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Editorial.

A BOSTON BANQUET.

Dr. E. E. Hoss, of the Christian Advocate, Nashville, preached the baccalaureate sermon for the Lasell Seminary during its recent commencement. Zion's Herald published the sermon in full in its last issue. It is a noble discourse, entertaining and instructive. It is altogether worthy of the prominence and general distribution accorded it.

On Monday, June 10, he addressed the Boston Preachers' Meeting "On the Negro Problem as the Southerner Sees It." He spoke exhaustively and forcibly. Of the speech Zion's Herald says:

> The tone of this remarkable address was sweet-tempered and brotherly. Its vigor, frankness, and brilliancy captivated all hearers.

At 1 o'clock, at the United States Hotel, a complimentary dinner was tendered the Southern guest. Many prominent men were present who, after the banquet, discussed with Dr. Hoss: Methodism in its various bearings. The Northern brethren were unanimous in the expression of a desire for closer relations between the two Methodisms. Zion's Herald, referring to Dr. Hoss, says:

> He expressed the hope that the movement toward federation would be successful, and frankly declared that his kind of federation would be some form of organic union.

We notice in the published proceedings of this remarkable occasion two things a trifle ominous. First, before Dr. Hoss addressed the Preachers' Meeting, a "Rev. Dr. Derrick, Missionary Secretary of the African M. E. Church, was introduced, and made a rapid, sharpshooting, eloquent and brotherly address, completely taking the audience by storm." This was the Northern prologue to the Southern play. Dr. Derrick's little speech was possibly an improvised overture to Dr. Hoss' orchestral deliverance. In Northern latitudes all pictures must be painted after the Rembrandt type—in black and white. Perhaps it was this improvisation with its suggestive undertones and this Rembrandtesque masterpiece which put the Boston audience into such a melting, receptive and hilarious mood. The Doctor said that he desired federation and a federation which "would be some form of organic union." If Dr. Hoss intended to say either directly or indirectly that the M. E. Church, South, would ever consent to any kind of federation or union which would in the least affect its autonomy, its absolute independence of any legislative interference from any source whatever, he spoke without authority and does not represent his Church. He will find himself unable to deliver the goods.

Any federation or union which did not bring us more or less under the power of Northern influence or votes, would be nothing different from the present situation—fraternity. The Doctor, unintentionally no doubt, has made a wrong impression upon his Northern friends. He ought to know that our people never will consent to any arrangement which imperils, even to an infinitesimal degree, our sovereignty, institutions, and our traditional policy. The generous diet and the bountiful applause probably led the Doctor to make the above unguarded remark. The South does not want any kind of federation which may be "some form of organic union." If all the other difficulties, multiplied and formidable as they are, were swept out of the way, the negro question, in its present condition, would be an insurmountable bar. There is in the North a state of chronic mania in regard to the colored people in America. If the Northern Church had the power it would force upon the Southern some sort of offensive legislation upon this subject, which would inevitably bring about revolution and disruption. Two Churches occupying the opposite poles of thought upon this irrepressible topic, can never mingle in any kind of organic union. Why did these Boston preachers, just before Dr. Hoss spoke, trot out this negro upon the platform? We dare say Dr. Hoss knew nothing of this part of the programme. Was this accidental or prearranged? To invite a Southern gentleman, whose views upon social eqality with the negro are well known, to make an address, and then quietly hold him in reservation until a colored brother can address the audience, is poor taste. The very fact that the Boston preachers can see no impropriety in such an occurrence as the above is point-blank proof of our irreconcilable differences of opinion. If we had been in Dr. Hoss' place we would have felt that we had been compelled to play second fiddle to the Missionary Secretary of a negro Church. Why did they bring this negro forward anyhow? We can not conceive, unless it was to rebuke the high caste notions and prejudices of the section represented by "the distinguished guest."

We are in favor of fraternity, and nothing else. Let the Northern Church assume a magnanimous and brotherly attitude toward the South, and then let this be sincerely and fully reciprocated, and there stop. There are too many delicate questions, set upon hair triggers, to talk about anything else. The sooner it is understood that fraternity is to be the last final crystallization of our respective attitudes the better it will be. Agitation breeds discontent and bitterness. Until the Northern Churches put their negro communicants into a separate organization, until they furnish the very best guarantees that no effort will ever be made to bring about any condition savoring of social equality, they might just as well indefinitely postpone the negotiations. The question is not even open. The preliminaries to a discussion have not been settled. No amount of banqueting and post-prandial eloquence, and ecclesiastical love-making will avail as long as this barrier remains. The South is willing and more than willing to give the negro all his rights under the law, civil, religious, educational, financial, and all others, but when it comes to the question of equality in the social circle, she sternly draws the line and refuses to compromise one single particle whatever. Until the North recognizes this stubborn fact and accommodates herself thereto, we shall regard all her future advances toward federation or union as more or less insincere. If the North means business, let her substitute a carefully drawn contract, which eliminates the negro question totally, for the banqueting and fine talk of which we have recently had a surfeit.

CONNECTIONAL NEWS.

Memphis Advocate:

A regular ovation will be accorded League No. 1, and their friends on their journey to Chattanooga. People will gather at the stations all along the line to see the "John Wesley, Limited," with streamers and banners flying, go by, with her cargo of happy Leaguers and Methodists. It is possible we will carry an organ in one of the coaches, and sing sweet songs of Zion as we speed along through the beautiful country to be traversed. What say our friends?

Dr. Palmore, in an editorial in the St. Louis Advocate, said some things calculated to make a wrong impression concerning the salaries of our missionaries. Bishop Galloway undertakes to correct the mistakes in the following letter:

Your editorial in last week's Advocate on "Gold-Bug Logic and Ethics," I fear will be misconstrued to the injury of our missionary cause. One would conclude from your statement that "an American dollar did exactly double the work for Bishop Galloway in the Orient in 1894 as the same dollar in the same countries did for Bishop Marvin in 1876;" that our missionaries in those countries on the same appropriation of other years are living on double salaries. In their interest and the cause of missions, I wish to correct that erroneous inference. An American dollar does not always do the "double work" of which you speak. All foreign goods, supplies, etc., used by missionaries are paid for at gold rates, with the cost of transportation added. A decent pair of shoes for a lady, for instance, costs from $8 to $12. A glance at some supply bills would also dispel the delusion. Butter and ham purchased in San Francisco cost much more than in this country. The steamship lines changed their rates as silver declined so as to maintain their former figures in sound money. It takes the full salary allowed a missionary to enable him to live comfortably. Labor is very cheap—miserably cheap—as it is paid in a debased currency.

This much I felt constrained to say in the interest of a cause dear to my heart. The "currency question" I have not discussed. A newspaper reporter asked me some questions about mission work in the East, the agricultural condition of certain countries, their commercial outlook, business methods, rates of exchange, etc. I gave an answer to these, and to illustrate the rate of exchange, showed some memoranda I had retained, and made a facetious remark about the same as any other citizen interested in his country. I hope for wise adjustment of the great business questions now before the people. I am hardly entitled to an opinion on this subject, so can only claim a notion, but as to the "ethics" of which I have no doubt. Fraternally,

CHAS. B. GALLOWAY.

Jackson, Miss., June 7, 1895.

Florida Advocate:

Rev. A. B. Jones, D. D. LL.D., who had his college building in Huntsville, Ala., consumed by fire some months ago, has determined to locate at Gadsden, Ala., and about one and a half miles from the square, on the mountain, has purchased Belleview Hotel, on Lookout Mountain, a beatiful building with seventy-six rooms, and will erect a chapel and other houses.

GENERAL CHURCH NEWS.

Dr. J. B. Dennis, in the Christian Advocate, New York, referring to the recent General Assembly of the Presbyterian Church, says:

Dr. John Fox, of Brooklyn, the Chairman of a special Committee on Methods of Management of the Temporalities of the Churches, reported progress, and the committee's life was extended another year. This committee is dealing with the vexed question of the powers of Church trustees. It has prepared a compilation of the laws of all the States and Territories bearing upon this subject. It has been difficult to prepare the report, but when it is printed the work will be a valuable one for all the denominations.

The debts upon the boards of the Presbyterian Church amount to $600,000. A movement has been planned to raise a million-dollar fund with which to liquidate these debts and to enlarge the work. Once before a similar enterprise brought the enormous sum of $7,000,000 into the treasury of the Presbyterian Church. Incalculable is the power of organization and earnestness.

The Independent:

The new building of the Salvation Army on West Fourteenth Street was formally opened and dedicated as the National Headquarters last week. The building is eight stories in height, and surmounted by a large central tower and two turrets. The entrance is through a massive military gateway, surmounted by a small stone balcony. There are two stores for rental on the ground floor, but otherwise the entire building is to be devoted to the purposes of the Army. The front portions of the second and third floors are used for offices, while the rear of both has been made into a large auditorium, capable of seating 2800 people. The remaining space is devoted to the various departments of the Army. The cost exceeded $150,000, every cent of which has been raised through the efforts of the Army in various parts of the Union. The programme included a procession, formed at 2 o'clock in the afternoon, and starting from the memorial building at Fourteenth Street, passing through several streets and returning at 4 o'clock. At ten minutes past 4 the Army colors were hoisted by Mrs. Booth and the women staff officers; then came the reading of the form of dedication by Commander Booth. On Tuesday and Wednesday there were various exercises and councils of the different branches of the Army, including a holiness convention in the new building.

The General Assembly of the Presbyterian Church lately assembled in Pittsburg passed the following resolution against the liquor traffic:

Resolved, That, in the judgment of this Assembly, the time has come when Christian men should make their influence felt, directly and with power, at the ballot-box, and that all voters connected with our communion are urged to vote against the licenses for the sale of intoxicating liquors.

The time is rapidly coming when Church-membership will imply eternal and uncompromising hostility to the vice-breeding saloon.

CURRENT EVENTS.

A Collapsed Republic.

The "Republic of Formosa" was short-lived. It was born in an ebullition of resentment against the cession of the island to Japan. Its brief existence of ten days or more was marked by disorder, and when "President" Tang Ching found it convenient to abandon the struggle and the country, he escaped detention only by aid of the guns of a German warship. Admiral Kabayama met with resistance in landing at Lotei on the 29th ult., but his progress since has been victorious. The 3,000,000 Chinese and unconquered aborigines now occupying Formosa will some day be grateful for the fortune of war that brought the island under Japanese rule.—*Zion's Herald.*

A Glance at England.

The political situation in England is so uncertain and so sensitive that Lord Rosebery's success in winning the Derby a second time has had no inconsiderable influence in steadying the political fortunes of his cabinet. The Premier seems to move in an atmosphere of prosperity so opulent and so golden, as to impress the English imagination, always very sensitive to external good fortune. The Ministerial majority is now so small that the Liberal-Unionists are not only talking freely about the near approach of dissolution, but are as freely predicting success. They are apparently entirely confident of the result of the next appeal to the people. Every week or two there are reports of the resignation of the Premier on account of the precarious condition of his health, but these reports are promptly denied, and, on the whole, Lord Rosebery seems to be gaining in vigor. There are also frequent reports that the Ministry is about to give up the fight, but every public utterance indicates the Ministers' determination to stand by their measures until they are fairly beaten in the House. Sir William Harcourt has never displayed more conspicuously his extraordinary talents as a political manager, and especially as a political leader in the House of Commons. He is as adroit as Mr. Gladstone, and the combination of his sagacity and tact and Lord Rosebery's good fortune may keep the Ministry in power for some time longer. It is evident, however, that a dissolution and an election are not far distant.—*Outlook.*

A Crisis in Turkish Affairs.

The joint demand of Great Britain, France and Russia addressed to the Sultan specified a number of reforms intended to ameliorate the condition of Armenian and other Christian subjects of the Porte. These powers insist on the appointment of a high Commissioner for Armenia, a permanent commission to sit in Constantinople and co-operate with the high Commissioner in promoting the reforms to be agreed upon. The Governors and Vice-Governors of Van Erzeroum, Bitlis, Sivas, Khartul and Trebizond are to be Christian or Mussulman as their respective populations may determine, only that either the Governor or Vice-Governor of each must be Christian. The appointment of these officials is to be subject to the approval of the powers who make the demand. Reform in the method and collection of taxation, and in the administration of justice, and amnesty for those charged with political offenses in connection with the Armenian disturbances are required. The answer to the joint request of the powers was delayed as long as possible and was at last made on the receipt of a sharp reminder to the Porte that they were in no mood to temporize. The Sultan's advisers were divided over the nature of the reply to be sent. Some of them were for sending a point-blank refusal, and it is said that one of them resigned because a curt reply was not agreed upon. The answer, however, is a refusal to comply with the demand of the powers, though it is couched in terms compatible with diplomatic requirements. The British, French and Russian representatives received the look-for reply, reserving comment till they had heard from their respective Governments, to whom they at once forwarded the important missive. It is generally conceded that the Sultan's refusal to comply with the demands of the leading signatories of the Berlin treaty may result in a grave crisis. Personally Abdul Hamid might be disposed to get quit of the difficulty by acceding to the requirements of the Western powers, but he has his own fanatical people to reckon with. In various portions of the Turkish Empire they are in a frenzied mood, and it is with difficulty that they can be restrained from enacting the scenes which last autumn were witnessed in the Sassoun district.—*Interior.*

Norway and Sweden.

In Norway, the Storthing, at Christiania, by a vote of 90 to 21, called for a removal of the discords in the Union, and affirmed Norway's right to equality under the terms of the union with Sweden, including a separate consular service and a separate foreign minister. Negotiations were proposed to clear up the dispute between the two countries. The Extreme Radicals opposed the resolution as going too far in order to effect a reconciliation with Sweden. The Conservatives and Moderates supported it on the ground that a policy of compromise was best for both nations. The largeness of the majority astounded the Radicals. A compromise ministry is now expected.—*Independent.*

Pensioning Teachers.

Illinois has now a law providing for the retirement of public school teachers after twenty-five years' service in the case of men, and after twenty years' service in the case of women. The statute provides, however, that no taxes can be levied for the use of the pension fund established. The fund is to be maintained by the deduction of one per cent each year from the salaries of all public school teachers employed in the State. At first glance a deduction of one per cent a year from salaries for twenty-five years seems grossly inadequate to provide a pension of fifty per cent each year thereafter. But a tontine principle comes into play in this matter of teachers' insurance. Perhaps nineteen teachers out of twenty quit the profession in a few years, either for other work or because of marriage. It is possible, therefore, that the deduction proposed will be sufficient. If the effect of the law is to make easier the retirement of teachers who have ceased to be efficient, this form of old age pensions will find defenders among those who would not like to see the priciple of compulsory insurance extended.—*Outlook.*

The Test of the Maxim Gun.

The impoved Maxim quick-firing gun suprised the army ordnance officers at Sandy Hook last week. Its weight has been reduced to twenty-five pounds. Carried on the back of a soldier, it can be unslung, set up, loaded and made ready for firing in less than a minute; and when the order to fire is given, over 600 rounds of .303 calibre cartridges can be discharged in sixty seconds! Nothing living could have stood the storm of bullets poured forth from the muzzle of this murderous weapon, in the trial referred to. In accuracy, in reliability, in effectiveness, this improved automatic arm is simply appalling. It has already been adopted by European governments, and this first official test held here has convinced experts that there is no machine gun in existence that is superior to the Maxim.—*Zion's Herald.*

THE PRESS.

Mrs. Elizabeth Cady Stanton is bringing out a new edition of the Bible, both expanging and adding in such a way as to do woman justice. This champion of woman's rights, so-called, and her collaborators have assumed that the women of Christendom are down trodden and victimized to an intolerable degree, and that the Bible is responsible for it. None of these women have the critical force or the scholarly qualifications necessary for such a responsible and difficult task, and a miserable abortion may be expected as the final outcome. Again, the Bible has always been the charter of woman's rights, properly understood, and the eagle-eyed, giant-armed defender thereof, and to bring such an accusation against the sacred volume as that implied in this revision, is ingratitude in the superlative degree. The frozen serpent, which has been warmed into life in the bosom of the pitying philanthropist, requites him with a sting.

Bishop Haygood, in the last issue of the Christian Advocate, Nashville, referring to this impious venture, says:

It is time that good women, who have been running after these conceited, and therefore blind, leaders, should know what they are about and whither they are going. A ditch deep as hell yawns before them. They should at least consider that the impulse that leads to this Cady Stanton meddling with the Word of God is profoundly disgusting and abhorrent to men who believe in Jesus Christ and, because they believe in Jesus Christ, treat women as the heathen do not deal with them. But it may be that these women do not care what men think of them or their doings. There have been such women. If they do not care, the "salt" of womanhood in them "has lost its savor, and is thenceforth good for nothing but to be trodden under foot of men." And such womanhood comes to this.

Lunacy may account for much of this feminine revolt against nature and nature's God. Perhaps the revolt accounts for the lunacy. Alas! it seems to be a lunacy that is contagious. Let mothers consider well what they do when holding up these women to their daughters as incarnations of female excellence. They are sowing to winds that whirlwinds will follow.

Few so surprising things have come about of late years as this irreverent and blasphemous attempt to reconstruct the Bible to suit one's own notions of things. These women are loosening, to the extent of their force, the foundations of the one dike that keeps back the cruel and black sea of heathenism. One saying of our Lord comes to mind by the suggestion of charity: "They know not what they do."

We notice in the Literary Digest that Monsieur Jules Desmoliens, editor of the comic Parisian daily Charivari, proceeds to satirize the movement by giving us specimen pages of the revised version as follows:

"'On the sixth day, God created woman, and called her name Eve.

"'As she was weary in the Garden of Eden, and fell asleep from fatigue under a palm tree, the Lord took one of her ribs and made of it a man; and called his name Adam.

"'And eve, when she had looked upon her husband, after she awoke, made a curious grimace which clearly signified, "What is this fellow doing here?"

"'And she added to herself, "I was alone, and consequently tranquil, in this beautiful garden, all of whose fruits were mine; wherefore has this spoil-sport been sent me? Now I shall have to divide with him! A nice gift, surely!"

"'And with a prophetic glance into the future, she foresaw the quarrels, the hair-pullings, and the divorces that were henceforth to be the lot of coupled humanity.'

"A little further along, we read this passage, which is at once a revelation and a revolution:

"'Nevertheless, on his part, the man became weary also; he had not yet invented baccarat and horse-racing, but bad instincts, rising perversities, began to agitate him.

"'He had been given permission to eat all the savory fruits that Paradise produced in abundance, but he quickly grew tired of all these good things.

"'Now he had been forbidden to taste of the fruits of a single tree—an ordinary apple tree that produced aerid fruit of a detestable flavor—which fact caused Adam to frequent the vicinity of that particular tree.

"'One day, not being able to restrain himself, he plucked an apple and, without even offering a single bite to his companion, he ate the whole himself.

"'How well we recognize here the vile taste and the abominable egotism of man!

