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Editorial.

GLEANINGS FOR THE PULPIT.

The Christian Advocate, New York, protests against the assertion that the orator's occupation is gone. We believe that the pulpit will be commensurate in duration with the history of the race.

There has been much discussion concerning the comparative merits of the press and public speech. It has been thought by some that printing would finally supersede preaching and all other forms of public discourse. No doubt the press has robbed the orator of some of his laurels. The people once depended on the public speaker for instruction and influence now silently conveyed by the book and the paper. The orator is not so important a factor in civilization as he once was. But no branch of human industry will outlast public speaking, and no human invention can supersede it.

Thoughts can be printed, but not the thinker. The words of the orator may be transferred to paper, but not the fire, the magnetism, the countenance, the voice, the soul of the speaker. Chrysostom, Whitfield, Webster, Clay and Simpson could never be reported in print so as to do them justice. In a verbatim copy of their addresses one would miss the principal element. The living man can not be printed. The public speaker in the pulpit, in the senate, and on the platform will always have a mission.

The young preacher mentioned below had a sufficiency of extemporaneous speech to get out of a very embarrassing situation. The Presbyterian Banner remarks:

It is said that the late Mr. Spurgeon was in the habit of testing the ability and self-possession of the theological students under his care and instruction by sending them up into the pulpit with a sealed envelope in their hands, containing the text of the sermon or address each one was to deliver on the spur of the moment. On one of these occasions the student, on opening his paper, found the subject and direction given him: "Apply the story of Zacchaeus to your own circumstances and your call to the ministry." And the student promptly delivered himself in the following way: "My brethren, the subject on which I have to address you today is a comparison between Zacchaeus and my qualifications. Well, the first thing we read about Zacchaeus is that he was small of stature; and I never felt so small as I do now. In the second place, we read that he was up in a tree which is very much my position now. And thirdly, we read that Zacchaeus made haste to come down; and in this I gladly and promptly follow his example.

The question of the standard of success is a very important one. Dr. Emory Miller, in the Western Advocate, throws light upon the subject thus:

The difficulty of correctly estimating success is very great, because of differing and occult circumstances. Christ, measured by the standard of ministerial success of to-day, was the greatest failure. His congregation left him, his leading Church member denied him, and his treasurer betrayed him into the hands of the lynchers. Not a soul was on hand to even mention that he "was of a good family." "Who shall declare his generation?" These facts, while they do not afford an exact parallel, suggest, forcibly, that it is well to "go slow" in deciding who is, or is not, a successful preacher. The preacher who preaches sermons that his hearers "can't get away from" preaches most like Christ. Since the time of the crucifixion the world has been trying to get away from Christ's preaching. Even the latest hyper-criticism which throws doubt upon Moses and the prophets, and criticizes the Epistles, is unable to "get away from" Christ's preaching. Every cycle of unbelief and popular skepticism brings up with a closer and more searching confrontation of the great but unpopular preacher. Let popularity-seeking preachers add to or take from this preaching, but the sober second thought and critical truth-seeking, as well as the common instincts of the sin-burdened human heart, find that the "last word" of saving truth has been said, and preachers and people, nations and civilization, must stand or fall by that word.

The young philosopher, whose remark in the Chicago Tribune we quote below, spoke more truly than he knew. Self-assertion, affectation and niceties of speech, dress and manner are very taking with some. There is a species of game very easily bagged: "I've heard your preacher half-a-dozen times," said the boy who was whittling a stick. "You people pay him \$3000 a year. He ain't a bit better'n our preacher and all we pay our'n is \$900." "Yes, but our preacher says eyther and nyether, and your'n don't," replied the boy who was sharpening his knife on his shoe.

The Indian Witness indulges in a little plain talk to old men who are disposed to complain of enforced retirement:

An English religious magazine publishes an article on the "sin of growing old." The article is professedly written by an elderly minister, and he complains bitterly that nowadays a man has no chance after he is forty-five. It may be so, but his complaints will not reverse the decision of the public. The wounded deer retires into the seclusion of the jungle and dies alone. The wisest and bravest thing for the aging man to do is to maintain his place manfully as long as he can, and carefully resist the insidious approach of the weaknesses of age. When, however, his contemporaries vote decidedly for his retirement it is useless appealing against their decision, and it is not wise or brave for him to issue periodical Jeremiahs over the world's ingratitude to old men. When any one takes up such a song, men simply say, "We had a suspicion that it was time to retire this man, but we were sure of it now." The only appeal from the world's sentence upon old men is to refuse to grow old, and more can be done in this direction than most people are aware of. Men are, after all, largely taken at their own valuation. When a man begins to allow himself little privileges and indulgences because he is not young, he can not complain if other people recognize the fact, and insist that if he claims the indulgences of age he must accept its penalties also.

Possibly some of our preachers have made the experiment mentioned below. The truth developed is so important as to deserve fresh accentuation. The Advance says:

Rev. B. Fay Mills asked an audience of 1329 in Portland at what age each one had begun the Christian life, and found that 100 began before twenty years of age; 180 between twenty and thirty; thirty-five between thirty and forty; fourteen between forty and fifty; eight between fifty and sixty; and two between sixty and seventy. An impressive illustration of an old truth needing continual emphasis. Are we sufficiently alive to the importance of influencing our boys and girls to right decisions at once? The future is ours to determine more than the present. The material which is to constitute the fixed forms of life, religious, social, political, is now plastic in our hands.

The remark about the choir is too often the literal fact. The remark about the preacher is a fine illustration of the exact attitude of his own soul on many occasions. He only calls God in when an emergency arises. The remark about the announcement represents the slovenly and bungling style of publishing notices:

A choir, after a fine musical effort, was surprised to hear the preacher announce as his text: "When the uppour had ceased."

A minister startled his audience by saying, "I have forgotten my notes, and shall have to trust to Providence, but this evening I will come better prepared."

A few Sundays ago a clergyman in Ireland made the following announcement: "Next Sunday, in this church, the Rev. Mr. — will renounce the errors of Rome for those of Protestantism."

CONNECTICUT NEWS.

Central Methodist:

Recently we mentioned the new book soon to be issued by Bishop Galloway, but were misled as to the title by an exchange. The book is now passing through the press, and the title will be "A Circuit of the Globe." The title of the Cole Lectures, which the Bishop will deliver before the Vanderbilt University, will be "Christian Missions: Their Evidential Value." In a note from Bishop Galloway he says the first-named book will soon be ready for the public.

Rev. J. H. Pritchett, President of the Missouri Conference Board of Missions, writes the following plain words to the St. Louis Advocate, which ought to bear fruit:

The thing that most discourages our efforts, and ought most to shame some of our preachers, is that the largest deficiencies lie opposite the names of men who are receiving the best salaries and are being paid the most promptly by their people. Those men, by their selfish disregard of obligation, force us to overdraw our bank account almost every quarter in order to meet our home drafts, and force the General Board to borrow money six months out of twelve to keep our foreign missionaries in the field. The time when there was any reasonable excuse for this is past. There may be, now and then, an exception, but the rule is that the pastor can have his money for missions in hand just as well the first of April as the first of September. Moreover,

the first of April man is the one who never knows a deficiency. Of course, I shall get no thanks for these plain words. I do not ask any. I write simply in the interest of this first and highest duty of the Church and of the ministry. I am sure that, unless we awake speedily, God's mighty army that is marshaling to take the world, will leave us far in the rear. It is only by courtesy that we can be called a missionary Church at all. Think of it—eleven cents per member for the conversion of the world, and we preachers are at the bottom of it. God help us.

New Orleans Advocate:

First Church, Shreveport, Dr. W. H. LaFrate, pastor, has decided to support a missionary in China or Korea, in addition to the assessment for the year. The money for the purpose, \$750, is in hand; and Bishop Hendrix has accepted the offer. The choice of the missionary is, of course, with the General Board. First Church will pay more than \$1000 for foreign missions this year, in addition to what may be raised by the Woman's Missionary Society and the children. Jordan Street Church, Bro. Lutz, pastor, will pay assessment in full, and, in addition, undertake something special for China. The visits and influence of Bishop Galloway and Miss Haygood have added much to missionary zeal at Shreveport.

GENERAL CHURCH NEWS.

The New York Advocate says:

We believe that at the present time, numerically speaking, nine-tenths of the laymen in the Methodist Episcopal Church are in favor of retaining the time limit, or doubtful of the expediency of removing it, and that the one-tenth that are not in favor of the time limit are talking upon the subject ten times as much as the nine-tenths that are. We believe also that at least two-thirds of the ministry at the present time are either opposed positively to the removal of the time limit, or doubt the expediency of it. We also believe that the number of those who favor the removal is increasing, and that the subject should have a thorough discussion.

Zion's Herald:

There has been an increasing tendency to enlarge the episcopal body. This is the congested section in our economy. We have been electing too many Bishops. Eight are better than eighteen. The smaller board is more compact and better able to harmonize in its planning and working. If you want Bishops as mere bits of ornamental furniture, you may talk of twenty-five or thirty, or even a hundred for that matter; but if you want men to do the executive work of the Church, eight or ten are preferable to a hundred. A small, compact episcopal board is the ideal toward which we should aspire. No more wholesale elections to the episcopacy! No more elections of mortality! We have now twice as many Bishops as we need. The number will drop to its normal size if we let the General Conference go to tinkering with it, that it will double rather than halve it, which would certainly be a great misfortune.

Christian Advocate, Nashville:

The idea of an exhibition of curios and relics gathered by missionaries in many lands during the hundred years of the London Missionary Society's existence was excellent. On both days the attendance was large, almost too large at times for the Lecture Hall of Kensington Chapel, and young people were well to the fore. Many of the exhibits were remarkably interesting, and included a map of Africa drawn by Livingstone, a Malagasy Bible concealed through the period of persecution, an agreement in the handwriting of a King of Madagascar, promising protection to the missionaries from the French, clubs used by New Guinea cannibals, huge fetters taken from the necks of slaves, and the magnificent scrolls presented by Hankow converts in celebration of the centenary. Some of the models were very beautiful, and so were the needle, fancy, and basket-work specimens.

Outlook:

The Rev. Dr. Donald is sustaining the traditions of the pulpit of Trinity Church, Boston, for catholicity of thought and courage of utterance. On Whit Sunday, in a sermon on Christian Unity, he expressed the thought of a great

many devout and loyal Episcopals when he asked why the Episcopal Church should be ready to affiliate with the remote Greek Church, of whose spirit and work so little is known in this country, while it refuses affiliation with American Presbyterians, Congregationalists and Methodists. Why should the Old Catholics receive a recognition and sympathy withheld from Protestant bodies? Why should Pere Hyacinthe be received with open arms while fellowship is refused to millions of American Baptists? The Greek Church probably never gave the Episcopal Church in this country a single priest. The Presbyterian, Congregational and Methodist Churches have given the Episcopal Church Bishops and clergy by the hundred. The religious and intellectual life of this country is largely identified with the history of Congregationalism and Presbyterianism, and is largely in Congregational and Presbyterian hands, and yet these Churches are held at a distance, while the Roman Church, not freed from the paganism of the Middle Ages, and the Greek Church, remote, inaccessible, and indifferent, are recognized as Christian brethren.

