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Editorial.

TREASURE IN HEAVEN.

Many people imagine that when our Lord said lay not up for yourselves treasures on earth, but lay them up in heaven, he meant, in the first place, not to put your money away in hoarding; and, in the second, to lay up "spiritual treasure" in heaven. Just what these people mean by spiritual treasure we cannot say, unless it be some sort of imaginary stuff that has no real existence. But what our Lord did mean is that we should not make self the end of money-getting nor of money-saving, but we should do good with our money, and make it for that purpose, and the results will await us in heaven. Every dollar expended here in the name of Christ will be represented in some good result over yonder. The silver and gold may perish with this world, but the good accomplished with their use will be represented in tangible results eternally in the world to come.

A NEW DEPARTURE IN EDUCATION.

How Students are Prepared for the Legislative Halls of Texas.

In the Dallas News of June 21, in flaming headlines, are the words: "Texas University. The third day's commencement exercises opened with an early German. A novel departure." In justification of the headlines the News report goes on to say:

The German Club of the University this morning gave from 5 to 9 o'clock the most fashionable event of commencement week. The German was danced in the representative hall of the State Capitol. The first cotillion was started just at the break of dawn and the eighth and last at 9:15 o'clock. This is a new departure, novel and at the same time very sensible of the club as to the time of giving Germans. Previous to this year it has been the custom of the club to give their entertainments after the University exercises, throwing the beginning at 10 or 11 o'clock in the evening. This year, at the suggestion of President Andrews, the club decided to give a morning German. The idea took with the fashionable people of Austin and the visitors from all over the State. Hence 5 o'clock this morning found one of the most representative assemblies of the fashionable people of Texas that has ever gathered in its Capitol on hand to dance the first morning German given in Austin. The Twenty-third Infantry Band had arranged a special program of music to suit the cotillion figures. Mr. Richard Lee, dancing with Miss Irene Palm, led the right column, and Mr. Andrews and Miss McKay the left. The figures were beautiful and entirely new. The visitors went away praising the royal entertainment of the German Club of the University, and social lions confessed that the students know the art of brilliant and original entertainment. The affair was too well managed and executed not to be repeated.

In the above, Methodists, Baptists, Presbyterians, and other denominations, find strongest justification for their efforts to establish Church schools and to give the youth of our land the higher education under the fostering care of Christianity.

Such reports as these should be a solemn warning to those Methodist parents who ignore their own institutions and send their children where it seems to be one of the highest accomplishments to dance. In our Church schools we can give as thorough education as is given in the State University. In these, it is true, dancing clubs will not be tolerated, nor the commencement exercises adorned with the fashionable indecencies of the low-bred (in high circles?) German; the students will not learn the fashionable art of entertaining the opposite sex with waist-squeezing and feet-tangling set to sensuous music; they will not achieve, perhaps, to the high attainment of exhausting their brains upon the movements of the heel, but they will learn to entertain each other with animated, intelligent and interesting conversation on philosophy, science, and all the important issues and questions of life.

In short, if our people want their sons and daughters to make useful men and women in Church and State; if they want a patriotism purified by Christian morals, that will adorn citizenship in any State, that will be as true as the best tempered steel to the best interests of the country; if they want the best type of manhood in all the relations of life, and above all fidelity to God; if they want the purest and noblest type of womanhood—a womanhood that will sanctify home and make it the fountain from whence the streams of pure morals, social chastity, devoted patriotism, and Christian benevolence shall continually flow to cleanse and purify all the

walks of life; if they want to fill the legislative halls of the State with Statesmen whose brain shall be used in the welfare of the State, then let them send their sons and daughters to our Church schools. But if they want their sons and daughters to use their brains on the floor of "the Representative Hall of the State Capitol," as described in the above extract from the News, then the same extract will inform them where they can get such education.

THOUGHT FEEDERS.

One of the most subtle and insinuating agencies by which religious principles may be shaken and morals disturbed is a bad book. It plants the seeds of evil so insidiously that the reader is frequently unable to trace the origin of his changed opinions and often credits his moral decline—if indeed he will confess such a decline—to other causes.

Every good thing has its evil counterfeit, and books form no exception to the rule, and the methods by which truth is successfully inculcated have been adopted in every age as agencies for disseminating error. These methods have changed from time to time in the march of thought; those most approved at one period being altogether abandoned and succeeded at another. In the last century philosophy and reason were brought out on both sides of every question. Later on came an appeal to science. Just now and for the last ten years fiction has come to the front and the "novel with a moral" and the novel against all morality are fighting all over the arena for the laurels of public favor.

We regard this as the weakest defense of the truth and the strongest onslaught that error has made since the dawn of the Reformation.

Fiction as a means of influencing the public mind, and especially the mind of young people, has long been appreciated by the observant, but heretofore it has been used rather in the interest of those who wrote than to aid in the furtherance of any special line of thought or to bolster up any theory of morals or religion. Not that it has been neutral. It has always made its impress for good or evil, whether the author intended it or not, but in most cases the writer made it a point, while he entertained his readers, to—

"Point a moral and adorn a tale."

But at this time the novel has come to be the channel of infidel thought, and many of our modern works of fiction are but insidious arguments against the Christian faith and plausible apologies for those immoralities that are under the ban of Christian teaching.

Unfortunately, the great masters in fiction, as Dickens, Irving, Scott, Thackeray, Hugo, etc., are not being read. It is the fashion to have these great classics in the library, and a respectable acquaintance with them is still considered necessary as an *entre into* the highest literary circles, but the truth is they are displaced by the great mass of novel readers—even among the intelligent classes—by the modern "realistic" novel, which fills the mind with base and unholy images, after having first destroyed its respect for that Divine authority which forbids the portrayal of such pictures, either real or imaginary. To destroy the religious principles and thereby deaden the conscience is the first step to be taken by such writers in order that what they have to offer in the shape of immoral suggestion may be acceptable; otherwise the pure mind, sustained and controlled by the truth of revelation, would revolt at such realistic representations of immoral life. To paint the bad with a warning accompaniment is bad enough; to leave the warning out is worse, but to paint the bad and praise it is to work the moral ruin of every one who falls in with its teachings and is led by its suggestions.

But aside from these "realistic" publications which find their way into the homes of many respectable people, there is a perfect flood of low, base, obscene trash too filthy for transportation through the mails, but which is sent by express to agents who peddle it in a sly and covert way and work it in among our unsuspecting boys and girls. In a recent issue of the *Rum's Horn*, published in Chicago, it is stated that these literary buzzards lie in wait for the children on their way to and from school and sell and

give away these filthy publications, poisoning the mind and heart in the very morning of their lives, and starting them on the downward drift toward shame and eternal ruin. These vile books and pamphlets are sold in secret on the trains. More than twice has the writer watched the news butcher steal an interview with a defenseless boy, and keeping his eye upon the older passengers, display the vulgar volumes to the youth and urge him to buy a copy of the foul thing!

These things ought to be prohibited; and the Christian people of this country ought to demand of their legislators protection for their children against these literary and sordid dregs who, worse than midnight murderers, not only ruin the body, but stab the very soul of the boys and girls who, unprotected, cross their deadly path. This *ADVOCATE* has spoken out against these wretches more than once, and it will not rest nor hold its peace until these hurtful agencies are driven from our midst and the land made free from these emissaries of the devil.

STRIKE WHILE THE IRON IS HOT.

The responsibilities of citizenship are by no means among the least of the Christian's obligations. One of the good man's duties clearly defined in the Scriptures is to pray for rulers in State, that we may lead peaceable and quiet lives in godliness, for the reason that God will have all men to be saved and to come unto the knowledge of the truth. So that the very strongest of all claims upon the Christian, the salvation of souls, lies at the bottom of his duty to pray for good government.

But it will not be denied that the duty to pray always involves the duty to work, when work is at all possible, toward aiding the procurement of the objects prayed for. The man who prays for the salvation of souls and does nothing more to save them is either an idiot or a fraud. The prayers are mere shams. The same is true of prayers and work for good government. Every real Christian citizen will pray for good government, and supplement his prayers with every possible effort that he can make in Christian love to secure what he prays for.

The application of these principles is a present duty. This is the year for the election of officers. Primaries and conventions are now at work. Now is the time to use influence, and the right of suffrage for God's glory and the country's good. The people (or a few cunning politicians, which) are instructing delegates how to vote for State officers. To miss the opportunity to use the suffrage at this point, is to lose the power, largely, to assist in selecting the best men for office. Of course a man should have principles and stand for them, and for the party that represents them. But one invariable principle should be to stand for good men in office. No matter what principles may be embodied in the party platforms on which men are elected, had men in office will never make good government. It takes good men to represent good principles.

We want good men in the Legislature to make our laws. Men who will not sell themselves beforehand to the liquor elements for office. We want men who will legislate honestly for the best interests of the people. There are some questions of far greater importance to Christians than Democracy, or Republicanism, or Populism. Political parties consider as supreme those questions pertaining to material affairs. The intelligence and moral worth of a people should be considered of the first importance and as the proper basis of all material prosperity.

Then there are executive officers to be chosen who have merely to execute laws. The duty of the Sheriff is to execute the laws according to the oath of his office, whether the laws are made by his party or not. In this class of officers, therefore, we want men of moral character—men who will be true to their oaths and enforce the law without fear or partiality. No man who wants good government, and who prays for good government, can afford to vote for a man of questionable integrity merely because he belongs to his party. If the party has no good men to run for office, then let the party die, as it should. If the party bosses sell them-

selves to the vicious element, let them understand that they will be repudiated. Better have the law enforced by a good man of any party than to have a man of any party in office who will not enforce the law. When this is understood to be the will of the people, the good men in the parties will come to the front and take the lead in politics.

There is perhaps no more important duty to perform than the proper selection of our Judges. They are largely the administrators of the law, for the law must be executed as they construe it. If there is any demand for men of devoted patriotism, unflinching courage, of unchangeable justice, of unwavering fidelity to duty, full of mercy, and of unimpeachable character in every sense, it is for such men to preside over our courts of justice. From the Justice of the Precinct to the Chief Justice of the State we want men of this character. Let the voters look well to the selection of the judges of the law. If there are candidates whose are in sympathy with the vicious and violators of law, do not exalt them to the bench. The very fact that they are in sympathy with bad men only prophesies that when on the bench every technicality that can be used in favor of the criminal will be mustered into his service. If there are candidates for re-election, either in the lower or higher courts, who have made reputations for turning criminals loose on mere technicalities, which can always be called into service when wanted, now is the time to retire them by the substitution of better men. We want no convicts at murder, nor lesser crimes, to wear the sacred ermine of justice. When the wicked rule the people mourn.

Let every good man see to it that he does not lose the present opportunity to serve his country and his God.

OUR GERMAN WORK IN TEXAS.

The following is taken from the minutes of the late session of the Parent Board of Missions which met in the city of Memphis, Tenn., May 16, 1894:

The Board of Missions met on Tuesday, May 16, at 2 p. m. Rev. P. H. Whisner, Vice-President, in the chair. The following roll of members of the new board, elected for the quadrennium, was called and absentees noted: Present—P. H. Whisner, Vice-President; J. O. Branch, J. W. Hill, Horace Bishop, R. H. Mabon, J. H. Pritchard, J. A. Atkins, F. D. Swindell, W. B. Palmore, J. D. Hamilton, H. H. Biggin, J. A. Anderson, H. P. Walker, J. T. Smith, Absent—E. W. Cole, President; Thomas D. Fite, A. J. Lassar, W. D. Kirkland, E. E. Hoss, C. G. Andrews, R. K. Brown, T. S. Weaver, T. P. Weakley, W. A. Gosier, C. W. Carter, R. N. Sield, H. C. Christian.

Rev. W. A. Knoll was granted permission to make a statement concerning the German work in Texas, after which papers from the German Mission Conference and from Dr. Ahrens, relating to the Family Friend were read by the Secretary.

Bishop Wilson was requested to make a statement, after which H. P. Walker moved to take up the consideration of the German work.

J. W. Hill offered the following resolution, which was adopted: Resolved, That the board appoint a committee of three to draft a plan for the formation of a commission, composed of the representatives of the five Texas Conferences, the object of which shall be to confer with the Mission Board of the German Mission Conference in the interest of our work among the Germans in the State of Texas.

Bishop Wilson, Horace Bishop and J. W. Hill were appointed a committee to devise a plan and report at the next session of the board.

It was then moved and carried that the board adjourn to meet on the following day at 2 p. m. To consider the report of the Committee on Estimates.

The following is the report of that committee: We recommend that the management of the foreign work in Texas be entrusted to a joint commission to be appointed by the Boards of Missions of the Texas, East Texas, North Texas, Northwest Texas, West Texas, and German Mission Conferences, which shall act as the agent of this board under the following limitations:

1. Said commission shall consist of one from each of the above-mentioned Conference Boards, and the Bishop in charge of the German Mission Conference shall be ex-officio Chairman.
2. The commission shall meet annually, within two weeks before the meeting of the German Mission Conference.
3. It shall have authority, with the consent of the Bishop, to establish and maintain missions, raise missions to self-supporting charges, or discontinue a mission when from any cause it is deemed necessary.
4. It shall have control of the funds for work among the Germans in Texas, appropriated by this board and by the boards of the several conferences represented in the commission.
5. The Secretary of the commission shall be ex-officio Chairman.
6. All appropriations by domestic boards to this commission shall be re-

ported as foreign missionary appropriations, but shall not be placed to the credit of such board on assessment.