"'In punishment for this disobedience, they were both banished from the terrestrial paradise, and the innocent Eve suffered for the guilty Adam.

"'So, during the ages, the woman shall pay for the pots that the man has broken!'

"We see how these rascally translators have mutilated the Bible and altered the facts to the greater glory of their sex."

The Ram's Horn pleads for a national revival of religion. What an unspeakably glorious thing it would be to see this whole country, from one end of it to the other, rocked in a tempest of zeal and spiritual enterprise:

The time has come for a national revival of religion. That recurrent declension of spirituality, which has been the bane of the Church, since its inception, is again upon us. We do not stand in need of an immediate increase of church machinery; we do not want a revival of ecclesiasticism, nor of theological polemics; we want a revival of religion! We have magnificent religious organizations, plenty of churches, abundance of members; all that we want is religion—but wanting that, we want all. The Church is submerged beneath a tidal wave of worldliness and irreligion. Spirituality is at a discount. There is a premium on silked and scented selfishness. The Churches have largely (with many and honorable exceptions) become literary clubs or Sunday music halls. Entertainment is the order of the day. Mammon is enthroned in the house of God. The blind do not see, the lame do not walk, the lepers are not cleansed, the deaf do not hear, the dead are not raised, the poor do not have the gospel preached unto them.

PERSONAL.

TEXAS.

Bro. Dial, of the Greenville Banner, made the ADVOCATE a pleasant call during the week.

Dr. S. B. Neilson, of Ladonia, Texas, is Treasurer of the North Texas Conference Sunday-school Board. Send money to him, and not to Rev. S. A. Ashburn.

Rev. F. J. Browning and Rev. J. F. Henderson, formerly of the East Texas Conference, have recently withdrawn from the Methodist Episcopal Church, South.

Rev. E. G. Kilgore passed through the city this week on his way to Greenville. He was just from Denton, where he held a very successful protracted meeting. He made the ADVOCATE a pleasant call.

Bros. W. F. Bryan and E. R. Edwards made the ADVOCATE a call during the week. They are in the city attending the Dallas District Conference, and they intend to apply for admission on trial into the North Texas Conference.

John Church, of McKinney, spoke in the Oak Cliff pavilion last Sunday on the Christian religion. He was introduced by Judge Rainey. It was an hour most pleasantly and profitably spent. John Church is one of our finest laymen.

Rev. I. W. Clark, of Paris, Texas, has just gone to Eureka Springs, Ark., for a little rest and recuperation. Bro. Clark is one of our hardest and most efficient workers, and richly deserves such a period of repose.

As our readers will see from the note of Rev. Harry May, of Huntsville, he is very sick and his life is seriously imperilled. His brethren and friends will not forget to pray for him in this trying hour. The ADVOCATE sincerely wishes him a speedy restoration to health and grace sufficient for every emergency.

Mrs. W. H. Purcell, of Gainesville, has been called to Paducah, Ky., to visit her mother who is seriously ill. Of course this sad errand will force her to cancel all her engagements. Her address will be 1002 Washington Street, Paducah, Ky. Sister Purcell will bear with her the sympathy of many hearts.

Texas Baptist and Herald: Arrangements have been made for two debates between Elder J. N. Hall, of Fulton, Ky., Baptist, and Dr. Jacob Ditzler, of Louisville, Ky., Methodist. The first debate will be at Garrison, Texas, beginning on Monday, June 24, and continuing eight days. The second debate will be at Center, Texas, beginning on Wednesday, July 10, and continuing eight days. The Church questions will be made the issues in both debates. Cordial entertainment is extended to visitors.

The ADVOCATE prints in this issue a picture of Professor D. S. Switzer, the accomplished President of Weatherford College. This is the first of a series of photograps of prominent educators in Texas. The ADVOCATE hopes that this movement will bring our people into a closer acquaintance with our institutions of learning and those who are at the head of them, and thus, to some extent at least, serve the cause of Christian education.

SOUTHERN METHODIST.

The degree of Doctor of Divinity has been conferred upon Rev. John C. Kilgo, President of Trinity College, by the faculty and trustees of Wofford College.

We regret to learn that Bishop Duncan received in Augusta, Ga., June 5, the sad intelligence of the death of a grandson, and the son of Prof. and Mrs. A. G. Rembert. The Bishop's friends in Texas sincerely sympathize with him.

Alabama Advocate: Bishop Hendrix reached Birmingham last Thursday noon from Atlanta. He was on his way to Jackson, Miss., to preach the commencement sermon for Millsap's College, which duty he performed on last Sunday, the 9th inst. From there he passed on to perform a like service at some point in Missouri, and after a day or two at home he will proceed to Nashville to take part in Vanderbilt commencement, and in a few weeks thereafter start on his trip for the Orient. It was our pleasure to take tea with him at the parsonage home of Dr. J. C. Morris, and to enjoy a social hour with him, the Doctor and the Doctor's delightful family. The Bishop was in fine trim, joyous and happy, full of wisdom, grace and news. He is as delightful and instructive in the social circle as he is able and efficient in the administration of episcopal duties. Like Bishop Galloway, he is broad and conservative, and has a full and comprehensive grasp of the resources, needs and possibilities of our Church.

GENERAL.

Advance: The great Pasteur evidently entertains somewhat of the same feeling toward Germany that he does toward mad dogs. When the German embassy in Paris was instructed recently to ask him whether he would accept the highest scientific honor which Germany could bestow, he promptly replied, no. And now the Germans are criticising the Emperor for having given the famous physician the opportunity to snub them.

Leader: One of the marked characteristics of the late Dr. A. J. Gordon as a preacher was the absolute confidence with which he appealed to the Scriptures. Many preachers spend their strength in seeking to show that what the Bible says is true. Dr. Gordon began by assuming that what the Bible says is true, and then went on to show what that truth meant for those to whom he was speaking. Strange to say, though this was his constant method, he was one of the most successful preachers to college students that America has produced. From Princeton, Yale, Amherst, Wellesley and Brown, the testimony is all one way. The ministers who think that their chief business is to defend the Scriptures may find a hint in this.

Epworth Herald: Just after our paper had gone to press last week word was received that Rev. A. C. Crews had been elected Secretary of the Epworth League of the Methodist Church of Canada. The selection was made by the General Conference special committee. Fourteen names in all were voted upon. Eleven ballots were required to make a choice. The Canadian papers speak highly of the new official, and a note from Dr. Withrow assures us that the work has been entrusted to good hands.

Northwestern Advocate: One morning at the breakfast table Mrs. Cleveland, wife of the President, opened a letter from which fell a check for $500. This was from one of the leading magazines in the United States, requesting that she accept the same in payment for an article desired. The subject, as well as the length, was left entirely to her own discretion. It was a tempting offer, the first received by Mrs. Cleveland, and she was anxious on account of the prominence of the magazine to comply with the request. The President, however, would not consent.

Rev. R. F. Randolph, in Pittsburgh Advocate: Grander still, perhaps, among the giants of the past generation of Berlin scholars stands forth the form of Lepsius, the unapproachable antiquarian and philologist. His face, in a beautiful setting of gray hair, is to be seen in the National Gallery, in a portrait of him by Gustav Bierman. He is represented by the artist as holding in his hand a papyrus-roll, which he has just translated. He was a leader in Egyptian studies, and it is to him that Berlin owes the splendid Egyptian department in the Royal Museum. More, perhaps, than any other man, Lepsius made the deciphering of the Egyptian hieroglyphics a fixed science, and thus established upon a sure basis the history of that ancient civilization. His career was an example of the high rewards of well-directed and tireless industry.

Devotional.

REST IN GOD.

Elsewhere direct your eyes to God alone!
In all below man's vanity is shown:
Fame flees, and ne'er can rest,
Gold crowns and mitres shine, but quickly pass,
And are not worth (God's gift) one blade of grass
Made for the linnet's nest.
Pomp, howe'er grand, is naught but vanity;
The bomb-shell sooner strikes the column high
Than cots which pigeons have.
Confirmed to God, by death alone, are kings;
Always a cross from their crown's summit springs,
Their tombs his temple pave.

Nearness to God.

Your first step in the direction of God is not taken when you put on your Sabbath clothes and walk demurely into your pew. No; but it is taken when you put humility upon your proud heart, and fill your hot heart full of meekness and resignation and quietness and contrition, and a broken, heavenly, holy heart. To hold your peace when you are reproved is a direct and sure step toward God. To be silent when you suffer wrong—God takes at that great moment a great step of his toward you. To let a slight, an insult, a blow, a scoff, a sneer fall on your head like an excellent oil, and on your heart like your true dessert—"with that man will I dwell," says the God of Isarel in his prophet.—*The Rev. Andrew Whyte, D. D.*

The Spirit of Youth.

Youth is not merely a lovely phase of the transient years; it is a pervading quality of character; a light in itself, and an inspiration to all surrounding lives. It is a perennial freshness at the roots of being; and its glow of contageous life shines out often most radiantly beneath gray hairs and a wrinkled forehead. The tree that has ripened its fruit through many seasons bursts into a spring-blossoming just as fresh and fragrant as that which unfolds from the half-grown sapling at its side. There are infinite beginnings bourgeoning out continually from what seems to us the end. While we live in the inspiration of these, wherever and whatever else we may be, we are young. How can mortal age or youth disturb the thoughts of an inhabitant of the kingdom of heaven, in the presence of Him who is at once the Child that is born to us and the Ancient of Days; the Root and the Offspring; the Beginning and the End; the Morning Star of every soul?—*Lucy Larcom.*

The Devout Scientist.

I will frankly tell you that my experience in prolonged scientfic investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the being who hides his secrets from me only to allure me graciously on to the unfolding of them.—Agassiz.

Repose.

As we pass beneath the hills which have been shaken by the earthquake and torn by convulsion, we find that periods of perfect repose succeed those of destruction. The pools of calm water lie clear beneath their fallen rocks, the water lilies gleam, and the reeds whisper among their shadows; the village rises again over the forgotten graves, and its church tower, white through the storm twilight, proclaims a renewed appeal to His protection "in whose hand are all the corners of the earth, and the strength of the hills is his also."—Ruskin.

The Character of Napoleon.

Bonaparte's march through the world was marked by the blood-trail of tens of thousands of gallant soldiers who, had it not been for his inordinate personal ambition, might have lived for years longer. Yet it is not for this reason, nor because he wasted upon horrible war the means of national prosperity and of individual enjoyment, that men specially loathe his memory. It is because his whole career, from childhood to the day of his death, was one great untruth, and was made up of deceit, treachery, and the most appalling and selfish indifference to the feelings and wants of others—was, in fact, one great unholy deception. * * The instrument he played upon was man, and no other human being has ever understood the gamut better, or how well to call forth its strong tones, or to get more out of it. He knew the springs that moved the moral machinery, especially the emotional side of humanity, and above all things the Frenchman's love of high-flown, melting sentiment. He was thus able to endear himself to France, and especially to her splendid soldiers, who loved him with a love the like of which we can only find in the devotion with which the Tenth Legion loved Cæsar.

The name of this pre-eminently bad man fills a space in the world's history far greater than that occupied by all the men of action, all the thinkers, poets, or writers of every age. Yet this man, who is still regarded by myriads as the greatest of human beings, failed in the mission he had set himself to accomplish—was even beaten at his own special trade—was declared an outlaw by all Europe, and died in prison. The public career of no great leader of men teaches us so painful a moral lesson upon the mockery of all earthly ambition, while the story of his private life indeed proclaims, "How little are the great." He died as he had lived, untruthful to the last.—Lord Wolseley.

The Walk to Emmaus.

Under the towering personality of the Shepherd the little flock had sheltered itself for three years. The Leader had sought faithfully to prepare his followers for his taking-off, quoting the prophet, describing, with ever-increasing minuteness, the time, place, and manner of his removal. But when, at length, the smiting came, do you wonder that the little band were still unprepared for the event, and benumbed and dazed by it? It was as if the impenetrable walls of a fortress had fallen flat, leaving a tiny garrison exposed to the cruelty of numberless foes.

The very report that Jesus' tomb was empty was calculated to increase the apprehensions of the disciples. The circumstance cast suspicion upon them at once. They knew perfectly well that it was the set purpose of the powerful State Church, inflamed, as it was, with jealous rage, to destroy the sect of the Nazarene, root and branch. And they were defenseless.

The apostles seem to have shut themselves up in the secluded upper room, where they ate the last supper with Jesus, and there to have awaited events. But the disciples, outnumbering the apostles many times, sought shelter where they could find it. Two of them were fleeing to the suburban village named for the hot springs near it.

They were recounting, as they walked, all the startling events connected with the smiting of their Shepherd. They were excitedly reasoning. Perhaps one still believed in the Messiaship of Jesus, while the other doubted; or one in the possiblity of a resurrection, while the other denied. But upon the countenances of both the sadness of a conscious and irreparable loss was written.

They thought that it was their excitement that had made them oblivious to the approach of a stranger, who courteously, but in a determined way, wedged himself between, and asked the topic of their conversation and the cause of their sadness.

The artlessness of these refugees almost surpasses belief. Perhaps it was something in the countenance of the stranger that disarmed their fears, or it was the very abandon of grief. They rehearse the story of the betrayal, the crucifixion, and the empty sepulcher. Their enthusiasm rises with the narrative. In spite of the judgment of the Sanhedrim, they affirm the Nazarine to have been a prophet so preeminent in miracles of speech and act, as to justify his claim to the Messiahship—a claim which may even yet be verified, when the story of the empty tomb is fully known.

Just there the stranger takes up the thread that will guide them from the labyrinth of sorrowful and, humanly speaking, inexplicable circumstances. He brings to a focus on the person of the Messiah all the rays of the lamp of revelation. He reveals the Christ of the prophets as a sufferer. "Entering into glory?" Yes! But by a Via Dolorosa unsurpassed.

As he talks, two hearts are set on fire of hope and joy. Had there been no betrayal, no agony, no illegal arraignment, no scourging, no crucifixion, no entombment, the life of Jesus would not have conformed to the prophetic portraiture of the Messiah. These awful sufferings are the very credentials of the Anointed. The gate of death is transmuted into the entrance to glory.

Night draws on; but for Cleopas and his nameless companion the day-star that never sets has risen. They appreciate to the full their obligation to their helpful fellow-traveler, and would fain express it in grateful hospitality. It is not disdained. As the Rabbi, so thoroughly versed in Scripture, sits at head of their table, with the lamplight full upon his face, they simultaneously identify him as Jesus. The end of his appearing having been now fully accomplished, he ceased to be seen of them.

The disciples needed not now the meal which was spread before them; they had meat to eat of which the world knows naught. Rising from the table, they pushed forth into the night, which they had deprecated, and from which they had compassionately drawn the stranger in. With winged feet, they traversed the eight miles they had covered so heavily during the afternoon. As they stand together upon the threshold of the upper room, their ears are greeted with the first Easter anthem, "The Lord is risen indeed!" to which their telling of his appearing to them in the way forms a joyous antiphony.—Davis W. Clark, in Western Adv.

Old and Young.

LACKING IN TACT.

"Why, how you look! I knew you had been very sick, but I was not prepared for such a change."

The manner of the injudicious speaker was even more telling than her words, and it required all the self-control the semi-invalid could command, to say:

"I am gaining every day, and hope to look better soon."

Then she adroitly turned the subject. But the caller again and again returned to the topic uppermost in her mind—looks—and left, none too soon, saying ruefully:—

"I admit I feel worried about you, for you look dreadfully, indeed."

The husband, who nursed his wife through a long and serious attack of the grippe, entered the sick room in time to hear these parting words; at which he waxed wroth, and gave vent to his indignation by, "Women have no tact!"

We admit that the assertion was too sweeping, but it was quite pardonable under the circumstances, for the speaker felt sure that a relapse would be the result of that untimely call.

Truly, there are women and women. Some are the best kind of tonic to an invalid. They invariably carry sunshine into the sick-room and leave its rays behind them. If they think a sick one looks "dreadfully," they avoid the subject of looks, and seem not to notice the ravages of disease, say just the right thing, and leave the invalid brightened and cheered. But who has not suffered from the intrusion of women who are woefully lacking in tact, like the one who aroused the ire of the grippe patient's husband?

How many have carefully nursed loved ones through a long and dangerous illness back to partial health, only to have them suffer a relapse by the indiscreet, "How dreadfully you look!" Hope and courage give place to fear and despondency, ending often in fatal results.

Tact is one of the greatest of womanly graces. It covers a multitude of sins; yet in these days of self-cultivation is it not to a great extent overlooked? All about us we see women who fail in their efforts to be useful or helpful "in His name," simply because, kind and good though they may be, they wound where they attempt to give pleasure, through lack of tact.

No matter how gifted in other ways a woman may be, failure is sure to overtake her if lacking in tact; but nowhere is it so evident as in the sick room. The gentlest touch, the kindest spirit, the most thoughtful love tokens, are worse than wasted if unaccompanied with tact.

If nature has not generously endowed you with this gift, cultivate it, or confine your visits to those who are strong and well. Spare the sick.—Helena H. Thomas, in Christian Work.

TALES FROM ILLUSTRIOUS LIVES.

It was nearly fifteen hundred years after the decline of painting in Greece before it was revived in Italy. In the Thirteenth Century a Florentine by the name of Giovanni Cimabue did some original artist work, and gained great fame—not so much for the excellence of his work as for the fact that it was original. He gained the title of "Father of Painting," and this was well deserved in one respect, for he discovered and fostered the talent of a little Italian peasant lad who afterward made Italy famous. This is the way the story runs:

After Cimabue had become old and very famous, he chanced to be riding along one of the beautiful valley's near Florence one summer's day, when he saw a shepherd lad drawing a portrait of one of his flock on a little piece of smooth rock, using a pointed stone for a pencil. Cimabue looked over the shoulder of the young artist, and found the sketch so good that he offered at once to take the lad and give him an art education. Ambrogi's father was willing he should go with the great painter to Florence, where he was instructed in both art and letters. He soon surpassed his adopted father in the art of painting, and his designs were so natural that other artists saw how artificial they had been, and turned to nature for models.

Our young artist began early to paint pictures in churches and public buildings. In the city of Pisa (where the famous leaning tower was) he painted six pictures representing scenes in the life of Job. These frescoes brought him great fame, and the Pope of Rome, who was anxious to have some fine paintings placed on the walls of the Church of St. Peter, sent a trusty servant to investigate the merits of Ambrogi's art.

In the course of time this messenger arrived at Ambrogi's studio in Florence, explained his errand, and requested of the artist some drawing that would give the Pope some idea of the justness of his fame. Ambrogi courteously complied by selecting a sheet of paper and a brush dipped in red color; then with one turn of his hand he drew a circle, exact and perfect. Turning to the Pope's messenger, he said:

"Here is your drawing."

"Am I to have nothing more than this?" he replied, for he thought the artist was joking.

"That is enough and to spare," the artist answered. "Send it with the rest, and you will see if it will be recognized."