CURRENT EVENTS.

The Baltic and North Sea Canal.

A fine feat of engineering and construction has just been performed in the German Empire. A canal has been dug connecting the Baltic and North Sea. The enterprise cost some \$10,000,000. This money was a part of the war indemnity paid by France to Prussia after the Franco-Prussian war. The canal is very important to the German Empire and to the commerce of the whole world. The completion of this great project has just been celebrated in the most magnificent manner. The German Emperor dearly loves a show, and this eminently worthy enterprise furnished the occasion for a great display. No expense and effort were spared, and the celebration passed off successfully and brilliantly. There were warships, the booming of great guns, the waving of flags, processions, music, speeches, banquets and everything which contributes to spectacular magnificence. Even France, whose humiliation was thus heralded to the world, was coaxed into participating in the marvellously brilliant affair. This great canal is another proof of man's power over the earth, and ranks along with the Suez waterway as one of the greatest engineering feats of the world. Much dangerous navigation has been avoided, and many new facilities added to the carrying trade of the nations.

Tranquility in the Orient.

Japan has taken possession of Formosa. Corea is an independent nation has begun her career. China has borrowed the money with which to pay the indemnity in France with Russia as security. Russia seems content, and it is generally believed that she has secured all that she desires. The Mikado was most enthusiastically received by the populace on the occasion of his return to his capital. Thus the East, for a time at least, passes into the background.

Spain and Cuba.

The war in Cuba still drags its slow length along. The General of the Spanish forces is appealing earnestly for more men and money. Filibustering expeditions, fitted out in America, have gone to the aid of the insurgents. President Cleveland has been forced to call attention to the necessity of faithfully observing the neutrality laws. The Cuban cause at this writing is winning. The insurgent army is growing and it requires the nicest management to keep the loyal provinces from revolting. However, nothing decisive has yet occurred.

The Rosebery Ministry Resigns.

The Government, having received an adverse vote in the House of Commons, has resigned. Lord Rosebery visited the Queen and tendered his resignation, which was immediately accepted without any expression of regret. The Rosebery Ministry held together longer than was expected, and now that defeat has finally come to one is surprised. The Queen has requested the Earl of Salisbury to take charge of affairs, and he has consented to do so. Parliament will be dissolved, and an appeal to the country taken. This occurrence has given rise to a great deal of talk and prophecy.

Judge Goff's Decision Overruled.

It is a matter for general and heartfelt congratulation that the decision of Judge Goff, overturning the registration laws of South Carolina and forbidding an election for a State Constitutional Convention, has been summarily overruled. This was a deliberate blow at State sovereignty, and would have wrought immense mischief. But happily the evil has been averted, and South Carolina can now proceed to manage her own internal affairs without any further interference on the part of Federal Judges.

Money Conventions.

The papers abound with records of conventions held in the interest both of silver and gold. The champions on either side are wide awake, enterprising, and fully resolved. The campaign grows warmer and warmer, and a desperate battle will soon be fought. It is impossible to forecast the result. Possibly the extreme views on both sides will be modified and a compromise measure adopted. All aspirants for office, especially the Presidential, are exceedingly reticent and non-committal. The most sagacious of them are unable to divine where a majority of the voters lies.

THE PRESS.

Dr. C. H. Parkhurst, in an article in the Independent, pays a fine tribute to Methodism. Speaking of the needs of the Presbyterian Church, he says:

If we could have, throughout the length and breadth of the Presbyterian Church, a real old-fashioned Wesleyan revival of Christian religion, and a shedding abroad of impassioned Christy love like that which came in the wake of the Pentecostal down-pour at Jerusalem, all of our doctrinal problems would pass out of sight like rain-drops falling into the sea, and melt into disregard and invisibility like darkness under a shaft of lightning, like frost-crystals before a breath of south wind. The disciples quarrelled, but not when the Lord was by. There were no sects in the little upper room. Nobody was a heretic when the tongues of fire were in the air. "Minds differ, hearts agree." There may be a great deal of moisture in the air, but a breath of cold wind has got to strike it before it will condense the moisture into mist and shut out the stars.

Dr. John Hall suggests that those Presbyterians who are having returned to them the income tax which they had planned to do without this year, turn it over to the treasury of the Church. The Congregationalist speaks of this as "a bright idea." The Christian Advocate, New York, protests on the ground that such spasmodic and sensational giving is not true Christian benevolence, and that relying upon such collateral contributions would prove fatal to the movements of the Church. It says:

The real permanent basis of contributions to all our genuinely good causes is in the consciences of Christian men and women, from the widow with her mite to the millionaire with his might, all giving "as the Lord hath prospered" them, in good times and bad. This is the basis upon which the vast structures of Protestant Christendom are erected; this has brought the missionary societies up to their present magnificent proportions, and this—according to the power of Divine grace manifesting itself through the conscientious discharge of responsibility—will carry them through.

Dr. F. L. Patton, President of Princeton University is reported in the Independent as having said before the Presbyterian General Assembly, the following things concerning the Bible and modern criticism:

Men are handling a very large topic when under the conditions of modern thought they ask, What is the Bible? What does it mean? How did this great literature step into the place it holds, and by what right does it claim to rule the hearts and consciences of men? I have great faith in the outcome of this discussion. I believe that we shall know the Bible, and value it and reverence it as we never did before. But I am not, I can not be, blind to the fact that the discussion is a broad one and a deep one; that it involves history and philosophy and literary criticism; that it was in-

evitable, that it is irrepensible; that it could not have come earlier, that it could not be postponed; the attitude which men are taking in science, philosophy and criticism, make it a foregone conclusion that the Bible must be subjected to the critical handling that it is the subject of to-day. The effect of this will be to force men to study the Bible more closely than they have ever done before; to neglect, if need be, all other forms of theological inquiry in order that undivided attention may be given to the Bible. The Bible will vindicate itself, I do not doubt. Nor do I doubt that the discussion that is going on will give new interest to our study of the Bible.

The Outlook administers a just rebuke to Jingoism in America: It is to be hoped that the present Jingoism in the United States is but a passing fever and will soon burn itself out. It is apparently as yet confined to a few newspapers which are not above sensationalism in editorial policy when the news columns afford no opportunity for it, and a few demagogues in politics who either are "blowing to the gallery" or are attempting to divert public attention from real problems by a mock-heroic endeavor to create fictitious ones. As yet the public has shown little inclination to respond to this pseudo-military spirit, this artificial bravado which is the forger's counterfeit of bravery; but should the fever prove epidemic and extend, it might easily become dangerous. There is not only a demand to increase our navy and strengthen our army—demands which might be innocent enough, and even within natural limitations, justifiable—but there is an ill-concealed desire to show what the navy can do by piling a quarrel with some neighbor or eagerly inviting her to pick a quarrel with us. Now there is a demand that we take the first offense to seize Cuba, or even seize her without waiting for an occasion, and also must add Hawaii to California in order to secure heterogeneity to our population and complexity to our National problems. Is our population so intelligent and virtuous that we must annex Cuba in order to find scope in our own territory for some missionary enterprise? The modern spirit of Jingoism is not only immensely criminal, it is also a stupendous folly. It deserves the decision as well as the abhorrence of all honorable Americans.

PERSONAL.

TEXAS.

Rev. J. R. Allen, D. D., of the Southwestern University, passed through the city this week on his way to New York City, from which point he sails early in July for a tour of Europe. He is accompanied by his wife and some four or five others. He will write a series of letters, exclusively for the ADVOCATE, and we can safely promise our readers rare entertainment. The ADVOCATE, with numerous other friends, wish him and his companions in travel a safe, prosperous and delightful voyage and trip.

Prof. Switzer, of Weatherford College, made the ADVOCATE a pleasant call during the week. He reported a fine commencement, a full account of which will appear shortly in the ADVOCATE.

We present to our readers this week a picture of a veteran of Texas and of Methodism—Rev. John W. Stevens, of Hillsboro, Texas. These venerable men are fast passing away, but their memory and their works abide with the Church in Texas.

Rev. S. M. Godbey, until a few days ago President of the Chappell Hill Female College, has accepted a position with the Morrisville College in Missouri. The ADVOCATE wishes him the greatest prosperity in his new relation.

The mother of Mrs. W. H. Purcell, one of our very best Christian workers, died in her home in Paducah, Ky., June 17. Sister Purcell is submissive to the divine will, and has the sympathy of all her friends.

The Dallas Morning News: Mrs. Rachel McKamy, wife of Capt. W. C. McKamy, Sr., a Dallas County pioneer, and mother of W. C. McKamy, Jr., of Dallas, died at her home in this county, north of the city, and was buried at The Hill, near Frankfort. She had been sick forty-six days.

A letter from Rev. W. D. Mountcastle, presiding elder of Montague District, announces the death of Rev. J. E. O'Neal, junior preacher on the New Hope and Christian Creek. He was sick for only a short time, and died at the home of his father at South Sulphur. We sympathize with the bereaved. Bro. Mountcastle wants a young man to take his place. Let the applicants address him at Henrietta, Texas.

Rev. W. A. Stuckey, of Bowie, made the ADVOCATE a highly appreciated call during the week. He was just out of the big fight for prohibition in Montague County, wherein he rendered faithful and efficient service. He is adding \$2000 worth of improvements to the Bowie church, and will soon begin an enlargement of the parsonage. He reports the Bowie charge in fine shape, all of which we are delighted to hear. Bro. Stuckey is an exceedingly valuable man.

SOUTHERN METHODIST.

The press dispatches announced that Bishop E. K. Hargrove was married to Mrs. Nathan Searritt in Kansas City, Mo., June 21.

The wife of Rev. W. L. Pruitt, of Nashville, Tenn., died in Fort Worth, Texas, June 19, of heart failure. She was in Texas in search of health. The bereaved have their sympathy and prayers of all their friends.

The alumni and friends of Wofford College, during the recent commencement, presented to Dr. J. H. Carlisle, the honored and beloved President, a fine gold watch as a testimonial of confidence and love. Dr. Carlisle received the gift from the hands of the oldest graduate and made an appropriate response.

Christian Advocate, Nashville: The return of Mrs. M. L. Lambuth to Japan is an event that deserves more than a mere passing notice. It is now forty years and more since she first went with her sainted husband to the Orient. During that long period she has been a diligent and consecrated laborer in the Lord's vineyard. Into the work of spreading the gospel she has put a vast amount of energy, persistency, tact and tenderness. That she should once more take up her tasks at the time when most persons are beginning to think only of rest and quietness is a noteworthy fact. May the Lord God deal very gently with this noble woman, and give her even greater success than ever in her beloved vocation.