The editors of the Missionary Review say they have received the following grateful letter from one of our prominent German preachers in Texas, which shows how the action of the board in these premises is viewed from that standpoint:

Our anxiety as to the action of the General Conference in behalf of the German work is now taken from us. I am thankful that the General Conference granted our petition. There is generally an interest manifest for the furtherance of this work. God grant that we may be able to justify the confidence given to us. I am glad to learn that other conferences are taking measures to help this work. Let us have the full sympathy of our American brethren and the Church at large, that we may emerge from our littleness and insignificance, and become a power for good.

Thus it will be seen that our work for the Germans in Texas is taking on an air of importance which demands the attention and co-operation of all our English speaking people in this great State. We are persuaded that our people in North, East and Northwest Texas have but little idea, as a mass, of the issues involved in this German mission work, but the issues are great, and those who live in the bounds of the territory covered by these thrifty immigrants from the Fatherland appreciate them, as do all others who have taken the pains to inform themselves.

There are a few facts with reference to those people that ought to be specially noted: 1. These people are numerous and are increasing. 2. They are here to stay. 3. They are thrifty, clanish and in the main intelligent. 4. They are not in sympathy, taken as a whole, with either our civil or religious institutions; but, on the other hand, are wedded to those ideas and practices that prevail in Continental Europe. 5. Those claiming to be Christians, whether Romanist or Lutheran, are so only in name, as a rule, and beer drinking and Sabbath desecration are looked upon as a part of their "liberties."

6. Many of them are open and avowed infidels, who judge the Church in this country by its faithlessness in the land from whence they came. 7. But, notwithstanding all these things and their proverbial conservatism, they are open to evangelization—especially the young people—and now is the time to strike if we would save a multitude of souls and plant Methodism in the hearts of one of the most intelligent and thorough going races of people to be found in any country.

THE WATCHTOWER.

The End Not Yet.

Our lawmakers at the National Capital did but little business last week. The Senate at this writing (Tuesday) is on the income tax feature of the tariff bill. There was hope that that item would be disposed of last Friday or Saturday, but Senator Hill, of New York, was the stumbling-block, and succeeded in delaying the vote by opposing the measure. Several amendments have been made by adding items to the list of exemptions, one of which is the President's salary. The amendment was offered by Mr. Hill and carried readily. Was it because every Senator expects at some time to be President of the United States? It is very doubtful now if the tariff bill is disposed of in the committee of the whole before the end of the week, if then. Both Houses adjourned on Monday out of respect for our sister republic (France) in her great sorrow after passing resolutions of sympathy to be forwarded to the French Republic and Mde. Carnot.

In the House the Hatch Anti-Option Bill was passed by a good majority. Among other amendments to the bill was one putting flour on the prohibited list. It is doubtful whether this bill will get through the Senate at this session.

France in Grief.

The whole world is thrown into excitement and mourning over the cowardly assassination of M. Carnot, President of France. He was generally loved at home and abroad. Deep sympathy and regret for France in the hour of her sorrow is expressed by the nations the world over. President Carnot is represented to have been not a brilliant man, but a man of sound judgment and conservative temperament. He was a hard student and well understood France and her interests, and was just the man for her ruler. He was a strong

republican, and had done more to popularize republican doctrine in France than any President that nation has had. He was said to have been a great admirer of the United States, looking upon our Government as the model republic of the world.

He was assassinated in the city of Lyons by a young man of the name of Santo, said to be an Italian, though that is denied by some. The President was in a carriage on his way to a theater where some play was to be given in his honor. When crowds along the way were eager to greet him, he stopped the carriage to shake hands with them. Santo took advantage of this opportunity, leaped upon the carriage steps, and when M. Carnot extended his right hand Santo seized it with his left, and raising it aloft plunged a dagger into the President's side, piercing the liver. All that medical skill could do for him was done, but he died in about three hours.

The bystanders were so infuriated when they knew what was done that it was with great difficulty the police force could prevent the mob from tearing the assassin to pieces. Enough has been learned about Santo since to make it certain that he is an anarchist. It is thought that he was only one of a conspiracy and was the appointed man to do the crime. It is thought that the police will soon be in possession of enough information to warrant several arrests.

The people of France are very much stirred, and many Italians living there have been made to suffer by the enraged populace, on the supposition that the assassin is an Italian. It is not known yet who will succeed Carnot. France has no Vice-President, and the Chamber of Deputies will have to elect a man to fill the vacancy. It is believed that ex-Premier Casimir Perier, now President of the Chamber of Deputies, stands the best chance for the vacant place.

Following is a short biographical sketch of the dead President. He was, of course, a Roman Catholic:

M. Marie Francois Sadi Carnot was born at Limoges in 1827. His father, Lazare Hippolyte, was the son of the celebrated French statesman and mathematician of that name, and he himself was a radical republican of much note. He was also the author of several literary works, which brought him fame, the most notable of them being a life of his father.

M. Marie Francois Sadi Carnot, France's President, became active in politics at an early age and soon became a leader of the "strict republicans." In 1871 he became a member of the National Assembly and was elected to the Chamber of Deputies in 1876 as a radical republican. He was successively Secretary of the Chamber, Under Secretary and Minister of Public Works and Minister of Finance. It was in 1887 that M. Carnot became President of France. He was at that time one of the most aggressive republicans in the Chamber of Deputies, and when M. Grevy resigned the Presidency, owing to imputations of jobbery against his son-in-law, M. Carnot was elected President. At M. Carnot's invitation, M. Tirard formed a new Ministry. M. Carnot's administration with successive ministries is too well known to need mention.

Mystery of City Government.

It has been a mystery to many people why the law has not been better enforced in cities. Some people can not understand why sworn officers will permit gambling-houses, bawdy-houses and saloons to violate law right under their noses. The following extract, which we take from the *Pittsburg Christian Advocate*, may throw some light on the mystery, for it is possible that where there is no Tammany Hall that similar causes may produce similar results. City government, in many respects, is getting to be one of the most vexed questions of this country:

Tammany Hall has never had such a shaking up as it is now getting at the hands of the Senate investigating committee. Governor Flower tried to protect it by vetoing the bill appropriating the money necessary to pay the expenses of the committee, but public-spirited citizens came up promptly with the funds, and the investigation has gone fearlessly forward. Then it was hoped that witnesses could be intimidated, and thus kept from testifying; but this failed. All witnesses were assured of protection, and they have been responding in a way to strike terror to the hearts of the guilty parties. Dr. Parkhurst had pioneered the way, and the committee followed his lead. His charges were pointed and seemingly almost incredible, but so far they have been fully sustained. Indeed, it looks as if the truth might

exceed his worst accusations. The depth of the systematic corruption to which the city government had fallen under Tammany's domination is simply appalling. The police department is almost indescribable. It has been a regular partner in the vices of the city, sharing in the profits of the same in return for the protection afforded. The police authorities have levied regular assessments on the different classes of the vicious, as well as burdensome taxes on legitimate appointments and some departments of business. The testimony shows that houses of prostitution pay \$100 each for initiation, and then \$75 a month; saloons, \$10 a week; and gambling-houses at about the same rates. Then it costs from \$900 to \$1500 to secure an appointment on the police force, and still larger sums for promotions. The income of the police department is estimated as follows, the first item being legitimate pay, and all the others corrupt funds:

From the city, \$5,139,147.61; disorderly houses, \$8,120,000; saloons, \$1,820,000; gambling houses, \$165,000; merchants and peddlers, \$50,000; new members of the force, \$60,000; grand total income, \$15,354,147.61.

That Tammany Hall is back of all this, there is no doubt; and it is said that this will be settled by testimony. The atmosphere was made so uncomfortable by the investigation that ex-Gov. Croker left suddenly for Europe. He thought he would feel safer with the ocean between him and the committee. Indeed, it looks as if Tammany was becoming really alarmed, and as if the power of this corrupt and hitherto almost omnipotent organization might at last be broken. If such a result should be reached, all honest people, of all parties, will rejoice.

Material Prosperity of the South.

It is but reasonable to suppose that in the pressure of great financial crises agricultural sections should suffer less than those where money is the main staple, or even less than manufacturing sections. Many of the products of agriculture the people of all sections must have, stringency or no stringency. Of course they suffer to some extent in the falling of prices, but trade in these articles must go on even when business in other things is of far less activity. It is not surprising, therefore, that the South has suffered less than the North from the financial stringency of the times. We take the comparative statement from one of our exchanges:

That the South is recovering from financial depression more rapidly than the rest of the country is shown by all the most recent commercial and financial reports. The crisis struck it later than it did the North or East, caused less injury and is apparently passing away more rapidly, being consequently of shorter duration.

The South contains 35.21 per cent of the population of the country, or slightly more than one-third. Yet it contributed only 13.21 per cent of the commercial failures last year, only 13.12 per cent of the bank failures and only 11.62 per cent of the manufacturing failures. The Southern factories falling during the height of the panic were only 61, with assets of \$2,393,399, against 375 failures in the rest of the country, with assets of \$24,317,279. These figures do not, of course, include establishments closed for a long period in consequence of the stagnation in business. The figures on this subject, if obtainable, would be still more favorable to the South.

The South, it will be seen, suffered less from the crisis than other sections. The clearing house reports for the first quarter of the year prove its more rapid revival and recovery, business in the South showing, compared with the similar period of 1893, a loss of only 17.4 per cent; whereas for the rest of the country the loss for the same period is 31 per cent. The decreased business in the North is twice as great as in the South, while in a large number of Southern cities there has actually been an improvement over 1893.

These facts speak for themselves, and need not be explained, and they are becoming each day better known and understood throughout the country.

Populists in Convention.

The People's party held a joliant convention last week at Waco and nominated their candidates for State offices. They nominated Judge Nugent for Governor and Hon. Marion Martin for Lieutenant-Governor. Judge Nugent was the candidate for the same office on the same ticket two years ago. If our information be correct he is a Swedeborgian, and some of his speeches have been anti-Church to the extent of giving offense to Church people. There was a sharp fight over plank 31, viz: "We declare the people's party to be in favor of legal tender, self-government and the enjoyment by the individual of his natural rights to the greatest extent compatible with good society." It was opposed on the ground that it was in answer to the

demands of the German contingent and was intended to catch that vote. Evidently it is a twin sister to the usual Democratic plank on "personal liberty and summary law." The Dallas News says it means "Sunday beer."

Lynchings. A prominent Federal official in Georgia has been collecting the lynching statistics for a group of four Southern States, including Georgia, Alabama, Florida and South Carolina, and finds that there were in these States fifty-three criminal assaults on white women last year, distributed as follows: Georgia, 21; South Carolina, 13; Alabama, 15; and Florida, 3. The assaults in all cases save two were negroes. Of these criminals 34 were promptly lynched, 1 hung by law, while the fate of 20 was never definitely known, 15 being "lost in the woods," that is, probably lynched or "disposed of," making a total of 49 lynched, 1 judicially hung, and the remainder escaping. It is probable that if any of the latter had been caught, lynching would have promptly followed. It appears from these figures that public sentiment in the four States we have mentioned is, as Bishop Hugh Miller Thompson declares, very emphatically in favor of lynching for this crime; and it would appear also that Judge Lynch is vigilant, and very few of these crimes, by negroes, go unpunished; and finally that the crime is one largely peculiar to the negro race. All these circumstances will tend to prevent any change of public sentiment in the rural districts of the South in the matter of lynching for certain crimes. —New Orleans Times Democrat.

If this investigation had been extended to all the States in the Union it would have shown that lynchings in other States than the four mentioned were fewer only because the same causes were fewer. This does not except any State north of the Mason and Dixon line. We do not remember a single instance of a white woman outraged by a negro in any of the States where the criminal did not meet the same fate that generally awaits such criminals in the South. The only reason why the crime and punishment has been less frequent in the North is because the negroes are fewer there.

However much this state of things is to be regretted, therefore, if the Times Democrat had substituted the "States of the Union" for "the rural districts of the South" toward the end of the article, the truth of it would not have been changed.

CURRENT THOUGHT.

Costs Less, but Much Better. It costs 25 cents to buy "What Baptists Believe," in pamphlet form, but you can get all the Methodists believe, in better binding, for a nickel—the Tew Testament. Besides it is a much better book—at least so we believe. —Central Methodist.

Excitement Not a Reason. An excited person is in no state to bear argument or to consider reasons. It were folly to attempt to lead such a person, at such a time, to look at another side of the case than the one that now centers his mental gaze. The stronger the reasons employed against his view, the madder he gets. The best way to deal with an unreasonable man is not to reason with him. His opinions are not a result of his reasoning, and, therefore, they are not to be changed by reasoning. —Savannah Daily Times.

A Premonition on Mr. Pynch. The mere fact that a preacher draws great crowds to hear his sermons is not complete proof that his methods are right or that his ministry is successful. There are many communities in which a traveling circus can attract more people than all the Churches combined. The clown in the pulpit appeals to the same elements in human nature as the clown in the sawdust ring. Between the two we prefer the latter. It may at least be said to his credit that he does not profane the sanctities of religion to catch the public ear. —Nashville Advocate.

He Not Too Wise. Men do not yet appreciate the breadth and depth of the wonderful gospel. It is as simple, as vital, as free as the air we breathe. We do not breathe by rule; we do not count our respirations; we do not measure our inspirations; we simply take in the life-giving oxygen as we have ever taken and need for it. Christianity is not a cathedral, a denomination, an ecclesiastical system, a liturgical service, a swelling anthem, or an eloquent sermon; nor all of these. It is a life; and it matters not where it is first received, or who the preacher is, or what the sermon. Many of Christ's converts were made by the roadside. Let us not try to wiser than he, or count ourselves too good to work as he worked. —The Independent.