The messenger was ill pleased with this sample of the artist's ability, but when he told the Pope how the circle had been drawn Ambrogi was summoned at once to Rome and requested to execute several paintings, for which he received in payment six hundred gold ducats. Ambrogi stayed in Rome six years, and in that time painted many famous pictures. A piece of work in stained glass, called the Navicella, represents the apostles upon the water in a storm. This has always been greatly admired. This artist was also an architect, and if any of you should go to Florence to-day, one thing that would surely excite your admiration would be the bell-tower, or Campanile.

But before I go further I think it is only fair to tell you the full name of this wonderful shepherd boy. It was Ambrogiotto di Bondone, and he is generally known at Giotto. The Campanile is often called "Giotto's Tower." It is two hundred and sixty-seven feet high, and was started in 1334 with the express purpose of surpassing, both in height and beauty, all bell-towers then in existence. Giotto made all the designs for it, but did not live to see it completed, for he died in 1336, after having executed works of art in all the important Italian cities. He was honored with burial in his own dear Florence, and when you go there you will see a monument erected to his memory, although his own great and beautiful works of art form a far richer monument than could be conceived for him.—Keyes Becker, in the Interior.

SOME HISTORIC PHRASES.

Certain historic utterances, as every one knows, seem to pack into a few syllables the secret of an entire epoch in political history. They live and retain their dramatic power even when the events that gave birth to them pass from the minds of men. Some of these historic sayings are thus recalled by a writer in Chamber's Journal:

"One of the most famous historical 'mots' is that attributed to Louis XIV. when seventeen years of age. The President of the French Parliament, speaking of the interests of the State, was interrupted by the King with, 'L'etat, c'est moi!' Another version of the saying is, that Louis interrupted a Judge who used the expression, 'The King and the State,' by saying, 'I am the State!' No authentic record of the saying exists, and it is discredited by modern French historians, being regarded as merely symbolical of the King's policy—that of absolute monarchy.

"A remarkable utterance was that of the notorious Mme. de Pompadour, the mistress of Louis XV. One day, as La Tour was engaged in painting the lady's portrait, Louis entered the room in a state of great dejection. He had just received news of the battle of Rossbach, in which Frederick the Great had inflicted a disastrous defeat on the combined forces of France and Austria. Mme. de Pompadour told him he must not lose his spirits, because he would fall ill; and, besides, it was no matter—'After us, the deluge.' Prophetic utterance.

"'All is lost save honor!' was the announcement, in a condensed form, of Francis I. in a letter to his mother after the defeat of Pavia. Napoleon used the same expression after the battle of Waterloo. On his arrival at the Elysee, three days after the battle, Caulaincourt exclaimed, 'All is lost!'—'except honor,' added Napoleon.

"We are indebted to Cromwell for one of the best known sayings in English history, that connected with the dissolution of the Long Parliament. On the fateful day, at the conclusion of a long speech in which he (figuratively) blew up the Parliament, Cromwell called in twenty or thirty musketeers, and expelled the members. Turning to the table, his eye fell upon the symbol of the sovereignty of Parliament, the mace. Lifting it up, he said scornfully, 'What shall we do with this bauble? Take it away!' He gave it to one of his officers, and what became of it is one of the mysteries of English history.

"Equally well known is Cromwell's advice to his troops as they were about to cross a river to engage the enemy. Having made a speech, as was his custom on such occasions, he finished up with 'Put your trust in God, but be sure to see that your powder is dry.' There is surely something truly Cromwellian in such a happy combination of piety and practical advice.

"It was Oxenstierna, the Chancellor of Gustavus Adolphus, who said to his son: 'You know not, my son, with how little wisdom the world is governed.'

"During the war of Dutch independence, under the leadership of William, Prince of Orange, the Duke of Buckingham, who thought that the United Provinces were doomed to inevitable destruction, asked William whether he did not see that the Commonwealth was ruined. 'There is one certain means,' answered the Prince, 'by which I can be sure never to see the ruin of my country—I will die in the last ditch.'"—Literary Digest.

OUR POETS.

In a recent number of the London New World there is an appreciative article on Oliver Wendell Holmes. Speaking of him in connection with other great New England poets, the writer says: "While the personality of Dr. Holmes is full of interest, and while he is an author worthy of high commemoration, we cannot separate him from the group whose writings almost constituted the literature of America. Bryant, Emerson, Longfellow, Whittier, Lowell, Homes these men for eighty years have sung the songs of the nation, put their thought and feeling into it, redeemed it from its most serious faults, taught it, cheered it, refined it, and vindicated it against the sneers of the world. In Scripture phrase, they have been 'nursing fathers' to the nation.

"That such a group of men should have appeared in this nation is one of the mysteries that wait on the course of humanity. I suppose that, if we could go deep enough into producing causes, we should find an explanation, but they are not easily detected in these men. Bryant starts out from the rude and simple life of the Berkshire Hills, and is hardly of age before he has written a poem that will be forever repeated for its majesty the Ninetieth Psalm in English soon followed by 'Lines to a Water-Fowl,' which has been pronounced the best short poem in the language. Then came Emerson, who bade good-by to the proud world of petty criticism and went home to himself, and began to teach his countrymen to think in high and beautiful ways, to find the divinest truths in nature, and to mark the unity of creation and its moral purpose, singing it all out in poems and essays that are read along with Plato. By his side was Longfellow as unlike as a Gothic cathedral is to a Grecian temple, but as fully endowed to breathe purty of sentiment and human tenderness into his age a poet whose songs will go on singing of themselves by virtue of their sweetness and cheer. Near by is Whittier, called like a prophet of old to sing out slavery and to sing in freedom, the interpreter to the people of their own lives and of the world around them, a poet who showed his generation that the common is the fine, that the simplest life is the truest, that duty and trust and hope are solid realities. A close neighbor to the three is Lowell—more robust than any other of the group in his intellectual make-up, with a fiber strong enough for statesmanship, with a broad and accurate culture, an American to his finger-tips, a poet of a high order, but chiefly remarkable as a man of supreme wit, which he never used for wit's sake, but employed mostly in puncturing the shame of pro-slavery politics in the free States.

"The last of the group is Holmes; not so great as those named, but worthy to be classed with them. The passing away of this group not only leaves the nation without a great poet, but the world also. It is safe to say that there is not now living a great poet, known to be such. Certainly we hear of none in Europe, though doubtless there are many there who produce excellent poetry; nor are there any in England since Tennyson passed away with his hand on an open page of Shakespeare. There is a large group of English poets, but evidently they are fledglings with not much sign of eagle's wings amongst them."

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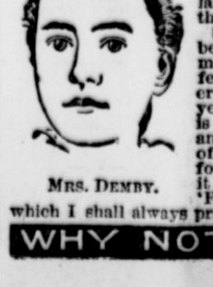

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Sunday School.

[Address all communications for Sunday-school Dept. to Rev. I. W. Clark, Paris, Texas.]

LET some one report the District Sunday-school Conference, giving us an outline of the whole conference. Report your Sunday-school picnics, etc. These reports stimulate others, and thereby do good.

THERE are more District Conferences this year than ever before, and they will do good. Let as many teachers attend these conferences as possible and learn the methods of other teachers. A gathering for fun will do no good, either to those who attend, or those *for whom* they attend. Sunday-school workers have no time for play; "the Master's business" must be our watchword. If the children are not saved, the men will be lost, for men are the grown children. We must put in all our time for the children, for grown men who have refused and rejected will scarcely be saved.

We do not over-state the matter when we say the Sunday-school is doing *the work* of the Church.

Don't be satisfied when you have taught those who come to your class-room, but go out and hunt up the children—rich and poor—who are not attending.

Many rich people need to be looked after as well as poor people.

Some godless rich people are raising their innocent children in perfect ignorance of the gospel.

If we fail to get in a sowing while the heart is young, there is but little hope of ever saving that soul.

Let us stop expending so much time and labor on old hardened sinners, and put in this time and labor on the children, and the next generation will show a much larger per cent of God-fearing people.

If the Sunday-schools fail to bring a reformation in the morals of our country, we are left without hope, for the gospel puts *youth as the seed-time*. The Sunday-school should embrace the entire Church, for no Christian can be indifferent on the Sunday-school question.

There are mothers who can not be regular in attendance on Sunday-school, but they can encourage the work, teach their children at home, and, in many ways, throw their influence into this grand work.

We believe that Methodism should be concentrated on the work of saving the children.

If an old hardened sinner is converted without the early training, he will be an element of trouble in the Church, and, most likely, will go back to his evil habits.

The Sunday-school work is the foundation on which Methodism must build if we hope for permanent success.

SECOND QUARTER—LESSON 13, JUNE 30.

REVIEW.

GOLDEN TEXT: *Looking unto Jesus the author and finisher of our faith.*—Heb. 12:2.

We have had a very interesting quarter in the study of our Lord's life from his birth to his ascension, and the whole makes a beautiful and complete chain of demonstrations of his divinity, and establishes, beyond doubt, his claims on us for service.

Beginning with his birth, we are met with facts that can be explained on no other hypothesis than that Jesus is the Son of God.

The star that guided the wise men to Bethlehem, the confusion of Herod and the examination of the prophecies by this wicked King, establishing thus early the fact that Jesus should be born in Bethlehem of Judea, the song of the angels over the shepherds, the flight into Egypt under the care of Providence, the words of Simeon in the temple calling attention to him as the salvation of Israel, can never be harmonized with any theory except that he is the Word that became flesh and dwelt among us.

The baptism by John, after he had explained the lines of prophecy, and had baptized the witnesses to these facts, and the descent of the Holy Ghost in visible form, the voice of God, audibly spoken, are enough to establish the fact that he was recognized by God as having authority to teach. His temptation of forty days without yielding, his spotless character in the midst of a wicked and perverse generation, show him more than human.

The calling of his disciples from the humbler walks of men, and infusing into these unlettered minds the profoundest wisdom and philosophy; making the ignorant fishermen of Galilee comprehend and elucidate the complicated questions that had baffled the Greek philosophers, and which the Jews, with all their types and symbols, had failed to understand.

That morning on the Horns of Hattin gave evidence of the presence of divine power. We often take the strange phenomena of nature to indicate the presence of wonderful and mysterious power. But superhuman wisdom suggests superhuman presence. Christ delivered thoughts on this occasion which are beyond the range of human thought to conceive without the aid of a higher power.

The foreshadowings of duty, and the result that was to flow from the labors of these men, the doctrines indicated, and the spiritual power that accompanied his words, all had a sweep of divinity that could not be mistaken.

The feeding of the multitude, the healing of the sick, the raising of the dead and giving of sight to the blind, were physical evidences of his wonderful influence over secret forces.

The Sermon on the Mount, separate and alone, points to a source higher than human wisdom. His discernment of human hearts and his knowledge of human thought gave sufficient evidence that he was able to read the secrets of the soul.

The principles taught by Jesus were such as to commend him to the credulity of the human mind. There was no tinge of error or fraud.

He condemned evil, and taught that human happiness consisted in doing good. His doctrines addressed themselves to the human mind as suited to us, and, as we were made by God, these doctrines of Jesus, so admirably adjusted to us as we are, proves that Jesus and God are one, for no mind could adjust suitable laws to so complicated a being as man unless he had the same mind that created him.

His teachings brought man from the confusions incident to sin into the marvelous light and liberty of the gospel.

If the effect of his teachings is a remedy for the evils of life, then we must believe the physician understands the disease and the medicine, for the cure of the patient is the best recommendation of the doctor.

The transfiguration of Jesus, the presence of Moses and Elias, and the effect of this scene on the three disciples, taken in connection with the teachings of the Master and the experience of these disciples, brings to us the wonderful facts of the visible glory of the Son of God.

The raising of Lazarus from the dead after he had been dead four days was enough to make the hardest heart feel that the power of God dwelt in the Son of Man. All nature obeyed him, and the hidden forces that had hitherto operated on the material elements under fixed laws yelded themselves into his hands and recognized and proclaimed him the Lord of nature. Disease fled at his rebukes; chemical forces obeyed him, and matter assumed whatever form he commanded under the force of chemical affinities. The few loaves and fishes grew in his hands until thousands were fed from it, and more bread was furnished from nature's elements, *instantly*, than any other man could have made by the processes of sowing, culture and labor for the whole year.

The perfect control which he manifested through his whole life is one of the greatest proofs of his divinity. He kept the law and made it honorable. He passed through the most trying scenes of life, and yet he never faltered. He never betrayed any signs of worldly ambition. He could have used his wisdom and influence to the accomplishing of any earthly ambition, but he said, "Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." The triumphal entry into Jerusalem just before his arrest, shows that he could have rescued himself by human aid if he had so desired. He had predicted the whole trouble, and could have organized his followers, but he had his eye on the great problem of human salvation, and not for one moment did he turn aside from the path of duty.

His struggle in the garden, his composure in the courts of Pilate, his calmness under the cruel scourgings, his meekness in the midst of insult and injury, his patience while he suffered, will never be seen in any mere human.

The fulfillment of prophecy in all the trial, the crucifixion, the burial, resurrection and ascension could never have been planned by the human mind. These prophecies had been uttered by men of preceding generations, and no man then living had seen the prophets, and Jesus, having no control of the trial, crucifixion, or burial, could never have planned so as to make the transactions correspond with the prophecies.

He did not commit his resurrection to human eyes, for men are often deceived, and the natural senses can not always be credible witnesses.

He could have walked about Jerusalem, and the people would have seen him, and most of them would have known his face, for they had seen and heard him while living, but they would have said it was a ghost.

The evidences of the resurrection were committed to human faith, and Jesus was seen by no one after the resurrection except those who saw him by faith. He was present to them when they could not see him, and he appeared to their natural sight only that they might recognize him as the same Jesus who had lived among them and had taught them the way of life.

He lives in the Church to-day just as he lived among those disciples in an invisible state.

The Comforter has come and dwells in the Church. The Church is the body of Christ just as truly as the Son of Mary was the body of Christ. We do not mean by "Church" to say that Christ dwells in the hearts of wicked men, but we do mean to say that the Church that has not Christ in it is a "sounding brass and a tinkling cymbal."

The real Christ can not be revealed to the natural eye. He is known only by faith, and this knowledge by faith dispels all doubts. He brings, with this knowledge by faith, a complete knowledge of him, not in form of body as the eye would have, but it brings the knowledge of his doctrines, it uproots skepticism, it plants in us his divinity.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Epworth League.

[Address all communications on Epworth League to Rev. E. C. McVoy, Alvord, Texas.]

THE TEN-CENT ASSESSMENT.

I have just read in the ADVOCATE of June 13 the action of the North Texas League Conference on the subject of the ten-cent assessment. That action asks for information, which I will gladly give: The ten-cent assessment was made by the General Board to meet the necessary expenses of the central office. These expenses involved clerical assistance to the Secretary, office supplies, postage, stationery, printing tracts and various matter needed by the League, and sundry things which are indispensable to the work, besides the traveling expenses of the Secretary when in the field. The conference seemed to think that this was a "temporary emergency" and "no longer exists." But these expenses are permanent, and must be met in some way, or the office must be closed. The editor is paid his salary by the House, but the work of the Secretary, a man's full work in itself, has nothing to do with the Era. The Secretary has no salary. He must have an assistant in the office who is not a temporary helper, but a permanent worker. So too of all the rest. As the work grows the necessity for this expenditure grows also. It is greater now than it was last year, because our work is greater. It was to meet all these permanent expenses that the ten-cent assessment was made. Texas responded generously to the call, paying into the treasury nearly as much as all the rest of the Leagues together. Yet our receipts have barely been sufficient to pay the actual expenses incurred, and we have not enough money now to meet the traveling expenses of the members of the Board at the annual meeting, July 1. If all the Leagues paid, we would have ample means, and more than enough; but they do not all pay, mainly because they do not understand the matter, and realize the need of the funds at the central office. I supposed the ten-cent assessment would continue another year, and have accordingly asked the Leagues to remit it promptly, as it is greatly needed. The board will meet July 1 and will determine all these matters. What they will do we will soon know. Whatever plan may be adopted to meet current expenses of the central office, I am sure the Texas Leagues will do their part.

S. A. STEEL.

NEXT week hundreds of our Leaguers will be leaving the State for the Chattanooga Conference. This will be a notable gathering, and we hope will accomplish much good. Let us all make this conference a special object of prayer.

LEAGUER, have you decided on your route to Chattanooga yet? It would be well before so doing to look into the advantages offered by the Texas and Pacific Railroad.

MISS EVA HOBSON writes from Dawson, that Rev. N. A. Keen organized a League there on April 7, with 29 members. Officers as follows: President, W. E. Berry; First, Second and Third Vice-Presidents, M. M. Dickson, Miss Genie Wood and Mrs. Mattie Renfro; Secretary, W. T. Berry; Treasurer, J. M. Berry. The membership has now increased to forty-nine, and they take eleven Eras.

REV. W. S. MAY has a League at Walnut with forty-three members. J. J. Ingram is President, and Miss Florence Neilson, Secretary. He has organized also at Aurora with twenty-five members. T. M. Potcet is President, and Miss Ella Watkins, Secretary.

WE are glad to see our preachers so enthusiastic over the League. This is a good omen.

REV. W. C. BRACEWELL, preacher in charge of the Matagorda Circuit, writes that he has just organized a League at Bay City with eighteen members. He states: "We went to work at once. The President of the Help Department went out and visited a sick family and appointed four persons to sit up with them during the night. Our officers are: President, Amos Lee; First, Second and Third Vice-Presidents, A. D. Hursley, T. Y. Spencer and Judge W. C. Carpenter; Secretary, Miss Annie Lards; Treasurer, Mrs. J. M. Sims." This sounds like business.

REV. J. D. WHITEHEAD writes that he has recently organized two Leagues on the Decatur Circuit—one at Oak Grove, with fourteen members, and one at Sweetwater, with fifty-eight members.

BRO. D. F. FULLER, of the Rosston Circuit, thinks that the preacher is wrong who says that the League can not be worked on circuits. He is right.

BRO. E. D. STEGER, of Bonham, President of North Texas Conference League, writes: The Texas and Pacific will furnish us a sleeper to run from Sherman to Memphis, for the benefit of Leaguers. This will be known as the "Sam Steel Limited."

A COMMUNICATION appears in another column from A. A. Glisson, T. P. A. Cotton Belt railway to A. K. Ragsdale, Secretary State Epworth League, touching cheaper rates to Chattanooga. This will be of interest to all who contemplate making the trip. The rate will be but little more than $20. This will be a cheap trip—a splendid opportunity for a vacation tour, and to obtain unusual and lasting benefits at a small outlay. Perusal of various railway advertisements appearing in this issue (some of which are new) should enable you to decide what route can best serve you. By all means, let Texas show her strength, loyalty and enthusiasm in such manner as becomes her.

TEXAS HEADQUARTERS AT CHATTANOOGA.