Hon. W. L. Wilson, Postmaster-General, addressed the students of Central College, Fayette, Mo., during the commencement just closed, on "Politics as a Duty." The St. Louis Advocate prints a full synopsis of this admirable and noteworthy address.

The Northwestern Advocate criticizes Dr. Lyman Abbott for discussing "Evolution" before the students of the Northwestern University a few days ago. The Northwestern contends that it is impossible to discuss such a subject before such an audience during one brief hour without making wrong impressions.

Independent President Low's magnificent example is giving one million dollars to Columbia College for a library building has been followed by the President of the University of Pennsylvania, Charles G. Harrison, who has given the university half a million dollars in honor of his father, the late George Leth Harrison, LL. D. We are in the era of magnificent gifts. Rich men are finding out what money is good for, or at least a few of them are. Some of them think its chief value is for the construction of yachts, pleasure grounds and objects of display. Money is of value not for the show it makes but for the good it does; and Provost Harrison will get more comfort out of the money he thus gives away than he will out of that which he keeps. We wish every man were ten times as many men who might learn this generous lesson.

Christian Advocate, Nashville: We think it safe to say that no finer audience was ever gathered in an endeavor to build up the church which assembled on last Sunday morning to listen to the benevolent sermon by Rev. A. Carman, D. D., General Superintendent of the Methodist Church in Canada. The platform, the floor, the galleries, were all full of attentive listeners. Many eminent ministers and laymen were present, and showed a profound interest in the service. Mr. Carman is a slight, spare man of about sixty-five years, bald for the most part, but with a ring of gray hair around the lower part of his head, and a pretty close-cut gray beard. The impression that he makes on an audience is that he is full of vital force. Though using a manuscript, he did not seem hampered by it. Once in awhile, as the fire burned more brightly than common, he digressed at length from his written discourse, but always came back to the main line. The text was Acts 7:58: "And the witnesses laid down their clothes at a young man's feet, whose name was Saul," and the sermon was in every way worthy of the occasion.

Rev. John O. Foster, in Zion's Herald: Some twenty-five years ago, when teaching at the Garrett Biblical Institute, Billing, the chair of Systematic Theology, the fact came strongly to the mind of Prof. Miner Raymond: "I am spending one-third of my time in telling the students what Watson means." Then came the determination to write out his lectures and make the expression as plain as possible, so that theology might be clearly taught and readily understood. In due time three volumes came from the press and were well received. A distinguished authority was quoted as saying: "It is the strongest defense of Arminianism we have seen." The work, somehow, fell under the ban of the Bishops, and was not long continued in the course of study for the young ministers.

(Continued from third page)
fare; seventy-five to one hundred miles, \$3; all points over 100 miles, one fare for the round trip. Straight round trip excursion tickets. No certificates.
W. F. BARNUM, President.

Turning Water into Wine.—John 2:1-11.
For the next quarter we are to study the miracles of our Lord, and if these lessons are properly studied our devotional meetings can be profitable and interesting.

At the beginning of the last quarter we thought that so much about John while the monotonous but fruitful ground that we were mistaken. And now as we begin a new quarter, let us do it confident that we will be greatly benefited by studying the miracles of our Lord.

The field is indeed a broad one. These miracles are quite varied in their character, and teach many important and wonderful lessons. No busier man ever lived than Jesus of Nazareth, and everything that he did was designed to teach some lesson.

Miracles in those days were necessary. The Jews had become accustomed to them, and always required a sign of those who claimed to come from God.

The only possible way to convince them was to perform some wonderful act. Their history had been a marvelous one; God had appeared to them in power, and now they would not listen to a man unless he manifested his authority by doing something wonderful.

Miracles are important in proving the divinity of our Lord. The fact that he performed miracles alone does not prove his divinity, because the powers of other days had done this. But this act, together with his claim as the Son of God, proves beyond question that he was divine.

THE OCCASIONS OF THIS MIRACLE.
This miracle is recorded by only one of the evangelists—John. It took place at Cana of Galilee, the third day after the calling of Philip and Nathanael. There was a marriage, and it is probable one of the parties was related to our Lord.

The mother of Jesus was there. It is probable that Joseph was dead, as the last mention we have of him was on the occasion of Christ's visit as a child to the temple. Jesus was there, with the five disciples whom he had called—Andrew and Peter, Philip and Nathanael and John, who records the miracle.

It is not strange that we should find Christ at this marriage feast. He came into the world to sanctify all life—its times of joy as well as its times of sorrow.

That we should find Him here is perfectly natural, as his object in coming to the world was to bring joy.

His presence here in peculiar sanctity upon the marriage rite. The fact that Jesus "informed and beautified this holy estate with his presence" should give us the most exact ideas of the marriage relation.

THE MIRACLE ITSELF.
Jesus Christ was not another Baptist—a preacher in the wilderness—but he was a man who ministered with men. His presence at this marriage feast was, perhaps, unexpected, and others may have been there through a desire to see him, and the number of guests being more than were expected, sufficient provision had not been made for the crowd.

The wine gave out, and the mother of Jesus came to him and said: "They have no wine." It appears that she made this statement, calling Jesus to relieve the embarrassment in some way. She knew enough concerning him to convince her that he was a wonderful man; she had been pondering in her heart the strange things which she had seen and heard concerning him, and she believed in his power.

The answer that Jesus gave, at first thought, seems rather strange: "Woman, what have I to do with thee? mine hour is not yet come." The term "woman" was one of great respect in that day. Jesus gives a gentle rebuke for this interference, and then indicates that he would do something at the proper time. She understood him and says to the servants: "Whatever he saith unto you, do it."

The time came for the performance of the miracle. At the house there were six water pots of stone. These were designed for purifying purposes. The Jews used much water in washing. Jesus commanded these to be filled with water, and then, in a moment, changed the water into wine.

When the ruler of the feast tasted of it he was surprised, because it was the custom to use for the good wine first, but here the best was kept until the last.

THE EFFECT OF THE MIRACLE.
The evangelist tells us that this was the beginning of the miracles of Jesus. That his should have been his first miracle was fitting. This evidencing of the common was a symbol of the future work of the Son of God—making sinners out of sinners and angels out of men.

By performing this miracle, Christ manifested forth his glory. As one beautifully says: "This glory" during the time that the Son of God sojourned upon earth for the most part was hidden; the covering of the flesh concealed from men's eyes, but in this miracle, St. John would say, it broke this, it flashed covering, and manifested itself to the spiritual eyes of his disciples.

The result was: "They believed on him." Any doubts that they may have had were now gone.

PRACTICAL POINTS.
1. Christ annuls everything he touches. The transforming power of the Son of God, as witnessed in the lives of men, is wonderful.

2. Jesus Christ came in contact with every form and condition of life.

3. "Mine hour is not yet come." Not until all other help fails has Christ's hour arrived. Man's extremity is God's opportunity.

4. Christ does not give as the world gives. The world gives its best and faintest at the beginning, but has only lesser substitutes at the last.

5. Every child of God knows the meaning of that old song: "It is better further on." Christ reserves the good will for the last.

6. The glory of Christ was manifested in all that he did. The disciples could not but see it.

REFERENCES.
John 7:9; 19:29; Mark 7:8; Col. 2:10; John 1:14; 1:14; 14:27; Ps. 34:8; I Peter 2:13; II Peter 3:18; Isa. 40:5; I Peter 1:17.

Patrons of the Advocate will confer a favor by making all remittances for subscription, etc., to the publisher, L. Blaylock. When otherwise made, delays are occasioned, besides causing confusion in the office.

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BOOKS AND PERIODICALS.
We acknowledge receipt of the following books and periodicals during the month of June.

BOOKS.
"Thoughts for the Occasions: Anniversary and Religious," by Franklin Noble; "Story of the Confederate States," by Joseph T. Berry.

MAGAZINES.
The Bookman, The Bachelor of Arts, Seaboard's Magazine, Harper's Magazine, The Review of Reviews, The Arena, The Missionary Herald, The Truth, The Preacher's Magazine, Woman's Missionary Advocate, The Author's Journal, Our Annual Friends, The Missionary Review of the World, The Methodist Review of Missions, The Gospel in All Lands.

PAMPHLETS.
Catalogue of San Antonio Female College, Catalogue of Wesleyan Female Institute, Catalogue of Weatherford College, Forty-ninth Annual Report of the Board of Missions of the M. E. Church, South.

CHANGE IN ANNUAL CONFERENCE DATES.
By request of presiding elders and brethren in the conferences involved, I have felt constrained to make the following changes in the dates of the next annual sessions:

Mexican Border from Oct. 17 to Nov. 14
West Texas from Oct. 21 to Nov. 20
German Mission from Oct. 31 to Nov. 28

JOSEPH S. KEY,
Sherman, Texas, June 24.

NAZARETH AND THE SEA OF GALILEE.
Our afternoon ride up the steep Galilee hills to Nazareth was along the very road our Lord often traveled, for it is the only approach to the city going northward from Jerusalem.

From the summit of the hill we looked down upon the beautiful home of the Son of Man, a city of probably 10,000 inhabitants, nestled in a little valley as sweetly as "the young child" did in his mother's arms. Nazareth, which means separation, is appropriately named, and on account of its picturesque isolation and quiet security was a fitting place for the human development of a divine Redeemer.

There "Jesus increased in wisdom and stature, and in favor with God and man." Entirely around the little vale a cordon of hills has been thrown up, rising to an average height of 500 feet, and as Ben Stanley says, "seen as if they meet to form an inclosure for this peaceful basin—they rise round it like the edge of a shell to guard it from intrusion." From that summit, before we began the descent, our dragonan pointed out the hill claimed by some as the "Mount of Precipitation," but being too far from the town to answer to the Scripture narrative, we promptly and unanimously repudiated the "clamsy tradition."

We found quarters in a small hotel near the center of the town, and after a few moments' rest and a cup of tea, walked out to take in some of the sights in this lovely mountain home of Joseph and Mary. Tradition, of course, has been here almost as busy and contentious as in Jerusalem and Bethlehem. Greek and Latin Christians each claim the site of the Annunciation, and each has marked the place with a church. The Roman Catholic Church of the Annunciation, a more pretentious structure, was very near our hotel, and to its steps were first directed. It is a large building, and contains several very good paintings. In a chapel below, reached by a flight of stone steps, there is a marble altar, over which a swinging lamp casts "a dim, religious light" day and night, which is supposed to mark the very spot where the angel appeared to the Virgin Mary. Adjoining and to the rear of

this, in what seemed to be a cave in the rock, we were conducted into the "Virgin's Kitchen." It was late in the afternoon, and several "assistants of Nazareth" and other worshippers came in to place flowers on the altar of the "Virgin's Kitchen," and after their evening devotions.