Tearful on the Sentimental. "Would a congregation make sacrifices to build a house of worship if it were not worth anything to them?" asks the State. We answer, Yes, a thousand times, yes. Not only do congregations build houses of worship which are not worth anything to them in the sense in which other property is worth money to its owners, but they build churches which they know they will have to keep in order at their own cost. To tax this sentimental value would be unfair, and just an unjustifiable. Tax churches, and thousands of churches will be ordered to go to ruin because there is not sentiment

enough among their members to finance them to keep them up. To tax such property would be as indefensible as to tax lots in Hollywood Cemetery. —Richmond Dispatch.

King on: The man who makes a habit of retelling his family troubles to the world is either very weak or very wicked. It need hardly be said that he is looked upon with universal contempt. Suppose he should affirm in justification of his course that he believes in "turning on the light," would that help matters? The Church of Jesus Christ is a family. As far as possible, it should settle all its internal difficulties in a private way. To blazon them abroad is to give the Palladium an opportunity to retell the "sawp" to the wider public; that is a piece of impudence. It is like "talking to the galleries" in a legislative assembly. —Nashville Advocate.

The Best for the Goose is Best for the Gander. The better the education of the women of a State, the better will be the education of the men. Those who regard the subject in the old foggy way should bear in mind the fact that eight out of ten boys receive the groundwork of their education from their mothers, or from other women. Hence the importance of a good foundation in the youthful mind. Women have shown their ability in so many professions that it is folly to withhold from them the opportunities to avail themselves of university advantages. —Exchange.

The Big Toe Big to Swallow. Dr. Tignor's logic is badly at fault. He, referring to the oath taken by President, says: "The Chief Justice creates his official superior." This is to prove that Wesley, or an elder can create a superior order. The priestly magistrate or notary authorized to administer an oath, can thus create the highest executive officer. This is rich for such a scholar as the Doctor. We deny all this. It is simply absurd. The idea of an officer who administers the oath of office creating the officer is new in the world. The oath inducts "the President elect" into his office. But the man administering it created nothing. —Dixter, in Central Methodist.

Opinion Held. The first paper picked up this morning had a card from the Rev. Mr. Poynter, of Kentucky, telling that he sent out some hundreds of cards to preachers, asking if they wanted the Northern and Southern Methodists to unite. He reports a majority as saying "yes." Who the preachers were is not known. Poynter has large loans in his brain-box, but one is a stringhalt—don't track. The next paper looked at was the Northwest Christian Advocate—an official paper. We read a sentence, and wondered what a Southern Methodist congregation would say when that became one of our organs: "If there is any excessive degree of social vice prevalent among certain classes of colored men in the South, it was engendered in part by white precept and practice." Which means that the heather and black sages, recently from the jungles of Africa, have been degraded by association with the Southern citizens to such an extent that it accounts for their assaults on white women! The two Methodisms flourish in Kentucky, and Poynter draws patronage from each for his tip-top school for girls. Environment molds men's opinions. —Exchange.

Beautiful Things. They are all beautiful things, these efforts to help, however simple they are, whosoever they are to aid—men, women or children—whether men or women who are sinners and named of nature; children who are wronged by the ill fates which have made them vicious instead of innocent; or men and women who are broken by poverty, weakness or malady; or children whose first years rob them of youth and health and food for body and mind. And there are millions of these—millions! When one realizes this one stands aghast before it. Is there one of the whole world of us who, realizing it, does not cry with desolation in one's soul, "What can it do?" What can I do? But it must be realized first, and the sad truth is that perhaps, also, there exist a million good and kind souls whose lives pass gently and unfruitfully, because the fruits of the stranger without their gates is not brought home to them by some chance incident which gives color and form to the before unmaterial and suffering thing in one's soul. "What can it do?" What can I do? —Mrs. F. H. Burnett, in the Jews Scribner.

It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experience. "I can not exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and in a certain sense spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord, and implore him to make me the man he designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired? —The Congregationalist.

THE ANTI-SALOON LEAGUE.

I want to say thanks to the many brethren who have and are daily expressing their approval of my plan to extirpate the saloon. Every day I see more reasons why such an organization should be in our land. The Germans of Texas—that is the whiskey and lager beer Dutch—are agitating a "Liberty League." They call it such, but it would be better named the Crime League. Their sixth resolution is as follows: "That we point with grave fear and indignation to the inroads made on individual freedom, by the so-called prohibition, oppressive Sunday and local option laws, and warn all liberal citizens to be careful in the selection of their representatives in the Legislature, and to cast their ballot for such men only as will pledge to use their best endeavors to have these obnoxious laws repealed."

These obnoxious laws? Yes, prohibition is obnoxious to a beer-guzzler, but not to a good people. Yet these foreign drinkers will dictate to us what is liberty. That is to let them do as they please, regardless of the rights or liberties of others. Though we have liquor laws, they are not by the consent of a majority of the governed in Texas. Let us see. A large percent of the voters are prohibitionists; we may safely say nine tenths of the women, who are the chief sufferers from whiskey, are prohibitionists. If there are an equal number of women with the men, and from the ranks of old maids, none will doubt this unless the men are so trifling that the women will only have the best—we then have almost one-half of the inhabitants of Texas run over simply because their whiskey-loving husbands have the power to make laws without woman having her say so. Now, sir, I am against woman suffrage, first, last and all the time, but woman's wishes should be regarded when she must bear the consequences of a law. And no man is fit to represent his constituents in the halls of legislation who will pay more attention to the whining misrepresentation of a saloon tumbler than he will to the interests of his mother, wife, sisters, and the pure womanhood of his country. Beside our women, there are our children, and the best class of Texas citizenship that is run over by men who want legislation only that they may grow rich off of the suffering poor, for our poor suffer more than the rich, as 75 per cent of the saloon's income is from the poor laborer. Yes, "obnoxious," "oppressive" Sunday laws! What think ye of this, yeomany of Texas? Your Sabbath, which to you is the only respite from grinding toil, thus keeping you from the demand of the rich for seven days' labor with six days' pay; the only time you can spend with your wife and children, because it interdicts the whiskey man from carrying on his infamous business, is called "oppressive, obnoxious," and is demanded to be repealed.

Regardless of politics, you should look well to the man who is to represent you in making the laws under which you live. And what shall I say to the Methodists of Texas? Shall we follow the Democratic, the Republican, the Third party, or any party which pledges itself to repeal our Sunday laws? Now, I am not writing for any party, but for morality and principle. If you are a Democrat and there is a candidate who favors the repeal of prohibition, local option, or our Sunday laws, unless it is to make better ones, you owe to your family, to your country and to your God unqualified opposition. Or if you are in any party, and such a man offers himself for any office, you should cast his name out as fifth. God will see our vote, and Solomon says: "When the righteous are in authority the people rejoice, but when the wicked bereft rule, the people mourn." —Prov. 29:2.

You should vote for a man and let the party go to the dogs, unless that party is a righteous party. Now, friends, the object of the Anti-Saloon League is to meet just such organizations as the Citizens Liberty League of Texas, and others of a kindred nature in Nevada, New York, Missouri, and other places, with the National Brewers and Saloon Association of the United States. We stick to our text. Organization can be met only by organization. The whiskey men are organized, and have been for years. They now have a deposit of \$100,000 reserved fund for emergencies.

They have a trained army of workers. Jesus kept his disciples for three years under his personal training. For other good works we have the Y. M. C. A., Christian Endeavor and Epworth League. We know the results. Why not have the Anti-Saloon League to train our forces, both young and old, for the fight we will have to make or perish beneath the foot?

Year before last I had a conversation with a Roman Catholic some what on this line, who had evidently been hearing some Protestant preachers. The conversation ran on until, in trying to refute the idea of heretofore religion, he confessed that he loved his mother with his brain. I thought, "Poor mother!" But the flesh sins while the spirit is free, or is in the service of God is thought to be proven by Paul's statement in Romans 7:25: "So then with the mind I myself serve the law of God; but with the flesh the law of sin." With this class of theologian ("I" is difficultly arises from not noticing the sense in which Paul uses the term flesh. By the word flesh I mean an unchristianized man. In this text he announces the principle that when we serve the law of God it is done by the renewed or spiritual mind (see Rom. 12:2; 8:6), and that we serve the law of sin by the carnal mind. He does not mean that both services are rendered at the same time. This

MEANING WOULD CONTRADICT CHRIST WHEN HE SAYS: "NO SERVANT CAN SERVE TWO MASTERS: 'YE CAN NOT SERVE GOD AND MAMMON.'"

The carnal mind can not be subjected to the law of God, the law of righteousness; and, therefore, must be destroyed before we can serve God. The position that a man has these two minds at once, and serves these two laws at once, contradicts Paul's reasoning in the sixth, seventh and eighth chapters. He distinguishes between the two states in the sixth chapter thus: "Being then made free from sin, ye became the servants of righteousness." "As ye have yielded your members servants to uncleanness and to iniquity unto unrighteousness, even so now yield your members servants to righteousness unto holiness." "For when ye were the servants of sin, ye were free from righteousness." —Verses 18-20. So we are not under both sin and righteousness at the same time. In the seventh chapter, thus: "But now we are delivered from the law, that being dead, wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." —Verse 6. After showing how sin reigns in the heart of an unregenerate penitent, though he wishes to do good, he rejoices in a deliverance through Christ, and then declares that his service to the law of God is accomplished by having his carnal mind changed, converted to a spiritual mind. Acknowledging his inability to do good as long as his flesh or carnal mind reigns or exists, he now claims the ability to do good or serve God by having this carnality destroyed. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh [carnal mind], but after the Spirit." —8:1. God sent his Son and condemned [the flesh] in the flesh. —Verse 3. This was done that we might live and do good by walking after the Spirit. "That the righteousness of the law might be fulfilled in us." —Verse 4. "To be carnally [or fleshly] minded is death; but to be spiritually-minded is life and peace." —Verse 6. He who is delivered from the carnal mind and is walking after the Spirit can not truly say: "O wretched man that I am! who shall deliver me?" Why should we cry for deliverance from a state from which we are already free, or cry for deliverance when there is no condemnation in us? There is no reason why the flesh (body) should sin after conversion any more than before. If the flesh sins the guilt will be the spirit's free after conversion, why not before conversion?

The position that the flesh or body sins contradicts the words of our Saviour when he says: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." —Matt. 15:19. By the light of these words, we see that Paul means the carnal or wicked heart when he says: "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness," etc. —Gal. 5:19-21.

The belief that the flesh sins will do those no good who use it to leave the spirit free, and thus establish "final perseverance," for Paul tells them (if they would only read it) that: "If ye live after the flesh, ye shall die." —Rom. 8:13. This doctrine of the sin of the body without the death or condemnation of the spirit is destructive of the fear of the Lord, and this is to destroy religion. David and Solomon tell us that "the fear of the Lord is the beginning of wisdom." Solomon says: "By the fear of the Lord men depart from evil;" and, "The fear of the Lord is a fountain of life, to depart from the snares of death." We may safely say that in the fear of the Lord we have continuance of life and wisdom. To depart from this fear is to depart from a life and wisdom. Now, if after conversion the flesh or body sins and the spirit is free, what has such a sinner to fear? Such a religious sinner? Half Christian, half sinner! Let us take a man that really believes such a doctrine and follow him awhile. He tells a lie, and we tell him that the soul that sins in this way will die or is dead. He replies: "O it is my flesh or tongue that told that lie; my spirit is not guilty; I have nothing to fear!" He steals a horse or a watermelon, and says: "It was my hands that did the stealing. There is no fear because my spirit is free from sin." He gets very angry, and says: "It is not my spirit that is angry. It is the bark of my neck that is thus sinning." He will say: "I have been born of God; I can not sin because his seed remaineth in me;" when the fact is the seed has been choked out by cares or riches or pleasures of this life, or whatever occupies the heart. No man can repent or live a penitent life who does not fear the deadly results of the sins he commits. No one can be sound in his theology and practice who does not believe that the wages of sin, of whatever kind, is death. The preacher who preached this kind of sacrifice referred to above advised his people not to sin lest they get into trouble. Sin must be feared as a result of death. The world abstains from sins when they are feared, not when they are not. Paul feared not the troubles of this life, but cautioned himself not to sin in obedience to the appetites of his body (not the carnal mind), lest he become a castaway from God. If we do not keep under our bodies their appetites will give Satan an opportunity to sow in us seeds of the carnal mind which spring into roots of bitterness. When we become carnal God must cast us away as a branch is cast away and withers.

Those who claim that a part of the carnality remains after regeneration and must be cleansed out by a second blessing fail to note that Paul does not say that the two minds are in a man at the same time. He says: "They that are in the flesh [carnal

mind] can not please God. But ye are not in the flesh [carnal mind], but in the spirit, if so be that the Spirit of God dwell in you." —Verses 8 and 9. If we are united with the carnal mind and with the Spirit of God it brings God into union with the carnal mind. Could this be true the carnal mind in such case would, of course, be in subjection to the will or law of God, which Paul declares can not be. A. C. HENSON.

CONSTITUTION OF THE NORTH TEXAS CONFERENCE BROTHERHOOD.

ARTICLE I—NAME, OBJECT. Section 1. This society shall be called the North Texas Conference Brotherhood. Section 2. Its object shall be to provide means for the benefit of those members who may become superannuated, and for the benefit of the heirs or assigns of those who may die while in full fellowship with this society.