By arrangement of the State League Committee, Bro. E. D. Steger, President of the North Texas Conference League, will go to Chattanooga in advance and arrange for Texas Headquarters. He writes us as follows:

"I will put forth every effort that Texas may have headquarters of which none of her League children may be ashamed, and from which all Texans will be furnished homes. It will be centrally located and easily found. All delegates and visitors from Texas will be required to register, giving street and number of boarding place, so that they may be found by friends or relatives without delay. I will be glad to secure homes for all who will write me, stating character of home desired, and will endeavor to locate all in the same neighborhood. This meeting will serve as an inspiration to all who are fortunate enough to attend. Texas must maintain her reputation for immensity and enthusiasm."

Let all who have not already arranged for homes write E. D. Steger, care Reed House, Chattanooga, and ask him to make arrangements for you. Do not write for a home unless you are sure to go. Report at Texas Headquarters immediately upon your arrival.

COMMITTEE.

PRAYER FOR THE CONFERENCE.

The Chattanooga committee request that at each service held in every Methodist Church in America on Sunday, June 23, earnest prayer be offered for the blessing of God upon the coming conference. It is hoped this request will be complied with throughout the Churches interested. The suggestion is also made that on Friday morning, June 28, while the delegates at the conference assemble on Lookout Mountain, that all the Leagues assemble in their own Churches at home for an hour of prayer and praise. The hope is general that the International Conference will kindle revival fires such as Methodism has not known before.

TO THE ASSEMBLED LEAGUERS OF THE SAN AUGUSTINE DISTRICT.

DEAR LEAGUERS: In taking a general view of our work, without assuming to refer in a definite manner to the special work of any office or officer except that of the office of President, I will briefly state results as they are, and the promise of the future as based upon present conditions:

1. We have learned, as we never did before, that system, which enforces uniformity and regularity without abridging legitimate ways and means, is the only road for the League to travel if it courts success.

2. That the system which enforces uniformity as to a sense of obligation and manner, should never be allowed to inveigh against that variety which helps to drive away monotony and provides a place for every individual member of the League, giving play to that versatility which charms, instructs and keeps us at it.

Every member should resolve to do something. What shall I do? Do what you can. Watch by the river as did the little girl when she was, without her knowledge, guarding the future destiny of the Church in all ages.

You may perform a service in the smallest duty that will involve the weal of a soul. Certainly you will. He that giveth a cup of water in the name of a disciple shall have his reward.

If we are incompetent to give to others the bread blessed by the Savior, we can bear the burden of service that provides the food for others. It was only a lad who carried the five loaves and two fishes which, blessed by the words and touch of Christ, magnified into an almost inexhaustible store. The fragments constituted an increase greater than the original fishes and loaves.

O, Leaguers, when Christ approves what we do, others are blessed by our service! When he blesses what we bear on our shoulders or in our hearts for others, he magnifies the importance of the service rendered by the humblest Leaguer. Then all should do what they can, not what they would like to do.

In proportion as each member does something in the work of the League, success will obtain.

Through a sense of individual responsibility our League has continued in its work, nor can one of us feel freed from this responsibility while the notice served on us leaves us without excuse it is a notice for the year. Each of us knows now the evening we will be on duty a year hence. This enables us to provide for ourselves, if we will, choice means by which to serve in our place as the time comes.

Many of us are derelict in duty; but the rule is, that enough of our members devote a sufficiency to each literary evening to give us a pleasant time at every meeting.

By the provisions made through various officers there have been no "painful" pauses in our League history.

The President's duty is to preside at the business meetings, and to take charge of the League in case business comes up incidently; but it is of paramount importance for the President to be at every meeting of the League, to enforce, by example, the duty of prompt and faithful attendance upon the part of every member.

A good degree of success has come to us in spite of the fatal effects of discouragement. Like a sick patient, we took the medicine prescribed and we got well. It was simple, and not being bad, it did not need to be coated with sugar. What was it? Did you ask?

Every member promptly at every meeting, and a certain number designated by permanent appointment ready to serve for the evening without being anchored to a programme. When they come, give their names to the Vice-President of Committee of Literature, or to a Librarian, as the Vice-President's help, and then their names can be called out by one of these officers in any order selected.

Hold every meeting at the Church, and the thing called fun, the Devil's executioner, will not kill the League. "There is no agreement between Christ and Belial."

If the League must have the benefits of social life, receptions and anniversaries can be held anywhere, but spiritual communion is the only healthy basis of social life.

I am grateful for the League.

ROSA INGRAHAM.

Nacogdoches, Texas.

ON TO CHATTANOOGA!

Let all who intend taking this trip from the vicinity of Waco, Texas, and can start from there, notify W. E. Hawkins, Waco, Texas, at once, as the larger the crowd the better the arrangements as to rate and accommodations. Send your name in at once that he may include you in the special decorated car.

MULKEY MEMORIAL LEAGUE.

We are moving along nicely now under the direction of our pastor, Bro. Boaz, and a faithful corps of officers. All the departments are being operated well just now; especially the Literary Department, which has heretofore been the least successful, under the leadership of our assistant pastor, Sister Boaz, is being helpfully conducted. Right here let me say that I am glad the committee selected and inserted in our League course the "Methodist Member's Manual." I should like for every Leaguer in the State to purchase and read it. Of course the Bible is a standing and a standard prescription, which we all read the more gladly as we become godlike and learned in it. Our pastor contemplates having a protracted meeting, to begin not many days hence, and he expects valuable assistance from the League. Pray for us that God may shower his blessings upon us in converting sinners, reclaiming backsliders, and edifying the Church. He is to use a tent, pitched somewhere near the church. The prohibition cause is being agitated here now, and, we believe, is gradually gaining ground. Some time ago our League adopted a resolution denouncing the liquor traffic in all forms, and, God helping us, when the election comes every qualified voter will visit the polls and vote for prohibition. Pray with us that the devil may get his walking papers. I am glad that five of us Mulkey Memorialites went to Houston and heard and saw many things and people, and came home bubbling over with enthusiasm. Having been aboard the train over night and part of the succeeding day, I arrived home almost exhausted, but, however, not too weary to tell my folks a few things about the great conference. After a few hours of refreshing slumber I arose with my tongue loose at both ends to continue my unfinished story. I have talked so much about it that now, if I ever hint at it, my folks straightway change the subject. We had a Methodist Nashvillite with us a short time since, and he said they were almost as afraid of Dr. Steel now as they were of snakes when children. He said that Bro. Rust at McKendree thought he had the only League in all Southern Methodism, but had caught the Texas fever, and no power, real or imaginary, visible or invisible, could hold him away from San Antonio next year.

Go on, Leaguers, unfurling the bannet of Christ in unoccupied territories, and fully establishing our cause, that through this instrumentality countless thousands may find the Light of Life.

Yours truly, J. PINCKNEY COX.

1101 Galveston Ave, Fort Worth.

BARTLETT LEAGUE.

The following resolutions were adopted by the Bartlett League May 5, 1895:

Whereas, Our Epworth League State Conference, held at Houston in April pledged the Leagues of Texas to support three missionaries in foreign fields for three years; and

Whereas, Believing this to be a move in the right direction, and one that will bind us as Leaguers closer to our Church in her grand work of bringing the nations of the earth to our Lord and Christ,

Resolved, That we, as members of the Bartlett League, heartily endorse the the above pledge, and will rally to its support, by raising our pro rata of said amount under authority of State League Mission Committee.

Whereas, The State Epworth League Conference passed the following resolution:

"Resolved, That the Texas State Epworth League declares and pledges its uncompromising warfare upon the beer and liquor traffic in our State;" therefore, be it

Resolved, by the Bartlett Epworth League, That we heartily endorse said resolution and pledge our individual support to and labor in behalf of prohibition until our grand State shall be cleared of every saloon, and the banner of prohibition float over every precinct, town, and city in Texas. Also request our Secretary to have these resolutions published in the Bartlett Tribune and Epworth League column of TEXAS CHRISTIAN ADVOCATE.

ROSA HAIR, Secretary.

CELESTE LEAGUE.

We feel confident that we have one of the best Leagues in the State, also one of the most able pastors, therefore we feel that we should be known among the Leaguers of Texas.

When our pastor returned from the conference at Houston last April, it was with renewed zeal that he went to work and organized our League. We had only twenty-eight charter member to begin with, and have been organized four weeks, and have between sixty and seventy members, and the interest increases accordingly. We have a most excellent President, and our young people all are active and most willing workers, but we are sorry to say that some of the older members of the Church do not encourage us either by joining the League or attending its services; however, we hope that by being faithful in our work that we will accomplish much good, and their interest be aroused and they will join us.

We hold our devotional meetings every Sunday afternoon; our literary meetings first and third Tuesday evenings in each month, and our business meetings Friday night before the fourth Sunday in each month.

Our pastor thinks that he will attend the great International Conference in June.

IDA BISHOP, Secretary.

LEONARD LEAGUE.

DEAR BRO. McVOY—Our League seems to be taking on new life. We held a praise-meeting last Sunday evening, and nearly every Leaguer testified for Christ. The delegates to the State Conference have partially succeeded in creating interest among the Leaguers, and we are prospering more in all lines than ever before. We owe a great deal to our President for the success of our League. He is always prompt and regular and willing to lend a helping hand, or give advice in any department when necessary.

Our League will dispense with the regular services the second Sunday in June here, and hold an Epworth League rally at Orange Grove, two and one-half miles east of Leonard. The programme consists of essays and talks on League work, songs, etc.

We are looking forward to a great love feast, and some of our Leaguers have determined to take this country for Methodism and the Epworth League. We have invited the District Conference to hold its first annual meeting of the District League Conference at Leonard. Leonard Methodism will give the visiting Leaguers as royal a reception and entertainment as they know how.

Our pastor is very much interested in our League work and the Department of Charity and Help is doing good work assisting him in that line.

God bless the League movement and help the Christians to wake up to a sense of their duty.

WHITLEY REED, Secretary.

Leonard, Texas.

NORTHWEST TEXAS CONFERENCE EPWORTH LEAGUES.

When you read this, Mr. League President, I want you to Whereas, As the Northwest Texas Epworth League Conference meets in Waco, Texas, July 16-18, and Whereas, the time is short, Resolve, first, to decide at once to call an extra business meeting, and let it be business, and send 5 cents per capita for expenses of the conference, and then at that meeting remember that it is useless to wait to elect delegates until a few days before the conference, and cause much trouble to the Entainment Committee at Waco. So elect them them then and there; and do not do as a great many, forget to send us the names of your delegates until they bring them themselves, but send them at once and we will then send you a card showing where you are to stay, and the first names coming we will serve best, and place you among flowers, and fried chickens, cakes and "pis'en" things. So now all come at once.

W. E. HAWKINS, Chairman Committee

NOTICE.

To the Leagues of the Northwest Texas Epworth League Conference:

Having read the article in last week's ADVOCATE from Bro. Geo. S. Wyatt, I feel that we are, as he says, not looking to the benefit to be derived from the visit to the International Conference of Epworth Leagues at Chattanooga. This is, it may be, the last opportunity we will have for years to attend a meeting of this kind so near us, and every one who can go should do so. Times are a little close just at this time, but we are not hunting riches in this world, and if by going we may be better able to help some one to see the celestial city, how glad we should be to accept such opportunities. The railroads are doing all they can to help us, and they promise us first-class accommodations. If you are now thinking of going get ready and write your friends to join you. You have now only a few days more left; don't let such occasions slip by.

The programme is a grand one, and there are many addresses which alone will be well worth your trip. We stand in the front in the League work in the South, and should be in Chattanooga to show our strength. As to the route you should take, you are to be the judge, and the various railway advertisements appearing in this issue of the ADVOCATE should assist you in determining upon the same.

I feel that if the Leaguers in the Northwest Texas Conference do go, each one will be largely benefited, personally, and will bring much enthusiasm to our own conference meeting in Waco, July 16 and 18, 1895. We want to make that the grandest meeting ever held in Texas, and ask your co-operation in every way possible to help us. Yours in the work,

W. F. BARNUM,
Pres. of N. W. Texas Con. League

TOPIC FOR JUNE 30.

The Result of the Divine Remonstrance.—Job 42:1-17.

We now come to the last lesson of the quarter, and with it we close our study of Job. We have seen this man amid many and varied conditions of life.

We saw him first in his prosperity; then we witnessed his adversity—the loss not only of his property, but of his children as well. We beheld his three friends as they came to visit him, and endeavored to prove his guilt by subtile arguments. We witnessed Job's perplexity over his afflictions, and admired the firmness of the man about his own integrity, and the masterly way in which he met the arguments of his opposers. Now we come to the last chapter in this wonderful history. Without this, the book of Job would have been forever incomplete. When we read this, we close the book with supreme satisfaction. Job had been longing for some explanation of his afflictions; the the clouds had shut out God, and for many weary hours had he wondered and puzzled over his strange condition.

At last God speaks, and then he begins to become reconciled to his fate.

EMERGING FROM THE DARKNESS.

Job's idea of God had entirely changed during his trial. Not being able to explain the design of his afflictions and the darkness that surrounded him having become so intense, he began to question the justice of God, and to bring charges against the manner of his government. But when God spoke the darkness fled away, and light broke in upon his soul. He now begins to see and understand the purpose of his trial, and instead of thinking of God as a great tyrant, he sees him as a loving father. It was only after intense suffering that Job became doubtful as to

(Continued on fourth page.)

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His life-long friend,

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RHEUMATISM, NEURALGIA.

Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Lumbago, Inflammation, Frostbites, Headache, Toothache, Asthma.

Used Internally as well as Externally.

A half to a teaspoonful in half a tumbler of water cures Stomach troubles, Cold Chills, Malarial Fevers, Wind in the Bowels, and all internal pains.

Fifty Cents a Bottle. Sold by Druggists

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RADWAY'S PILLS.

Purely vegetable, mild and reliable. Cause perfect Digestion, complete assimilation and healthful regularity. Cure Constipation and its long list of unpleasant symptoms and rejuvenate the system. 25 cents a box. At Druggists.

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Our New Priced Catalogue of best quality Silver-plated Ware is now ready. It shows a variety of new styles of cups, casters, butter-dishes, syrup-stands, pickle-stands, ice-water-pitchers, goblets and waiters, tea-sets, coffee-urns, communion-services, knives, forks, spoons, etc. Priced Illustrated Catalogue of Silver-plated Ware sent free to any address.

C. P. BARNES & BRO., Jewelers,
540 W. Market St., LOUISVILLE, KY.

This firm is reliable.—Publishers Texas Advocate.

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GOLD MEDAL, PARIS EXPOSITION, 1889,
AND THE CHICAGO EXPOSITION AWARD.
THE MOST PERFECT OF PENS

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NEAR ENOUGH TO THE CITY TO GET its benefits, but far enough away to protect our students from its evils.

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MISS KATE V. KING, Principal of the Music Department, is a most Accomplished Musician and Lady. She had charge for eight years of the Music Department in a leading Southern State University. Only a teacher of unusual ability could hold such a position for so long. We secured her at great expense, and our patrons will be delighted.

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REV. W. F. LLOYD FT. WORTH, TEXAS.

(Continued from third page.)

the true character of God, and, no doubt, it cost him a great struggle to believe that God was dealing unjustly with him. Now his relief must be great when he finds out that he was mistaken in his judgment—that God was still on his side, and appearing in his behalf.

He now realizes that

> "Behind the dim unknown
> Standeth God within the shadow, keeping watch above his own."

REPENTANCE.

Job now begins to feel mean. And when any man begins to feel this way about his sins he is not far from the kingdom of God. He had spoken falsely and foolishly; had entertained wrong conceptions of God, and argued to prove his false positions. Now, in sorrow, he recollects these things. He begins to think of the fearful charges he had brought against his God, and overwhelmed by the enormity of his crime, he cries out: "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not." When he found out that he was wrong he was free to confess it. He would have given a great deal then could he have recalled his hasty words, but this was impossible; the only thing left for him to do now was to repent, and this he did: "Wherefore I abhor myself, and repent in dust and ashes."

THE THREE FRIENDS HUMBLED.

What must have been the feelings of Eliphaz when God said to him: "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." These three men were as confident that they were right as they were that they were living, and now they were greatly chagrined when they found out that their arguments had amounted to nothing. But this was not all: in order to humble them still more God told them that they must take seven bullocks and seven rams, and go to his servant Job, and offer for themselves a burnt offering. Not only so, but they were told that they had to get Job to pray for them.

This was bad medicine, but they had to take it. They were willing enough, perhaps, to offer the burnt offering, but to have Job, whom they had argued to be a great sinner, to pray for them, was simply awful. But this was the only condition of their pardon, for God told them unless they did this he would deal with them after their folly.

When darkness surrounds a child of God he need not fear that he has been forsaken. When the Syrian army surrounded old Elisha at Dathan, and the servant of this man of God became alarmed, Elisha said: "Fear not: for they that be with us are more than they that be with them," and when God opened the eyes of the young man, he saw that the mountain was full of horses and chariots of fire round about Elisha. God and one man make a majority that all the hosts of earth joined to all the hosts of hell can not overcome. God is going take care of his Daniels and his Jobs.

RETURNING PROSPERITY.

After all of his dark days Job comes out into the light again. The history of this man abundantly proves the statement: "If any man serve me, him will my Father honor." The devil had charged Job with impure motives in serving God, and God suffered him to take away all the man had, and to subject him to the most fearful sufferings to prove his sincerity. But in the midst of all this Job retained his integrity, and the devil at last had to admit that his insinuations were not founded upon fact. God knew all the time what the result would be, but the trial of Job was necessary to reveal to the coming ages something of the purposes of God in dealing with men, and to show to the world a magnificent specimen of manhood.

God wonderfully rewarded the integrity of this man. "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." Look now upon his magnificent possessions! We thought him very wealthy before his trial, but now he has just twice as much as he had then. Yonder we see his sheep—14,000; his camels—6000; his oxen—1000; his asses—1000. The Lord blessed him again with seven sons and three daughters—the fairest in the land. Not only so, but Job was permitted to live 140 years, longer to enjoy the rich things that had been provided for him.

What a happy outcome! Job had come from the furnace of affliction far better off in a worldly sense than he was before; he had been made a better man by his afflictions, and no doubt the remainder of his life he was a more useful servant of his God.

THOUGHTS ON THE LESSON.

1. The most miserable man in the world is he who has lost faith in God.

2. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." This is the only way to be happy.

3. The infidel thinks the Christian's God is a tyrant because he don't know him. One can not become acquainted with him without finding out that he is love.

4. What a privilege is repentance! Without this there would be no hope for the human race; for all have sinned.

5. Job's repentance was the proper kind. He felt that he was the meanest man in all the world, and got down in dust and ashes and begged God to forgive him. He meant it.

6. Righteousness will always win in the end. That promise can never fail. "He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

7. I expect if Job could have lived his life over he would have insisted on having the afflictions again.

8. The final triumph of Job should be an inspiration to every child of God.

REFERENCES:

Psa. 40:1-5; 139:1-12; 91:14-16; 37:1-11; II Kings 6:15-17; Deut. 33:27-29; John 12:26; II Tim. 4:17; 1 Tim. 4:8; Rev. 3:10-12; Dan. 6:20-22; I Chron. 29:26-28; Prov. 4:7, 8.