We went next to "the workshop of Joseph," the place where "the carpenter of Nazareth" is supposed to have toiled and marveled, while "Mary kept all these things, and pondered them in her heart." A church has been here erected to mark the place of honest labor, and where doubtless the innocent villagers often wondered at the wisdom of the carpenter's son, and mentally asked: "From whence hath this man these things?" There we lingered for awhile, and looking out over the little vale below, and off to the encircling hills, tried to picture that most beautiful and dutiful childhood the world has ever known. The foundation and old stone altars of that church of St. Helena are sacredly preserved.

In another part of the town we visited a small church built over a large rock, and in order to shelter that sacred by-law. It is called the "Table of Christ," the tradition being that our Lord and his disciples there ate together with that stone for a table. It is now made the "high altar" of a Christian Church at which the faithful yet keep the paschal feast. Returning to the hotel we passed the supposed site of the ancient synagogue where Jesus preached his wonderful sermon, and the people, "filled with wrath, rose up, and thrust him out of the city, and led him into the brow of the hill whereon their city was built, that they might cast him down headlong."

Near by is a precipice which might easily answer to that record, and where more probably that scene occurred.

By special invitation, extended through our dragonan who has many acquaintances and relatives in Nazareth, we had the privilege of visiting the home of one of the better class citizens. Most of the people live in houses of one story and a single room, but this stone dwelling had several floors.

The house was a typical—It had stone floors, no furniture, except a small, foreign dressing case which seemed an intrusion, and a stationary seat around the walls on which were cushions and pillow-slips. There they sit in the day and sleep at night. Tables and chairs were not to be seen, while the cooking was done in a little hut out in the yard, a few feet square, and scarcely high enough for a grown person to stand erect. There, in an oven covered with ashes, the bread is baked, and the fragrant meal prepared. Simple enough are the customs of this Galilean city. In many respects they are doubtless just the same as in the days of the childhood of the Son of Man. What a flood of light these better-understood scenes and customs throw upon his wonderful work!

The inhabitants of this city are largely Christians, with not a Jew in the place, and are almost fair enough in complexion to be mistaken for Europeans. Our dragonan informed that they were descendants of the Crusaders, the historic accuracy of which statement I have had no means to verify. The women, who appear everywhere unveiled, are handsomer than those seen elsewhere in Palestine, but not equal to the picture of "Madonna-like beauty" with which our imaginations have always invested the Virgin mother. In the late afternoon of each day scores and hundreds of them may be seen at the "Virgin's Fountain" in the northern end of the village, filling their long water-jars, and merrily chatting over the latest social event. Many of them are gaudily dressed, and nearly all evidenced the great rivalry of skill in balancing and carrying these immense and well-filled jars. Among women as men, every section, if not every community, has its special rivalry. Here it seems to be feminine expertness and grace in carrying water-jars. And rather remarkable are some of their feats. We saw them place a jar of water on their head, lift up it the long, heavy jar containing three or four gallons of water, fix it at an angle of fifteen degrees, and walk off with a merry twinkle in the eyes, as if to say, "Fair daughter of Nazareth, beat this if you can." And if young and handsome, she hopes to catch the admiring gaze of some "lord of the hills." The water of that bold fountain issues in pipes from beneath the Greek Church, a little farther up the hill. No doubt the Mother of our Lord in her day was often seen there in the evening with her earthen pitcher. Indeed, it is the one place in the city connected with her humble, beautiful life about which there can be no doubt, and from that day to this it has been called "Mary's Well," or the "Virgin's Fountain."

On the afternoon of our return from Tiberias, two days later, we climbed to the top of the high hill north of the city, which commands a magnificent prospect. What a "far-looking" mountain it is! No doubt our Savior there often repaired, and as Renan says, "in silence and communication with nature his soul grew to its immeasurable greatness. Indeed, all the surroundings of Nazareth are quite suited to the earthly development of such a life—to the unfoldings of a contemplative mind burdened with the increasing consciousness of a divine mission. Although it was winter, the hillsides were swarmed with innumerable flowers," and about the birds "flitted on swift and brilliant wing. A guide-book tells us that there are 322 different kinds of birds in Palestine, and most of them are seen about Nazareth. But who can describe that vision of glory from the summit of the hill? We saw the sinking sun dip into the distant sea of sapphire, while his rays yet gilded the glorious crown of Carmel and dropped the

evening shadows gently upon the green and brown fields of Esdracron. Before us was the village of "Cana of Galilee"—its flat-roofed houses, under the softening light of the departing day, retaining a bluish like the water which our Lord there turned to wine. Beyond was great Hermon, his helmet of snow giving place to a crown of gold, and blazing with a glory like another transfiguration. But each vision can not be given. All about us were the scenes of the greatest ministry and mystery of the ages! No wonder we lingered "until the shadows were a little longer grown," wishing the twilight of that evening were but the dawn of the morning!

We slowly descended and walked through the narrow and peculiar streets to our hotel. These paved streets are not wider than alleys, and in the center of each is a depression which serves both as a passway for animals and a gutter to carry water down the steep hills. There are many little shops, and the people seem quite industrious. They are workers, however, in iron rather than in wool. Their cutlery is crude and curious. At the hotel in the evening we were visited by tradesmen and women with all sorts of trinkets to sell, from the little wooden model of a Palestine plow to an embroidered handkerchief and a sample of pressed Nazareth flowers.

At 9 o'clock on Wednesday morning we were off for Tiberias, a short day's ride, but one of the most memorable of our tour of the Lord's land. We rode passed the Virgin's Fountain and up an high hill, on the top of which stood a closed and unoccupied school building of the Church Missionary Society. Advantage had been taken of some technicality, and the property seized by the Turkish Government. By a circuitous but intensely interesting road we descended into the valley, passing on our right the village of Gath-Hepher, the birthplace of Jonah, and in one and a half hours reached "Cana of Galilee." This was the scene of our Lord's first miracle, and "a sign," as Dean Farrar has said, "that he came not to call his disciples out of the

could be accommodated and easily hear a speaker standing on either of the pulpits. In front of where our little party reverently gathered, and where, doubtless, the Great Teacher stood that day, we could see on the side of a mountain the town of Safed, which is supposed to be the "city that is set on an hill" referred to so felicitously by our Lord. With uncovered heads and devotional spirits we listened, as one of our number read that wonderful sermon, each word of which seemed to fall with the force of a new inspiration. Off to the right, and but a few miles away, were the blue waters of "Sweet Galilee," on whose shores could be distinguished the sites of Bethsaida, Capernaum and Chorazin. As we descended the other and more precipitous side of the mountain, the one next to Tiberias, we were in the plain where one of the fiercest battles of history was fought; where the Crusaders met their final defeat on the fateful 5th of July, 1187. The Christians, after withstanding many attacks, were at last overcome by numbers, thirst, and the heat of the midsummer Syrian sun, and unconditionally surrendered to the victorious army of Saladin the Great. From that day to this the whole land has been under Moslem rule.

In less than two hours we had finished our day's journey, and were comfortably housed in the large Latin Monastery of Tiberias. From the high hill the view of the little city by the sea was most charming. A part of the old wall, including the citadel, built by the Crusaders, still stands, a monumental but sacred memorial of the unbridled heroism that sought by the power of war to rescue from the Saracens the land of the Prince of Peace. The garden-gate of the monastery opened right on the shore of the lake; so while the rest of our party went a little above the city to enjoy the hot baths, Miss Strider and I sat by the seaside and read over the parables there spoken by our Lord, the story of the storm and the draught of fishes, and other wonderful events of the Master's ministry. The population of Tiberias, one of the four cities held sacred by the Jews,

ence." To this, "his own city," our Lord often came, and in this place did many wonderful works. Here tender sympathy and the exhaustless virtue of his healing power. For aught I know, our little boat anchored at the very place where the sons of Zebedee left their unneeded nets and followed Jesus. Resuming our homeward sail, we passed the sites of Bethsaida and Chorazin, and went ashore for a short walk in the Plain of Gennesaret. We gathered stones and plucked flowers in this once charmed garden of abundance, and had the joyous assurance of walking the very shores that had been certainly hallowed by the feet of the Son of God. Just below this plain is the insignificant and ill-omened village of Magdala, the home of Mary Magdalene, with a population of less than an hundred, and all Mohammedan. The white dome of a little mosque is the only relief to a scene of dreariness and degradation.

We reached our quarters late in the evening with hearts full of gratitude for one of the richest days in all our lives. An hundred incidents and a thousand thoughts forever associated with that day on "Sweet Galilee" must remain unrecorded. The next morning our horses were remounted, and soon we were climbing the hill on our way back to Nazareth, a distance of eighteen miles, and which was reached in the early afternoon, where another night was spent.

Bishop Charles E. Galway, D. D., in Nazareth Christian Advocate, March, February 2, 1885.

LETTER FROM MEXICO.
Since so many of my friends requested me to write to them concerning my trip to Mexico, I have decided that, you being willing, I shall write to all through the columns of the TEXAS CHRISTIAN ADVOCATE. I left Georgetown Monday night, June 3, stopping at Round Rock until after daylight the next morning, the train being over an hour late. Monday night was spent without sleep.

Tuesday afternoon, about 6 o'clock, we arrived at Laredo, where we were detained only a few moments after which we were carried across the Rio Grande to the Mexican Custom House. Here every trunk, box and valise was opened and examined by the custom officers. I had a trunk and a box of books. The box weighed two hundred and seventy-five pounds and had been securely mailed and was firmly wrapped with wires twisted together. Thus when those Mexicans had gotten my box opened the officers had finished every other person's baggage. For one time in my life my affairs were of sufficient importance to have a loaded passenger train waiting on me and mine. I got at least one consolation out of that affair, and that is: if they would look through my affairs they would find that I was not a man to be trifled with, for they did nothing but look, scarcely touching the articles within the box or trunk.

Soon we were in a narrow-gauge coach on our way to the interior of Mexico. Just before dark we stopped for a night at Lampazos. Up to this time we had seen nothing of any special interest, the country being a region seemingly fit for nothing but pickled pears and a few small brush. After we left Lampazos we began to approach the mountains. Unfortunately there were a number of excursionists on the same train who had secured the entire sleeper, so I was forced to worry through that night in seats suited to narrow-gauge coaches. I slept as much as I could, and when I could not sleep I stood out on the platform and looked at the beautiful mountains. That after we passed Monterey, for it is then that we began to see the most beautiful mountains.

By 4 o'clock next morning, (Wednesday) it was too cold for one to stand out on the platform long at a time. Just before sunrise the train stopped at a Mexican village in the mountains, which was a sight to behold. The Mexicans, men, women and children, came out and stood along by the side of the train, most of whom were half-clad. Their houses were mere huts, covered with something that looked like bundles of straw. Most of all these Mexicans were wrapped in blankets and wore sandals, mere pieces of leather under their feet with strings to hold them on.