ARTICLE II—MEMBERSHIP. Sec. 1. Any clerical member of the North Texas Conference not over fifty years of age may become a member of this body by paying the admission fee and assessments hereinafter named. Sec. 2. Any layman or local preacher may become an honorary member upon the same terms. Sec. 3. No honorary member shall be entitled to a benefit. Sec. 4. If a member be transferred to another Conference he shall not thereby forfeit his membership. Sec. 5. If a member be "located" or "expelled" by the Conference he shall no longer be a claimant upon the benefits.

ARTICLE III—FEES, DUES, ETC. Sec. 1. Each applicant for admission into the Brotherhood shall pay into the treasury the sum of one dollar (to be used in defraying current expenses of the society). Sec. 2. When any member shall be "superannuated" by the Conference, each member shall pay him (through the Treasurer) the sum of two and one-half dollars. Sec. 3. Upon the death of a member, each surviving member shall pay to his heirs or executors (through the Treasurer) the sum of five dollars. Sec. 4. When a member shall have received a superannuation benefit the mortality benefit for his heirs or assigns shall be two and one-half dollars instead of five. Sec. 5. No assessment shall be made in favor of a member who shall superannuate at the Conference during the session of which he may join, nor shall there be an assessment made in favor of a member who shall superannuate at the ensuing Conference previous to which he may join. Sec. 6. No member shall receive more than one superannuation benefit. Sec. 7. No two assessments shall be made within less than sixty days of each other.

ARTICLE IV—OFFICERS, ETC.

Sec. 1. The officers of this society shall be a President, Vice-President, Secretary and Treasurer. Sec. 2. The officers shall be elected quarterly by a majority vote of the members present and voting. Sec. 3. It shall be the duty of the President to preside at all meetings of the Brotherhood, and look after the general interests of the society. In his absence the Vice-President shall preside, and in the absence of both of these officers the Brotherhood shall elect a chairman. Sec. 4. It shall be the duty of the Secretary to keep a correct and permanent record of all the official actions of the Brotherhood, and to turn over the same to his successor in office. Sec. 5. The Treasurer shall receive all moneys belonging to the Brotherhood, and shall pay out the same only upon the order of the Executive Committee. Sec. 6. The President, Secretary and Treasurer shall compose the Executive Committee, and shall have power to transact any and all business of the Brotherhood in the interval of the annual meetings, subject to ratification at the ensuing annual meeting.

ARTICLE V.

The annual meeting shall be held at the same time and place with that of the Annual Conference.

ARTICLE VI.

No change shall be made in this constitution except by a majority vote of all the members.

By-Laws.

1. No member whose fees and dues are unpaid shall be a claimant upon the benefits; provided, this shall not apply to such members as shall be superannuated or die before the ensuing annual Conference. 2. All members shall be notified of assessments by the Secretary and requested to pay the same within sixty days. Those failing to do so will be expected and required to settle in full at the ensuing annual meeting, otherwise they shall be suspended. 3. A fine of twenty-five cents shall be imposed for absence of a beneficiary member from the annual meeting, unless such excuse shall be rendered

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as shall be approved by the President. BOARD OF TRUSTEES AND ANNUAL DUES. B. It Resolved, 1. That the North Texas Conference Brotherhood do hereby agree to create by election a Board of Trustees, three in number, who shall receive all property or funds of the Brotherhood, or otherwise by collections, bequests or otherwise (except the membership fee provided for in article 3 of the constitution), and hold the same inviolate until such property, with interest accruing, shall have amounted to \$10,000, said board having authority to invest or loan such funds, with security approved unanimously by the Executive Committee; the interest on the endowment (after having amounted, as above, to \$10,000), to be devoted to such objects as the Brotherhood shall, by a majority vote, direct. 2. That an annual membership fee of one dollar per member be collected and placed in the hands of the Board of Trustees as a part of the permanent endowment fund.

ANNUAL MEETING.

The evening of Tuesday of the week of Annual Conference shall be the time for holding the annual public meeting. NAMES OF OFFICERS AND BOARD OF TRUSTEES. J. W. HILL, President. W. W. GRAHAM, Vice-President. S. C. HIDDLE, Secretary. J. A. WYATT, Treasurer. J. W. ADKISSON, T. J. MILAM, W. A. EDWARDS, Trustees.

We are never out of the reach of temptation. Both at home and abroad we are liable to meet with allurement to evil; the morning opens with perils, the shades of evening find us still in jeopardy. They are well kept whom God keeps, but we unto those who go forth into the world, or even dare to talk their own houses unguarded. Those who think themselves secure are more exposed to danger than any others. The armor bearer of sin is self-confidence. Be not sure. We need a watchman for the night, and a guardian for the day. Oh, for the constraining love of Jesus to keep us active and useful! —Spurgeon.

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sent, but also the one to which it has been
sent.

NEWSPAPER SUBSCRIPTION LAWS--For
general information we give the following
summary of the decisions of the United
States Courts touching newspaper subscrip-
tions.

1. Subscribers who do not give express or-
ders to the contrary are considered as wish-
ing to renew their subscriptions.

2. If subscribers order the discontinuance
of their periodicals, the publisher may con-
tinue to send them until all arrearages are
paid.

3. If subscribers neglect or refuse to take
their periodicals from the postoffice to which
they are directed, they are responsible until
they have settled their bills and ordered them
discontinued.

4. If subscribers move to places without
informing the publisher, and the papers are
sent to the former address, they are held re-
sponsible.

5. The courts have decided that refusing to
take periodicals from the office, or removing
and leaving them uncollected for, is prima facie
evidence of intentional fraud.

6. If subscribers pay in advance they are
bound to give notice at the end of the time if
they do not wish to continue taking it; other-
wise the publisher is authorized to send it
and the subscriber will be responsible until
an express notice, with payment of all ar-
rearages, is sent to the publisher.

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risk. Make all money orders, drafts, etc.,
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"DON'T forget, brother, that bring-
ing in the 'tithes' precedes 'bring-
ing in the sheaves.'"

RELIGIOUS prejudice is like the
eye--the more light is turned on it
the more it contracts.--Bishop Hay
good

LET our preaching be learned and
logical, provided it has the fire. Every
sermon should be a chain, but it
should be chain lightning

PERSEVERANCE in holiness in the
individual and in the community is
tested by the occurrence of a period
of trial. "For we are made partak-
ers of His bitterness."--2 Pet. 1:4

DISRAELI said: "It is the unex-
pected that is constantly happening."
This is true in the spiritual sphere
and often very disastrous; for, alas!
the multitudes are the slaves of the
usual.

WATCHFULNESS is a most import-
ant and necessary virtue in the Chris-
tian life. Delay brings temptation
to relax zeal, and yielding to the
temptation exposes to the risk of
surprise. "Watch and pray."

The test of endurance and perse-
verance in holiness is not merely a
question of time. Time is a mere
abstraction, and the lapse of time
tries men simply by affording scope
for the play of influences, internal
and external, hostile to their spiritual
interest.

The demoralizing effect on charac-
ter of a sudden crisis overtaking a
young and inexperienced disciple is
had enough, but that produced by
long delay is still worse. The one
leads to humiliating denials of the
Lord; the other may lead to shame-
less profligacy--habitual denial in
life--more culpable far than the mo-
mentary denials of the tongue.

"SET your affection (or mind) on
things above." This apostolic injunc-
tion does not imply exclusive pre-
occupation of mind with the future,
but the ordering of life on a right
principle adopted once for all. It is
not a continuous attention towards
the Eternal, but fixed intention. The
tension of the mind may vary, but
the intention should be fixed.

It is not at the beginning of a reli-
gious movement, not in its creative
epoch, but when it has pressed to
the front and taken its place among
the institutions of the world, that de-
generacy in its ministers and mem-
bers is to be dreaded; a membership
grown cold and worldly, and a min-

istry guilty of the grossest hypocrisy
in combining the exercise of sacred
functions without personal faith
and holiness; the power of our Meth-
odism is in her purity!

THE man who believes that the
only good in prayer is subjective
had as well be convinced that prayer
itself is its own and only answer. If
God does not answer prayer in some
tangible form, praying is nothing
more as to results than a meditation,
and should be nothing more in fact
but God does hear and answer by
giving the objects asked, or the Bible
is a meaningless book.

ONE of the strangest psychological
phenomena of our day is the blind
zeal of some good men for a pet
theory, and the reckless manner in
which such men will handle the
sacred Scriptures to sustain their
theory. The bondage of these men
is so complete that they regard him
as guilty of an impiety who claims
the liberty to hold a different opin-
ion. We have seen writings from
the pens of such lately, and each is
an instance of exegesis dominated by
homiletic preoccupation.

A GREAT MISSIONARY.
The ministers seldom if ever enter the
foreign missionary service need only
study the list of those who have gone
to the foreign field to see how sadly
they are mistaken. Among the
strong men of our time, whether
measured by their eloquence or their
achievement, few occupy a more
prominent place than that which Dr.
Griffith John, of China, has won for
himself. Under date of May 19 the
Independent, of London, contains a
portrait and appreciative sketch of
Dr. John.

The special occasion which called
out this sketch is his proposed visit
to his native land, and the fact that
for the second or third time the Con-
gregational Union of England and
Wales has in vain offered him its
highest honor by electing him its
chairman.

Dr. John was born in Swansea,
Wales, in 1831. In 1853 he was called
to his native land, and during all
these years since then he has been a
tireless leader in missionary activity.
When he went to China there were
twenty-five missionaries; the number
has since been increased to 120.
While at Shanghai he made several
missionary tours to distant cities of
the celestial empire. The main work
of his life has been at Hankow, an
emporium in Central China, 780
miles from the coast. "Dr. Mauleen,
when he visited Hankow, described
it as the finest missionary center in
the world, people from eighteen dif-
ferent provinces coming there for business
purposes."

There a fine house of worship has
been erected, which is a center of
wide missionary activities. Dispen-
saries have been established, medical
missionaries sent out, and a school for
the training of converts started. We
can only mention the great work
which this intrepid man has accom-
plished, both among natives and
Europeans. His labors on the trans-
lation of the New Testament have
been immense. During the meeting
of the American Board at Worcester
the present writer asked one who had
been a missionary in China who was
the leading missionary of all denomina-
tions in that empire? The reply was,
"Griffith John." We believe this
answer would be heartily approved
by all who have the record of
Dr. John's remarkable life.

It has been published in a volume
under the title of "Griffith John,
Founder of the Hankow Mission."
We do not know whether the book
has been republished in this country,
but in England it is published by
Partridge & Co. More than forty
years this great and honored servant
of Christ has been at work in the
Chinese Empire.

If he lives to return to his native
land in 1895, he will receive such a
welcome from the Christians of Great
Britain as belongs to one of the nob-
lest heroes of our time.

The preceding extract is from a
recent number of The Outlook, and
it recalls the fact that Dr. Isaac Grif-
fith John, who has for many years
been a leading spirit in the miscra-
ny cause in our own Church, is a
relative of this distinguished Welsh-
man.

THE CHURCH PRESS.
Dr. Henry Wade Rogers, one of
the fraternal delegates from the M. E.
Church to our late General Confer-
ence, has gotten unto himself a large
amount of free advertising, North
and South. His admission that the
split in the Church in 1844 was "a
separation, and not a secession,"
stirred up the bile of the Northwest-
ern Advocate, and a paragraph in the
same speech brings Dr. Buckley, of
the New York Advocate, to his feet:

On the subject of lay delegation, in
eligitizing the Methodist Episcopal
Church, South, he has, without ade-
quate support from the history, dis-
paraged his own Church on that sub-
ject. Not only has he done this, but
has declared that whatever we may do
in the future, "the difference between
us will be that in your Church the
ministers on their own motion, and
without agitation, voluntarily sur-
rendered one-half the entire legisla-
tive power of the Church, while in
ours the change will be accomplished
only after agitation and pressure."

It might have been sufficient to com-
mend our Southern brethren, as could
be done most justly and heartily, with-
out dealing in comparisons so often

"odious" and especially without mort-
gaging our future. That there was no
ground for the disparagement of our
own Church the facts will show.

In the meantime the President of
Northwestern University continues
to saw wood, having behind him
those of his own brethren who desire
a union of the two Methodisms on a
fair and equitable basis, while his
brethren of the Southern Church,
without a dissenting voice, proclaim
him a genuine frater and a true
apostle of Methodist federation.

The Northwestern Advocate, under
the head of "Warm Weather for
Bishops," suggests that Bishop Fow-
ler is overworked and ought to cancel
all his engagements and rest his
weary bones:

It is for the interest of the many
that a few shall not kill that Bishop,
and some other Bishops, right away.
That result would be like forced and
inequitable dividends for the benefit
of preferred stockholders. We are no-
body's grandfather, but this sugges-
tion is entirely expensese to the
Church, even though it may appear
unnecessary.

The same plea may be made for
our Southern Bishops. They are be-
ing put through in a way that in
some cases is really cruel. The peo-
ple are not criminal in their demands,
but do not stop to think. Let our
Bishops have a little breathing spell
ever and anon at least. The same
paper is still harping on the speech
of Dr. Rogers before our General
Conference. These Northern kickers
tickle us. In one breath they ex-
press such love for us that they "de-
sire with a desire" to take us to their
bosoms, and in the very next they
storm at us for being a scission
Church, an aid and abettor of rebels
and all that. Verily, consistency is
not a leading weakness with some of
our brethren over the line.

THE TEXAS ADVOCATE is not the
only paper that bears the mourning
of the Whangdoole over the murder-
ous gulping of the waste-basket.