DIDN'T MISS A COPY.

When I came here to spend three months I could not do without the dear old ADVOCATE, so I had it sent here. It came every week like a dear friend. I did not miss a single copy, nor do I ever expect to.

(MRS.) FANNIE IRWIN.

Louisville, Ky.

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We acknowledge receipt of the catalogues of the following institutions: Wesleyan Female College, Polytechnic College, Sam Houston Normal Institute, Weatherford College, Southwestern University, and Wall and Mooney's School.

A QUESTION AND ANSWER.

We have been informed that recently in a city near Dallas one of the Bishops of the Colored Methodist Episcopal Church in America, who was there holding a District Conference, was invited to preach in our church. He did so to the great pleasure of those who heard him. Some of our members, however, have criticised the pastor for his conduct in the matter. We are asked for an opinion. The ADVOCATE sees no impropriety whatever in the occurrence. We have known such a thing to be done occasionally very much to the edification and profit of all concerned.

FROM NABLOUS TO NAZARETH.

Sunday, January 13, 1895, was spent in the city of Nablous, ancient Shechem, and a peaceful, restful day it was. We found the Latin fathers in the monastery most agreeable and social—contributing not a little to the pleasure and profit of our stay in that second city of Palestine, with its population of from forty to fifty thousand. As they did not speak English, and none of us had an easy-speaking acquaintance with French, Rev. Mr. Patterson, of our party, ventured to try a little Latin as a means of communication. The effort to speak it revived his college-day knowledge of that classic tongue, and we all discovered that the so-called "dead language" may be easily given a living voice. As both were somewhat "slow of speech," especially at first, we found it not difficult to interpret them, and in a little while the table-talk was thoroughly enjoyed. Much valuable information was gathered, and far into the night the hours thus pleasantly passed.

On Sunday morning we went to the Samaritan Synagogue, rather to see than to hear. We were too late for a service at the Baptist Mission, and knew it was not the Sabbath of the Samaritans; but it was our one opportunity to see that only synagogue of "the oldest and smallest sect in the world." By the special, but reluctant, favor of the high priest—reluctant in order to ascertain the amount of *backsheesh* obtainable—we were shown three ancient copies of the Pentateuch, carefully kept within the holy of holies. The last one unrolled is the oldest and most precious—claimed by the Samaritans to have been made by a grandson of Eleazer, in immediate descent and not far removed from Aaron. That claim may be somewhat extravagant, but it is undoubtedly a very ancient manuscript. The synagogue is quite small, and the little congregation worshiping there is the last remnant of a peculiar people. Now, as in the day when our Lord talked with the woman at the well, "the Jews have no dealings with the Samaritans."

In the afternoon we went up on Mount Gerizim—the sacred mountain of the Samaritans—and saw the place where they go annually for a fortnight, and keep the feast of the Passover. They dwell in tents, offer sacrifices, and in all respects adhere rigidly to the ceremonials of the patriarchal period. The road up which they go is lined with almond trees, branches of which are carried in procession. From the almond tree it is supposed Aaron's rod was made. On that mountain the Samaritans contend that Abraham went to offer Isaac in sacrifice, and there they built a splendid temple to rival the one at Jerusalem. Afterward a church marked the site where the temple stood, but now nothing remains but ruins—ruins only less pathetic than the little remnant of people who are dying in a vain effort to preserve that which, by divine command, "is done away."

We went out on the side of Mount Gerizim which overlooks the narrow valley separating it from Mount Ebal, and stood doubtless on the very spot where occurred that wonderful scene of blessing and cursing. A man had been sent to Mount Ebal just opposite, which enabled us to fairly test the possibility of hearing the human voice across the plain. Of course, every one in our party preferred the mount of blessing, so we employed a native to climb the mount of cursing. Was there not a touch of humanity in that? But our apology was in the fact that the cursing is now very ancient history, and that there is no more of moral quality in the rocks of Ebal than in the stones of Gerizim. As back and forth we flung our voices for fully a mile across the plain, each mountain acting as a sounding-board, the words could be distinctly heard by the speakers, and attracted the attention of every one in the valley below. We could easily imagine the scene when the tribes assembled to hear the books of the law, and the solemn hush that fell upon all Israel as the man of God read the words of blessing or cursing. What a lesson there is in this great whispering gallery of the Holy Land, built by the hand of God out of these gigantic mountains millenniums before it ever found a place in the world's history! It should no longer be difficult to believe that the loving ear of a prayer-hearing God can catch the faintest whisper of a penitent soul—can distinguish even "the imaginations of the thoughts of the heart." Mount Gerizim is 2855 feet high, while Mount Ebal is a little higher, being 2986 feet.

The inhabitants of Nablous are largely Mohammedans, and very fanatical. The Greeks are most numerous among the Christians, though there is a large congregation of Roman Catholics, besides a Church of England, and a prosperous Baptist mission. The Mosque of Nablous was once a Crusader's Church dedicated to St. John. The people appeared to be rather thrifty and industrious, the principal enterprise being the manufacture of olive oil and soap.

On Monday morning at an early hour we were again mounted on our faithful steeds, and continuing our northward journey, must needs go through Samaria. Quite a rain had fallen during the night, and the clouds that hung heavy in the skies indicated a day of storm. But for only a few moments did we have occasion to use our waterproofs, the clouds kindly floating away in order that every day in the Lord's land might be a profit and a delight. The valley down which we rode, filled with olive and orange orchards, is productive and, without fertilization, yet yields fairly good crops of wheat. This is converted into flour by the crude little mills we saw, whose very old-fashioned wheels were turned by the abundant water from bold and perennial springs.

In two-and-a-half hours we reached the city of Samaria, set on an hill—the ill-fated capital whose story of blood from Ahab to Herod is hardly excelled in all the annals of crime. It was in connection with the early history of Samaria that the inspired writer said: "And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." We dismounted and visited a mosque which stands on the site of a Crusader's church, and beneath which, it is claimed, were buried the bones of Obadiah and John the Baptist. We descended into the tombs with lighted candles, and, while "preserving a wholesome skepticism" about all these "traditions of the elders," had no occasion to doubt the plausibility, if not probability of the contention. Some of the massive granite columns which supported Herod's magnificent palace still stand, and down in the "valley of barley" which that palace overlooked, are the ruins of Herod's theater, where it is supposed the daughter of Herodias danced before him, and made the heartless and horrible request for the head of John the Baptist. In that old mosque there is preserved also some of the ancient stones and other rubbish of "the house of Baal" which Ahab built in Samaria.

We saw the sites of the palaces and temples of Ahab and Herod, and the long double rows of stone columns still standing which were used for an archway from the ivory palace to the granite temple. Here also is the colonnade built by Herod the Great in honor of Augustus Cæsar. That is now called "the street of the columns," and gives one a vivid idea of the magnificent scale on which those structures were projected. It produced a strange sensation to be reminded that I was looking upon the very spot where Elijah, the fiery prophet of God, began his heroic ministry. It was in that royal palace that the shaggy messenger of heaven who was without beginning of days or end of life, suddenly appeared and delivered his startling prophecy of famine. And from that identical hill the wicked King saw its exact and bitter fulfillment, as the fountains ceased to flow, and the valleys turned sear and drear, and the mountains were scorched as with fire, while flocks and herds, after searching in vain for food and drink, laid down to die. Here we were amid the scenes of a history, every paragraph of which was a drama, and every incident a tragedy.

As we rode through "the street of the columns" and around the brow of the hill, our dragoman had us stop for a few minutes at an angle where yet stand the towers and foundations of an old gate, called "the lepers' gate." It was to that point the lepers brought news of the flight of the Syrians, which raised the siege of Benhadad and timely help to the famine-stricken city. Thus the dreaded and neglected—the poor, homeless, friendless lepers—became messengers of glad tidings. And that is not the only instance in history where the neglected and rejected have been the bearers of good news and the ministers of mercy. From the hill of Samaria we had a splendid view of Mount Carmel, the blue Mediterranean, and far to the southward the beautiful Plain of Sharon.

The next place of special interest was Dothan, a little off the road, through the plain of which we rode, but did not turn aside for a nearer view of the insignificant village. All that sad story of Joseph and his significant dream and his innocent going to find his brethren and their flocks, came fresh to mind as that scene unrolled before us. The "traditional pit" is there pointed out, and the road is shown along which the merchantmen were traveling on their way to Egypt. We could fancy the affrighted and heart-broken boy, the favored son of a fond old father, vanishing in the distance, their slave; while his jealous, heartless brethren were looking at the blood-dyed coat, and rehearsing the story with which they would deceive the bereaved ones at home. In that valley the Syrian army was smitten with blindness "according to the word of Elisha," and probably that very hill was "the mountain" the servant of the King saw which "was full of horses and chariots of fire round about Elisha."

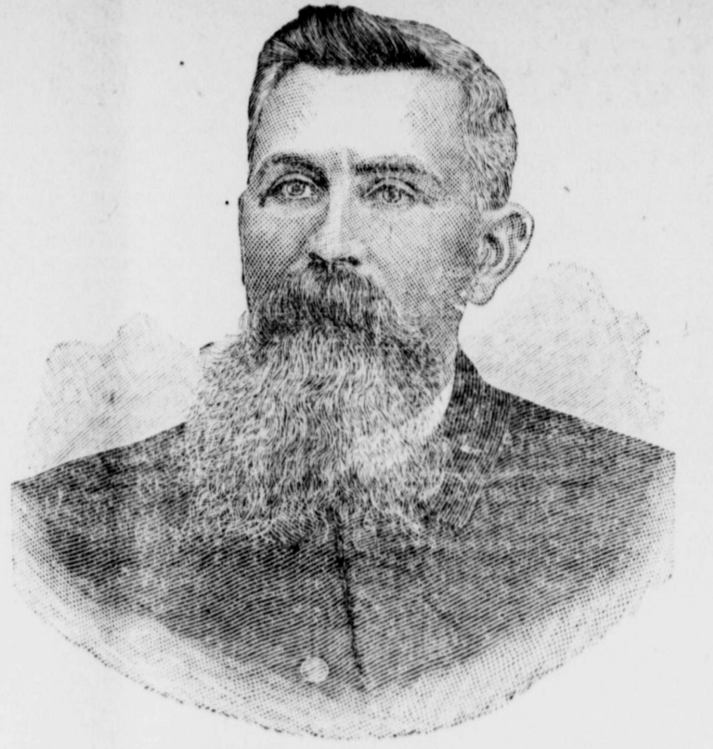
Beyond Dothan we passed through the largest olive orchard in all Palestine, located on the border between Ephraim and Manasseh. About six o'clock in the evening we reached Jennen, the Engannim of Joshua, or the "Fountain of Gardens," where the night was quietly spent. For an hour before we rode into this Mohammedan town of about 3000 inhabitants, our route was along a small stream flowing through a narrow valley. As the shadows deepened on the mountain sides the jackals came out from their hiding-places in the rocks, and howled at the cavalcade passing below. And a few moments thereafter a muezzin from the minaret of a little mosque in the town, in tones not less weird, and to me more sad, began to chant the hour of evening prayer. I thought if a hooting owl would only join the chorus, we would have a veritable orchestra of the wilderness—the physical and moral wilderness of shadow and sin. Of the limited accommodations at the "hotel of Jennen" I have not room to enlarge.

Before 8 o'clock the next morning we were again in the saddle, and in a few minutes entered the plain of Esdraelon, "for centuries a battlefield of nations," and yet the most fertile and beautiful valley of this promised land. Of its historic associations Dean Farrar thus eloquently speaks: "Pharaohs and Ptolemies, Emirs and Arsacids, Judges and Consuls, had all contended for the mastery of that beautiful tract. It had glittered with the lancers of the Amalekites; it had trembled under the chariot-wheels of Sesostris; it had echoed the twanging bowstrings of Sennacherib; it had been trodden by the phalanxes of Macedonia; it had clashed with the broadswords of Rome; it was destined hereafter to ring with the battle cry of the Crusaders, and thunder with the artillery of England and of France. In that Plain of Jezreel, Europe and Asia, Judaism and heathenism, barbarism and civilization, the Old and the New Covenant, the history of the past and the hopes of the present, seemed all to meet." It was that triangular Plain we entered on as beautiful a morning as ever shone out of an Oriental sky. And whichever way we turned, the eye fell upon some historic spot, sacred or sad, in the annals of Israel. Off to the right were the mountains of Gilboa, where Saul and Jonathan fell, and over whom David wept, and cried, "The beauty of Israel is slain upon thy high places; how are the mighty fallen." To the left was the village of Fouleh, the scene of Napoleon's brilliant victory. The ancient cities of Taanach and Megiddo are seen in the distance, and after a ride of two hours from Jennen, we stop for a few moments at the city of Jezreel. We were shown the rather insignificant house which has been built on the site of Ahab's magnificent palace. We saw the very ground which was once Naboth's vineyard, the coveting of which caused the silly King to commit an atrocious crime, and which at last wrought his shameless death. There the cold and cruel Jezebel, the wicked daughter of the heathen King of the Zidonians lived, and from a window in that palace she was hurled to her death below, and eaten by dogs, nothing left for burial but "the skull, and the feet, and the palms of her hands."

Beyond Jezreel we passed Gideon's Fountain, where the brave three hundred were selected to achieve that great victory for God, and saw the place where King Saul camped during his last fatal war. Of course, we halted for a while at the village of Shunem where the "widow lived," in whose house there was a "prophet's chamber," where the faithful Elisha found rest and sympathy. It is located at the foot of a mountain, and quite surrounded by groves of orange and citron. A house is pointed out as the genuine successor of the one in which the Shunamite mother lived and where Elisha raised her son from the dead. From there we continued our journey around the foot of Little Hermon to the village of Nain, where we spread our lunch, and talked of our Lord's miracle when in that place he converted a funeral procession into a triumph of joy. A Roman Catholic church stands upon the supposed site where our Lord raised the dead, and said to the widow: "Receive thy son."

Before us rose Mount Tabor the most beautiful, and, with the exception of snowy Hermon, the most majestic of all the summits in that land of lofty heights. We had purposed its ascent, but concluded to cross the plain and climb the hills to Nazareth. En route we saw in the distance the village of Endor with which there is connected the thrilling story of a certain witch, and other points of more or less interest in the history of Israel. Up the hills we slowly climbed along a Turkish road, quite representative of the wretched government which constructed it, until at length we reached the lovely city of Nazareth. I was glad to rest for a night in the place where my Lord spent quite thirty years of his earthly life. To-morrow I will see it and tell about it.—*Bishop Chas. B. Galloway, D. D., in Nashville Christian Advocate.*

Naples, February 1, 1895.



DAVID S. SWITZER, A. M.

(PRESIDENT OF WEATHERFORD COLLEGE, WEATHERFORD, TEXAS.)

The subject of this article was born on Tiger River, Spartanburg County, South Carolina, in 1844. He was the youngest of seven sons and two daughters born of Samuel and Mary Switzer. His grandfathers (Henry Switzer and Christian Gates) both fought in the Revolutionary War under General Francis Marion.

His parents gave him as good advantages in the way of an education as the country afforded till he was sixteen, at which age he chose to go to Mississippi and work a year on his father's plantation before going to South Carolina College, the school of his choice at that time. But the Civil War breaking out, he volunteered in the spring of 1861 and entered the Confederate Army before he was seventeen. He was in quite a number of engagements, fell severely wounded on two battle-fields, and was captured both times—the one at Perryville, Ky., the other at Jonesborough, Ga. His second wound made him a cripple for life, and, therefore, he did not enter the army again. He commanded his company in the last battle with the rank of First Lieutenant—an office conferred upon him for meritorious conduct and which made him the senior officer of his company.

In the spring of 1865 he took up a school in his neighborhood; since that time he never has failed to be in the school-room a full session either as teacher or pupil. In two years he made about one thousand dollars by teaching, at the same time prepared himself to enter the University of Mississippi. He remained there four years, made an excellent record, and graduated in 1870 among the first of a large class.

Before he had left the university, he secured a professorship in Greenwood Masonic Institute, Round Rock, Texas, which position he held for four years and resigned to accept the principalship of Comanche Masonic Institute, which he held for six years. He resigned this place to accept the control of Granbury High School, which he soon raised to the rank of college. Under his management the school gained the reputation of being one of the best institutions of learning in the State, and he one of its foremost educators. In 1889 the Church to which the school belonged—M. E. Church, South—moved it, with its President and faculty, to the city of Weatherford, where it has been more prosperous than ever, and is now completing its sixth session at that place.

Prof. Switzer married a Miss Rebecca Mays, of Round Rock, in 1873.

Mrs. Switzer has always had charge of the music class, which has added great reputation to the college. It might be truthfully said of them as teachers that they were mutually dependent upon each other for the success which they have achieved.

Personally, Prof. Switzer is a very prepossessing gentleman, of medium height, heavy build, iron gray beard, a pleasant face, and deep blue eyes which light up whenever he is excited. His pleasant manners and affable disposition make everyone his friend; for back of his kindness can be seen the image of a thoroughly conscientious, Christian gentleman. By his pupils he is universally loved and respected, and Texas contains thousands who have been under his influence in college. He is still an active, progressive teacher, and the student gets the benefit of his rich fund of knowledge, classified and made common sense and practical by his varied experience in life.

CHRISTIAN EDUCATION AND THE SOUTHWESTERN UNIVERSITY.

Now what? Much every way. We have projected a great institution and left it in a measure to care of itself. We have devised no plan by which it may be endowed. But I hear the question: Can it be endowed? Why not? Nothing is easier if it is the will of the one hundred and eighty-five thousand Methodists of Texas. An average of one dollar per capita for five years would yield the handsome sum of $900,000. Half that amount would be a good beginning. The interest on this amount at the low rate of five per cent, would yield a dividend of $25,500 per annum. An average of fifty cents per capita of our Methodists in the State for five years would do this. The question forces itself upon us: Is it our duty to contribute our money for this purpose? This raises other questions that should be solved.

The question of proprietorship: Who is the real owner of all these vast plains—these fields groaning under the burden of stores of wealth in embryo? The cattle upon a thousand hills: Whose are they? The hidden treasures of the earth, the freighted store-houses, the mineral resources; in a single sentence, to whom do these magazines of wealth, developed and undeveloped, belong? Let the Psalmist answer: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

This text is quoted by Paul in his first epistle to the Corinthians, 10th Chap. and 26th verse, as a sanction of its importance. Peter says: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

This settles the question. God owns all things and we are his stewards. Not of one gift only, but of the "manifold grace of God." All that we have and are, all that we control, belong to God, and we are his stewards. As stewards we are to make the best use and distribution possible of the endowments and investitures that fall to us. The question is not one of personal pleasure, not one of acquiring more wealth, not of self-aggrandizement, but a question of benevolence—yea, of duty. What disposition can be made of all this wealth so as to advance the cause of God in the betterment of men? Self is here left out; duty is the background—the perspective. All else is eliminated. There are other duties, to be sure, that must be discharged, other debts that must be paid. We are debtors "both to the Greeks and to the Barbarians; both to the wise and to the unwise." Home institutions must be supported, the gospel must be sent to the regions beyond, but the obligation to Christian education must not be ignored. Our outlays for God's cause should be in proportion to the demand and the returns promised. Can an investment be better made than the endowment of Southwestern University? This proposes something permanent—an abiding monument—something to survive the wreck of the ages. What more promising field than the development of the intellectual and moral faculties of the youth of our land?