Occasionally during the morning we saw the famous pecked "burro," or donkey, as we Americans call them. They were loaded with straw, hay, wool, sand, rock, articles of merchandise, and almost everything that is shipped by rail. Although I had so often read of this, yet it was quite interesting to see these poor little creatures patiently carrying their burdens and wearing away their strength at the command of their masters, many of whom are doubtless but little better off than their donkeys. It was on this morning that I, too, saw a regular Mexican cart. The felices of the wheels are made of large sticks of wood and have no tires, and are frequently so strong as to bear up a load for two yoke of oxen.

Just as we were leaving a town the conductor pointed to see these poor creatures, and said: "Do you see that cross on the top of that mountain?" I said, yes. "Well," said he, "do you see that white streak leading up to the cross?" I again said yes. "That," said he, "is a path worn by the Mexicans who walk on their knees as penitents to that cross." Altogether I suppose the path is over a mile long, and is up an exceedingly steep and rough mountain side.

Between 1 and 2 o'clock we arrived at San Luis Potosi, a city variously estimated from sixty to one hundred thousand inhabitants. Bro. Winton was not expecting me on this day and was not at the train, but I had no trouble about finding my way to the college, for here there are regular, licensed guides and carriers, whose business it is to carry baggage and guide travelers. In the afternoon

Bro. Winton went with me to the hotel to get my trunk and box of books. We employed two Mexicans, one of whom took the trunk and the other the box and placed them on their backs and carried them to the college, a distance of about half a mile. It is unreasonable to think of, and yet it is true, that they took these heavy weights, for the box, as I said before, weighed 275 pounds, and trotted along without a murmur.

Late in the afternoon I visited Miss Toland's school, that is, the school under the direction of the Woman's Board of our Church, and saw most of the teachers. At this school they are busy getting ready for the approaching commencement. The outlook here is very promising indeed. The school is taking hold of the better classes as well as of the lower. The teachers in this school are all ladies, under the direction of Miss Toland. The other college is the one under the Parent Board, and is supervised by Rev. G. B. Winton. This school, too, is prospering, and is increasing in numbers each year. It promises to do a good work for the cause of Christ.

I did my first work in the school room Thursday afternoon, teaching a couple of classes. But on Friday I took charge of my department, and did work all day long. So now I am initiated into teaching in a mission school in Mexico. You see, in this school we have vacation in October, November and December. Vacation is given this time of the year because it is more pleasant to teach during the summer than in the winter. You see, in San Luis Potosi, none of the houses have fireplaces in them except two or three, which have been built by the Americans, and sometimes the mornings are just a little cold, so that on these rock floors it is not quite as pleasant as it is in summer. On the other hand the summers are delightful, so those who have lived here some time tell me.

On Thursday I went out sight-seeing, and from that time to the present, except Sunday, I have been out two or three times a day. One of the first things that attracted my attention was how the poor classes are made to become beasts of burden. These men have a band that fits over their hats, and to which is attached a strap, and to the strap a large pad. On this pad is placed the load of rock, brick, wood, hay, merchandise of any sort, and all manner of things to be carried. On the other hand you will see the higher class dressed in the latest fashion, wearing their diamond jewelry and riding in a cab.

On almost every corner, and walking in every direction, you can see the Mexican candy and fruit seller continually crying out the kind of fruit or candy he has to sell. Fruits new and fruits old, things common and things uncommon, are to be found in these trays they carry about the street on their heads.

Another very interesting sight to me was the market. It covers almost a block. In this you can see all manner of Mexican products for sale. Here it is that all classes, rich and poor, American and Mexican, come to buy and sell. You can buy I estimate worth of almost anything. The watermelons and muskmelons are frequently sliced into thin pieces, and are bought by the poorer classes. Parts of the building are sickening to visit because of the filth of those who are selling the articles. For example, it is nothing uncommon to see one Mexican with fine comb in hand, searching the head of his or her fellow companion, both sitting by their articles of merchandise. By watching for a little while I saw their search was not in vain, for they found the objects of their search.

On the other hand I find that many of the higher classes live like lords, and are scarcely, in any sense, like the poorer people. I would love to write concerning the Catholic churches, about the buildings of the city generally, about the music on the piazzas, about my burro ride, about the way the people get in hand, and many other things, but this letter is already too long. How I do wish I had a first-class kodak so that I could take pictures of all these scenes. By the way, if there is any missionary society, or individual that would love to have pictures of all these scenes, and if they will furnish me with a first-class kodak and the plates, I shall be glad to take the pictures for them.

JACKSON B. COX,
San Luis Potosi, Mexico.

LETTER FROM KYLE.
It was thought by the Methodists of Kyle Circuit when our pastor, Rev. Sterling Fisher, first took charge of the work there, that we were indeed a fortunate people, and that God in his providence, and the Bishop in his wise ruling, had been very kind to us. As the days go by we are more fully convinced of this fact, and it is safe to say that there is not a genuine Methodist within the bounds of the circuit who is not in love and sympathy with the preacher. He is a many-sided man, hence is admirably suited to the peculiar needs of this important field of labor. As preacher and pastor he is giving perfect satisfaction, and is loved and appreciated by those to whom he has been sent to minister in holy things.

Able, earnest and conscientious in his pulpit work, watchful, tactful and sympathetic in his duties as pastor, a fine singer and able leader in song service, zealous in the advancement of the Sunday-school as a mighty factor in the upbuilding of the Church, and an active, wide-awake, aggressive Epworth Leaguer, he is thoroughly in touch with all the interests of the Church, and is exercising an unceasing vigilance all along the ranks of this division of the Church militant.

His zeal and enthusiasm in the Epworth League work has done much to stimulate the chapters in his charge to a higher standard of Christian



REV. JOHN W. STEVENS.
We present to our readers, in the above engraving, Rev. John W. Stevens. He is a native Texan, having been born in Texas while under the Mexican Government. He was a charter member of the Methodist Church in this State; was converted in early youth, and was licensed to preach in his young manhood. Legal in his country, he entered the Confederate Army and served throughout the war in Hood's Texas Brigade, in the Army of Northern Virginia. He was raised in Southwestern Texas, in San Jacinto County. As an evidence that he has kept abreast of the times in his Church affairs in Texas, it may be stated that he has been a reader of the TEXAS CHRISTIAN ADVOCATE SINCE 1872. For the past twenty years Bro. Stevens has resided in Hillsboro, Texas.

world and its ordinary duties, but to make men happier, nobler, better in the world." A Greek Church marks the place where the marriage is supposed to have occurred, and the old priest, with the serene satisfaction and most perfect assurance of faith, showed the original jars in which the crystal water was made to bluish and sparkle into wine. We did not seek to dispel the amiable old man's illusion, or to enlighten his dense ignorance, but contented ourselves with drinking and enjoying some of the water from a neighboring fountain. In all probability the same fountain furnished the water with which our Lord provided wine for the marriage. On our return from the Sea of Galilee, two days thereafter, we lunched in Cana. Near the Greek Church the Roman Catholics have erected a small sanctuary to mark the site of the home of Nathanael, the most devoted of the disciples, and in genuine devotion not inferior to any of the twelve—"an Israelite indeed, in whom is no guile."

Beyond Cana, we entered a beautiful and fertile valley called the "Plain of the Ears"—the "cornfields" through which the Master went on the Sabbath, when his hungered disciples "plucked the ears of corn, and did eat, rubbing them in their hands." That incident was a scandal in the eyes of the Pharisees, and led to a controversy over our Savior, who there and then renounced his Lordship, and laid down the great law of the Sabbath. We lunched in a magnificent grove of olives, near the village of Tabeh, on the hill. In the shade of those venerable trees we recalled the many journeyings of our Lord through that valley, as he went back and forth between his home in Nazareth and Capernaum, "his own city."

A ride of forty minutes brought us to the "Horns of Hattin," the Mount of Beatitudes, where the "Sermon on the Mount" was preached to an eager multitude. At either end of this high ridge is an elevation or "horn," which suggested its name. The depression between the two "horns" has the appearance of a great amphitheater, where thousands of persons

and now the only remaining city on the once crowded shores of the sea, is engaged, we were told, almost entirely by Jews and Christians. Two of the rabbis who wrote the Talmud are supposed to be buried there. The Free Church of Scotland has a prosperous mission in the place, including a large and well-equipped hospital. At supper that first evening we had fish from the sea, in whose waters several of the apostles plied their humble trade, and from which they were called and commissioned to be "fishers of men." Whether or not our fish was the same variety as the one Peter caught, in whose mouth was "a piece of money," I did not ascertain, but had painful evidence that it was not lacking in bones. One lodged in my throat, and we had a severe—short but very sharp.

The next day was spent on the lake, 500 feet below the level of the Mediterranean. We secured a boat and six oarsmen for three mejids. The sky was cloudless, and the little sea as calm as on the occasion when the Lord spoke and lashed its waves to sleep. We had sufficient breeze for comfort, but not enough to fill the sails, so our strong-limbed rowers had to pull on the oars. Our first objective point was the mouth of the Jordan, a journey of several hours from Tiberias, without the aid of a sail. On the right we were shown the hills of Gadarra, and the traditional "steep place" down which the swine ran violently into the sea and perished in the waters." The desert place was also pointed out where the five thousand were fed with a few loaves and small fishes. We walked up the banks of the river, clear and placid, and gathered the little shells that are as delicate in form as they are beautiful in color. The river here, fresh from the melted snow of the mountains, is much clearer than near where it empties into the Dead Sea. Here embarking we rowed down to the site of ancient Capernaum, and went ashore for lunch, spreading our table in the home of a Latin monk. The rubbish piled about, amid which were huge stones of curious carvings, brought to mournful remembrance the former days of "dread magnifi-

cence." To this, "his own city," our Lord often came, and in this place did many wonderful works. Here tender sympathy and the exhaustless virtue of his healing power. For aught I know, our little boat anchored at the very place where the sons of Zebedee left their unneeded nets and followed Jesus. Resuming our homeward sail, we passed the sites of Bethsaida and Chorazin, and went ashore for a short walk in the Plain of Gennesaret. We gathered stones and plucked flowers in this once charmed garden of abundance, and had the joyous assurance of walking the very shores that had been certainly hallowed by the feet of the Son of God. Just below this plain is the insignificant and ill-omened village of Magdala, the home of Mary Magdalene, with a population of less than an hundred, and all Mohammedan. The white dome of a little mosque is the only relief to a scene of dreariness and degradation.

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Tuesday afternoon, about 6 o'clock, we arrived at Laredo, where we were detained only a few moments after which we were carried across the Rio Grande to the Mexican Custom House. Here every trunk, box and valise was opened and examined by the custom officers. I had a trunk and a box of books. The box weighed two hundred and seventy-five pounds and had been securely mailed and was firmly wrapped with wires twisted together. Thus when those Mexicans had gotten my box opened the officers had finished every other person's baggage. For one time in my life my affairs were of sufficient importance to have a loaded passenger train waiting on me and mine. I got at least one consolation out of that affair, and that is: if they would look through my affairs they would find that I was not a man to be trifled with, for they did nothing but look, scarcely touching the articles within the box or trunk.