The New Orleans Advocate says:

A brother sent us a report from his
work a few days since accompanied
by a private in which he ex-
pressed the hope that his report would
not find its way into the waste-bas-
ket. This leads us to say that reports "from
the work," properly so called, are
never consigned to the waste-bas-
ket in this office. It is conceivable that
a brother might write an article pur-
porting to be a report from his work
which would be in reality something
else. In such a case the so-called re-
port would come under the same rule
as other communications. bona-fide
pastoral reports we always publish,
though we sometimes find it necessary
to abridge them. It is our aim, too,
to publish them in chronological order.
When we fail to do this, it is because
of an oversight. Postal card reports,
however, take precedence.

In the language of a non-existent,
but often quoted individual, "Them's
our sentiments."

The same paper on the same sub-
ject "takes the word out of our
mouth."

A general reputation for dealing
fairly and honorably with all men
ought to protect an editor against evil
doers in other communications. bona-fide
pastoral reports we always publish,
though we sometimes find it necessary
to abridge them. It is our aim, too,
to publish them in chronological order.
When we fail to do this, it is because
of an oversight. Postal card reports,
however, take precedence.

PERSONALS.
TEXAS.
--The address of Rev. I. M. Wood-
ward is Woodland, Red River Coun-
ty, Texas.

--Rev. W. W. Watts, of Orange,
and wife will spend a month in vi-
siting the old home in North Georgia.

--Washington and Lee University
conferred, at its late commencement,
the degree of LL.D. on Roger Q.
Mills, of Texas.

--The Rev. M. S. Gardner, of La-
redo, Texas, writes June 25: Dr.
Tucker is very feeble, and requests
me to ask the prayers of the Church
in his behalf.

--Brownwood Bulletin: Dr. Al-
len, representing the South-western
University, Georgetown, preached
some very interesting sermons here
during the District Conference. He
remained over Monday and preached
at the Methodist Church Monday
night.

GENERAL.
--Emory College conferred the de-
gree of D. D. on Rev. J. O. Andrews,
of the Alabama Conference.

--The degree of D. D. was con-
ferred on Rev. Walker Lewis by
Emory College, Oxford, Ga., at its
last commencement.

--Rev. J. O. Keener, D. D., has
been elected President of the Southern
University at Greensboro, Ala., Dr.
A. S. Andrews having resigned.

--Rev. R. P. Wilson, formerly
publisher of the Pacific Methodist
Advocate, has been elected editor of
that journal by the Book Committee.

--Wofford College, South Carolina,
conferred the degree of D. D. on Rev.
Geo. W. Walker, of South Carolina
Conference and President of Payne
Institute, in Augusta, Ga., on Rev.
Geo. W. Yarbrough, of the North
Georgia Conference, and Rev. J. C.
C. Newton, of the Japan Conference.

SOUTHERN METHODISM.
--Tennessee Methodist: Appropria-
tions of \$2500 for contributions to
the Christian Advocate were made
by the Book Committee, and also
\$2400 was set aside for an assistant
editor of this paper, to be nominated
by Dr. E. E. Hoss, the editor. Dr.
Hoss has not yet selected his assas-
nant. The committee also made an
annual appropriation of \$5000 to be

used for contributions to Sunday-
school literature. Appropriations
were also made for the purpose of
employing an assistant Sunday-school
editor and a typewriter for the ad-
vocate's office. The new Epworth League
paper was named The Epworth Ad-
vocate, and Dr. S. A. Steel's salary
as editor was fixed at \$2500. In
view of the increased expense to the
House by the publication of the new
paper and the general hard times,
the committee decline to appropriate
anything for conference claimants for
this fiscal year.

MISSIONARY INTELLIGENCE.

Rev. C. Jordan, who labors among
the University students in Calcutta,
says that he never saw the record of
any student decorated with pictures
of Hindu gods.

An edition of 50,000 of the Illus-
trated Family Bible, published by
signor Sorzegno, of Milan, Italy,
has been exhausted, and a new
edition is to be issued.

Rev. Thomas Braniff, of the Wes-
leyan Missionary Society, gives it as
his opinion that the use of opium is
rapidly increasing in China, and is
corrupting all classes.

Two missionaries of the Southern
Presbyterian Board have declined the
office of Corresponding Secretary of
the board, feeling it to be their duty
to give their lives to direct labors for
the heathen.

Last year the Parliament of Japan
unanimously elected a President who
is a Christian. As showing the
change of feeling in the country, the
Parliament has not only deposed the
President from office, but expelled
him from the Diet. The Emperor
has now dissolved the Parliament.

Rev. John E. Chandler, mission-
ary of the American Board at Mad-
ura, who died of cholera January
10, had been in faithful and laborious
service only two years less than half
a century, going out in 1816 and hav-
ing made but two visits to America,
the last time being 1889-92. He was
able to rejoice over abundance of good
seed sown and rich harvests gathered.

A traveler writes: "Whoever
wishes to see Palestine in the garb
it has worn for unnumbered centuries
must visit it soon. The people are
adopting European dress and ways.
Our inventions are coming. The tel-
e-graph is domiciled; and soon the
crooked stick will give way to the
plow, the camel stand aside or run
below to the field, as I have seen him
do, while the engine rushes on, and
the Palestine of Bible days will be
no more."

An unusual family party started
for China recently from Brooklyn,
whose five members are to join the
mission of the American Board
there. Rev. Dr. E. P. Thwing and
his wife have given to missions in the
far East before both of time, labor,
and worldly goods, and that more
precious gift, their children; now
they accompany their daughter, Miss
Gertrude Thwing, and their son,
Rev. E. W. Thwing, and his wife to
their field of labor.

Rev. J. N. Cushing, American
Baptist, writes of the Was, a tribe
very ferocious and little known,
dwelling in Burmah and toward the
border of Western China. "They
are a people without the most el-
ementary notions of decency or
propriety of any kind. They habitually
practice the most savage customs,
being unable to sow a field without
cutting off some one's head and offer-
ing it to appease the unseen powers.
The state of dirt of both men and
women is absolutely beyond belief,
and is only limited by the point be-
hind which extraneous matter re-
fuses to adhere to human flesh," etc.

Outside of every village is an avenue
of grinning skulls fixed by the hun-
dred upon posts.

Bro. Reed writes encouragingly
of the Church in Shanghai, China:
"Our Church work is progressing
gloriously. At my last quarterly
meeting, two weeks ago, I was able
to make the best report that has ever
been made in our mission: 26 adult
baptisms during the quarter, and 49
new probationers. Last Sunday we
had six more baptisms to begin the
quarter on, and last night we re-
ceived four more new probationers. I
declare, Walter, it would do your
heart good to see the work go on as
it does in the congregations are dis-
missed at our night services. Instead
of leaving the house at once, as they
used to do, a large part of the people
often remain for a half hour; and
little groups are seen all over the
house where our members are exhort-
ing the people to become Christians.
All of those who put their names
down last night were brought for-
ward by those already members or
probationers. Our last meeting of
the Church Extension Society was a
regular love-feast. It was good to be
there and see shining faces of men
who evidently had Christ formed in
them, 'the hope of glory.'--Method-
ist Review of Missions.

EDUCATIONAL NOTES.
One of the commencement exercises
of Washington and Lee University
was a boat race, a gold cup being
awarded to the winners.

The Holston Methodist says: The
commencement exercises of the Uni-
versity of Tennessee, Knoxville,
came off last week. Twenty young
men and three young ladies received
degrees. President Dabney pro-
nounced an education a success. All
the faculty prizes were won by the
young lady students. The boys were
not in it. Rev. J. A. Burrow, who
was sitting at our side, remarked:
"The women are about to take the
country." And we don't care if
they do.

The New Orleans Advocate says:
"The world still moves Louisiana
has joined Mississippi and Texas and
most of the Northern States in giving
to woman the same educational facil-

ties with the sterner sex. At the re-
cent commencement of Tulane Uni-
versity two young women received
the degree of A. M. These two
young women are Miss Addie Spencer
and Miss Margaretta Powers. They
both graduated some time since in
Sophie Newcomb College, and then
took a post graduate course in Tulane."

The annual catalogue of the North
Texas Female College makes this
showing: Number of pupils en-
rolled, 264; number of pupils in art,
49; number of pupils on viola, 1;
number of pupils on bass viol, 1;
number of pupils on violinello, 2;
number of pupils on the violin, 8;
number of pupils on the guitar, 7;
number of pupils on the mandolin, 1;
number of pupils on the piano, 168;
number of pupils in vocal music, 49;
number of pupils in elocution, 54;
number of pupils in Latin, 35;
number of pupils in Greek, 3;
number of pupils in German, 1;
number of pupils in French, 26;
book-keeping, 6. During this
session we had pupils from:
Arkansas, Mississippi, Louisiana, Ar-
kansas, Kentucky, Illinois, New
Mexico, Arizona, Oklahoma and In-
dian Territory. The College has had
201 boarding pupils present during
this session.

The Annual Register of Southwest-
ern University and Ladies' Annex has
the following showing of attendance
the past year. The enrollment of male
students during the session was 340.
The number in the several schools
was as follows: School of English,
163; School of Mathematics, 151;
School of Mental and Moral Philoso-
phy, 138; School of Latin, 128; School
of Natural Science, 98; School of
Greek, 79; School of Modern Lan-
guages, 46; Commercial College, 29;
School of Education, 20. Summary:
Collegiate Department, 193; Fitting
School, 138; Special, 10; total, 340.

There were in attendance during the
session 142 students, counting no
name more than once, in the Ladies'
Annex. They are distributed among
the several schools as follows: School
of Mental and Moral Philosophy, 49;
School of Latin, 35; School of Greek,
14; School of Mathematics, 69; School
of Modern Languages, 26; School of
Natural Science, 28; School of En-
glish Language and Literature, 62;
Commercial School (male and female),
44; School of Music, Instrumental,
49; Vocal, 16; Preparatory School,
45; School of Art, 16; School of Elo-
cution (male and female), 29. Sum-
mary: Collegiate Department, 66;
Preparatory Department, 45; Special
Students, 59; total in Annex, 150;
total in University, 340; total for all
departments, 490.

A NEW DANGER!
It is my duty to let the Church in
Texas, and particularly the ministry,
know that the Roman Catholics are
seeking to arrange with the creditors
of our college for its purchase and
ownership. Many of our preachers
have reported the amount pledged by
their people to be paid between now
and October.

But many have made no report.
We do not wish to burden the pastors
or their people, but simply wish to
ask for a free-will offering, and a re-
port of the amount we may expect
as above indicated. We make no
demands upon you, but rely upon
your love for Protestant education
and our great Methodism in Texas.
Yours most truly,

F. T. MITCHELL.

A MODEL PRESIDING ELDER.
Viewed negatively, he should not
leave a Quarterly Conference occa-
sion earlier than Monday morning.
Some have after the 11 o'clock ser-
mon on Sunday. He should not put
on timid boys and rusty local preachers
just to get out of preaching him-
self. He should not promise a seat
appointment in his district to each
pastor as he goes around holding their
Quarterly Conferences. He should
not agree with his preachers in every-
thing they do or say. He should not
assist preachers in good stations or
on wealthy circuits, in raising their
assessments and refuse to assist on
poor circuits or missions and then air
the success of the station preacher on
the conference floor, and leave the
little fellow to sweat in his humiliat-
ion over a failure to come up in full.
He should not drop into a groove in
his spiritual life below the revival
point, and thereby be disqualified for
revival work. He should not strive
to raise his sermons to a merely intel-
lectual key that will be far above the
understanding of common people just
to catch the ear of some soulless Cap-
tain, Major or Judge.

He should never try to dodge a
prayer meeting, Sunday-school or Ep-
worth League, nor any of the institu-
tions of the Church. He should not
continually during a period of four
years or more be wanting his pastors
to meet him and carry him from
place to place on his district; but he
should impress every preacher on his
district and every official board that
he is really interested in this work,
in every branch of it, and is there to
help, and do all he can. What the
pastor needs is help, and the more so
if he is a preacher or new beginner. Right
often a brother gets a matter on his
hands that he feels incompetent to
manage, and of course he looks first
for help from his presiding elder, and
if it is anything within the reason-
able reach of him he should give the
help. Bishop Fitzgerald has the
credit for saying that "the presiding
elder should be the evangelist of his
own district," and truly he should.
He should seek counsel with his
preachers in planning all the pro-
tracted meetings in his district, and
should as near as reason would dictate
be in each one, and should go into
these meetings with the Spirit of his
Lord upon him, and thereby inspire
the preacher and the people to an
attitude of faith and expectancy. He
should know as near as possible the
conditions and needs of preachers
and people, and should be a sym-
pathizer, counselor, and ready to cor-

rect or reprove when needed. His
dress should be such as becometh a
Christian gentleman and a minister
of the gospel. He should have back-
bone. Let him learn to take a stand.
If a preacher is inefficient or un-
acceptable as an itinerant he should tell
him so; and then if the preacher de-
clines asking a location from his con-
ference let the presiding elder state
the case kindly but firmly, and ask
for his location. The time has come
in Texas when a change seems inevi-
table. More preachers than circuits
in this new country suggests food for
thought.

Now, these presiding elders are
from among the best men in the
Church--the very best, as a rule--
and this office is indispensable. Let
it remain forever and continue to be
filled with the best men; but so im-
portant is the place, and so many ar-
tie eyes and hearts that are turned
toward it, that when a blunder does
come, or when weakness is shown,
especially if it is intentional weakness
or savors of neglect or unconcern,
the damage done is irreparable.

A PASTOR.