To invest in this endowment is to invest in the mental and moral culture of the present and coming generations of our race. It is to set a dike against the foaming sea of vice and ignorance. It is to foster the best interest of society, of the body politic, of the Church of God. The possibilities of the human mind are illimitable. The conquests of human achievements under the guidance of sanctified knowledge are immeasurable, unthinkable. Culture, refinement and consecration to God will win the day and achieve the victory for God. We must educate, not superficially, but thoroughly. Progress is the watchword of the hour, perfection is the ultimate end. Every approach to the ultimate end is to be hailed with delight. We can not retreat. We must go forward or be left behind in the race. Great political, social, scientific and religious battles have been fought during the closing century. Who can say what contests remain to be waged during the Twentieth Century? These battles are to be fought, not by us directly, but our children, grandchildren, and great grandchildren. We have the opportunity now of laying a deep foundation as a basis for victory in the coming battles. Will we embrace our opportunity? We must, we can not afford the shame of defeat. We can not afford the stigma of indifference. Here is the golden opportunity of a life time—the opportune seeding-time for a rich harvest of eternity. The object is worthy, the demand is imperative. With shame we should drop our heads and confess peccavi, peccavi. Yes, we should have done better; long since we should have risen in our delegated strength, and with our God-given resources endowed the Southwestern University. Great as has been our reluctance, our tardiness, the ameliorating work has gone on apace, and thousands will rise up in the judgment and bless the memory of the illustrious founder of this institution, Dr. Mood, and the faithful men and women who, with hands, purses, brains, prayers or hearts have striven to stand it erect for success. Let me repeat, we must rally to our standard-bearer, our brother and colaborer, W. H. Hayes, the financial agent, and make his mission a mission of success. I repeat, we must, and let all the people say amen. We can not think of anything else. Nothing less will meet the emergency of the hour. Nothing less will meet the claimes of our holy religion. If we were not able, then there would be some excuse for refusal to cooperate. Let it be remembered that the university is not a local, but a connectional institution. All our colleges should be its feeders. Our curriculums should be adjusted so as to correspond and make it necessary to complete the course of higher education at the university. Then when all this is done, Texas will point with pride to our university with a feeling of gratitude to God for enabling us to do our duty. R. C. ARMSTRONG.

Weatherford, Texas.

CUERO DISTRICT CONFERENCE.

As Secretary, I have been requested to give you a report of this conference, held in Yoakum, June 6th to 9th. On Wednesday night, the 5th, the opening sermon was preached by Dr. Morris Evans; afterward there was preaching at 10:30 a. m. and 8:30 p. m., by the following: J. A. Phillips, J. A. Baker, J. T. Graham, J. B. Sears, E. D. Mouzon, A. W. Wilson, A. C. Biggs, presiding elder, and J. A. Baker; and being unable to leave until departure of trains in the afternoon of Monday, 10th, W. J. Sims preached at 10:30 a. m. that day. These were the sermons at the Methodist Church. On Sunday, by special request, the Baptist pulpit was filled by J. T. Graham and W. H. Killough, and the Cumberland Presbyterian by J. A. Wright and W. J. Sims; and on Sunday at 6 p. m., Thompson School House was occupied by J. M. Shuford. Having attended District Conferences pretty regularly since they became part of our economy, I must say, taken as a whole, I have never heard better preaching at any District Conference. The brethren did not attempt a display of their ability, but hiding behind the cross they preached Jesus Christ to a dying world. We left Bro. A. W. Wilson to assist the pastor, Rev. I. K. Waller, in a protracted meeting, praying that much good would result.

The visit of Dr. Sears, presiding elder of the Austin District, and Rev. E. D. Mouzon, of Flatonia Station, both of the Texas Conference, and Rev. J. A. Biggs, of Lockhart Station, San Marcos District, was highly appreciated by the brethren. The Rev. Staton, pastor of the Baptist Church, and Rev. Barnett, pastor, and —. Leach, both of the Cumberland Presbyterian Church, were regular, interested and sympathetic attendants upon all of our meetings, whether business or devotional.

The presiding elder, Rev. A. C. Biggs, seemed at home in the chair, and inquired diligently into all the departments of the Church work throughout the district, and we must say, while the Church is not perfect in all departments, it is prospering, and an advance is being made all along the line.

When the subject of education was reached, Coronal Institute was ably represented by Prof. A. A. Thomas, principal, and San Antonio Female College by Rev. W. W. Pinson, agent. The addresses stressed the importance of Christian education for Texans in Texas, and the facts showed these institutions to be on a firm basis. We can commend these schools as in every way worthy of public confidence, and predict for them prosperous careers of usefulness.

The Friday evening session was set apart exclusively for the consideration of the Epworth League work.

The reports showed ten Leagues with 363 members. In addition to a full discussion of the work by members of the League, the conference was addressed by Revs. J. B. Sears and W. W. Pinson. This is sufficient to let the world know we enjoyed a treat and left the conference with increased enthusiasm.

The Sunday-school was addressed, Sunday at 9 a. m., by Prof. A. A. Thomas in a short, pointed, logical, interesting speech, that will no doubt do great good.

Love-feast Sunday morning, conducted by the presiding elder, was a rich feast of love, in which the Spirit of God was manifest. Our presiding elder stressed the spiritual while he did not neglect the business interest of the conference.

Result: the most spiritual District Conference I have ever attended. We went home with hearts full of gratitude to the good people of Yoakum for their generous hospitality and to God for the manifestations of his his love and mercy.

GEO. W. L. FLY.

LETTER FROM MISSISSIPPI.

As I have been a subscriber of the TEXAS CHRISTIAN ADVOCATE, and also a citizen of Texas for ten years, therefore, I will ever feel interested in the circulation of your most excellent paper as well as in the political, financial and spiritual welfare of your great State; for there I spent many pleasant hours; besides there, in the Gatesville City Cemetery, lie my boy and the wife of my youth—the mother of my three girls and my three boys, my Marvin and my Parker—in whose arms she took every one of her children every night, while young, and taught them to pray unto Him who gave them being, and who will bring us together again, if we serve him, in the sweet by-and-by; so as the days go by these things will linger in their memory as the sweet days of childhood. Although I am in Mississippi, my native State, and many a mile from that portion of Texas—Brown, Coleman and Coryell counties—where we lived, yet the weekly visits of your interesting and instructive paper make us feel identified with you as in other days, and I assure you if, in the Providence of God, we are never permitted to mingle with you again, our prayers shall ever ascend to the God of all grace that his benedictions may ever rest on your paper, conferences, Epworth Leagues, Sunday-schools, in fact all the efforts of the Church, that they may be more potent for good in the future. I will say, for the information of my friends and many acquaintances, that I and my children are enjoying good health, are well pleased and have been very kindly received by the people of Ashton Circuit, as well as by the good people of Black Hawk, who gave us a very liberal pounding on our arrival there. We live in the same town with Gilderoy, the constant and instructive writer of the North Mississippi Conference. We have had three very interesting Children's Days on my work, which lies in Holmes, Carroll and Leflore Counties, near the Yazoo River. Crops of all kinds are looking well, and we are not only expecting a good harvest of temporal things, but the ingathering of many precious souls. To this end I ask the prayers of all God's people. JOSEPH W. HALL.

Black Hawk, Miss.

METHODIST INSTITUTIONS.

Some facts were brought out at our last District Conference which have caused me much serious reflection. There is a spirit of disloyalty towards our educational institutions of which Methodism in Texas is hardly conscious. This is dangerously increased

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by the magnitude of our wealth to support these schools and the immense patronage Methodism could give them in our State.

Terrell District, I doubt not, will average as fairly with Texas Methodism as any other district in the State. We have a membership of 5021, and yet we send but fourteen boys and girls to our Church schools. The number would be largely increased could our adherents be induced to patronize Church instead of secular institutions.

No doubt a large proportion of the blame may be attributed to ignorance upon the part of our membership. The Discipline requires at least one "educational sermon" each year from every pastor. I believe that in many places this duty is wholly neglected. If our people knew more of our Church schools and their particular relation to the home, Church and State, we would move grandly to the front. In Texas we have 743 pastors, and from them ought to emanate 743 stirring appeals for Christian education. A forward movement just here is an absolute necessity.

We have in our grand State 177,422 members which, by the most liberal average, represent 35,485 families. These 177,422 Methodists are proud of their lineage and boast of their loyalty. Surely this vast army is unconscious of its position toward our educational institutions! When a child is ready to matriculate in college these Methodists—in too many instances—patronize secular colleges and universities. I do not decry our State and private institutions, but would magnify Christian education obtainable in schools of our own Church. A Methodist who, at our altars takes his solemn vow, swears to support every institution distinctively and religiously Methodistic. A man who is loyal to the Church will patronize that school which trains the mind and heart from a Wesleyan standpoint. To ask or seek for less is but to uncover a spirit of disloyalty for institutions which we are sworn to support.

Carelessness at this point is a veritable sin. To espouse the cause of Methodism is to assume the duty of teaching our doctrine and Church polity. Texas fathers and mothers may expect environments to make the future boys and girls. There is an original fact in conscience that will respond to the first ray of Divine truth of whatever shade it may be. The Catholics recognize this law when they say, "Give us the child before it is eight years old and we will make a Catholic out of it." So true do I believe this law to be that I don't think we can make good Methodists in a Baptist, Presbyterian or State University. The genius and fire of Wesleyan thought and life abide in our own classic halls—not elsewhere. If the future Church in Texas is to reap a fruitful heritage from the Methodists of the present, let its progeny go through our own institutions. Cosmopolitan belief, conservative relations, smothered loyalty, so often marked in our members, are but the results of Methodist principle struggling for prominence amidst the mazes of faith and practice taught at strange altars. Texas Methodism will bury her hopes, stain her glory, and invite inevitable ruin when she ceases to feed her youths around her own intellectual board.

There are, I know, 221 students from Methodist homes in schools not our own. There are seventy in Baylor University, forty-seven in Fort Worth University, and 107 in the State University, that ought to be in our own university or colleges. Nor have I any doubt but that this is a small majority representing this disloyal spirit in Texas Methodism. I am careless, indeed, concerning the "foundation of belief" in what is to be the future character of my child if I shelter it under the wing of a foreign institution or let the State University mold its future. Texas Methodism ought to know that she can forge the molds out of which we may draw inconceivable power. If these 35,000 and more families would but patronize our Church schools, it would result in a spiritual, buoyant and aggressive Methodism which would carry our Church into the next century full 200,000 strong in this great commonwealth.

Methodism is the product of educational activity. The original exponents of our creed and practice were from classic halls. If ever our Church adopted the thought, "Open your mouth and the Lord will fill it," she is rapidly leaving it in her efforts to show herself approved of God. The pulpit is in no danger of being over-burdened by profound learning. Solomon was the genius of the world and honored of God until he prostituted wisdom. Harness intellectual power to the livery of the cross, and you fit the Church to compete with its worst foe. If intellectual power, out of harmony with God, is dangerous, then its equal can only be sanctified learning. We as a denomination are resting in the gathering shadows of a closing century, watching the dawn of another and brighter cycle, ready to march two million strong. Our possibilities are unmeasured, our power undreamed. The pastor at that portentous moment, and even now, must be a man of culture. The preacher of seventy years agone is not the man for to-day. Better to live in the future than in the past these days. The world lives in the future and looks upon the present as a consequence of rapid planning. The world is hurrying and wild in its grasp for intellectual food. Every congregation has its thinker. It is no small undertaking these days to turn the shade on thought so that by our words we move men to action.

This is an age marked for its morbid thirst of knowledge. To this it is the privilege of Texas Methodism to respond. While we burnish the faculties of thought let us be loyal to our God by training the child up in the nurture and admonition of the Lord. But while we do this let our vast membership pay her vows by throwing around this training the environments of Methodism. If we would be loyal Methodists we will patronize only those schools that appreciate our doctrine and revere our history.

J. MARVIN NICHOLS.

Rockwall, Texas.

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LETTER FROM QUEEN CITY.

Prohibition was defeated in this county on June 1 by a majority of 204 votes. Looking back over the conflict we are surprised that we were not beaten a great deal worse. The devil, the world and the flesh were all against us, and we blush to say it, part of the Church as well. Shame! shame!—a Methodist shouting for Christ at the camp-meeting and voting for the devil at the polls! If I were a Methodist (which I am, thank the Lord) and an anti-prohibitionist (which I am not, thrice thanking him) I would have the consistency to step down and out before casting such a vote. See vow taken voluntarily by every member of the Methodist Church: "I will be subject to the Discipline of the Church," etc.; also see article 216, page 98, of book of Discipline, edition, 1894. Again, the apathy of the Church, pulpit and pew, contributed largely to this anti victory. Prohibition precincts went anti in the county election, thus saying, indirectly at least, we can't afford to tolerate this awful curse at our homes, but we don't care anything about our brother's home. Such selfishness! One Methodist preacher to whom we mailed a copy of the petition praying for the election, after keeping it two long months, getting the signatures of his people, finally returned it to us without a name on it. What is the matter? Preacher was either inexcusably negligent, or his influence amongst his people was below par. Well we fought hard and fell in the last ditch. We have this consolation, however, out of 2400 votes cast, at least 900 of which were negroes, who almost to a man voted for whisky, they only beat us 200 votes. Count it up and you can see how the white men of Cass County stand.

We observed Children's Day at this place the first Sabbath in June; programme well rendered; collection $5.85; everybody delighted. Closed a meeting at Bivens last Sunday night; was ably assisted by Bro. Stuart Nelson; result: some of us were revived; about 15 professions of conversion and reclamation, and 5 accessions to the Church. Excuse long letter this time. Pray for us. God bless the ADVOCATE.

J. B. TURRENTINE.

Queen City, Texas.

RANDOM THOUGHTS.

The weekly visits of our own TEXAS ADVOCATE, laden with so many good things, bring joy and comfort to our own as well as many other homes. I'll declare, it's a mystery to me how any Christian can be content or hope to be at all posted about Church matters without his Church paper. Why, as I read the beautiful tribute paid to the memory of our sainted Bro. C. C. Armstrong by Bro. Littlepage, and the strong, common-sense article, "Then and Now," from the facile pen of our precious afflicted brother, E. L. Armstrong, and "One of Our Meetings in an Indian Home," by Lottie Davis, and last, but not least, the glorious victory of Bros. Cole and Fulkerson at Cedar Hill, I just thought any one of these articles is worth more than the cost of the paper. And as it was my good pleasure to receive Bro. Cole into our Church, you must know I feel an abiding interest in his welfare, and especially such as pertains to his success in his new Church home. With all my heart, God bless him and his precious little family.

By the way, under "Random Thoughts," permit me to say I have just had a delightful visit to a colony of Mississippians, recently settled near the little town Dawson. Yes, for two nights of last week it was my blessed privilege to preach to a number of the friends of my childhood. Here they are from Eastport Circuit, now North Mississippi Conference, but then Memphis, and nearly all from old Harmony Church, the first Methodist Church I ever saw, the first school I ever attended, away up yonder in the pine-clad hills of old Tishemingo County. Yes, yes! here we are to-night after forty years of separation, all children then, but heads of familes now, fighting the same battles our precious fathers and mothers were fighting. Thank God, I find them in the succession. They still read the Church paper, have family altars, and sing and shout just as our fathers and mothers did at old Harmony and Peel's Camp-ground. Of course, none of the old heads were present. Oh, no; they had all joined the blood-washed throng on the other shore. "There friends shall meet again." May none of the children be missing at the great roll-call up yonder.

Mr. Editor, I'm serving a hard, pleasant, promising field. The people are kind, and many of them are sweet-spirited, faithful Christians. Thank God, "I'm happy on the way!"

"FINCH" M. WINBURNE.

Richland, Texas.

A NOTE FROM BRO. HARRY MAY.

I am getting more and more blind every day. Am sick with Bright's disease and asthma. Can't tell if I will lose my eyesight or not. Cannot tell a person's features ten feet away. Mrs. May does all of my reading. I am resigned to the will of God. I have Mrs. May to read the ADVOCATE the first thing when it arrives. Have been unable to fill my pulpit in the Penitentiary for over one month. The local ministry of the various Churches have filled my appointments. Cannot tell when I can fill it again. Up to the time I was confined to my room, we had conversions right along. We could use ten thousand tracts if we had them, principally to the unconverted. The ADVOCATE is well liked by the prisoners who are Christians. I owe some letters to brethren, but it is hard for me to write, my eyesight being so poor. My God bless you, my brother, and all your readers. Pray for me, if it is God's will, that I may be restored to health. Saved in Christ.

HARRY MAY.

Huntsville, June 15.

IS THIS NAOMI!

Where have you been? To the big rally. We were there, Aunt Naomi, and paid our own expenses, and caught the 'thusiasm and expect to pay our part of the pledge; nevertheless don't think even after your masculine arraignment that we are *the* part of the Church, but modestly claim to be a part, at least, yet awhile. Perhaps, dear aunt, we may be as well qualified as you are to prove that we are in hearty sympathy with the young folks. We are a young thing yet ourselves, but fast-going machinery needs substantial air-brakes. Remember that Rehoboam got a little too fresh for his own good. It is not well to swell up too much against a little sober counsel. Modesty is becoming to young people. That quivering pen of yours has gone on record, and still we live to reiterate what we have said and perhaps might have an experience and a purpose that even your wisdom would commend if you knew all that the writer knew when he wrote what he did. Most of questions have two sides. A man must preach against drunkenness sometimes when the subject is irrelevant to seven-eighths of his congregation, but seven-eighths must hear the thunder for the sake of the salvation of the one-eighth that are guilty. You see the point? I hope you will help Ruth do something else besides attend big rallies. An Epworth League that ignores homework and is perfectly indifferent to obligation, and who cares for nothing but the big rally and for the good time, is the main object aimed at, while at the same time that speech before the Bishops looks to me like enthusiasm run mad. Now, Aunt Naomi (yet while I address you thus there is a strong suspicion in my mind that you belong to the masculine gender), don't get to grieving too much on my account. I am all right on the Epworth League question.

BOAZ.

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NORTHWEST TEXAS CONFERENCE.

Peaster.