Soon we were in a narrow-gauge coach on our way to the interior of Mexico. Just before dark we stopped for a night at Lampazos. Up to this time we had seen nothing of any special interest, the country being a region seemingly fit for nothing but pickled pears and a few small brush. After we left Lampazos we began to approach the mountains. Unfortunately there were a number of excursionists on the same train who had secured the entire sleeper, so I was forced to worry through that night in seats suited to narrow-gauge coaches. I slept as much as I could, and when I could not sleep I stood out on the platform and looked at the beautiful mountains. That after we passed Monterey, for it is then that we began to see the most beautiful mountains.

By 4 o'clock next morning, (Wednesday) it was too cold for one to stand out on the platform long at a time. Just before sunrise the train stopped at a Mexican village in the mountains, which was a sight to behold. The Mexicans, men, women and children, came out and stood along by the side of the train, most of whom were half-clad. Their houses were mere huts, covered with something that looked like bundles of straw. Most of all these Mexicans were wrapped in blankets and wore sandals, mere pieces of leather under their feet with strings to hold them on.

growth and a more extended system of good works. He has organized two Leagues since he entered upon this work, and by counsel and example has greatly strengthened the two already in existence when he came to this circuit.

Our ex-pastor, Rev. J. W. Stovall, now presiding elder of the San Angelo District, has had the audacity to return to Kyle and take from our midst one of our most estimable young ladies, transforming her into a preacher's wife, thereby robbing our social circle of a bright ornament, the Methodist Church at this place of an earnest, consecrated member, the Epworth League of a zealous worker, the W. P. and H. M. Society of its capable Recording Secretary, the Eastern Star Chapter of its beloved Associate Worthy Matron, the fire department of its much-admired queen, and our public school of one of its very best teachers.

The dear old ADVOCATE grows better and brighter as the days go by. It is a power in the Church and a great helper to the preacher in his labors.

THE STATUS OF LOCAL PRAEACHERS.

At our late District Conference at Galhithwaite, when the work of local preachers was under consideration, the writer remarked that the relation of the local preacher was somewhat abnormal, and ventured to ask if this might not, in part at least, account for the inefficiency of labor and laxity of conduct found in too many instances of these brethren.

Again: It is said to be characteristic of Methodism that every Church or congregation has a pastor. "No flock without a shepherd," is her polity as distinguished from her sister Churches. Now, if this is the divine order, and we believe it is, I ask, is not the correlative or converse of this, "No shepherd without a flock," also descriptive of the latter?

Not a Patent Medicine. Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure. Freligh's Tonic (A Phosphorized Cerebro-Spinal) will cure when everything else has failed.

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

pire him to attain the highest excellence in character and conduct. Another feature of the divine order as presented in his word, is that the people depend upon him (the preacher) for the word, and the preacher depends upon them for a living.

But the most striking and practical point in this question is that our beloved Methodist employs only about two-fifths, in some places not so many, of his ministerial laborers to the full extent of their time and capabilities for work.

To this several answers may be given, but it may be well to note it can not be said the laborers are too many. Let the word of Him who calleth them answer.

"It was these thoughts that were in the mind of your correspondent on that occasion. If wrong, he stands ready to abandon them; but if true, they deserve the consideration of all. Some thought I was alluding to the clash or friction between the two classes of preachers—local and itinerant—in our Church, whereas I only alluded to the wide distinction between them to furnish a basis for this conclusion.

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soon as we get back from conference we intend to enter the protracted meetings and will make daily fights against the devil and for Christ until the last of August. Our ingathering has not been very great yet, but we believe it will be before the year is out. I believe New York Circuit can boast of as good set of young people as any circuit in the district. They go to Church every appointment, and without fail they hear the preacher. Our congregations grow larger at each succeeding appointment and the houses now in some places will not hold the congregations. We have about fifty per cent of our conference collections in hand, in cash and subscriptions. We feel sure that New York Circuit will be one of the "happiest" circuits on the financial side. We expect greater things in the future.

Miss Nellie Smith, June 23: A very interesting programme was rendered at the Methodist Church at this place on the evening of May 26, the occasion being the celebration of Children's Day. Long before the time of beginning arrived the house was filled to overflowing. The church was tastefully decorated with evergreens, pot and box-flowers. At 8 o'clock the school, which had assembled in the League rooms and formed the line of march, filed into the church by two, while "In the Child of a King" was sung. The school was divided into four departments, and remained standing during the remainder of the song, and then the congregation joined in singing "All Hail the Power of Jesus' Name," Superintendent Heartill then delivered the introductory address. The representatives of each department were introduced by the Superintendent, and gave their authority. Several speeches were made by different members of the school, and a very interesting paper on the League work was read. Reports and statistics of the work in the foreign fields were read. Collection was taken, and \$16 25 was the amount received for the day.

T. T. Booth, June 20: We have just closed a good meeting here, with 16 additions to the Church by ritual, 20 conversions, and as many or more reclamations. The meeting continued three weeks and should have accomplished much larger results. Circumstances which could not be controlled by the preacher nor the people, as well as some that could, kept us from accomplishing that amount of good that we desired. We could give quite a list of the reasons why there were not 100 conversions in this meeting, but we will give only one, which will cover all the ground. God must be first in the affections of both workers and seekers, otherwise he can not bless or save any one. Our third quarterly Conference was held by the presiding elder, Rev. T. P. Smith, in the beginning of the meeting. More money was raised for the preachers than at both of the preceding quarters, and more than the entire assessment ordered by the conference against this charge was raised in cash and subscription during the meeting. The presiding elder remained with us several days, preaching to the satisfaction of all. We had with us also Rev. S. N. Allen, of Brown's Overland Circuit, and Rev. T. W. Spangwick, each doing faithful and honest work, the latter giving us a bible reading each day, which was well received, and helped very greatly in establishing the people in their Christian life and work. Bro. Spangwick is a hard bible student, his bible readings sound, and will do good wherever delivered. Our Church is a mission Church, receiving from the Conference Board of Missions each year help for the support of its workers. Our present year, as a rule, are poor, our men, almost without an exception, day laborers, most of them railroad men; and notwithstanding more than one hundred persons have been received into the Church here in the last fifteen months, yet it is evident that the Missionary Board will have to help for a time yet. Our Sunday-school is first-class, and will one day make this Church self-sustaining. We have here a noble band of consecrated women who are organized in a Ladies' Aid Society, and by their efforts have raised and spent more than \$100 in the last eight months in repairing the church, so that our presiding elder remarked, that it was the neatest little church in the district. All in all we are doing well at Cedar Street. Give us time and pray for us.

W. F. Davis, June 21: Sunday night, June 23, we closed out a four-days' meeting at Carthage. From Tuesday till Saturday of the first week Bro. J. W. Bridges, of Concord, did the preaching for us, arraying the forces of light against the powers of darkness. On Saturday Bro. W. L. Vaughan, of Oak Oilfield, came to our assistance with spiritual song, pathetic talks to children, and touching appeal for all, inspiring the forces with courage and zeal. Just at the time when help seemed most needed the Lord sent Bro. A. J. Erick one day earlier than agreed upon, and assuming command he led the forces over every difficulty and disparagement to victory in the name of the Lord of hosts. In spite of the daily rains, the opposition of the devil, the attractions of the world and the faint

heartedness of some Christians, the Lord blessed us with 10 or 12 conversions, 7 accessions by ritual and 1 by letter, 1 infant baptism, many reclamations and a glorious revival of the Church. The Epworth Leagues were no drones in this meeting, and to their prayers and songs and talks is largely due the success of the meeting. God bless the young people of our Church. And praise the Lord, I'm happy on the way, and we are too. God bless the ADVOCATE.

I Was Weak, Tired and nervous, my food did not digest easily. In fact I was in poor health generally. I had to sleep propped up in bed, breathe easily at night. I had the grip and afterwards a severe cough. I found relief in Hood's Sarsaparilla. I have taken seven bottles and can eat what I please, sleep soundly and feel rested unless I overwork. I feel as young as I did at 18 when I was in my daily exercise. I cannot begin to express my thanks sufficient for such a great soothing, health restoring medicine.

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Valley Mills. N. M. McLaughlin, June 21: We have recently closed a very interesting meeting in Valley Mills. We had 5 or 6 conversions and reclamations. Three have joined our Church as a result of the meeting, with, I think, more to follow. My Church stood true to God, and to their pastor during the meeting and was much revived. Bro. C. N. N. Ferguson, of Irueville, assisted me one week. Why should we wait until good men die to speak of them? Ferguson captured all my people. He preaches the gospel with power and lifts the standard to where God wants it, and magnifies Christ until we could sing in our hearts, "Lord Jesus, I long to be perfectly whole." Bro. G. C. Summers, of Carvell, preached us one good sermon during the meeting. We have observed Children's Day in this place. We used the programme from our Publishing House, which opened the eyes of a large congregation. We collected \$11.

A good appetite and refreshing sleep are essential to health of mind and body, and these are given by Hood's Sarsaparilla.

NORTH TEXAS CONFERENCE. Charlesville. W. W. Graham, June 20: McKenzie charge is moving on well. The Sunday-school work is doing very well. At Abilene last Sunday we received 4 members and baptized 2 infants. On the 7th of June this county voted on prohibition, and lost by a small majority. For the first time Charlesville gave a majority for prohibition. Notice has already been served on the white-apron brigade that the fight will be renewed at the earliest date, and we expect to win next time. All honor to the good ladies of Charlesville, who worked like Trojans the day of the election, and our victory here is due to their efforts.

J. B. Cole, June 20: We closed a week's meeting last night at De Soto. There were some hindrances to the success of the meeting in the shape of storms, rain and black mud, besides the preacher was absent three days in attendance on the District Conference. There were large audiences and 13 conversions. We gratefully acknowledge the help received from Bro. Gibbs and Isaacs and wife, workers from the Fort Worth Bethel Mission, and take pleasure in commending them to any pastor or Church needing help in a revival meeting. We will begin our protracted meeting with the Wheatland Church on Wednesday before the second Sunday in July. The pastor will conduct the meeting, but will gladly welcome any of the preaching brethren who may feel like lending their smiling faces and vocal organs for a few nights, and eat fried chicken in return. Come out and help us, whether you are a preacher or not. Our church and homes are open to all. Services at 11 a. m. and 8:30 p. m. every day. Pray for us.

Ed. R. Wallace, June 20: A girl blessed our home this morning at 7 o'clock. We are moving along nicely on our work and are greatly encouraged, and yet there are many leaving the country.

M. B. McKinney: We are moving onward and upward. We have just closed a glorious revival at Hickory Valley. The Lord was with us and blessed us in spite of rain, weeds and grass. Six professed parson and eight professed entire sanctification.