NORTH TEXAS CONFERENCE.
Rock Hill.
J. W. Backburn, June 18: Sun-
day was a noted day with us at Rec-
tor's Chapel. Our Church at that
point being wrecked in a storm last
year is now rebuilt. At the close of
services Sunday we received six mem-
bers by certificate.

J. T. Bidworth, June 25: We
have held Children's Day at Ful-
bright, Haleboro and Milton since
my last report. At the two latter
places our program was carried out
grandly. Superintendent Holcomb
and Bradford deserve thanks for
their faithful labors. These pro-
grams have thrown a great deal of
light on our mission work. Our Sun-
day-schools are in a healthy condi-
tion.

Wichita Falls.
G. F. Boyd, June 20: We leave to-
day for Iowa Park to attend our Dis-
trict Conference. We will report
fifty additions and eighteen removals,
net gain of thirty-two. Our women
are helpers indeed. They are away
in front of the brethren pulling their
end of the single tree. Finances are
behind, but crops are very fine. We
hope for the better. We had a rare
treat last night in the way of a lecture
on missionary work in Mexico from
Rev. J. D. Scuggins, of E. Nitro, one
of our return missionaries. It will
pay any of the brethren to get him to
lecture. Address him at the above
named place, and he will lecture for
you at night during the week. The
Bishop and presiding elder are favor-
able to this. A hat collection is all
that it will cost you.

Dallas Preachers' Meeting.
C. B. Carter, Secretary pro tem:
The Dallas Preachers' Meeting met
in parsonage of First Church June
25th, President Clark in chair. Pres-
ent, Spragins, Reed, Lewis, Rogers,
Carter.

First Church--Usual services; bap-
tized 1 infant and received 7 mem-
bers--6 by letter and 1 by ritual.

Floyd Street--Good congregations;
received 6 members--3 by letter, 3 by
baptism; fine class meeting.

Oak Lawn--Usual services during
the week; Bro. Hughes preached at
11 and Bro. George Owens at p. m.

Oak Cliff--Meeting every night
past week; good services yesterday;
meeting will go on during this week.

South Dallas--We had children's
services at 11 a. m.; fine program,
well rendered; the program was one
own--got up by Sister Rose; had a fine
crowd at the a. m. service; Sunday-
school improving; five new scholars
yesterday; good class-meeting at 4 p.
m.; 1 accession by letter; Bro. Dealy
preached at night.

WEST TEXAS CONFERENCE.
Big Bend.
A. B. Bynum, June 12: We are in
the midst of a glorious revival at this
place. Bro. J. P. and T. V. Childers
are conducting the meeting. The
preaching is logical and powerful;
53 have been converted; the Church
is thoroughly revived; scores are
convinced of sin and the end is not
yet come.

Prescott.
James Hammond, June 25: Last
night closed a nine days' revival ef-
fort here. Dr. R. J. Deets preached
for us, and Prof. W. R. Wilcox con-
ducted the singing. Fully 800 peo-
ple attended the closing out service.
The meeting has made a deep im-
pression on our town, and will result
in permanent good; seven accessions
to our Church, and some will join
other Churches. Bro. Deets' methods
will meet with the approval of every
pastor. No raw material unloaded
on the Church.

NORTHWEST TEXAS CONFERENCE.
Fort Worth Mission.
W. E. Caperton, June 21: The
good people of the Fort Worth Mis-
sion have brought me a gospel tent for
my summer campaign. I have se-
cured the services of Bro. Walter E.
Evans--a true, noble young preach-
er--as my assistant. I have ample
work for two. We pitched our tent
and opened fire on the foundry yes-
terday.

Irene.
J. W. Sanson, June 19: The
Church at Rienzi was not represented
at the Quarterly Conference, but since
then Bro. Wm. Bynum, a steward
for that Church, has sent me \$14;
the stewards at Brandon, \$7; total since
Quarterly Conference, \$21. Irene
Circuit has a faithful Board of Stew-
ards.

Bartlett.
J. R. B. Hall, June 25: We closed
our revival meeting at Bartlett last
night. Had about 35 conversions.
Some of them were in the Church.

We received 14 in the Church, with
more to follow. Some will join other
Churches. We had what we have
been praying for all the year--a
great revival among the members.
The meeting was held in our new
church building, which we have
erected since the cyclone wrecked the
other. We were assisted by Bro.
West, A. P. Smith, and Hanton.
Took our collection at 11 o'clock,
which amounted to about \$148.

Bloomington Grove.
Sam C. Vaughan, June 18: The
carpenter work on our new Church
here is completed and the painters
will finish this week. It's a beauti-
ful home, gothic finish and cathedral
glass, located in the center of our
beautiful town of 900 inhabitants.
When finished and furnished will
cost us between \$2000 and \$2500. We
have also called and painted Mt. Zion
Church, and Mrs. Geo. Griffin put
two nice pulpits in it. These peo-
ple deserve credit for all the above
work in these hard, hungry times.
It's more than a cup of cold water,
and now we expect and pray for a
gracious revival that will reach every
home on this circuit. Who will join
in this prayer?

Hins and Glenwood.
Jas. D. June, June 25: Our charge
is in fair condition. We are working
in grace and fruitfulness. Have ob-
served Children's Day at Glenwood
and Bethel. The services were
largely attended by both old and
young. I have never had more
delightful services. Deep interest
was manifested by all the children.
Collections were good. Our third
Quarterly Conference, which em-
braced the third Sunday, was the
most delightful one that it has ever
been my privilege to attend. It was
a Holy Ghost occasion. Attendance
was good; reports very fair. The re-
vival fire is beginning to burn. We
hope soon to be able to report a great
ingathering of souls.

Geo. S. Wyatt: The seat of the
second Quarterly Conference for
Mexico Circuit was Cotton Gin. The
congregations on Saturday morning
and night were tolerably fair. On
Sunday it was large and very atten-
dive. The pastor, Rev. N. A. Coep,
is moving on very well with his work.
He is just about ready to erect a
magnificent shed for a camp-meeting
at Egggy Springs. He stands head
in adding, through his membership
and others, the Orphan Home. Keen
looks well after all the interests of
his charge, and is in high favor with
the people. There were ten officials
present. No steward from Shiloh,
Forest Glade, or Cedar

19th. Quite a good crowd was out. The services were spiritual and exceedingly profitable. A good number remained through the business part of the meeting. A most excellent dinner was spread on the ground and most every body seemed to be happy and went home determined to be better Christians. There were nine officials present. Five held family prayers. I think they will fast before the next Quarterly Conference. Six take the ADVOCATE. We tried to stir them up on the ADVOCATE. The preacher had not preached on the subject of Christian education, but will. No pupils attended our schools the past year. Three Sunday schools, but no children organized into missionary societies. The financial report was as follows: Woodland, \$16.25; Wortham, \$16.90; Marvin, \$5.25; Birdton, \$12.80; Pisgah, \$3; Richland, \$1. Total, \$58.20. The preacher is putting himself into the work and will succeed.

RUST TEXAS CONFERENCE.

J. C. Calhoun: Had a good day at Athens yesterday. Fine congregations; two accessions. This makes three by ritual and six by certificate since I last wrote. You know I could not be happy with a large attendance on the prayer-meeting, good class-meetings, fine sermons, my young people consecrated and in line of work; splendid Ladies' Aid Society; broad, brainy Board of Stewards; and a smooth flow of the revival flame all the time, which keep us steadily about the Master's business.

Tyler's Great Meeting.

W. M. Hayes: By common consent, we have just had the greatest meeting ever known in Tyler. At my invitation Rev. John B. Culpepper, of Macon, Ga., came and held the meeting for us. He is a man of God. His zeal is tireless. His enthusiasm bounded only by his ability. His faith is in God only, and never wavers. Bro. Culpepper has with him local preachers, Bro. Kilgore. He manages the tent and leads in the singing. Tuesday night, May 29, there began a meeting the like of which I have never seen or heard of. It continued till Monday night, 18th inst. The whole town, white and black, were reached. The spell is still on the town. Everybody is talking religion. We hope it will still be and be intensified. I think the accessions to the Churches are nearly 400. I think there are yet 500 convicted people in the city. We think in twelve months or less we will pay our large church debt, and have the largest and best organized Church membership in the State. A number of the brethren came in from round and about. We were truly glad to see them with us. All the evangelical Churches co-operated with us in the meeting.

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SAN MARCOS, TEXAS.

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THE COUNTRY. All this country from Lyons to Brownwood along the Santa Fe is beautiful. On west of Belton the scenery becomes remarkable. Some peaks loom up like snow-capped mountains. Even in the roughest country, however, there are broad expanses and fertile valleys. Throughout all this region there have been abundant rains, and corn and cotton are fine, grows abundant, cattle fat, and the people wear a broad smile. Unfortunately the rains did not come in time in the drought region to save the small grain. However, in this burnt district the other crops are good, and this fact is gladdening the hearts of the people.

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A. W. U. FITTING SCHOOL.

As I am about to leave the Southwestern and Texas, I should like, for several reasons, to give a brief history of the Fitting School during my connection with it. I began my work as principal six years ago, at the invitation of the regent and curators. It was understood that the Fitting School was to be developed after the plan of our best Southern fitting schools, in some of which there is an experience of more than a hundred years. I regret that circumstances, utterly beyond my control, have prevented the full fruition of my hopes. Among other reasons, this is said because the writer would not have intelligent readers suppose that he leaves, as the result of his work, so far as that work has influenced the result, his ideal of a fitting school. Far from this; and yet it is felt that

Highest of all in Leavening Power.—Latest U.S. Gov't Report. Royal Baking Powder ABSOLUTELY PURE

RESOLUTIONS OF RESPECT.

To the President and Members of the Board of Curators of Southwestern University. BRETHREN—Another one of our comrades has been called from the toils and labors of the Church militant to the joys and triumphs of the Church triumphant in heaven. Rev. William Shepard, D. D., of the Texas Conference, and a member of this Board of Curators, died at his home, in the city of Austin, Texas, May 21, 1894. He was born in Murfreesboro, Tenn., August 19, 1830; was converted in his twentieth year; was licensed to preach June 22, 1851, and was admitted on trial into the Tennessee Conference the same year. After faithful service in this conference he was transferred to the Memphis Conference, and subsequently to the Alabama Conference, where he became distinguished as an able minister of the gospel, filling with signal success the largest stations. At the breaking out of the civil war he enlisted in the Confederate army and was a brave soldier for two years, when he returned to the pastorate and was stationed at St. Francis Street Church, Mobile, Ala. In 1876 he came to Texas and was stationed at St. John's Church, Galveston, and afterwards at Austin, where falling health forced him to take a mercurated relation. He was appointed Curator of Southwestern University in 1883, and no more vigilant, active and intelligent member has served the institution in this capacity. Dr. Shepard was a man who had strong convictions and dared assert them. In debate he was logical, witty, at times sarcastic, but always courteous. As a counselor, he was wise and prudent. He was a faithful friend and a brother beloved by those who knew him well.

His call was sudden. On Sabbath morning, May 20, he was stricken with apoplexy. A ruptured blood vessel suffused the brain and prevented his leaving much testimony, but he lived well and in that sea of glass which spreads out before the throne of God, emblem of his omniscience, this good man's deeds are mirrored forever. Resolved by this board that this brief tribute to our dearly beloved brother be sent to the TEXAS CHRISTIAN ADVOCATE for publication, and a copy be furnished the bereaved family; and be it further Resolved, That this paper be spread on the pages of our journal. A. E. GOODWYN, H. A. BOWLAND, L. M. POWLER.

COHOCANA DISTRICT. The Cohocana District Sunday-school Conference is postponed indefinitely on account of Bro. Bishop's meeting, which, by the way, is moving off well after the rains have ceased to interfere. GEORGE S. WYATT.

TEXAS AUTHORS. The Texas Authors Association will meet in San Marcos, in connection with the Chautauqua Assembly, July 11. It was published in the daily papers that the Association would meet on the 12th, but a change has been made in the program and the meeting is hereby called for the 11th. Let all authors whose names have not already been enrolled attend our meeting and become members of our association. JAMES W. HILL, DALLAS, TEXAS, JUNE 26, 1894.

DO YOU ACT THIS WAY? The following, credited to Bob Burdette, is worth reading the second time: The next time your journey leaves you stranded in the great and delightful city of New Chickadee on the Sabbath day, if you should go to the Church of St. Indolence—I can recommend it as having the slowest singing and the softest pew cushions; with a preacher to match, in the city—you will see the following "Suggestions to worshippers: "Fall or slide into pew nearest the aisle. Stay there. Do not sit erect, but lop. Rest one etow on the arm of the pew, and support the face with the outspread hand. "Do not rise during the singing of the hymns. The fact that you played tennis or baseball all day Saturday afternoon, or walked four or five miles around a billiard table Saturday night, entitles you to a little rest on Sabbath morning. "Extend your legs as far under the pew as you can without sliding off your seat. Gracefully and politely cover your mouth with your hand while yawning during the sermon. If the minister is looking at you, cover the mouth with both hands, and at the close of the year bring the jaws together with a cheerful snap. "After locking at your watch always turn your head and gaze longingly and earnestly toward the door. "Do not move if a stranger accompanied by his wife and daughters attempts to enter your pew. Permit them to climb over your legs, no matter how much it may annoy you. "Do not annoy strangers who may enter the church by looking at them, or even glancing in their direction. If they really want a seat they will find one without the obtrusive interference of other people. "At the close of the service remark aloud, but to yourself, that you are as hungry as a shark, and set off for home on a brisk trot."