B. A. Snoddy, June 13: Our protracted meeting at Peaster will embrace the third Sunday in July. The meeting will begin on the 17th of July, or Wednesday before the third Sunday. Rev. William Price will be with us in this meeting. Our protracted meeting at Poolville will embrace the first Sunday in August. This meeting will begin on the 31st of July, or Wednesday before the first Sunday in August, and continue at least a week. The Rev. W. M. P. Rippey, of the North Texas Conference, will be with us during the meeting. Let all of the people on the Peaster Circuit take note of these meetings and attend; and let us all pray and labor for gracious results in these meetings and all the others on the circuit.

Duffau.

Mac M. Smith: Owing to rain, sickness and death, we did not have our Children's Day exercises till June 16. In the morning of the above-given day, we were called to the tomb of our deceased Sister Roberson. Notwithstanding all these trials surrounding us while in preparation, in the afternoon of the 16th we opened the exercises and closed with victory. The committee, led by our Superintendent, Johnnie Powell, commanded the respect of all considerate parents and gained a deeper love from all the children interested in Sunday-school work. We carried out the programme as arranged by the Publishing House. We think it the best we ever had. Our boys and girls acquitted themselves with high credit, besides getting facts about our great Church that will do them good in the coming years. May God bless all those boys and girls who were so true to the committee and prepared their pieces so well. Owing to the difficulties surrounding our collection was short—only $2.55. Our Sunday-school is making progress; the best per centage of perfect lessons is made here than any school ever under my pastorate.

Huckabay Mission.

J. T. Smith, June 17: Although it was the latter part of February when our pastor, the Rev. J. T. Longino reached this work (he being the third one appointed for this mission since conference), and while at that time prospects were very discouraging, this mission being cut off with only four societies, and they very weak, both numerically and financially, many of the brethren did not think we were able to support a preacher; but Bro. Longino came determined to hold the work down, salary or no salary. So he began preaching, in demonstration of the Spirit and power of God, and, praise the Lord, the brethren soon rallied to his help, and he went forth conquering and to conquer, and to say he has won the hearts of the people is expressing it mildly. He has completely captured them, and draws large crowds wherever he goes; therefore we believe he is the right man in the right place, and we believe Huckabay Mission will be stirred as it never was before, for already there is a general awakening all along; so we think Bro. Bailey did a wise thing in sending him to this work. So you may expect a better report from this work in the near future.

Brandon.

John A. Wallace, June 14: We had our fourth and last Children's Day service at Mertens the first Sunday in June. The Superintendent and little ones acquitted themselves well. I have just sent to Rev. C. S. Field, our Conference Treasurer, $22.50, amount collected from entire work, and he writes in reply that, "So far you carry off the banner in amount collected this year." It is due the officers and teachers of all the Sunday-schools to say that they took hold of the programme with enthusiasm, and spared no labor or expense in preparing for the service. Herein lies success in all things. Mrs. Helen McAfee, of Corsicana, was with us at Mertens on that day, and made us a talk at 3 p. m. on missionary work for women and children. At the conclusion we organized a Juvenile Missionary Society with thirty members. The little folks took hold of the work with enthusiasm and elected the following officers: Miss Lizzie Woodard, President; Miss Mattie Smith, Vice-President; Mary Myrick, Corresponding Secretary; Pearl Smith, Recording Secretary; May Thomas, Treasurer; Mrs. John R. Smith, Lady Manager. The second Sunday was missionary day at Brandon. I preached on missions at 11 a. m. Mrs. W. E. Ward, of Waxahachie, talked on the work for women and children in the afternoon, and assisted me to organize a juvenile society of fifty-one members. The officers are Miss Violetta Wallace, President; Myrtle Roberts and Callie Grimes, First and Second Vice-Presidents; Flora Sloan, Corresponding Secretary; Alva Powell, Recording Secretary; Victor Stinson, Treasurer; Mrs. N. W. Moores, Lady Manager. We anticipate much inspiration from these missionary bands. The thanks and prayers of our people follow Mrs. McAfee and Mrs. Ward for their valuable assistance. Mrs. Moores was elected a delegate to represent the Brandon society at the meeting of the Woman's Board, at Taylor, this month.

Bee House.

J. W. Fort, June 14: Our third Quarterly Conference for this charge convened at Blue Creek the 8th and 9th instant. Finances a little short, owing to the scarcity of money, yet one steward reported out and $4 ahead. Bro. Boone's sermon Sunday morning on Josh. 24:15, was a timely discourse, and we think met the approval of every Christian present, Baptists not excepted. Last Tuesday night he preached at Bee House Hall on Church government. This sermon was, in a sense, a reply to J. S. Perry, President of the Methodist Protestant Church. The ecclesiastical dog-fighter, Perry, came here and delivered a lecture against episcopacy, using the following propositions, viz: 1. "Episcopacy is a sin." 2. "Episcopal Methodists have not adopted lay representation." 3. "Bishops appoint all editors of Church organs." Boone knocked his foolishness in the head. We are surprised to know that this brother had no better judgment than to jump on to his mother. God bless the M. E. Church, South, and may she abound yet more and more. The Methodist Protestant Church has been in existence west of the Brazos River for thirty-five years, and yet they haven't but 6 churches, 6 parsonages, 22 circuits, 1735 members. These facts are gathered from the minutes of the Colorado Conference of 1893. This Church paid something over $30 for foreign and home missions in 1893. Why are they not prospering? Answer, because they are not episcopal in their government. Bro. Boone preached a sermon at Pearl also on Wednesday night, on the Holy Ghost. One Campbellite, in belief, said it was the best thing he had ever heard on that line. Really Boone presented the truth, and the whole truth. This sermon will do good, and I think will be an important factor in driving Campbellism from this community. So mote it be. The following is a programme of our protracted and camp-meetings: Blue Creek, commencing Friday night before the second Sunday in July, and embracing the second Sunday. Pidcoe Ranch, commencing Friday night before the third Sunday in July, and embracing the third and fourth Sundays. Pearl, commencing Friday night before the first Sunday in August, and embracing the first and second Sundays. Bee House Hall, commencing Friday night before the third Sunday in August, and embracing the third and fourth Sundays. There are other meetings to hold on this charge, but they are union meetings, and we don't know yet how to report them. Let every member of Bee House charge pray for the baptism of the Holy Ghost on these meetings.

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Moffat.

C. G. Shutt, June 17: Our meeting at Rock Church, near Belton, closed yesterday; 25 conversions, and 23 additions to the Church. Bro. J. M. Bond and the pastor did all the preaching. Bro. Bond "shoots in where they are at." The community is greatly stirred on the subject of religion. A new church will go up immediately.

Druggists say that their sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's.

TEXAS CONFERENCE.

Cold Springs.

H. G. Williams: We closed our meeting at Shepherd the 5th inst. Results: 5 were added to the Church, 5 babies baptized, prayer-meeting organized and the Church revived generally. Bros. J. T. McClure, of Livingston, and E. L. Shettles, of McKee Street Church, Houston, did the preaching to the satisfaction of all who attended the meeting. We are now in a meeting with Bro. McClure at Livingston. Will tell of results here later on.

NORTH TEXAS CONFERENCE.

Archer City.

Guy A. Jamieson, June 18: Archer County went dry June 3. We observed Children's Day; collections, $1.46. Third Quarterly Conference over; four fine sermons; big crowds; dinner on the ground two days. The officials have a move on them. Plenty rain.

Local Option.

J. P. Rodgers, June 15: Melissa and Princeton, two of my appointments, voted on prohibition June 11. Melissa voted 120 for prohibition, 41 against, Princeton 168 for, 72 against, so on this line we are all right. Anna voted on prohibition last year and carried it by a good majority. Every appointment I have is now dry but one.

Aubrey.

C. C. Davis, June 18: We organized a Juvenile Missionary Society with thirty members here yesterday evening. The children are enthusiastic, and they will accomplish good. Following are the officers elected: Hattie Rector, President; Lillie Mullins, Vice-President; Lucy Mullins, Secretary; Carrie Mullins, Assistant Secretary and Annie Meca-key, Treasurer. The society at Oak Grove is doing well.

Denison.

Nat B. Read, June 11: Methodism in Denison continues to prove a blessing to hundreds of men, women and children in the city. God is with us, souls are saved, and the Church strengthened. The third Quarterly Conference convened Saturday. Rev. J. M. Binkley, our presiding elder, was on hand, loaded with good sermons. He preached twice, to the edification of all who heard him. His sermon Sunday night, on "Possibility of Apostasy," was a strong argument and will do great good. The reports at conference showed an increase along all lines of Church work. The Sunday-schools and Epworth Leagues are in fine condition and at work. Finances up to date. An addition of 157 members since November. Prospects for new church building flattering. The devil is mad; we are glad.

Wheatland.

J. B. Cole, June 14: We observed Children's Day last Sunday. There was a good audience, and dinner on the ground. The different parts of the service were well executed by the children, and much enjoyed by the audience. The collection was $8.21. We were glad to have Miss Keiper and Miss Belle Ragsdale, of Dallas, with us; but our joys and sorrows go hand-in-hand in this life. Just as the people began to assemble it was reported that Bro. W. O. Finley, of Duncanville, had died and would be buried next day in the Wheatland Cemetery. Bro. Finley died of consumption, and had been lingering near the door of death for several months. His faith was sublime, and his victory over death, through our Lord Jesus Christ, was complete. The funeral sermon was preached by Bro. George Owens, of Oak Cliff, and from the text, "He that overcometh shall inherit all things." Bro. George was in full sympathy with the occasion, and deeply touched the hearts of the people and made us feel "blessed are the dead who die in the Lord." To the bereaved wife and relatives we tender our heartfelt sympathy.

EAST TEXAS CONFERENCE.

Coffeeville.

W. R. Manning, June 6: The prohibition revival is still rolling on. Upshur County went, 13th instant, by about fifty majority. The right will prevail, and God is answering prevailing prayers. Success to you and the ADVOCATE.

Farrsville.

R. M. Stewart, June 12: Newton County went dry June 4 by 110 majority. The saloons did all they could with money, whisky, and with the negro, but to their credit the most of them voted a pro ticket. Glory to God we are gaining ground along this line.

Lindale.

G. W. Riley, June 14: Revival meeting of ten days just closed; good interest and good results, especially the organization of an enthusiastic League; Mrs. Maggie Tate, President; Mrs. Brim Love, Secretary. Rev. J. L. Dawson, assisted me in the meeting, doing most of the preaching, and he did it well. Our presiding elder spent one day with us, preached at night and administered the sacrament.

Gilmer.

C. A. Tower, June 15: The good people of Upshur County are jubilant this morning over the defeat of the whisky devil. The election was held the 13th. At this writing the returns are all in. The pros got there by a majority of 31 votes. Praise the Lord for victory! The large anti minority is due to the fact that this county has a large negro population, and the negro that doesn't love whisky is like a good Indian—dead. We are moving up on all lines, and our battle cry is: These woods for Christ!

Centennial.

J. M. Brewer, June 17: Our second Quarterly Conference was held at Mt. Pleasant. Our presiding elder was on time, and gave us some noble doctrinal preaching as usual. The financial report was not very good, as money is a little scarce in this country, but we hope to have a better report next time. I think this circuit is building up spiritually; congregations almost twice as large as they were when we came on this work.

Troupe and Overton Circuit.

S. N. Allen, June 17: Troupe and Overton Circuit is still manifesting spiritual life. While we lost our cause in the late prohibition election, we will not give up. The United Friends of Temperance are still working. The Grand Council of the United Friends of Temperance will convene with Troupe Council No. 617 on June 26. The Executive Committee requests all dormant Councils to assemble and elect delegates thereto. The brotherhood at Troupe will provide homes for their delegates during their stay.

Troupe and Overton Circuit.

S. N. Allen, June 11: We held our meeting at this place (Troupe), commencing Friday night before the first Sunday in May, and ran until the fourth Sunday, making three weeks. T. W. Spanswick was with me and did the most of the preaching. He is a fine preacher and his Bible readings can't be excelled. Any man who wants the line drawn between the Church and the world, would do well to get him to help him. We had 18 conversions and reclamations, but only 4 accessions to our Church. We are going to attack the devil at every point, so we expect to meet with persecution.

Arleston Circuit.

H. B. Smith: Our second Quarterly Conference is past. It was held at Breckenridge Springs June 12. Rev. Jno. Adams, presiding elder, was on hand, and greatly strengthened our faith and confirmed our hope by a sermon on John 17:17, the theme being the authenticity of the Holy Scriptures. Official attendance very small, only 2 out of 9 stewards being present. Finances were short, only $89.75 paid the two quarters for preacher in charge and presiding elder on an assessment of $300 and $50, respectively. Breckenridge Springs has become an interesting place to me, for here Bishop Marvin spent the summers of 1864 and 1865, it being a watering place, for the recuperation of his health, at the home of Dr. Campen, in company with the family of Mr. Doty, of Greenwood, La.

Fosterville.

A. E. Blount, June 10: Our second Quarterly Conference for County Line Circuit was held June 1 and 2 at Beck's Chapel. Our efficient presiding elder, L. M. Fowler, in the chair. A good representation from all the Churches but two. The stewards made a fine report this quarter. Bro. Fowler preached two sermons, to the edification of all present. Bro. F. preaches very plain, pointed and practical. We are behind with our collections, but are doing all we can to come out all right in the end. If I could get my people to take the ADVOCATE and read it, collections would come up better. We are working, watching and praying for a general advance along the line before the year shall close. We expect to begin holding protracted meetings in the near future, and we trust the Churches will be aroused to a sense of Christian duty in all things. Oh, that our Church would put on the whole armor of God and conquer the world for Christ, should be the prayer of our people! Let us, in the name of our God, set up our banners and exclaim, "Bless the Lord, O my soul; let all within me bless his holy name!"

NEW MEXICO CONFERENCE.

Cerrillos, N. M.

T. L. Adams: Last night we closed a most wonderful meeting in Cerrillos, N. M., of fourteen days. Bro. H. C. Morrison and wife did all the preaching, and deeply the plowshare of conviction went, breaking up the fallow ground and turning up the roots of bitterness (Heb. 12:15), and about 20 were brightly converted, 22 gloriously sanctified and 13 added to the Church. This makes 67 professions of regeneration, 45 of sanctification and 53 additions to our little class of about 35 at the beginning of the conference year.

ATTENTION, CORSICANA DISTRICT

I trust every member of the District Conference will answer to his name at roll call on Wednesday, 26th of this month, at 2 o'clock, p. m. Local preachers will not forget that it is the District Conference and not Quarterly Conference that renews their license. Let the pastors see to it where a principal can not attend that an alternate goes. No excuse, brother! No excuse, man of God! You have assumed discipleship. "Quit yourselves like men."

J. T. L. ANNIS.

No. 111 West 3d Ave., Corsicana, Texas.

DISTRICT CONFERENCE NOTICES.

Corsicana District.

Let all applicants for elders' orders who expect to be examined at the Corsicana District Conference meet the committee at Wortham, at 9 a. m., June 26, 1895.

M. S. HOTCHKISS,
Chairman.

All candidates for admission on trial will please meet the committee in the M. E. Church, South, at Wortham, June 26, at 1:30 p. m. sharp.

GEO. S. CLARK,
For Committee.

The applicants in the Corsicana District for deacons' orders will meet the Committee of Examination in Wortham, June 26, 1895.

S. E. BURKHEAD,

Mexia, Texas.

Llano District.

Candidates for license to preach in the Llano District will please meet the committee in the Methodist Church at Cherokee, Texas, on Wednesday, June 26, at 2 p. m.

J. T. GILLETT,
For Committee.

Greenville District.

The local preachers of the Greenville District, North Texas Conference, desiring to make application for deacons' orders will please meet the Committee on Examination at the Methodist Church in Navada, June 26, at 3 o'clock p. m.

J. A. WYATT,
Chairman.

Austin District.

All applicants for license to preach, and admission on trial in Austin District, Texas Conference, will please meet the committee in Manor, July 10, at 3 p. m., at the Methodist Church.

E. W. SOLOMON,
For Committee.

Austin, Texas, June 13.

Montague District.

Let all the preacher of Montague District send me the names of their delegates at once. Those who expect to bring their wives or daughters should let us know. We want you all to come, but let us know in time to make all necessary arrangements.

L. A. HANSON.

Belcher, Texas.

BETTER THAN A GOLD MINE.

Last month I cleared, after paying all expenses, $255.38; the month before, $186.86, and have at the same time attended to my regular business. I believe any one, anywhere, can do as well, as I have not a particularly good location and not much experience. When you have an article that every family wants, it is very easy selling it. It seems strange that a good, cheap dish washer was never before placed on the market. With the Perfection which sells at $5, you can wash and dry the dishes for a family in two minutes, without putting the hands in water. As soon as people see the washer work, they want one, and that is why so much money can be made so quickly. For full particulars address The Perfection Mfg. Co., 621 83rd st. Englewood, Ill. I feel convinced that any lady or gentleman, in any location, can make $5 to $10 a day, as every family will very soon have a dish washer. Try it and publish your experience for the benefit of others.

ALICE O.

MORPHINE Opium and Whisky HABITS Cured at Home. Remedy $5. A cure guaranteed. Write for Book of Particulars, Testimonials and References. TOBACCOLINE, the tobacco cure, $1. Agts. wanted.
G. Wilson Chemical Co.,
[Incorp'ed under Tex. laws.] Dublin, Tex.

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

DO YOU KNOW THAT THERE IS SCIENCE IN NEATNESS? BE WISE AND USE

SAPOLIO

Woman's Departm't.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street, Dallas, Texas.

EVERY YEAR.

Yes, the shores of life are shifting
Every year;
And we are seaward drifting
Every year;
Old places changing fret us,
The living more forget us,
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year,
And its morning star climbs higher
Every year:
Earth's hold on us grows slighter,
And its heavy burdens lighter,
And the dawn immortal brighter
Every year.

NOTICE.

The third district meeting of the Woman's Parsonage and Home Mission Society of the Greenville District, will meet with the Greenville District Conference at Nevada, June 27-30.

Friday afternoon or evening, Bro. Stafford, our presiding elder, has very kindly given us for the reading of reports and general discussion of the work. It is very earnestly requested that each auxiliary send a delegate or written report of the work done since last annual meeting. Elect your delegates at once.

Mrs. A. M. Upthegrove,
Greenville, Texas. Dist. Secretary.

ATTENTION P. AND H. M. SOCIETY, EAST TEXAS CONFERENCE.

The next annual convention of the P. and H. M. Society of the M. E. Church, South, will be held in Asheville, N., C., August 28, 1895. It is expected that every Conference Parsonage and Home Mission Society will send one of its representative women. So every auxiliary please have a small collection of at least $1 taken up, or more if they can, and forward to me here at Tyler. Please let the President of each society see that this is attended to immediately, as it is very necessary that we have a representative present at the next meeting. We have never had one before.

Mrs. M. B. Adams,
Tyler, Texas. President.

DISTRICT MEETING.