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IVORY SOAP IT FLOATS

To retain the brilliancy of Gingham, wash them only in luke warm water, in which a tablespoonful of salt and an equal quantity of Ivory Soap to each gallon of water, have been dissolved. Dry in the shade.

say it was the best meeting they ever saw in Welmur—the most spiritual meeting. Praise the Lord! The church got religion; they will talk and pray when called on; 9 or 10 conversions; 6 joined the Church; others will join next Sunday. The pastor was assisted by R. J. Tooley and C. B. Garrett. Both did good work. Bro. Tooley did most of the preaching, to the delight and satisfaction of all. He preaches the old-time religion. Brethren, I claim the best League in the district. The League took an active part in the meeting, holding prayer-and-praise services every night. Our camp-meeting will commence Thursday night before the fourth Sunday in July.

H. M. Haynie, June 20: We have just closed a glorious revival at this place. Bro. Wimberly, of Beulah, preached for us about twelve days. His preaching was attended with Holy Ghost power. A goodly number were happily converted, and quite a number reclaimed. The Church was greatly revived; in fact, all the Churches were blessed. Bro. Holoman, pastor of the Baptist Church, was with us at nearly every service, praying and laboring with us, also Bro. McCullough, the pastor of the Cumberland Presbyterian Church. In all, the Christians of our town assisted with their presence and prayers, for which we are very thankful. This is said to be one of the most glorious revivals that Elgin has enjoyed for a number of years. We have received, up to this time, 8 members, all grown people. Bro. A. S. Blackwood was with us last Sabbath, to the delight of our town. He also preached Monday morning. Come again, Bro. Blackwood. Though he is drumming, he has not lost his power as minister of the blessed Christ. I wish more drummers were of the same spirit. These brethren mentioned have made an impression upon this people and town that time will never blot out. We feel to thank God that all of the Churches of our town are upon a higher plane. We feel more determined than ever to press on and upward in the fear of God. Our young people did their very best in rendering music for the meeting.

WEST TEXAS CONFERENCE. Cherokee. M. J. Allen, June 17: My first protracted meeting will begin on Wailace Creek, Friday night before the third Sunday in July. Will begin on Friday night before fourth Sunday in July at Calloway, and the first and second in August at Cherokee, and the third and fourth Sunday in August at Cherokee Campground. Come one and all! We are on the up all. Services at 11 a. m. and 8:30 p. m. every day. Pray for us.

Ernest Gillespie, June 24: Our second Quarterly Conference was held at Prairieville. Our presiding elder gave us three fine sermons. The financial report was not as good as it should have been, though I feel sure that our assessments will be met in full later. A. R. Nash and L. F. Allright were visitors from Kemp, and B. C. Harris was a visitor from Terrell Circuit. As Methodists are scarce at this place we appreciate every name having visitors. Good Christian Methodist people are so scarce here and we are so completely surrounded by wickedness and evil that the spiritual atmosphere seems to be heavy and unhealthy, and when we have good Methodist brethren with us it tends to drive away this evil spirit and we become surrounded by the light spirit of holiness, which raises us to reconsecrate our lives to God and his cause; so we invite our brethren to be with us at every opportunity. We have experienced in which we have not words to express, that the hosts of sin are rising fast and striving hard to overthrow our efforts. Seeing this only strengthens us more for the fight. We are very proud of our preachers, T. M. Kirk and W. E. Crimm, who come not to preach in their own strength and knowledge, but by prayer and consecration they come in the strength of God, with a gospel that seems as though it would go burning its way to the hearts of all present. Just now we feel greatly encouraged for Prairieville's future spirituality, and pray God that our expectations will be realized ere this year shall have closed. There was a Woman's Missionary Society organized here during Quarterly Conference, by the presiding elder; membership fourteen.

G. W. Temple, June 17: We held the children's service at this place on the second Sunday. We followed the programme as nearly as we could. We had a beautiful and interesting service. The parts were well rendered. The music was excellent. Collections, \$8.99. We have a good Sunday-school at this place.

B. A. Snoddy, June 19: Our third Quarterly Conference is past. The time for our protracted meeting draws near. We will have a camp meeting at Peaster. We will want the whole circuit to attend. We expect a number from a distance. A number have already declared they were going to camp. Many can come in covered wagons and stay on the ground. Others desiring tents can rent good, large tents at 25 cents for eight or ten days. Peaster is just ten miles from Weatherford. The meeting begins the 17th of July and continues just one week. A large grove of trees and plenty of water. Rev. Wm. Price will be with us all the time of the meeting.

SAVE YOUR EYES. TRUSS THE BEST. Boy Left Home. MORPHINE HABITS. TENTS TO RENT. HE THAT WORKS EASILY WORKS SUCCESSFULLY. 'TIS VERY EASY TO CLEAN HOUSE WITH SAPOLIO.

Woman's Department.

All matter intended for this column should be addressed to Mrs. Florence E. Howett, 25 Maston Street, Dallas, Texas.

WHAT IS THE USE?

What is the use of this impetuous haste? The end is certain. Let us take our time.

And behold the vital forces that we waste before our day has reached its golden prime.

What is the use of rushing with spent breath? After old age, its furrows, its white hair?

Why need we hurry so to welcome death? Or go half way with hands stretched out to care?

There is no use. Dear hearts, if we but wait. All things will find us. Let us pause, I say.

We can not go beyond the silent gate. That lies a short day's journey down the way.

So let us take our time in youth's fair hours: The summer season is so brief a best. Let us look on the stars, and pluck the flowers.

And when our feet grow weary let us rest. —Ella Wheeler.

NOTES OF TRAVEL.

After leaving Dallas and spending a week most delightfully in the mountains of Virginia, we took the train at Roanoke for Lynchburg.

Richmond, like Rome, is built on seven hills, this picturesque little city might claim forty-seven. There are only two lines of cars, both electric, and triumphs of engineering skill to visit Randolph and Macon Woman's College.

We took the Rivermont—name suggested, I suppose, by river and mountain. As we drank in the sweet mountain air and fairly flew up and down literal mountains, we realize the prophet Nahm could only mean "electric cars" when he said, "they run like lightning."

Two miles from the city, setting as a queen on her throne, is this magnificent college for women. We were introduced to Dr. Smith, the justly popular President of the institution, and then asked permission to see our Texas girls, Misses Eugenia Chapel and Sadie Pace, of Dallas.

Radiant with smiles and in perfect health, the girls gave us a real Texas welcome; for, after nine months spent a thousand miles from home, a familiar face looks "mighty sweet," as Virginians say to a school girl. They were in the midst of examinations, but gladly did the honors of the school, showing us over the large, handsomely furnished building, each department being finely equipped for its special service.

Though only in its second year this college already ranks among the very best in the whole South. As a Church school we may be justly proud of it. As our empire State can find here all she could wish, unsurpassed educational advantages, healthful and exhilarating climate, refining influences, and the highest moral and religious training, we bespeak for Randolph and Macon the lion's share of Texas patronage outside our own State.

At 4 p. m. we took the Norfolk and Western train for Richmond, arriving at 9 at this Mecca of the South, full of sacred, historic interest to all who loved the cause we lost. We are delightfully situated, within four blocks of the Capitol. In half that distance there are six or eight of the finest Churches in the city. Grand old Centenary, just across the street, with its beautiful chime of bells, is noted for its fine music and distinguished pastor, the venerable Dr. Sled, who is serving his fourth year. The Sunday-school is held in the basement, just as ours of First Church, in Dallas, and in numbers is about equal to it, but in music we excel them. On Thursday night we enjoyed a splendid lecture by Dr. Starr, of Petersburg, to all the Epworth Leagues of Richmond and Manchester, assembled at Centenary. On the 15th the much talked of convention to discuss the office of the Holy Spirit will convene in the Richmond Theater. Although many eminent divines are expected from distant cities, the resident ministers do not seem to be much in sympathy with the movement. There are being held daily preparatory prayer-meetings at the Y. M. C. A., conducted mostly by city missionaries and laymen. The Y. M. C. A. here is doing a great work and is one of the most popular institutions of the city, with a membership of six hundred. But the Women's Christian Association interested us more. They own a large brick building in the heart of the city, and are doing just the work our Girls' Co-operative Home does, only they have a wealthy benefactress and the hearty co-operation of all the Churches. There is no institution in Dallas capable of exerting a greater influence for good than this Co-operative Home. When we realize this and work for its support, we will strengthen our Churches and have less use for our Rescue Home. More anon.

Mrs. W. H. Johnson, Richmond, Virginia.

People with whom it is an open question every Sunday morning

whether they shall go to Church are not only not most apt to go, but they are not apt to be those who profit most by going.—The Churchman.

When you spend your precious affections upon other objects than Christ, what is it but to dig for graves with golden mattocks?

It is not Christian to hate anybody, but it is sometimes proper and wise to stand apart from men with whom it is impossible to have profitable association. It is better to be separate and in peace than together and in irremediable discord.—United Presbyterian.

Occupy till I come. Which of these words ought to be emphasized to give the true meaning? Try it.—Golden Censer.

It is pleasant to feel impelled to continue one's work by a growing conviction of its importance and value; more happy still to be constrained to go on by love of the service itself, but best of all to be so blessedly certain of the Lord's will and help in the matter that one dare not give it up.

I have peace whatever party gets into power, because I know that in everything God fulfills his purposes by them. God rules on earth, even in the councils of his enemies, as completely as he rules in heaven.—Alexander Carson, L. L. D.

Quarterly report of Treasurer Texas Woman's Foreign Missionary Society, ending June 15, 1895:

Table with financial entries: Dues, Auxiliaries, Conference fund, etc.

DISBURSEMENTS: Remitted Mrs. H. N. McTyre, Paid Conf. officers' expenses, etc.

FROM INDIAN MISSION WORK: I have been letting the busy times of grass-planting keep me from writing a line for your columns.

As always happens when God's power is seen and felt, Christian hearts come together, so this party wanted us to take dinner with them at their camp, so that we might have a little prayer service before we parted for good.

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DR. HARTMAN'S TREATMENT.

How it Happens that Every Woman in the United States Can Obtain His Treatment Free.

The question is often asked, How can Dr. Hartman afford to direct the treatment of so many women without charging anything?

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RESOLUTIONS OF RESPECT.

Whereas, Rev. C. A. Evans, our former pastor and organizer of the Juvenile Missionary Society of the Jewett Methodist Church, has been greatly afflicted by the loss of three members of his family; and

Whereas, He and all of his loved ones are cherished in the memory of each one of this society; therefore, be it

Resolved, That we extend to him and his family our sincerest sympathy in the hour of their sorrow, with the assurance that our prayers attend them wherever and whatever their lot may be.

That a copy of these resolutions be forwarded to Bro. Evans, and to the TEXAS CHRISTIAN ADVOCATE for publication.

LILLIAN SPRINGFIELD, JENNIE Mc DANIEL, SIGMAN BLACK, Committee.

DISTRICT CONFERENCE NOTICES: Marshall District. The Marshall District Conference will convene in the Methodist Church at Longview July 10, at 8 p. m.; sermon by Rev. L. H. Metcfe.