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silence. We must have times of silence, of waiting upon God, of retiring from the murmur and hubbub of human voices, that the still, small voice may be able to make itself heard. Such hours are not lost. We are arrested from taking paths which otherwise we should have retraced with slow and weary steps. We escape the useless expenditure of energy which we might better conserve. We become conscious of the rising up within of that great fountain of life, having come from God, proceeds to God, and that bears us forward, like Mary, to do the one great act of self-sacrifice which lives when the many things of the bustling Martha life are forgotten. It may not be necessary literally to sit still, or to go apart from the ordinary avocations of life, in order to detect this voice. The boiler-makers can talk to each other amid ceaseless hammerings. Those who are accustomed to the roar of Niagara are sensitive to any noises that would not be audible to the unaccustomed ear. So, when once we have caught the tone of the voice of God, we shall detect it amid the rush of daily business. We shall make a great stillness in our heart, enter the inner temple, and wait there, until the word of the Lord shall come to us; and all the while to the eyes of our fellows we shall be busy with the occupation and amenities of life. The one aim, however, of existence should be to give an opportunity to the indwelling Lord to assert himself, and possessing the mind, judgments and body, so that we may in our measure be able to say with the Apostle, "Daily delivered to death for Jesus' sake that the life also of Jesus may be manifested in our mortal flesh."—Rev. F. H. Meyer, in the Methodist Times.

THE KINGDOM OF GOD. The kingdom of God has no place in the geographies. The kingdom of God is in the hearts of men. You know how they used to ask Christ in the old days, over and over, when the kingdom of God should come. But he set no date; for the kingdom of God, the millennium, the reign of righteousness, begins whenever and wherever any man or woman stops uttering unkind judgments and un-called-for condemnations, and begins with a new earnestness to give and to forgive. And the kingdom of God will fully come, at earth will be given another name and be christened heaven, on the very day when all the men and all the women who live upon it shall have learned that lesson of eternal love.—Rev. George Hodges, in "Christianity Between Sundays."

PROHIBITION. For the information of the public and encouragement of temperance workers we give below a list of the "dry" places in Texas. Names will be added as they are received. Winsboro Precinct, Wood County, carried twice. Richland Springs Precinct, election March 27, 1893. Cheesee Precinct, election March 14, 1891. Crosby County, election June 10, 1893. Alvord Precinct, Wise County, election December 1, 1890, majority 139. Mansfield, Tarrant County, election September, 1892. Nevada Precinct, Collin County, election September, 1876. Alvin, Brazoria County, election December 15, 1893, majority 231. Precinct No. 4, Lavaca County, ten years. Midlothian, Ellis County, election December 5, 1893, majority nearly 3 to 1. Cleburne, City Precinct, Navarro County, election December 21, 1893. Marysville Precinct, Cooke County, San Marcos, Hays County, election two years ago, majority 2. San Marcos, Hays County, election January 27, majority 23. Woodbury, Hill County. Osceola, Hill County. Precinct No. 3, Bee County, election December 5, 1893. Mount Enterprise, Rusk County. Minnie, Rusk County. Concord, Rusk County. Pine Hill, Rusk County. Glenfawn, Rusk County. Kennedy, Karnes County, election September 25, majority 55. Strawn Precinct, Palo Pinto County, four years. Medina City Precinct, majority large. Laverna, Wilson County. Cisco, election December 23, 1893, majority 41. Dye, Montague County, election December 12, 1893, majority good. Georgetown, Williamson County, election May 25, 1893. Liberty Hill, Williamson County. Grand View Precinct, Johnson County, majority good. Coleman Precinct, Coleman County, election December 2, 1893, majority 100. Whole county is no prohibition. Milford, Ellis County, election December, 1893, majority 94. Lancaster, Dallas County, election December, 1893, majority 79. Garland, Dallas County. Lafaysse Precinct, Upshur County. Clewford Precinct, Upshur County. Simpsonville Precinct, Upshur County. Callaway Precinct, Upshur County. Lisenburg Precinct, Camp County. Brandon Precinct, Hill County, twelve years; carried three times; large majority. Killeen, eight years. Hale County, six years. Motley Precinct, Garrettsburg, 5, 1893. Kilgore, Gregg County, one year 105 to 7. Richardson Precinct, February, 1894.

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Our Journey Around the World. 224 beautiful engravings. 320 pages. 1/2 dozen. \$1.00. 1/2 dozen. \$1.50. 1/2 dozen. \$2.00. 1/2 dozen. \$2.50. 1/2 dozen. \$3.00. 1/2 dozen. \$3.50. 1/2 dozen. \$4.00. 1/2 dozen. \$4.50. 1/2 dozen. \$5.00. 1/2 dozen. \$5.50. 1/2 dozen. \$6.00. 1/2 dozen. \$6.50. 1/2 dozen. \$7.00. 1/2 dozen. \$7.50. 1/2 dozen. \$8.00. 1/2 dozen. \$8.50. 1/2 dozen. \$9.00. 1/2 dozen. \$9.50. 1/2 dozen. \$10.00. 1/2 dozen. \$10.50. 1/2 dozen. \$11.00. 1/2 dozen. \$11.50. 1/2 dozen. \$12.00. 1/2 dozen. \$12.50. 1/2 dozen. \$13.00. 1/2 dozen. \$13.50. 1/2 dozen. \$14.00. 1/2 dozen. \$14.50. 1/2 dozen. \$15.00. 1/2 dozen. \$15.50. 1/2 dozen. \$16.00. 1/2 dozen. \$16.50. 1/2 dozen. \$17.00. 1/2 dozen. \$17.50. 1/2 dozen. \$18.00. 1/2 dozen. \$18.50. 1/2 dozen. \$19.00. 1/2 dozen. \$19.50. 1/2 dozen. \$20.00. 1/2 dozen. \$20.50. 1/2 dozen. \$21.00. 1/2 dozen. \$21.50. 1/2 dozen. \$22.00. 1/2 dozen. \$22.50. 1/2 dozen. \$23.00. 1/2 dozen. \$23.50. 1/2 dozen. \$24.00. 1/2 dozen. 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A PLEASANT OCCASION.

Editorial Correspondence. It is Monday morning, and the bright, warm June sun is pouring his rays down on the sandy streets of Winoosboro, where, in the office of the Winoosboro Weekly Messenger, I am endeavoring to give an account of myself.

This beautiful little town of about 900 souls is situated on the S. S. and S. Railroad, about twenty two miles east of Sulphur Springs, in Wood County, and contains more nice people to the square foot than nearly any other place of its size in the State.

We have a good, strong church here, and they have recently completed, and furnished an elegant house of worship, which is a credit not only to the Methodists of the place, but to the town itself. It is situated in a lovely grove, on a lot of an acre and a half, upon which there is a good parsonage also. The church is strictly modern in style, built in the shape of a Maltese cross, comfortably seated and well ventilated.

The Sulphur Springs District Conference convened here last Thursday and adjourned on Saturday morning, much to the surprise of some and to the regret of all, for the people of Winoosboro, who do nothing by halves, and who had thrown wide their doors and cooped a number of chickens, were anxious that the brethren should remain over Sunday and have a big day in Zion.

Many of them did this, however, only a few, cooperatively, leaving before Sunday afternoon, and most of them staying until Monday morning. The beloved presiding elder, Rev. W. L. Clifton, stayed over, and it was a joy to all his friends to see him walking around wearing a broad smile and a good suit of clothes. "Mas Wash," as his preachers call him, is a fountain of sunshine. He proposes to get younger as he gets older, and that he is getting healthier both the tailor and the cook can attest.

For quite while I had been engaged by the Rev. R. C. Hicks, our regular pastor here, to dedicate the new Church on June 21, and when I rose in the pulpit at 11 a. m., yesterday to announce my first hymn I thought, as I looked at the congregation and at the beautiful home in which they were assembled, that the appointment of R. C. Hicks to this work was one of the wisest moves the Bishop and Cabinet of the North Texas Conference had made for many years.

At 8:30 we listened to a sermon on infant baptism by the Rev. H. M. Pittie, of Sulphur Bluff. Pittie is *su generis*, whatever that means. At any rate, he has his own style and makes himself understood. At 8:30 p. m. I came on to be heard in the interest of the Epworth League. I spoke to a full house, and I trust that something was done for the Lord and Methodism.

My home is with Bro. W. W. Douglas and his wife, who, with their two bright children, Wesley and Miss Danniell, have made my visit exceedingly pleasant. Sister Douglas is a cousin of Gov. Hogg, and at her house I met Bro. Sunson, the Governor's father in law, who was a delegate to the District Conference. He is a fine old gentleman of the ante-bellum Southern type, and is a Methodist, warp and filling.

I met several persons from Pittsburg and from other points who came in to the dedication services. Bro. Charlie Morris, formerly of Pittsburg, a brother to Lon, the "hounding baker," is in the banking business at this place. I dined with him yesterday, where I met his father, "Uncle Sam," and his brother John, the former of Pittsburg and the latter of Linden. Lon went home on Saturday afternoon to keep from traveling on Sunday or waiting until Monday afternoon. Lon may be a crank on some things, but, as a rule, he is "square on the issue" as sure as you live, brother.

Bro. Frank M. Lowell, editor and proprietor of the Messenger, showed me many kindnesses—yes, even now I am sitting in his best chair at his main desk while I write to the best paper and for the best people to be found in any part of our sunny Southland.

I can not close this letter without referring to the local option feature of this place. Winoosboro has had prohibition for four years. Every year nearly the anti-farce vote on the people, and every time the prohibitory roll up a larger majority than ever before. The people are against liquor and they mean to keep it out. I leave this morning for Denison

FREE. The following remarkable statement to which we direct special attention is from a Tenn. farmer. My age is 63. I suffered intensely from catarrh 10 years, dry scabs formed in nostrils, one or both nostrils stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily, had continual roaring, cracking, buzzing, and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Every thing I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh.

ELI BROWN, Jacksonville, Tenn. MEDICINES FOR THREE MONTHS' TREATMENT. To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send (by express) Medicines for three months' treatment free. Address: J. H. MOORE, M. D., Cincinnati, O.

Some of our veterans, "smelling the battle from afar," came and rendered valuable service. Notably among them, Rev. J. A. Shaner, now superannuated, and Rev. F. Vordermausen. The latter is now giving, in a series of letters published in the "Familienfreund," his reminiscences of his life as a Methodist

to attend the North Texas League Conference, which opens to-morrow evening at 8:30. J. W. H. WINNABO, TEXAS, JUNE 21.

TEXAS DISTRICT CONFERENCE.

The Texas District Conference of the German Mission Conference met at Karbach's Sattlement, near the town of New Braunfels, Texas, June 13, Rev. J. Kern, presiding elder, in the chair.

The Texas District, as its name indicates, is a big thing, territorially considered, embracing as it does almost all the German congregations of the M. E. Church, South, within this State, and extending over a territory embraced within the following lines: Beginning at the center of Llano County, draw a straight line to the center of Medina County; thence to the town of Cuero; thence to the city of Houston; thence to Bartlett, in Williamson County, and from that place to the point of starting in Llano County; and you have enclosed the "Texas District," or, in other words, the entire German Mission Conference.

Conference was opened on Wednesday night with a sermon preached by Rev. C. A. Lehmburg, a student of the Southwestern University, who acquitted himself creditably, and made a profound impression. Some of the brethren were absent on account of sickness in their families and other causes. Those present, with but few exceptions, reported progress and seemed hopeful of greater results in the future.

The sessions of the conference were harmonious and profitable. Committees on the various interests of the Church were appointed, and presented their reports. From these it appears that the spiritual state of the Church is not all that might be desired, but on the whole may be called healthy. There have been accessions at nearly every point of the work, and there is prospect of greater numerical increase this year than in any of the past ten years. Our members being mostly farmers, with but a slight sprinkling of the well-to-do class among them, the financial report was necessarily a meager one. There is a good prospect of full collections, however, towards the close of the year.

There is a movement on foot looking toward the publication of a German Church paper in our State. The Board of Missions has appropriated for this purpose the sum of \$500, and an effort was made to raise about \$100 in shares of \$5 each. Over one-half of the amount has already been secured, and there will be no difficulty in raising the balance. During one of the sessions of the conference, in the space of less than twenty minutes, the sum of \$110 was secured in this manner. The paper is to be a four-page weekly, price \$1 per year, and is to be published in the city of Houston. The prospects for the success of the venture are good.

Prominence was given to religious services, the Committee on Public Worship providing for three preaching services each day. On Thursday night heavy thunder-clouds loomed up threateningly in the north; and just as Bro. Mueller, from Houston, had begun his discourse, a sudden gust of wind, followed by a drenching downpour of rain, tore loose one side of the tent, where the congregation was assembled, from its anchorings, extinguished the lights and created quite a panic. Each one of the wet and bedraggled multitude sought shelter as best he might; but the rain continued so long and the wind was so violent that every one was thoroughly drenched. Preaching on that night was out of question; and the prospect of the meeting was anything but encouraging, to say the least.

