and our Eastern men grow in the West. Instead of voting against transfers, the conferences should select the Bishops to increase their number. Many a man, shut up in a small conference, where everybody has come to know him, would have a fresh lease in another field. The young preacher would be wiser to extend his circuit. Let him try several conferences instead of shutting himself up in one; for preachers as well as trees transplanting is helpful, placing one in new conditions and a fresh soil. To be let out and made free of the continent is what some men need. As the matter now stands, we fear our own are the worst shut in and pent-up preachers in America. We have an itinerancy, but it is hard to transcend district and conference lines. What was intended to be a mere imaginary trace on the sand, is built into a hirsute iron fence, on which the man who attempts to go over is liable to be impaled. Let us make transfers easier rather than harder. The need is the circulation of our men. The facilities of travel are so great that distance is annihilated. A preacher can move a hundred or even a thousand miles almost as easily as five. The demands as well as the facilities of the time invite and urge a wider interchange of clerical talent.

To sit on Sunday afternoon endeavoring to read one's Bible in the hearing of a lot of amateur tooters practicing on brass horns is like walking around with a rock in each shoe!

ON THE FLY. (Editorial Correspondence.) As it was in the days of Noah and as it will be when the Lord comes the second time, so it is now, the people marry and are given in marriage. This is what caused the junior editor of this paper to leave the sylvan shades of his humble dwelling place on the 10th inst., and he himself away to the pleasant little city of Farmersville, there to join, tie and bind up in the bonds of holy wedlock, Mr. John O. Hill, one of the young business men of that place, to Miss Lizzie, the beautiful and accomplished daughter of Dr. C. C. J. Aston, of the same town.

These young people are Methodists and showed their good sense, not only in getting me to make them one, but in subscribing and paying the cash for that great religious journal, THE TEXAS CHRISTIAN ADVOCATE.

Learning of the dangerous illness of my much-beloved friend, Capt. J. W. Fulton, of Paris, I took the Galveston limited north-bound Santa Fe train on the morning of the 11th, and reached my destination only to find that death had preceded me, and that my friend and brother was laid to rest. I had the sad pleasure of visiting the widow, who had the consolation that her dear lamented lived well, died in the faith and was buried with as many regrets as any one who sleeps in the beautiful Evergreen Cemetery of that city. People of that city, people of all creeds, callings and professions, turned out to pay the last tribute of respect, not to money nor to genius, but to simple Christian worth. I grieve sincerely for this good man and so do many others who knew his value to the Church of God, and to every institution that looked to the uplifting of our race. Peace to his ashes, say I; peace to his ashes and rest to his soul!

I had only time for a passing handshake with the friends I chanced to meet, for, catching the west-bound passenger on the Texas and Pacific, I left on Friday (the 12th) for Greenville in order to get a train out to Sulphur Springs on Saturday, where I was to preach before McCoy Commandery No. 29, K. T., in the Methodist Church on Sunday at 11 a. m.

Reaching my destination in due time and being met by my old friend, Sir Knight J. H. McClimons, I was whirled away in his fine carriage to his hotel, where I found everything to my comfort. After depositing my baggage—a small hand-satchel with a pair of cuffs and some paper in it—I drifted out to meet old friends and get an appetite. In the course of my ramble I ran across Rev. D. J. Martin, the pastor of our Church at Sulphur Springs, who informed me that I was announced to preach at 8 o'clock. This service I rendered as well as I could, after which I repaired to the Asylum of the Commandery and assisted in conferring the order of the Temple upon a candidate whom the Knight had in soak for the occasion. I went to bed at a late hour and awoke late Sunday morning to find Jupiter Pluvius in charge and the rain coming down like the bottom had dropped out of the upper firmament. Several Knights met me at the Asylum at 10, from which place we were to march in procession to the Church, but the afore-said Jupiter being still at work we adjourned until 8 p. m. and drove through the rain to the Church, where I preached to a small but appreciative congregation at 11 o'clock. At 8:30 p. m., the rain having ceased, the Knights issued forth from their Asylum and marched in procession to the Church, which was well filled with people to whom I preached from Eph. 4:8.

I retired at 11, rose at 2 a. m. and caught the west-bound train on the Cotton Belt, which carried me to Plano in time to get the south-bound passenger on the Central, which landed me safe and sound in Dallas at 10 a. m.

J. W. H. NOTES. DURING my brief stay in Paris I stopped at the palatial home of my friend, Henry Brenneman, whose wife, "Miss Jelfie," her sister, Miss Alice, and their parents, Capt. I. T. Gaines and wife, made my visit exceedingly pleasant.

I MET those grand old heroes of Methodism, Judge Frank Rogers and Col. J. A. Weaver, while at Sulphur Springs. It is a pity that such men as these never grow old!

I CALLED on Mrs. Ellen Richardson, President of Paris Female Seminary, whom, with Misses Emma Mitchell and Mamie Howren, I am pleased to count among my most beloved and trusted friends. These ladies are an honor to their sex, and the institution to which they are giving their consecrated energies and ripe scholarship deserves the patronage so cheerfully accorded it by the people of Paris and Lamar County.

REV. W. L. CLIFTON, Presiding Elder of the Sulphur Springs District, was in the congregation Sunday evening. He is looking better than I ever saw him. Giving up the weed has greatly benefited him. To Dr. H. V. Philpott I would say: "Go thou and do likewise."

A LADY asked if I was the author of "Gulliver's Travels!" I was forced to acknowledge that the erratic Swift and myself were two separate and distinct persons. Verily, Solomon's family is playing out.

I HAD the pleasure of spending the night of the 12th with Rev. I. W. Clark at Greenville. Clark is "not all wool," but he is nearly, if not quite, "a yard wide" and is the accredited oracle of Methodism in those parts. I got him to "take under advisement" the preparation of the Sunday-school lesson for the ADVOCATE. If the cat jumps the right way and Clark consents to do the

work, our readers may reasonably expect some good things "along these lines," as one of our "beloveds" is wont to say.