The following are the trustees of the Marshall District parsonage: J. H. Heartsill, A. P. Black, A. McJinnis, G. A. Kelly, R. W. Winn, B. F. Thomson, G. S. Strong, C. C. Dickard, A. C. Neal, J. E. Biggs, A. B. Wasson.

PLEASE LET ALL THE PREACHERS who have not done so, reply at once to my written communication of some days ago. Preachers who will be accompanied by their wives will please inform me at once.

PROGRAMME: For Austin District Conference, to be held at Manor July 11-14. Wednesday—8:30 p. m., opening sermon, by S. E. Chambers.

Thursday—8:30 a. m., opening and organization; 10 a. m., reports from charges; 3 p. m., missionary mass-meeting, opening exercises, by J. Kilgore, address by J. E. Green.

Friday—Sunday-school Conference, 8:30 a. m., opening; 8:40 a. m., "The Management of the Infant Class," by E. W. Solomon; 9:10 a. m., "The Influence of the Sunday-school Upon the Young People of Our Church," by D. H. Hotchkiss; 9:40 a. m., "Duty of the Whole Church to the Sunday-school and Epworth League," by S. W. Thomas; 11 a. m., sermon to Sunday-school and Epworth League workers, by E. W. Solomon.

Saturday—8:30 a. m., reports from committees; 11 a. m., preaching; 3 p. m., reports from committees and all unfinished business; 8:30 p. m., preaching. JOE H. SEARS, P. E.

PREACHERS OF NORTH TEXAS CONFERENCE: You will please send your collection on Children's Day to Dr. S. B. Nielsen, Ladonia, Texas. Promptness is desired, and we call attention to the fact that this money is for destitute places and must be asked for through the preacher in charge.

JOHN S. DAVIS, P. E. Georgetown District—Third Round. Bartlett, June 29, 30; Georgetown, July 1, 2; North Belton, July 3, 4; Bogert, July 5, 6; Liberty Hill and Leander, July 7, 8; Belton, July 9, 10; South Belton, July 11, 12; Holland, July 13, 14; North and Core Hill, July 15, 16; Round Rock, July 17, 18; Temple, July 19, 20; Temple, First Church, July 21, 22.

W. L. NELOS, P. E. Dallas District—Third Round. Hick, at New Hope, July 29, 30; Fredrick, July 31, 1; Dallas, July 2, 3; Grape Springs, July 4, 5; Dallas, July 6, 7; Dallas, July 8, 9; Dallas, July 10, 11; Dallas, July 12, 13; Dallas, July 14, 15; Dallas, July 16, 17; Dallas, July 18, 19; Dallas, July 20, 21; Dallas, July 22, 23; Dallas, July 24, 25; Dallas, July 26, 27; Dallas, July 28, 29; Dallas, July 30, 31.

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Table with columns for months (Jan to Dec) and days, listing various events or dates.

ANNUAL CONFERENCES: North Texas, Nov. 6; Mexican Border, Nov. 14; Northwest Texas, Nov. 14; West Texas, Nov. 20; German Mission, Nov. 28; Texas, Dec. 4; East Texas, Dec. 18.

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Advertisement for 'THE ROSE TOBACCO CURE' featuring an illustration of a man and text: 'DON'T TRY TO QUIT. And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco. THE ROSE TOBACCO CURE removes the nicotine from the system and at the same time tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is PLEASANT, HARMLESS and ABSOLUTE. We guarantee a cure. Price, \$1.00 per Box. Write for Circulars, or order of ROSE DRUG CO., 215 and 217 Third Ave., Birmingham, Ala.'

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Advertisement for 'SWAYNE'S OINTMENT' and 'SOLID SILVER FORKS AND SPOONS'.

A Slave from Boyhood.

(From the Red Wing, Minn., Republican.)
'I am now twenty-four years old,' said Edwin Swanson, of White Rock, Goodhue County, Minn., to a Republican representative...

the great grief of his friends there is consolation in the reflection that in his lifetime there was no unpleasant memory to disturb his mind...

REV. J. W. WALKUP.

John Wesley Walkup was born February 27, 1813, in Rutherford County, Tenn., and died at Salado, Texas, June 7, 1895...

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and restore the blood and restore shattered nerves...

Marriages.

Curtis-Baker.—At the residence of the bride's father, May 29, 1895, by Rev. S. W. Miller, Mr. George Curtis and Miss Amy Baker, all of Weston, Collins County, Texas.

Weir-Baird.—At the residence of the bride's father, in Pittsburg, Texas, at 8 o'clock, June 23, 1895, Mr. C. V. Weir and Miss Pearl Baird, Rev. J. C. Calhoun officiating.

Snell-Harriet.—On June 23, 1895, at the residence of the bride's mother, Mr. A. H. Snell and Miss M. E. Harriet, Rev. J. B. Turcotte officiating, all of Cass County, Texas.

Thayer-Geo.—At the residence of the bride's father, Mr. N. E. Gee, Dickinson, Texas, June 22, 1895, Mr. Edson Thayer and Miss Alice Gee, Rev. D. S. Anderson officiating.

Taylor-Dillon.—At the Methodist Church, Kossow, Texas, June 9, 1895, by Rev. J. A. Taylor and Miss Dulah Dillon, Rev. J. W. Holt officiating.

Bradford-Burch.—At the residence of the groom's father, June 16, 1895, Mr. Jesse Bradford and Miss Julia Burch, Rev. J. W. Holt officiating.

Sides-Johnson.—At the home of the bride, near Pannell's, Clay County, Texas, June 16, 1895, at 8:30 p. m., Mr. W. A. Sides and Miss Cora E. Johnson, Rev. John F. Everett officiating.

Owen-Phillips.—At the home of the bride's parents, near Wheeler, Texas, May 29, 1895, Mr. M. Owen and Miss Lorette Phillips, Rev. J. C. Wilson officiating.

Hamil-Duff.—At the Methodist Church, Mountain Institute, Texas, June 16, 1895, Mr. C. F. Hamil and Miss Lulu Duff, Rev. J. C. Wilson officiating.

Most commendable persons have a vulgar glare, but Peppercorn is a true beautifier, whose effects are marvellous.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines or words. The privilege is reserved of condensing all obituary notices. Parties desiring such notice to appear in full, or to be printed in full, must pay for the same in advance.

REV. Q. A. HEARN.

Q. A. Hearn was born in Georgia, in 1867; professed faith in Christ and joined the M. E. Church, South, while young; came to Texas in 1881. He was married to Miss Cora Stearns in Wichita County, Texas, in 1881, who was his faithful consort to the hour of his death.

HEARN.—Mrs. Margaret Methvin was born June 6, 1832, married March 12, 1835, and died February 11, 1895. Grandmother Methvin was among the first settlers in the vicinity of the present town of Longview, Texas...

FLANAGAN.—Bro. J. D. Flanagan was born February 11, 1810, and died June 8, 1895. He came to Texas July 10, 1872. He professed religion at Alto, and soon thereafter joined the Methodist Church at Kossow, Texas...

HENSLEY.—Joseph Edward, infant son of J. J. and Mrs. J. B. Hensley, was born September 6, 1895; died January 17, 1895. Short was the stay of this precious child on earth. Like a bright meteor, he shined brightly in heaven...

DEGLAS.—W. S. Deglas, and died at Galveston, Texas, a tracheitis, on the morning of the 14th inst. He was a native of France, and had been in this country since 1850. He was a devoted and successful merchant...

CURTIS.—Little Myrtle, infant daughter of J. S. and Susan M. Curtis, was born November 11, 1891, and died June 17, 1895. Only a few weeks ago it was our privilege to be at that consecrated home and see sweet little Myrtle resting in her mother's arms...

STUTWELL.—Little Ray Edward Stutwell, son of Bro. and Sister J. I. Stutwell, was born at Disco, Hancock County, Ill., November 8, 1891, and died at Wichita Falls, Texas, March 28, 1895, age four months and twenty days. A sweet, precious flower, plucked by the angel of mercy from this world of sin and sorrow...

Dr. Price's Cream Baking Powder. Awarded Gold Medal Midwinter Fair, San Francisco.

years, and, as a natural result, he died well. We know where to find him.

After appropriate services at the church, the Masons took charge of the body, and it was interred with Masonic honors in the Salado cemetery, there to await the resurrection of the just. W. B. ANDREWS, Salado, Texas.

SHERARD.—Little Hattie Bell Sherard was born July 11, 1891, and died June 1, 1895, in Navarro County, Texas. 'Hattie Bell' was the daughter of Bro. Jacob and Dora Sherard. She and her little sister, a little younger than she, were almost inseparable, being the only children...

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ARMSTRONG & MERRILL, Painters, Architects, Draftsmen, etc.

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The old saying

that "goods well bought are half sold" is true of Pure White Lead. Dealers cannot afford to sell, or painters to use, unknown or inferior brands (see list genuine brands).

Reputation is capital, and can only be acquired by selling or using the best materials. Responsible dealers sell, and practical painters everywhere use these brands.

NATIONAL LEAD CO., Broadway, New York.

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Dr. Price's Cream Baking Powder. Awarded Gold Medal Midwinter Fair, San Francisco.

OVERSTOCKED.

Having a very large stock of LADIES' and GENTS' WATCHES on hand, we will in the next 30 days dispose of them at the following low prices:

Gents' Solid 14-K. Gold Watch, \$45 00
Gents' Gold Filled Watch, 15 00
Gents' Silver Watch, 8 50
Ladies' Solid 14-K. Gold Watch, 20 00
Ladies' Gold Filled Watch, 15 00
Ladies' Silver Watch, 5 00

IRON & GIRARDET, :: WHAT IS THOUGHT OF IT ::

RHEUMATISM. Is often caused by a bad Liver. How is your Liver? Are your Kidneys all right? Does your sleep rest you? Does your back ache? Are you weak and thin? Are you dull and bilious? Marvellous success has attended the use of Dr. J. H. McLean's Liver & Kidney Balm.

ALL who use it say it is the "PEERLESS REMEDY" for curing ailments of the Liver, Kidneys and Bladder, Female troubles, Rheumatism and Bright's Disease. For sale everywhere at \$1.00 per bottle.

A CHANCE FOR WOMEN TO MAKE MONEY. I saw one of your advertisements in your issue a few weeks ago and saw a very interesting article...

EPWORTH ORGANS & PIANOS. You take no risk for your money when you buy an Epworth Organ or Piano. They are made of the best materials and are guaranteed to give you the most perfect service...

Heiskell's Ointment. CURED RUPTURE, PILES, Hemorrhoids, etc. Dr. F. J. DICKEY, 395 Main St., Dallas, Tex.

SOLID GOLD MEDALS. CHARMS AND BADGES. The Greatest Railroad on Earth. Santa Fe Route.

Mitton Ragsdale, PIANIST AND TEACHER. CLASSIC SCHOOL. FINEST TESTIMONIALS. STUDIO—40 LIVE OAK, DALLAS.