But the Lord had blessings for us in store, of which the refreshing shower of this evening was but a faint foreshadowing. On the following evening, it is true, a call for penitents to come to the altar met with no response. There was manifest a spirit of earnest and prevailing prayer, however, in the congregation which boded well for the ultimate success of the meeting. On Saturday night the altar was surrounded by ten penitent souls, each of whom was soundly and genuinely converted to God, and found peace in believing. On the following night thirteen came forward, and all were happily converted. Among these a son and a daughter of the writer, aged respectively fourteen and sixteen years. Oh, it was a time of rejoicing and triumph in the camp of the Lord's people! No clap-trap, sensational methods were resorted to, nor was there an undue measure of excitement or noise. Still the work was genuine, profound, and, we trust, abiding in its good results. Our German brethren have not yet learned to adjust themselves to the methods of some modern evangelists. They are still old fogey enough to cling to the mourner's bench, and are simple enough to believe that where there is genuine contrition of heart it will be manifested by some outward expression, such as tears, sobs and humble prostration before an offended but merciful God. And when numbers came in this manner, and after agonizing prayer, find peace and pardon and joyously make known the fact, they call it a revival. And nothing less will satisfy them. Are they wrong?

Seven persons gave their names for Church membership. May the Lord keep them under the shadow of the cross, and in true fellowship with his people.

Some of our veterans, "smelling the battle from afar," came and rendered valuable service. Notably among them, Rev. J. A. Shaner, now superannuated, and Rev. F. Vordermausen. The latter is now giving, in a series of letters published in the "Familienfreund," his reminiscences of his life as a Methodist

preacher. They are delightful reading. Much more might be said, but from fear of wearying the patience of your readers, I forbear. J. A. G. RADE, NEW BRAUNFELS, TEXAS.

THE SAN ANTONIO DISTRICT CONFERENCE.

The San Antonio District Conference met June 13, in the Baptist Church at Devine, Texas, at 3 o'clock p. m. Nearly all the preachers and a goodly number of the delegates answered to their names when the roll was called. The reports from the preachers were very encouraging. Good Sunday-schools, active Epworth Leagues, good attendance upon the services of the Church and spiritual prayer-meetings were reported by many of the brethren.

Our presiding elder, Rev. I. T. Morris, was at his best in all things during the conference. This scribe was elected Secretary, a responsible position for a "bleeding," but for the mistakes of whom Rev. A. E. Rector promised to be wholly responsible.

These Quarterly and Annual meetings of the preachers and laymen of our Church are instruments of more good than many are wont to think. It was annual social and political and literary meetings that bound the hearts of the people of Greece so closely together. There they learned to love one another; there they learned of one another's sorrows and joys, triumphs and victories. Grecians were acquainted with Grecians. So in the Church. We meet our brethren in the Quarterly, District, and Annual Conferences, and there we learn of the sorrows, joys and triumphs of the "soldiers of the cross." And as a "fellow feeling makes us wondrous kind," we learn to love each other more.

We are bound closer together by the ties of a common interest, a common feeling, and a common purpose. The conference was a pleasant session. The good people of Devine and Bro. Garrett, the pastor, entertained us royally. We all parted to await the meeting of our Annual Conference, feeling that we were better by having met in District Conference, and that we "possesseth that knowledge which surpasseth all understanding." JOHN A. LOVE.

SULPHUR SPRINGS DISTRICT CONFERENCE.

The twenty-eighth session of the Sulphur Springs District Conference convened in Winoosboro, Texas, June 21. All of the traveling preachers, one-fourth of the local preachers, and a large majority of the lay delegates were present. The presiding elder, W. L. Clifton, filled the chair. The conference met in the tidy new church, which was dedicated on Sunday. A Sunday-school Conference was held in connection with the District Conference. The reports from the several churches were encouraging. The finances were somewhat behind. The thing which evoked the most conversation during the hours of refreshment was the division of the territory of this district by the General Conference, and the giving seven appointments of it to the East Texas Conference. The brethren occupying the ceded territory are loyal Methodists. While they prefer the North Texas Conference, yet they will gracefully submit to the authority of the Church in ceding them to another conference.

I believe that it was agreed that nothing more would be said about the matter if one exchange could be made, viz: to have E. W. Alderson in the East Texas Conference for Lon Morris and Tyler Station. The legislation concerning the transfer of the licensing of preachers to the District Conference meets with the approval of this body; they sent a memorial to the General Conference to that effect. Rev. W. H. Vaughan preached a sermon and raised in subscription and cash \$240 for the Methodist orphanage at Waco. Prof. F. J. Scudder, the new President of Central College, was present and made a fine impression upon the conference. The delegates elected to the Annual Conference were C. H. Morris, F. M. Rodgers, J. A. Weaver, W. S. Poesy. Black Jack is the next place of meeting. E. C. DEJERNETT, Secretary.

CHAPPELL HILL DISTRICT CONFERENCE.

The Chappell Hill District Conference convened at Lyons, Texas, June 11, 1894, with the presiding elder, E. H. Harman, in the chair. All the pastors were present except one, who was reported very sick. There was a fair attendance of lay delegates, all of whom took a lively interest in the work of the conference. The opening sermon was preached by Bro. Peeler, of Cameron, and was delivered in his unique style. He gave no uncertain sound, and all who heard him thanked God for a father in Israel who delivers to his sons a pure gospel. The Secretary's chair was ably filled by Bro. Jeff. Kemp, of Cameron. The business of the conference was conducted by a "committee of the whole," with a chairman for each

of the five items of business laid down in the Discipline. Each of these chairmen prepared a report, which was adopted by the conference. The reports from the several pastoral charges indicated a healthful growth in all phases of Church life within the bounds of the district. Prominence was given to religious exercises, the preaching being earnest and faithful; the prayer-meetings were means of grace to all who attended them; the love feast was a season of refreshing from the presence of the Lord. Among the prominent visitors was our Texas "Orphan," the Rev. W. H. Vaughan, of Waco. He preached a soul-stirring sermon, "lifted" a collection, and left Lyons on the first train, crying with him in cash and subscription more than \$300 for the Texas Orphan Home. The Southwestern University was represented by Drs. McLean and Allen; while the interests of the Chappell Hill Female College were looked after by the President, Rev. S. M. Godbey. The Texas Christian Advocate was brought prominently before the conference by the pastors reporting more than 300 subscribers within the bounds of the district. Resolutions were adopted endorsing the editorial and business management of the paper, and pledging ourselves to push its claims within our charges. The report of a committee on the temperance question, and one on the Epworth League, each provoked considerable discussion, which was entered into by the different members of the conference with marked vigor and animation. After the election of delegates to the Annual Conference quite a number of the pastors and delegates asked to be excused from further attendance upon the conference, to which the presiding elder rightly objected in emphatic terms. When will we learn to magnify rather than minify our conference?

Bro. Harman endeavored himself to fill our hearts by his kind and able chair, and showed himself to be worthy of the confidence placed in him by the Bishop, in placing him in this high and responsible position. Lyons showed her appreciation of God's servants in the hospitable manner in which she entertained them. May the richest blessings of our Father rest upon them. The conference closed Sunday night with three recessions to the Courthouse. The following delegates were elected to the Annual Conference: J. D. Campbell, W. M. Robinson, T. L. Watts and D. N. Harris. GEORGE A. LECLERE.

A CARD.

Bro. Bell, one of the scribes of the Greenville District Conference, says: "Bro. Benson's absence was unexpected to far as this scribe heard." Dear brother, are you getting old? I sent in my report and excuse (sickness) to Bro. Stafford and it must have been possibly your report listening to the Muses. That the trouble in this matter lies at Bro. Bell's door is indicated by the fact he was listening at something else while the place for the next session of the conference was voted on. This item is left out of his excellent write-up of the conference. Let us know if Roberts is the place. A. C. BENSON.

CHAPPELL HILL FEMALE COLLEGE.

Mrs. Mary P. Meek, of Greenville, Texas, has been chosen to fill the place of Miss Eva Sadler, who has resigned. Mrs. Meek was educated in Dr. Price's College, Nashville, and then took a course in English and Latin at Vanderbilt. Last year she taught in Pryor Institute, Jasper, Tenn. During the latter part of the year she had charge of the school. She has also taught in Tennessee Female College. Mrs. Meek is the widow of an itinerant Methodist preacher.

The following testimonials are sufficient to assure our patrons of her merits: I can truthfully and heartily recommend Mrs. Meek as being in every way well qualified for a position in the college. She is a most estimable lady with the best of antecedents. REV. W. WOOTTON, Presiding Elder, Tennessee District, NASHVILLE, TENN., Aug. 19, 1892. To Whom it May Concern: I take great pleasure in bearing testimony to the scholarly qualifications and splendid teaching abilities of Mrs. Mary P. Meek. She has been a member of our college faculty, and I hesitate not to say she is among the first. Mrs. Meek is a woman of rare Christian character, and a most earnest worker in the Church. Any school will add strongly to its faculty by securing her services. WILBUR F. WILSON, Pres. Tennessee Female College, JASPER, TENN., May 15, 1893. We take pleasure in saying to whomsoever it may concern that Mrs. Mary P. Meek has taught in Pryor Institute for ten months, and that she has given general satisfaction to the trustees and patrons of the school. We esteem her in every way competent and trustworthy. Very respectfully, A. L. SPEARS, President. S. H. ALEXANDER, Secretary Board Trustees.

The past has been a fairly prosperous year. Our prospects for another year are good. S. M. GODBEY.

HEISKELL'S OINTMENT.

Is the standard remedy for all Diseases of the skin. Can be had of your Druggist or sent by mail in a box. Try it. Freckles and blotches and itching of the skin, and all impurities of the skin, are removed by its use. HOLLOWAY & CO., Philadelphia.

Ladies' Praise.

Is the standard remedy for all Diseases of the skin. Can be had of your Druggist or sent by mail in a box. Try it. Freckles and blotches and itching of the skin, and all impurities of the skin, are removed by its use. HOLLOWAY & CO., Philadelphia.

ELECTROPOISE.

To Suffering Humanity. CENTER POINT, KERR COUNTY, TEXAS, June 11, 1894.—W. S. SWYMER.—Dear Sir: One year ago I was induced by the Rev. Mr. Hill to purchase an ELECTROPOISE. For three years I had been a sufferer from rheumatism and liver troubles, and for several months with heart disease. During the entire three years I was almost constantly under the treatment of some physician. I have been using the ELECTROPOISE ten months and have had but one slight attack of my liver, while before I was quite sick every week or two. My rheumatism and heart trouble has disappeared. I have used it on other of my family that it is one of the greatest curative remedies I have ever tried, and I heartily recommend it to suffering humanity. Yours respectfully, MRS. JOHN REED.

ANNOUNCEMENTS.

J. B. BENNETT, Candidate for JUSTICE OF THE PEACE, Precinct No. 7. Election November 6.

JAS. A. SMITH, Candidate for COUNTY COMMISSIONER, DISTRICT No. 2, DALLAS COUNTY. Polls open at 10 o'clock. Election November 6, 1894.

WANTED.

I have Agents making from \$2.50 to \$10 per day. I can prove it. Stamp or no answer. No Dry Bones Wanted. Prof. Walter Zimmerman, Queen City, Texas.

AWARDED HIGHEST HONORS—World's Fair.

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

OAK CLIFF COLLEGE FOR YOUNG LADIES.

We desire to call the attention of our readers to this popular institution which was chartered in 1892 and opened in September of that year, entering at once upon a successful career and taking a position as the leading college of the Southwest. There was a great demand for such a College; non-sectarian in character, and of high grade, with first-class accommodations, where the best class of people could find desirable a socialization and advantages for their daughters, equal to Eastern schools, with out having to send two or three thousand miles away. As an evidence of this public demand the school has enrolled 418 pupils in the various departments from Texas, Louisiana, Indian Territory, Arkansas, Arizona, Missouri, California, Canada and Illinois.

The College building is a palatial home, erected in the most healthful place in Texas, with every modern convenience, at a cost of over \$100,000. The boarding department affords accommodations unequalled by any other College for girls in the United States. The curriculum for the A. B. degree is more comprehensive than that of any other female school in the Southwest; while that of the B. L. degree is arranged for those young ladies whose time is limited. The various departments of music, art, elocution, and the business department, including telegraphy, typewriting, penmanship, book-keeping, and stenography, are in charge of the best instructors to be found in Europe or America. Those wanting first-class advantages in every respect could do better than communicate with the officials of Oak Cliff College. See advertisement.

Jones & Justice, at Greenville, Texas, have a new General Test 90x100 feet, to rent to Churches desiring it.

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The Review of Reviews is the one magazine which the world has agreed to endorse. It will be more brilliant than ever during 1894. The readers of the Review of Reviews say that it would keep them well informed if it were the only literature printed. It is especially valuable to clergymen, professional men, farmers, and to all those who can take but one monthly. Famous people and great journals have given it the most unqualified endorsements ever received by a publication. James Bryce, M. P., author of the American Commonwealth: "It is just what we have wanted."

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Ladies' Praise.

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ELECTROPOISE.

To Suffering Humanity. CENTER POINT, KERR COUNTY, TEXAS, June 11, 1894.—W. S. SWYMER.—Dear Sir: One year ago I was induced by the Rev. Mr. Hill to purchase an ELECTROPOISE. For three years I had been a sufferer from rheumatism and liver troubles, and for several months with heart disease. During the entire three years I was almost constantly under the treatment of some physician. I have been using the ELECTROPOISE ten months and have had but one slight attack of my liver, while before I was quite sick every week or two. My rheumatism and heart trouble has disappeared. I have used it on other of my family that it is one of the greatest curative remedies I have ever tried, and I heartily recommend it to suffering humanity. Yours respectfully, MRS. JOHN REED.

ANNOUNCEMENTS.

J. B. BENNETT, Candidate for JUSTICE OF THE PEACE, Precinct No. 7. Election November 6.

JAS. A. SMITH, Candidate for COUNTY COMMISSIONER, DISTRICT No. 2, DALLAS COUNTY. Polls open at 10 o'clock. Election November 6, 1894.

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