AFTER having read carefully the proceedings of the Mission Board at Kansas City our conclusion is that the Wilmington resolution is the greatest blessing to the cause of missions ever bestowed on our Church. This resolution will bring order out of chaos and insure growth on the proper basis. It puts the strong foundation of business sense under the appropriations and gives faith a scope as broad as the power of God over the hearts of men. The time for faith is when the collections are being raised, and the time to appropriate money is when it is in sight.

THE Rev. Sam P. Jones will begin a meeting in this city next Sunday. He needs no advertising to get a crowd. The crowd will be here as sure as Jones comes. But one thing is needful: No meeting can be what it ought to be without much prayer. Let not idle curiosity to hear the great evangelist nor confidence in his ability take the place of earnest prayer for the success of the meeting. Let every Christian pray that the power of God be manifest in the conversion of sinners, and in blessing all the Churches.

It is a great mistake parents make when they talk disparagingly of professing Christians in the presence of their children. The man who destroys confidence in the promises of men reduces the volume of our confidence in God. This is why people point to unfaithful professors when approached upon the subject of religion. Have done with it!

It has been well said that "Envy is the vice of little minds," and it is just as true that jealousy is the sin of little souls!

The Tennessee Methodist is to be congratulated on the full and interesting report it gave of the proceedings of the meeting of the Mission Board in its last issue.

THE man who decries emotion, excitement and all that, and then tries to stir up the people to action, is either a fool or a knave—perhaps both.

THE Advocates whose editors are members of the Mission Board have the advantage over those which are not thus favored in getting the report of the proceedings. But the resolution adopted to furnish all the papers with a stenographic report will hereafter put us on equal footing.

We acknowledge with thanks the receipt of an invitation to the commencement exercises of the Sam Houston Normal Institute at Huntsville, May 28, and note that Dr. G. W. Briggs will preach the commencement sermon.

THE Rev. Sam P. Jones writes, Bro. Spragins from Owensboro, Ky., May 6, in reference to the Dallas meeting as follows:

We are shaping our plans to be with you beginning with May 21. Bros. Excell and Stuart will be with me, Providence permitting. I gave Excell your address and he will write you concerning the music, song-books and so on. Our late meetings at Bowling Green, Paducah and here have been meetings of wonderful interest. We are looking for a rich harvest here in this whiskey dominated center.

You can write me at Cartersville, Ga. Trusting and praying that we shall have a wonderful meeting at Dallas, I am yours fraternally, SAM P. JONES.

WHEN a man wants an excuse for not doing his duty, the devil will help him find it.

THERE remains about \$60,000 of the all-terrifying debt yet to be paid. Let those who have given special pledges "toe the mark" and relieve the great M. E. Church, South, of this little pest.

It is passing strange how a beautiful and valuable book agent can capture and carry off a subscription from a crusty old dotard whose heart and pocket are locked against the most pathetic appeals of need and helplessness! Verily, Cupid draws heavily on mammon.

VENTILATE and light up the Church. When the air is foul and the lights dim, people get sleepy. Punch up the sexton.

THE man who has power enough to make people weep and shout never preaches against "excitement." It is the little, cold-hearted, negative "rustlers for revenue" who are opposed to it.

SOME people's idea of culture is affection. Let us be natural.

THE man who tears the character of another to tatters in your presence will "turn again and rend you" when your back is turned.

THAT boy or girl who has no appreciation of, or gratitude for, the sacrifice of the parent for the children's good must necessarily come to grief when a retrospective view is taken in after life. It will then be too late to make

amends. The dear old father and mother will have passed over the river and their children who helped to murder them by their unkindness must weep bitter tears upon their graves!

OUR General Mission Board seems to be composed of two classes: One class are very sympathetic and enthusiastic and want to make the appropriations on their faith. The other class, no doubt, have as great desire to see the heathen converted, but having a knowledge of a faith appropriation of the past in the shape of a \$118,000 debt, growing at the rate of 6 per cent annually, have determined to make the appropriations in the future on business principles. With the enthusiastic zeal of the one and business knowledge of the other, we can bear the Board as a whole, record, therefore, that "they have zeal according to knowledge."

SOME people have many kind words for other people's children who talk to their own like they were dogs and cats. Such inconsistency is bound to bear fruit—fruit that will be bitter to the taste of such a parent. Beware in time.

FILL up the front yard with flowers, scrape off the back yard for games and sport, furnish the parlor with pictures and musical instruments, and make home more attractive than the places of sin.

THERE are too many people trying to ease their conscience by making fair weather with the pastor. Such a course is unscriptural and is subversive of the very thing—personal responsibility—without which man is only a machine. "Every man standeth or falleth to his own master."

PAUL says: "If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." It is only the "spiritual" who can "restore."

NOTWITHSTANDING the decision of the Congressional Commission for the World's Fair to abide by the condition on which the \$2,500,000 was appropriated by Congress, the local directors have determined to "whip the devil around the stump" by opening the gates of Jackson's Park on Sunday at half price, while the buildings will remain closed. To accept a Sunday fee from the people and at the same time claim the \$2,500,000 is a breach of good faith on the part of the local directors. But they are in for revenue only, and their duplicity is not surprising.

Now and then we get an article to be signed with a *nom de plume*, with the request to keep the author's name secret. Our reply to such, that we pledge ourselves to no confidential secrets with our correspondents. Though it is not always necessary to publish the author's name with the article, we give the name whenever it is requested in good faith. We would much prefer that all our correspondents would sign their real names.

The zeal which would "knurl" the Board and the whole Church by appropriating funds not in sight is very touching, it is true, but it is the touch which "kills the goose that lays the golden egg."

WE never envy those whom we regard as our inferiors.

EPWORTH LEAGUE



Topics for Prayer-Meeting. PREPARED BY REV. E. C. McVAY.

- JUNE. 1. The Place of Knowledge in the Christian Life.—Rom. 10:1-17. 11. Self-denial.—Mark 8:34-38. 12. Jacob's Dream.—Gen. 28:10-22. 13. Using an Opportunity.—Mark 10:46-52.

TOPIC FOR MAY 28. Sharing Our Good with Others.—II Kings 7:3-11.

EXPLANATORY.

Jehoram, the son of Ahab, was at this time King of Israel. Ahab did evil in the sight of the Lord above all that were before him. He counted against idolatry and erected an altar to Baal. Jehoram, his son, proved to be a very wicked king, although he did not countenance idolatry. Benhadad was King of Syria, which was a country north of Samaria. The Syrians were idolaters. There were continual conflicts between them and the Israelites. In the last conflict, in answer to Elisha's prayer, the army of the Syrians was smitten with blindness and delivered into the hands of the Israelites. But Benhadad was not satisfied and again he besieged Samaria. Now there was a great famine in Samaria, and the condition of the people was rendered distressing

on account of the great. Food became very scarce. So great was the famine that mothers, in their extremity, consented to the eating of their offspring. But God determines to give deliverance to the people. There were four lepers men outside of the gate of Samaria. Lepers were not allowed to remain in the city, because they were unclean.

It was the custom of the people to support them in some way, but the famine in the city had cut off their support so that they were about to starve to death. They knew that they could procure no food in the city, and if they remained where they were they would die, and so they determined to go to the camp of the Syrians; perhaps they would give them food, and if they killed them it would make no difference, for they would die anyway from starvation should they not make this attempt. So, late in the evening, they went down to the camp of the Syrians. To their astonishment there was no man there. God had wrought a great miracle for the deliverance of his people. He had made the Syrians hear the noise as of a mighty army, so that they became greatly alarmed and fled for their lives, leaving their tents, and their horses, and camp, as they were. The lepers entered the camp. Their first instinct was to satisfy themselves, and so they ate and drank to their satiation, and afterward carried away gold and silver and raiment and hid them. Then they thought about the people in the city perishing for want of food. There was abundance there for all, and so they determined to tell it. They carried the news to the city, and the people entered the camp and found food in plenty, and took charge of all that the Syrians had left.

PRACTICAL LESSONS.

1. Selfishness. The first thought of these lepers, when they found a plentiful supply of good things, was in regard to themselves. Selfishness is one of the greatest sins of the age. It overreaches itself, defeats its own purpose, and leads to misery in the end. There is nothing that ought to make a man feel meaner than to keep a good thing to himself and enjoy it, while others are suffering for the want of it, when there is abundance for all. Lazarus, sitting at the rich man's gate, and feeding upon the crumbs that fell from his table, was incomparatively happier than Dives, though the latter was clothed in purple and fine linen, and dined sumptuously every day.

2. God blesses those who share their blessings. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The miser never learns the lesson that if he enjoys his wealth alone he loses it; for he will not reap its reward. That is a true principle expressed in the words of Shakespeare: "Good the more communicated, more abundant grows." The widow, sharing her meal and oil with Elijah illustrates this. In helping Elijah, she was abundantly blessed herself.

SOUTHERN METHODISM.

News, Views and Personal.

New Orleans Advocate: We understand that our Church at Pleasant Grove, on the Heidelberg Circuit, was blown to pieces during the late cyclone. We hope our brethren there will be able to reconstruct it as soon as possible.

Jeanerette (La.) Enterprise, May 3: The protracted meeting of the Methodist Church, at Jeanerette, came to a close Monday night, having lasted seven days. A great deal of good was accomplished, both in and out of the Church, the membership being increased by twenty-five additions, two by letter. The services were conducted by Bro. C. H. Ellis and Sister Ellis, his wife, and Rev. J. B. Cassidy, pastor, whose earnest efforts have left their impress on the hearts of the whole community—seed sown in good ground from which a still more bountiful harvest is expected.

Home, or — ?

This is just now a reasonable and a serious question for many. The "cold" of the autumn has developed into disease. Business or society—the winter's confinement, or its weather, has made them weak and depressed. The family physician looks grave, and finally says a change of air is "the only thing." Where shall it be? The Seashore, the Mountains, the South, all have their features, but Home—sweet home, has comforts of its own—not to be found in the world elsewhere.

To any such, reluctant to go away, we would say, investigate what science and skill can do for you right where you are. The Home Treatment of Dr. S. Keyes & Pallen will give you a change of air in your own room. This Compound Oxygen is richest air, charged with magnetism, full of ozone—life for the lungs, blood and nerves; not a drug to tax the weak system.

The supply will last from two to three months. It carries with it the advice of expert physicians for that period without extra charge. For twenty-three years, and in ever-widening circles, this has restored sick and run-down people at their own homes. Before you go away, remember that if a change of air will benefit you, it can be had where you are; and in case it is only possible, you can get it at home, where it will be relied in.

Write for particulars to Drs. STARKEY & PALLEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.



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PERSONALS.

The address of Rev. H. M. Glass is Cuba, Johnson County, Texas. Mr. J. F. Houx, of Hempstead, Texas, called to see us this week; also Mr. J. D. Shaw, of Waco. Mrs. Marguerite J. Read, grandmother of Rev. N. B. Read, and his little sister Alice, are visiting him at his home in Oak Cliff.

Rev. Harry May, the converted Jew, who is engaged in evangelistic work, called at the Advocate office on his return from Missouri, where he has been holding some successful meetings.

Mr. L. Blaylock, the handsome and vivacious junior publisher of this paper, is in the city of Chicago at this writing, attending the World's Fair along with the other members of the Texas Press Association. It is just barely possible that the readers of the Advocate may read something from his ready pencil concerning the high and low things now going forward in the windy city.

The editor and family have received the following card: Bishop and Mrs. Charles B. Galloway invite you to be present at the marriage of their daughter, Hallie, to Mr. Howard B. McGeebe, Thursday evening, May 18, 1893, at 8 o'clock, First Methodist Church, Jackson, Miss. We pray the richest of blessings on the young people, and much happiness to all at the wedding.

Rev. E. L. Armstrong writes: The Methodist at Cisco was rebuilt, and the Methodists of Texas ought to rebuild our Church immediately. It cannot be built by the Methodists who live here. Having good meetings; needing a general rally. Only some partial showers so far; our success depends largely upon the coming of rain soon. LATER.—A train have been visited with much rain. A-We have been visited with much rain. A-We have been visited with much rain. A-We have been visited with much rain.

FRENCH PROTESTANT MISSION. A strong article in the last issue of the Nashville Advocate, by Bishop Haygood on Roman Catholicism, reminds us of having seen in the Southampton (England) Times an account of a meeting and lecture by Prof. Bertrand, of Paris, in Shaftesbury Hall, in the interest of a French Protestant Mission. Several French Protestant ministers were present. Prof. Bertrand said that the work of the mission among the Catholic priests was not aggressive. "We do not go to them—they come to us. We do not accept those whom Rome expels. We acquire into their morality and honesty of purpose. We only give our help and sympathy to those whom we find deserving." It is difficult to leave the Romish Church. Social and family ties are strong. Hundreds do not believe in the infallibility of the Pope, and remain only by smothering their conscience. France is much in the position England was at the time of the Reformation. Millions have gone over to Rome because they cannot accept the dogmas of Rome. The voice of the Gospel is sounding in the ear of France. To redeem France, the Gospel must be taken to the homes of the people. France is nearly as ready for a religious revolution now as she was for a political revolution in 1789. Work of Protestant missions in that country is spreading and deepening. H. G. H.

WACO DISTRICT. Waco District Sunday-school Convention will convene at Moody, on Wednesday, June 14th, at 9 a. m. This will be the day before the convening of the District Conference. The Sunday-school Convention will be composed of all the members of the District Conference, and all other Methodists who may be present and wish to participate. The following questions will be before the convention for discussion: 1. Is the Sunday-school intended for children only? 2. How can parents be induced to take more interest in the Sunday-school? 3. The benefit of special service for children. 4. What can be done to secure the attendance of the children at the regular preaching services? 5. What is the truest and highest theory of the Sunday-school? 6. The Sunday-school and the spiritual life of the Church. 7. What song books should be used in our Sunday-schools, and the best methods of conducting Sunday-school music? 8. The model Sunday-school illustrated. 9. The Sunday-school as a missionary agency. 10. Sunday-schools and temperance. There will be a question drawer. I take this occasion to urge all the members of the District Conference to be in attendance on this convention. Come in the spirit of prayer and faith.

R. C. ARMSTRONG, P. E. COLPORTERS WANTED. I desire to secure a colporter in every Presiding Elder's district in Texas. I am arranged with the House so as to enable me to give 40 per cent discount to colporters on all regular publications of the House. I want the endorsement of the Presiding Elder of the district. Then I want men who will go for this work earnestly and prayerfully for the glory of God. We must have every community canvassed for our books this year. If any Presiding Elder or working man will aid us in securing good, working men it will be done. I. Z. T. MORRIS, FORT WORTH, TEXAS.

OUR SCHOOLS.

Commencement Exercises of Chappell Hill Female College. Friday, June 2, 8 p. m.—Entertainment by elocution class. Saturday, June 3, 8 p. m.—Anniversary of Queen's English Society. Sunday, June 4, 11 a. m.—Baccalaureate sermon, by Dr. J. E. Godbey, Kansas City, Mo. Sunday, June 4, 8 p. m.—Sermon to undergraduates, by Rev. Geo. B. Winton, of San Luis Potosi, Mexico. Monday, June 5, 10 a. m.—Anniversary of Philanthropic Society; address before the societies. Monday, June 5, 3 p. m.—Meeting of Board of Trustees. Art exhibit. Monday, June 5, 8 p. m.—Concert by music class. Tuesday, June 6, 10 a. m.—Graduating exercises. Tuesday, June 6, 8 p. m.—Alumni anniversary.

Commencement Exercises Polytechnic College, Fort Worth, Texas, May 27-31. Saturday, May 27, 10 a. m.—Annual meeting of Board, Bishop Jos. S. Key presiding. Sunday, May 28, 11 a. m.—Commencement sermon, Rev. R. C. Armstrong, Waco, Texas. Sunday, May 28, 8 p. m.—Epworth League Anniversary, Rev. W. M. Leath-erwood, Decatur, Texas. Monday, May 29, 10 a. m.—Columbian Juvenile Society, Judge N. A. Stedman, Fort Worth, Texas. Monday, May 29, 3:30 p. m.—S. M. K. Literary Society, Rev. T. C. Ragsdale, Fort Worth, Texas. Monday, May 29, 8 p. m.—Philomathean Literary Society, Rev. J. W. Hill, Dallas, Texas. Tuesday, May 30, 10 a. m.—Philosophian Society, Rev. C. L. Ballard, Gainesville, Texas. Tuesday, May 30, 3:30 p. m.—Elocution contest; medal awarded. Tuesday, May 30, 8 p. m.—Oratorical contest; medal awarded. Wednesday, May 31, 10 a. m.—Religious exercises. Wednesday, May 31, from 3 to 5 p. m.—Social Reunion. Wednesday, May 31, 8 p. m.—Commencement evening, Rev. P. C. Archer, Paris, Texas. Visiting Committee.—C. C. Armstrong, E. A. Smith, C. D. Jordan. J. W. ADRISSON.

Program of Closing Exercises of Alexander Institute, Kilgore, Texas, May 28-30, 1893. Sunday, May 28, 11 a. m.—Commencement sermon, Dr. W. M. Hays, Tyler. Sunday, May 28, 3:30 p. m.—Address to the Epworth League, Rev. H. G. Scudder, Longview. Sunday, May 28, 8:30 p. m.—Sermon to undergraduates, Rev. J. S. Mathis, Marshall. Monday, May 29, 11 a. m.—Declaration contest. Monday, May 29, 2 p. m.—Meeting of Board of Trustees. Monday, May 29, 3:30 p. m.—Junior exercises. Monday, May 29, 8:30 p. m.—Elocutionary entertainment. Tuesday, May 30, 11 a. m.—Literary address, Dr. W. M. Hays, Tyler. Tuesday, May 30, 3:30 p. m.—Address, "Stonewall Jackson," Rev. J. F. Riggs, Marshall. Tuesday, May 30, 8:30 p. m.—Graduating exercises. G. J. NUNN, President.

Commencement Exercises Coronel Institute, San Marcos, Texas, 1893. June 2, 8 p. m.—Primary and intermediate concerts. June 4, 10:45 a. m.—Annual commencement at sermon, by Rev. J. S. Gillett, Cuero, Texas. June 5, 10 a. m.—Elocutionary exercises, music and calisthenics. June 5, 8 p. m.—Prize recitations and declamation; music; pantomime: Tear of Repentance; decision of judges. June 6, 10 a. m.—Music and calisthenics. June 6, 11 a. m.—Art exhibit. June 6, 8 p. m.—Essays and orations by the graduating class; music; pantomime: Paul Revere's Ride. June 7, 10 a. m.—Annual literary address by J. B. Dibrell, Esq., Seguin, Texas; graduating exercises; awarding prizes; music; benediction. June 7, 8 p. m.—Social reunion. All our friends are cordially invited to attend these exercises. A. A. THOMAS, President.

BONHAM DISTRICT. Preachers of Bonham District will please send me names of delegates-elect to the Bonham District Conference and the names of those local preachers who will attend; also state whether your delegates or local preachers will come by railroad or private conveyance. If editor, agent, professor, etc., who intend to attend the District Conference will notify me, homes will be provided. C. M. HARLESS, P. C. DODD, TEXAS.



Children of Mr. and Mrs. M. M. Solter, Altoona, Pa.

Both Had Eczema

In Its Worst Form After Physicians Failed, Hood's Sarsaparilla Perfectly Cured. Great mental agony is endured by parents who see their children suffering from diseases caused by impure blood, and for which there seems no cure. This is turned to joy when Hood's Sarsaparilla is resorted to, for it expels the foul humors from the blood, and restores the diseased skin to fresh, healthy brightness. Read the following from grateful parents: "To C. I. Hood & Co., Lowell, Mass.: "We think Hood's Sarsaparilla is the most valuable medicine on the market for blood and skin diseases. Our two children suffered terribly with it."

Worst Form of Eczema

that time, but neither of them succeeded in curing them or even in giving them a little relief. At last we tried Hood's Sarsaparilla and in a month both children were perfectly cured. We recommend Hood's Sarsaparilla as a standard family medicine, and would not be without it." MR. and MRS. M. M. SOLTER, 1412 2nd Avenue, Altoona, Pa. HOOD'S PILLS cure liver ills, constipation, rheum, jaundice, sick headache, indigestion.

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.] "The Gospel Awakening," by F. A. Blackmer. A collection of original and selected Hymns and Spiritual Songs for use in Gospel meetings everywhere. J. S. Ogilvie, New York. Price, 50 cents.

A CARD. For the information of the brethren whom I had promised to assist in their protracted meetings, I wish to state that my address for the present is Houston, Texas. I shall assist in meetings during the summer and fall as a pastor's helper, and under the direction of the regular pastor. Fraternaly, JOSEPH JAMISON, Local Preacher, M. E. Church, South.

Nerve Tonic Blood Builder DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE. Send for descriptive pamphlet. Dr. WILLIAMS' MEDICINE CO., Schenectady, N. Y. and Brockville, Ont. 80c per box. 6 for \$2.50.

GENUINE YANKEE SOAP. 4 ESSEX COURT TEMPLE, LONDON, W. C. Please let me know where the "YANKEE" in Shaving Soap can be obtained in London. The best of the English Soaps cannot hold a candle to it. Yours truly, NEWTON CRANE. WILLIAMS' "YANKEE" SOAP and WILLIAMS' SHAVING STICK LEAD THE WORLD.

FLORAL PRAISE No. 11. Our Floral Jubilee. FOR CHILDREN'S DAY. by HUBERT P. MAIN. New Songs, Scripture Recitations, etc. 16 pp. 5 cents each by mail; \$4 per 100 by express, not prepaid.

THE BIGLOW & MAIN CO., 81 Randolph St., Chicago. 75 E. 9th St., N. Y.

SANGER BROS. The continued growth of our business calls for more prompt application of the policies that have made it, the most promising of which has always been to keep a moving and a changing stock. For this reason we have concluded to inaugurate a SILK SALE of somewhat larger proportions than usual to the season. We've adopted a simple arrangement by which we will dispose of about 150 pieces of silk, by dividing them into two assortments, the first of which will be sold at 69c Yard and consists of: 56 pieces Printed China Silks, black, navy and light, colored grounds, worth 90c to \$1.10 a yard. 10 pieces Self-Colored Jacquard Silks, worth \$1.00 a yard. 5 pieces of Black Surah Silk, worth 85c a yard. 12 pieces of Taffeta Glace Silks, worth 95c a yard. 8 pieces of Fancy Silk, suitable for sleeves and trimmings, worth \$1.00 a yard. Choice of the entire five lines at 69c a yard. The second Assortment, which will be sold at 82c Yard consists of: 45 pieces Printed China and Jap Silks, handsome in pattern and quality, with an assortment of ground colors, embracing every shade, worth \$1.15 to \$1.50 a yard. 13 pieces of Plain Black Jap Silks, worth \$1.15. 3 pieces Black Gros Grain Silks, worth \$1.10. These are specially adapted to Grenadine foundations.

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SANGER BROTHERS. DALLAS, TEXAS. When writing mention the Advocate. Texas Christian Advocate. Only \$2 a year, Preachers \$1.



Devotional.

THE SILENT LAND.

BY MRS. M. E. WHITTEN.

They are our treasures, feeble treasures— The snow-white angel band Who have passed in their saintly beauty To the shores of that silent land.

is shining. Begin every day with God. Keep a clean conscience and a good stock of Bible promises within reach.

WHEN a man begins to do wrong, he cannot answer for himself how far he may be carried on.

Marriages.

ROBINS—SHARP.—May 3, 1893, at the residence of John Sharp, Esq., of Decatur, Texas, by the Rev. W. M. Leatherwood, Mr. E. G. Robins, of Kansas, and Miss Mattie B. Sharp.

HAMLET—HUDSON.—At the Methodist parsonage, in Cameron, Texas, May 4, 1893, by Rev. W. Wootton, Mr. J. S. Hamlet and Miss Emma R. Hudson; all of Milam County, Texas.

BOYNTON—HYDE.—In the town of Nacogdoches, Texas, May 2, 1893, by Rev. A. J. Erick, Rev. T. W. Boynton, of East Texas Conference, and Miss Azalea Hyde, of Nacogdoches.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

JOYCE.—Grandma Joyce (nee Sarah Posey) hath ascended. Her spirit left the body March 27, 1893, at Strawn, Texas, the home of her son-in-law, J. F. Strain.

ROMELL.—Joseph Romell was born October 18, 1856; joined the M. E. Church, South, in May, 1879; died March 22, 1893.

KIRBY.—Mrs. Susan C. Kirby, daughter of Wm. Lasly and Margaret B. Taylor, was born June 11, 1838, in Oxford, Miss.

PEELER.—Rachel Peeler was born in Kentucky April 19, 1816; moved to Tennessee when five years old; was married September 8, 1831.

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TOWNES.—George Reid, son of Dr. J. M. and Mrs. M. J. Townes, was born January 31, 1830, and died January 1, 1893.

BIRDSONG.—Willie Gertrude Birdsong, infant daughter of Wm. Henry Birdsong, deceased, was born October 29, 1891; died April 29, 1893.

WILLIAMS.—Mrs. Nancy Williams (nee Neathery) was born in North Carolina April 23, 1807, and was reared in Kentucky.

CRAWFORD.—Died at her residence near Chappell Hill, Texas, April 20, 1893, Mrs. Clara L. Crawford.

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Scott's Emulsion of cod-liver oil presents a perfect food—palatable, easy of assimilation, and an appetizer; these are everything to those who are losing flesh and strength.

Santa Fe Route. Double Daily Trains. Commencing April 2, 1893, the Santa Fe will inaugurate a double daily service between Galveston and Houston and St. Louis, Kansas City and Chicago.

Radway's Pills. An Excellent and Mild Cathartic. Perfect Purgative, Soothing, Aperient, Act Without Pain, Always Reliable and Natural in their Operation.

DR. ALDRICH, SPECIALIST. Successfully treats all Chronic, Nervous and Skin Diseases; also Goitre, Tumors, Cancers and Varicose Ulcers.

HENRY LINDENMEYER & SONS, PAPER WARE HOUSE. No. 31, 33, 35 & 37 East Houston St., (Pack Building, near Broadway).

MINERAL WELLS BANK. Is convenient to the best mineral waters and bath houses. Good accommodations at reasonable rates.

SAVE MONEY. \$25 Standard Sewing Machine \$25. \$35 Standard Sewing Machine \$35. \$50 Standard Sewing Machine \$50.

ORPHANS' HOME, NORTHWEST TEXAS CONFERENCE, Methodist Episcopal Church, South. Address all remittances and inquiries to W. H. VAUGHAN, Business Mgr., BELTON, TEXAS.

Cotton Belt Route (St. Louis Southwestern Railway) —TO— MEMPHIS, CAIRO and ST. LOUIS. THE ONLY LINE —WITH— Through Car Service —FROM— TEXAS TO MEMPHIS, Connecting with Through Trains to all points East, North and South.

TWO DAILY TRAINS —WITH— Through Coaches and Pullman Sleepers —FROM— FT. WORTH TO MEMPHIS. —FROM— WACO, CORSICANA and TYLER.

ALL TEXAS LINES connect with an hour's Through Tickets on sale via the COTTON BELT ROUTE. For rates, maps, time tables and all information apply to any Agent of the Company.

North Texas Points. Gen'l F. and Agt. Ass't Gen'l P. Agt. T. M. CAMPBELL, Gen'l Mgr., Palestine, Texas.

NATIONAL LEAD CO., 1 Broadway, New York.

LET PRAYER BE MADE.

Local option for this Justice's Precinct has been ordered for the 20th of this month. The fight is very determined. Let earnest, effectual prayer go up that we may be rid of our enemy.

PROGRAMS FOR CHILDREN'S DAY.

Programs for Children's Day at H. Bradford's Book Store. Have eighteen Illustrated Lesson Papers for this quarter to donate to some mission school.

DISTRICT CONFERENCES.

Table listing district conferences for various counties including Corsicana, Waco, and others, with dates and locations.

ABILENE DISTRICT-THIRD ROUND.

Table listing Abilene district conferences for various counties including Big Springs, Abilene, and others.

CERO DISTRICT-THIRD ROUND.

Table listing Cero district conferences for various counties including Victoria, Cero, and others.

HOUSTON DISTRICT-THIRD ROUND.

Table listing Houston district conferences for various counties including Houston, Galveston, and others.

UNANSWERED LETTERS.

List of unanswerd letters from various subscribers, including names and addresses.

ITCHING HUMORS and CUTICURA advertisement. Includes text about skin conditions and a small illustration of a person.

LA GRIPPE!

Although a Thing of the Past, its Dire Consequences Remain.

La Grippe, is, strictly speaking, epidemic catarrh; that is to say, a variety of acute catarrh which is so contagious, and runs a course more or less definite, the same as scarlet fever, whooping cough, etc.

Alfalfa, when once firmly rooted, comes from the roots perennially. Prof. Curtis gives seven years as the limit of its root growth, but in this it falls short of the mark, as there are alfalfa pastures in this country that have never been allowed to seed which were planted twelve and fifteen years ago and are better now than ever.

Who was the first wheelman? Father Time. From the beginning he has gone on by cycles.

DISPATCH TO THE PEOPLE. DEAR SIR—We always give every patient's letter our personal attention.

DRS. REYNOLDS & REYNOLDS, 228 Main Street, Dallas.

CHEAP HOMES IN BEE COUNTY, TEX. We have sub-divided 20,000 acres into small farms; easy payments; will help improve Colony has fifty families, good store, gin and cotton press.

ALLIANCE AND GRANGE. A Movement Looking to the Consolidation of the Two Orders. WACO, TEXAS, May 9, 1893.—To the members of the Farmers Grand State Alliance of Texas, also of that element of the old Alliance men who do not approve the so-called Alliance and has in the past and is still affiliating with a political move to drag the noble order from the pure principles upon which it was first organized.

son, be sure to have a representative present for the weal of the toiling masses can be greatly ameliorated by a continued and more extensive union of the farming classes. All members of the Grange, active and dormant, will be welcomed as visitors and their friendly counsels are solicited.

Williamson County had an enjoyable Confederate reunion at Georgetown the past week. The State Firemen had a jolly good time in their annual State meeting at Austin last week.

Summer Normal. AUSTIN, May 11.—To Superintendents and Teachers: When on May 1 Summer Normal Institute circulars Nos. 1 and 2 for 1893 were issued the plan for organizing the Summer Normal Institutes for this year then announced was made contingent upon a State appropriation in support of this important work and aid promised from the Peabody fund in case the State appropriation should be made.

Webb County tax levied for 1893 is: For general county purposes, 25 cents on \$100 valuation; to pay interest and create a sinking fund on courthouse and jail bonds, 30 cents on \$100 valuation; to pay interest and create sinking fund on road and bridge bonds, 15 cents on \$100 valuation.

Chas. Luttrell and John Carlisle were hurt on Sherman, May 12, for the murder of W. P. Sharran. Jas. Gray, formerly of Dallas County, was killed in the Indian Territory by accidental discharge of his shot gun.

At Caney, Matagorda County, the child of Capt. LaTour died from an overdose of laudanum given by mistake for paregoric. An older child nursing the six-months babe J. E. Gibson of Tenaha, dropped it on the floor, and the baby died from the injury received.

While some small boys, of Nacona, were playing, Frank Purcell fired what he thought an unloaded pistol, the ball entering the chest of Fred Jordan killing him instantly. A trolley wire of a San Antonio street railway fell and everything coming in contact with it had severe electric shocks. A team was killed instantly.

Mr. Bob Patterson, of Bright Star, Cass County, recently built a storm-house. Last Saturday night a heavy wind and rain came up and Mr. Patterson proceeded to occupy his pit for the first time. As he stepped into the pit from two to six ounces of rain fell, and he was precipitated eighteen or twenty feet to the bottom of an old well which had been partially filled up and forgotten years ago.

Spring medicine and Hood's Sarsaparilla are synonymous terms, so popular is this great medicine at this season. H. M. Shook, at DeKalb. Chas. Lerch, at Marshall. J. T. Young, at Waxahachie. Mrs. W. F. Loyd, at Belcher. Dr. S. C. Nisbett, at Sherman. Mrs. Thos. Bailey, at Sherman. Mrs. John B. Cook, at Paris. Mrs. G. W. Stants, at Marshall. W. D. Maddox, at Van Alstyne. J. R. Bailey, at Sulphur Springs. Miss Florence McDuffie, at Sherman. A. Pace, aged seventy-six, the first resident of Queen City, died there May 11.

Geo. N. Kerr, aged eighty-three, a pioneer who landed in Texas in 1830, died at Waco, May 9. Hugh C. Adams, a student at the A. and M. College from Stafford, died at the college hospital May 13. Henry Rosenberg, one of the richest men in Texas, died in Galveston May 12. He had lived in Galveston since 1843. The East End Public School building of Galveston, costing \$80,000, was a gift by Mr. Rosenberg.

Bells, Grayson County, taxes saloons \$150. Over 100 buildings have been erected in Waxahachie since January 1. Texas ladies distribute 1000 to 2000 cape jessamines daily at the World's Fair. The late cyclones have started the building of storm-houses all over the State.

DR. ROSE'S Cream Baking Powder. The only Pure Cream of Tartar Powder.—No Ammonia; No Alum. Used in Millions of Homes—40 Years the Standard.

Orange is facilitating upon her new ship yard which has just launched the barge Gen. Jackson, 170 feet long, 32 beam, 350 tons burden. The Texas Press Association gave its distressed brother, Frank Vernon, of Cisco, \$100, which the individual members augmented by \$174.50. The attraction at Rockdale, Texas, May 10, was seventeen crated live sea turtles, weighing from 50 to 270 pounds each, going to Chicago, Cincinnati and New York by express.

Prof. Charles Louquemare, publisher of the Bulletin of El Paso, has been appointed Vice-President of the American Bi-Metallic League for Texas, and he has been requested to appoint two other Vice-Presidents in the State. Bell County has levied the following tax: Pauper, .03; common county, .11; courthouse and jail, .06; road and bridge, .05; special courthouse and jail, .10; special road and bridge, .06. Making a total of .45, which is the same as it was last year. The occupation tax is one-half that of the State.

Webb County tax levied for 1893 is: For general county purposes, 25 cents on \$100 valuation; to pay interest and create a sinking fund on courthouse and jail bonds, 30 cents on \$100 valuation; to pay interest and create sinking fund on road and bridge bonds, 15 cents on \$100 valuation.

Mr. Lyon says a water-spout struck the mountains on the west of Buffalo Gap, Taylor County, and the water rushed through the streets in great rolls, flooding everything and driving the residents from their homes to the hills for safety. The women and children were hastily put in vehicles, while the men and boys made their escape on horseback.

Representative merchant tailors of Sherman, Fort Worth, Paris, Dallas, Gainesville and Denison met in Sherman to organize a Merchants Tailors Association. W. S. Urquhart was Chairman and Theo. Kerhoff, Secretary. After the appointment of a committee composed of M. McManns, A. B. Johnson, B. Gilbert, A. Douglas, G. J. Kitt and J. H. Hennig, of San Antonio, a full meeting in the meeting to be called for permanent organization at the Windsor Hotel, Dallas, July 5, the meeting adjourned.

The Texas Homopathic Medical Association held its annual meeting at San Antonio, elected the following officers: President, Dr. Joseph Jones, of San Antonio; First Vice President, Dr. M. Ellen Keller, of Fort Worth; Second Vice President, Dr. J. H. Baker, of Dallas; Secretary, N. Braden, of San Antonio; Treasurer, Dr. John E. Thatcher, of Dallas. The following Legislative Committee was appointed: Dr. Thomas G. Edwards, of Dallas; Dr. N. G. Helm, of San Antonio, and Dr. N. O. Bremner and Chas. Lowrey, of Austin.

Hillsboro's County Commissioners levied taxes for the fiscal year as follows: An occupation tax equal to one-half of the State occupation tax, ad valorem tax of 20 cents on the \$100 value of general purposes, 12 cents for roads and bridges, 2 cents for a sinking fund to liquidate the road and bridge and old jail bonds, 10 cents to pay the interest on such bonds, and 5 cents per copy may also be had at leading Book and Music Stores.

The Peecos Valley Railway Company and the Peecos Irrigation and Improvement Company at Eddy, N. M., have spent over \$50,000 without getting any good water. Roadmaster H. M. Levinson has always advocated sinking wells in the hills west of the city. At a depth of forty feet the purest and softest water was struck. A flow of 30,000 gallons per day was developed. Several more wells will be sunk and the supply will be piped into the city. This will save the railway company thousands of dollars annually, as the alkali water runs an engine in a very short time.

Anderson County has ordered the following tax to be levied: A county ad valorem tax of 25 cents on each \$100; a tax of 10 cents on each \$100 for permanent improvement and repairs of public buildings of the county; a tax of 10 cents on each \$100 for the purpose of paying interest on bonds issued for building a courthouse, and to create a sinking fund to pay said bonds; a tax of 12 cents on each \$100 for the purpose of building and repairing bridges and paying off bonded indebtedness of said fund; a tax of 25 cents on every male person between the ages of twenty-one and sixty years residing in the county on the first day of January, except those exempt by law, and an occupation tax of one-half the amount of that levied by the State.

A company is being formed at Colmesneil, Texas, whose purpose is to furnish saw logs for the Beaumont mills. It is estimated that a capital of \$55,000 will be sufficient to put the plant into execution, and parties representing more than this amount have investigated the lay of the ground and declared their intentions to negotiate and further investigate the apparently favorable conditions. The plan consists of a system of locks on the Neches and Angelina Rivers, whereby water may be held up in sufficient quantity to float logs from one lock to another. Auxiliary to

this will be built trams extending from the upper locks into the pines, and over these the logs will be hauled and dumped into the imprisoned waters. When enough logs are in for a run the upper lock will be opened and the logs will go down on the falling water, reaching the lock below, when it will be opened, and so on until the logs reach the water, whence they may easily be floated into the booms at Beaumont. This industry will make possible, it is claimed, the navigation of these rivers the year round and give an outlet to the products of the Angelina coal and oil fields, and, with a tram extending three or four miles from the Angelina River to the Jasper granite mountains, will enable shipments to be made from the latter, to be used by the Government work at Sabine Pass and Galveston. It will also tend to build up an additional industry in the shipment of the woods from the hills and valleys, to be converted into furniture, wagons and farm implements by the factories of the various new South Texas towns.

The vexed question of opening the World's Fair on Sunday has been settled. The grounds will be open at half price (25 cents), but the buildings will be closed. WASHINGTON, May 10.—At a banquet to-night, given in honor of the new Comptroller of Currency, Mr. Eckels, in speaking of the National banking system said in part: I believe that upon every National bank is placed a moral obligation to hold itself in readiness to assist the officers of the Government in every time of distress in maintaining the nation's credit. I am aware that no legal reasons exist for such a course, but drawing much wealth and power to themselves through the generous dealing of the Government with them, the bankers of the country can ill afford to place themselves in the attitude of looking with indifference upon the anxiety of the financial representative of the Treasury when the financial integrity of the Government is threatened. The proffer of help from them at such a time, if spontaneous, would disarm a thousand critics who are loud in their denunciation and reconcile them to a system which they charge with bringing recipient privileges denied to them.

Dr. D. H. Benton's Medical and Electrical Rooms, 101 E. 9th St., Dallas, Texas. For the Treatment and Cure of Chronic and Malignant Cases. Cancers, Tumors, Ulcers, Piles and Fistula successfully treated without the knife. The cancer treatment was successfully employed by him at the American Surgical and Cancer Infirmary of Philadelphia, Pa. Treatment for all chronic diseases. Send for the best directions, sent to any part of the country for \$5 per month. Send history and symptoms. Few Replies—Judge A. F. Watts, Major R. V. Tompkins, Mrs. J. H. Croakston, Richardson, Col. M. J. Durr, J. M. Austin, John T. Carter, L. Shuttles, Dallas, Texas; Mrs. C. Tandy, Farmers Branch, Texas; Mrs. E. Gates, Grapevine, Texas; Mrs. M. J. H. Christian, Atlanta, Ga.; Geo. A. Norris, Columbia, Ga.; F. G. Dillman, Independence, Texas; Mrs. Margaret Wolfenberger, Westfield, Texas; A. D. Goodenough, Henrietta, Texas; and many others. Mention express office. Send for circular.

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