The district meeting of the Parsonage and Home Mission Society, Sherman District, will convene in Whitewright, July 11. Every auxiliary in the district is earnestly requested to send a delegate, and please send name at once to Mrs. R. May, Whitewright, Texas. We sincerely hope that every auxiliary will respond, bringing a good report and help to make the meeting interesting.

Mrs. M. E. Maeyers,
Sherman, Texas. Secretary.

SOMETHING NEW.

I enjoyed the privilege of attending the Georgetown District Conference Friday and Saturday, the 17th and 18th of May, having received a kind invitation from the presiding elder, Rev. W. L. Nelms, to be present. Bro. S. R. Hay, pastor, conducted me to an elegant home with Mr. and Mrs. Ludlow, and the reception given by the missionary ladies at 5 p. m. was beautiful in all its arrangements.

Bro. Nelms appropriated Friday evening to Women's Work. Bro. Nelson conducted the programme, and the choir rendered excellent music. Mrs. Williams, President of the W. P. and H. M. Society, first addressed the audience, then Mrs. Barnum, Treasurer of the same, reported statistics, and the writer represented the interests of the Woman's Foreign Missionary Society. Mrs. Blanchard, Secretary of the district, was in attendance with her report. A short, spirited talk from the presiding elder, and an interesting address by Dr. Wise, and the meeting closed. This evening's exercises were the new feature of the occasion. Heretofore it has been difficult to get the written reports received and read at District Conferences, and at times have failed altogether. I will not criticize the paragraphs of the brethren in Georgetown District in writing of their "beloved" in the Advocate, for Bro. Nelms is—well, a term tender yet dignified enough does not come to mind. I found out the secret of the success of the Belton societies: Bro. Hay, the pastor, meets with them regularly. The auxiliary has forty zealous members, and the juveniles are doing well, under an earnest, devoted lady manager. If our pastors all could realize the influence their presence would exert, and their responsibility in regard to woman's work in the Church, there would be an advance movement such as has never been known, for they are true to their convictions.

I appreciated the privilege of meeting Bishop Hargrove. He is an affable, refined gentleman, socially, and his talks from the chair were forcible and uplifting, especially upon the subjects of prayer-meetings, fast days, tobacco, and women's work. Our missionary cause, as well as that of the P. and H. M., will no doubt receive a fresh impetus from his earnest pleading with the brethren in their behalf.

Mrs. S. S. Munger.
Lampasas, Texas.

The following letter was written by Miss Bomar, one of our missionaries to China, to be read at recent annual meeting of W. F. M. Society, East Texas Conference, in session at Tyler, but was received by that society too late for the annual meeting, and has been sent to us, therefore, for publication in our department. We know the letter will be read with interest by all our members:

To the East Texas Conference Society:

My Dear Sisters: From the far off land of China, I send you love and greetings at this your annual meeting. I should like to be with you at this time, but since it is impossible, I will content myself by talking to you a little with my pen. Many of you I have never met, yet I feel that I know you in the truest and deepest sense, since we are laborers together for Jesus. In lands widely separated, we are laboring; but our aims, our hopes, our sympathies are one. Two years and a half ago I left my native land and came out to China as a representative from the East Texas Conference, and I want to tell you that to-day I am glad, yea more than glad, to be here. It is the greatest joy and privilege of my life. Of course there have come to me days of discouragement, when the tempter would whisper of the difficulties in acquiring this language, of the immense amount of work to be done, of my own unfitness for service, etc.; but above all the turmoil there has rung in my ears the ceaseless music of God's promises: "My grace is sufficient for thee; my strength is made perfect in weakness." "Lo, I am with you alway, even unto the end." At the end of my first year in China, which was given almost entirely to the study of the language, I was appointed to take charge of Clopton Boarding School, where I have been ever since. At first my mornings were still given to study and my afternoons to class work and other duties in the school. For some time I have merely had an oversight of the school, my class work being suspended on account of my health. We have good, competent native teachers; two of them are former pupils and are doing such beautiful work in the school. They are both earnest Christians. Clopton school sent out last year four promising girls, three of whom have become teachers in the Shanghai day schools under the supervision of Miss Hughes. She gives very satisfactory accounts of their work, and it is very encouraging to see Christian girls going out from the boarding schools to become teachers among their own people. From early childhood these girls are under religious instruction and influences, and the majority of them become Christians. School work is, I think, not only an interesting but a very important branch of mission work in China. Through Christian schools hundreds and thousands of children are daily being taught the glorious truths of the religion of our Lord Jesus Christ. The seeds of truth are being sown in their hearts, and God has said that his Word shall not return unto him void. What may we not hope for China if her coming generations are taught from childhood to know the true and living God? The seeds are being sown broadcast, which I am sure, in the near future, will produce an abundant harvest. In Trinity Chapel, morning and evening, the boarding-school girls and four of the neighboring day schools assemble for daily devotional exercises, making in all about one hundred children. My heart is stirred within me as I look into their faces, and listen to the little voices rising in praise to God as they sing the dear old songs of Zion. The thought comes to me of how deep and how lovely are the possibilities of these little lives if won for the Master, and it stimulates one to go on and on amidst much that is discouraging. We have much to be thankful and praise God for, and I am sure, dear sisters, if you could be present at some of our services, your hearts would be filled with joy, especially at the communion service, for on that day Trinity Church is filled to overflowing, and we have a lively Methodist class-meeting. The bright testimonies of some of the native Christians are very inspiring. In Shanghai we have two flourishing Epworth League societies—one for the women, and another for the men—and a Woman's Missionary Society, of about seventy members, most of whom are regular attendants. The society helps to pay a native pastor's salary and supports a Bible woman, who goes out every day, visiting from house to house, and telling her heathen sisters about Jesus. Our Epworth League meets this afternoon and is to be led by one of the Clopton school pupils (Lee Duncan). As it is nearly time for the meeting, I will have to say "good-bye" to you, dear fellow-laborers. May God's presence and blessing be with you at this time, guiding and directing in all things.

Yours faithfully,
Minnie B. Bomar.
Shanghai, China, April 20, 1895.

The letter given below was written by the Secretary Home Affairs of our Woman's Board Missions, to be read at annual meeting W. F. M. S., East Texas Conference, but also arrived too late for use at recent annual meeting of that society:

WOMAN'S FOREIGN MISSIONARY SOCIETY, EAST TEXAS CONFERENCE.

Dear Sisters: The impossibility of accepting the kind invitation of your President to meet with you on this occasion intensifies my interest in your success. God grant that your present session be your most successful, because the most spiritual, meeting you have ever had. No doubt you have come up in the spirit of prayer, and have long ago found that without spiritual power foreign mission work is a failure. It is no easy matter, amid the exciting interests constantly presented for work at home, to keep your faith strong for a work so emphatically not a work of sight. It is easy for a soul touched by Divine grace to respond to the calls of suffering humanity at its own doors. Indeed, it is almost impossible to resist appeals from those about us, who ask us for help, but the work of faith, in answer to the call of our Lord, requires constant prayer, thorough investigation, much information, if success meets effort. This is eminently true of woman's work for the women of heathen lands. We do not see the misery, we do not realize the sin-distressed, sin-oppressed souls, and zeal will flag and interest easily die unless we abide at the Father's footstool that we may continuously hear his command: "I send thee far hence to the Gentiles." Remember, my sisters, that every woman who joined your ranks is pledged to your society, to her God, and to the work projected, to remain at her post, pay her dues, and advance the cause by every means within her power. Suppose a man begins to build a house on the promises of friends who will furnish the materials, and the materials are not brought in, will the house, think you, go up though those who pledged engage to build another house? The work of foreign missions has been opened by the Woman's Board in China, Brazil, Mexico and Indian Territory. You have pledged yourselves to stand by the various posts—furnish money and missionaries—and, it seems to me, you could not withdraw your help, under such circumstances, without serious loss of spiritual power, without a feeling of guilt. Difficulties face you, but difficulties, when met and overcome, give power. They nerve the body to greater effort, the soul to higher deeds. Nothing worth doing can be done without persevering industry. Do not be discouraged. If one member swerves from duty let all the others increase their diligence. The reward will be sweet, and success sure. Circulate your literature. Be loyal to the board, and do not undertake work not authorized, as success depends much upon united effort. You have opened this work, you have sent out missionaries, and this work must be sustained; these missionaries must be supported, and you can not rid yourselves of the obligation. I have no idea that you desire such a thing. The East Texas Conference Society has always been loyal. May God "enlarge your borders and strengthen your stakes." Sincerely,

S. C. Trueheart,
Secretary Home Affairs, W. B. F. M.

There are men who claim to love God, who never do anything that costs them any money to show it.

Why Not You!

When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languor which are so common at this season, why are you not doing the same? When you know that Hood's Sarsaparilla has power to cure rheumatism, dyspepsia and all diseases caused by impure blood, why do you continue to suffer? Hood's cures others, why not you?

Hood's Pills are prompt and efficient. 25c.

No matter what Church he belongs to, that man is on the road to heaven whose heart has said goodby to sin.

An Old Nurse for Children.

Mrs. Winslow's Soothing Syrup for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

God's mines are still full of gold for the man who is willing to hunt for it on his knees.

A VALUABLE GIFT.

For the next 30 days, to every purchaser of a bottle of Dr. W. J. Thurmond's Blood Syrup or Catarrh Cure, we will give free a book worth $3.75. This book is a household necessity; it treats all diseases of both man and beast and contains over 100 valuable prescriptions. Call on your druggists or write

Thurmond Chemical Co.,
Dallas, Texas.

WOULD YOU LIKE TO SEE

The smallest printing that is done with Type? If so, send to C. P. Barnes & Bro., Louisville, Ky., and get a Card of Test-Type for testing the eyes.

You can have considerable fun with it seeing who can read it. This firm fits people with Spectacles who can not call on them. Write for directions.

THE WOMEN RESPOND.

Thousands are Making Application for Dr. Hartman's Free Treatment.

Since the announcement, made some two months ago, that Dr. Hartman, of Columbus, Ohio, would direct the medical treatment of all women afflicted with any form of female disease, free of charge, who apply to him during the hot months, the applications have steadily poured in with increasing numbrs. The Doctor has in his employ a number of expert physicians and surgeons and a score of assistant correspondents who help him to carry on this gigantic work. Each woman who applies to him receives the same careful attention as if she was his only patient. Every symptom and peculiarity of her disease is given careful attention, and plainly worded advice given accordingly. Still there is room for more. Any woman sending a description of her case will receive a prompt and careful answer. Although this treatment costs the patient nothing, yet it takes a large sum of money to keep this philanthropic work going. It is maintained by the enterprise of The Pe-ru-na Drug Manufacturing Company, who manufacture one of the principal remedies which the Doctor makes use of in prescribing for this class of patients.

A neat little pamphlet devoted exclusively to the treatment of diseases of women, in language understood by anyone, will be sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio. This pamphlet was edited and lately revised by Dr. Hartman.

For free book on cancer, address Dr. Hartman, Columbus, Ohio.

"Well," said one bacillus to another, "how are you and your human being getting along?" "It's a pretty close struggle," was the reply, "as to which of us can hold out the longer under the doctor's medicine."

PLEASE READ.

Will pastors in prohibition sections answer the following questions?

1. Is there less of crime?
2. Is business more prosperous?
3. Has the community lost any persons of value by removal?
4. Is the law enforced?
5. Is anyone dissatisfied except whisky men?

By dropping me a card, answering the above questions briefly, you will do me a great favor. I desire to use the information for good. Address me at Colorado, Texas.

J. H. Chambliss.

N. B. Sligh, late proprietor of the McLeod Hotel, Dallas, and who was successful in keeping it up to a high standard, has leased the Hotel Palmo at Waco, Texas, one of the neatest and most comfortable hotels in the State. **Those who know Bro. Sligh will go to see him when in Waco**

Through Wagner Sleepers by the Missouri, Kansas & Texas leave double daily from all points in Texas without change for St. Louis, Hannibal and Kansas City. The only through Sleeping Car from Texas to Chicago without change.

A CHOSEN ROUTE TO CHATTANOOGA

Has it occurred to you that the Nashville, Chattanooga & St. Louis Railway is the only line to Chattanooga which passes through Nashville, the headquarters of the Methodist Episcopal Church, South; and the seat of Vanderbilt University, the great Methodist University? This fact makes this line especially interesting to members of the Epworth League, and for this reason it will be used by the majority of members from the North, Northwest and Southwest in going to the International Conference to be held at Chattanooga, Tenn., June 27-30, 1895. Extremely low rates, with long limit for return trip, are offered for this occasion. For further information, call on or address R. C. Cowardin, W. P. A., Room 85 Railway Exchange Building, St. Louis, Mo.; F. Hill, 328 Marquette Building, Chicago, Ill.; or W. L. Danley, G. P. & T. A., N. C. & St. L. Ry., Nashville, Tenn.

TO CHATTANOOGA.

We beg to call your attention to the arrangements made by the Shreveport Route (Houston East & West Texas R'y and Houston & Shreveport R. R) for the transportation of delegates to the International Conference of the Epworth League which meets in Chattanooga, Tenn., June 27. This line has made a rate of one lowest fare for the round trip. Tickets will be on sale June 24, 25 and 26, good to return fifteen days from date of sale, with the privilege of an extension of limit at Chattanooga of fifteen days more. A Mann Budoir Sleeping Car will be run from Houston to Chattanooga without change, leaving Houston at 9:35 p. m. Tuesday, June 25, and arriving at Chattanooga on Thursday, June 27 (opening day) at 6:30 a. m. This is the only route that has made a positive arrangement for running a through sleeper from Texas without change. Via other routes through cars are dependent upon the necessities of the case—that is, whether at the last moment travel will justify it. This won't suit you. You want to know now about the through service, so that you can make arrangements for the trip now and get your friends to go with you. This is sensible and will result in perfect satisfaction. Our arrangements are all made. Nothing depends on the future action of any body. No mode of traveling can be more satisfactory than with a Special Party in a Mann Boudoir Sleeping Car having State Rooms instead of berths.

This car will remain in Chattanooga until the delegates are ready to return, thus affording the same service in both directions. Ours is comparatively a new route, which we desire to make known to the best people of Texas, and we can not afford to advertise what we can not carry out.

We want Epworth Leaguers to speak kindly of us in the future. Ours is the only official route from Southern Texas via Shreveport. (See Report of Committee.)

Write the undersigned at once for time-table if you are thinking of making the trip.

H. W. Downey,
G. P. A., Houston, Texas.

SECOND INTERNATIONAL CONFERENCE OF THE EPWORTH LEAGUE

At Chattanooga, Tenn., June 27 to 30.

The Shreveport Route (Houston East & West Texas R'y and Houston & Shreveport R. R.) begs to inform delegates that for their especial convenience a **Mann Boudoir Sleeping Car** will be attached to their Night Express leaving Houston on Tuesday, June 25, at 9:35 p. m., and will run to **Chattanooga without change**, arriving there on June 27 (opening day) at 6:30 a. m. This will make only one change of cars from any part of Texas. No mode of traveling can give better satisfaction to a select party than a Budoir Car composed of State Rooms instead of Berths. Close connection can be made with our train from any point in Texas. This car that we propose to use will be for the exclusive use of delegates and will remain in Chattanooga until the party is ready to return. Rate is one lowest fare for the round trip. Any ticket agent will sell tickets. Write to the undersigned for folders and full particulars.

H. W. Downey,
G. P. A., Houston, Texas.

NOTICE.

If anyone knows of the residence of one John Milburn he will please communicate with Mrs. Nancy Emerson, Davis, I. T.

PROTRACTED MEETINGS ALEDO CIRCUIT.

Mary's Creek	July 4
Aledo	July 12
Benbrook	July 27
Godfrey	Aug 9
Anneta	Aug 17

Ministerial help at these meetings will be appreciated by C. E. Lindsey, P. C.
Aledo, Texas.

EPWORTH LEAGUE.

For the meeting of the Epworth League, to be held at Chattanooga, Tenn., June 27, 28 and 29, 1895, the Texas and Pacific Railway will sell excursion tickets from all stations on its line at one fare for the round trip, on June 25, 26 and 27, 1895, and arrangements will be made to make the tickets good for return passage for thirty days from date of sale.

The Texas and Pacific Railway offers advantages and facilities that no other route can, the choice of being ticketed through New Orleans, Shreveport or Memphis, via New Orleans, can be ticketed through Mobile, Montgomery and Atlanta, or through Montgomery and Nashville, or via Birmingham, via Shreveport through Birmingham, via Memphis through Nashville, or direct.

Arrangements can be made for through sleeping cars, chair car, or coach service.

In order that the Epworth Leaguers should not be bounden unto any one particular route and for the benefit of the League at large, the following recommendations of the regularly appointed Committee on Transportation was adopted by the State Conference at Houston, April 18, 1895, the authenticity of which is made by the attestation of the Secretary of the Conference:

To the President and Members of the Texas State Epworth League:

Fellow-Leaguers—Your Committee on Transportation beg leave to report:

1. We deem it unwise for this conference to commit itself officially to any one railroad for any occasion.

2. We recommend the several Annual Conference Leaguers to take such action looking to transportation to our League gathering as will bring them the best service and rates.

3. We request that your committee be left unincumbered in its delicate and difficult work.

(Signed)
John R. Nelson,
A. K. Ragsdale,
W. W. Pinson,
H. M. DuBose,
G. A. Hammond.

Attest: A. K. Ragsdale, Secretary.

Any information desired relative to routings via the old reliable, Texas and Pacific Railway, will be cheerfully given by calling on or addressing Gaston Meslier,
General Passenger and Ticket Agent.
Dallas, Texas.

EPWORTH LEAGUE ROUTE TO CHATTANOOGA VIA COTTON BELT ROUTE FROM TEXARKANA.

Lv. Texarkana via C. B.	6:50 a m	7:35 a m
Ar. Memphis	8:40 p m	8:30 a m
Lv. Memphis via M. & C.	9:15 p m	9:30 a m
Ar. Chattanooga	6:55 a m	9:20 p m
Lv. Memp. via Nash., L. & N.	11:10 p m	11:30 a m
Ar. Chattanooga	12:58 noon	2:15 a m

The above shows time of regular trains, but the number of the Epworth Leaguers will necessitate an additional and special train which will make but few stops and arrive and leave Memphis much earlier. The following is arriving time of trains at Texarkana:

Cotton Belt	6:25 a m	7:15 p m
T. & P., Main Line	6:30 a m	7:15 p m
T & P., Trans-Con. Div.	———	7:25 p m
I. & G. N. via Tyler and C. B.	6:25 a m	7:15 p m
I. & G. N. via T & P.	6:30 a m	1:45 p m

M. K & T. makes close and sure connection at Waco and Greenville.

G. C. & S. F. at McGregor and Fort Worth and Wylie.

H. & T. C. at Corsicana and Plano.

Texas Central at Waco.

Fort Worth & D. C., Fort Worth & R. G. and C. R. I. & T. at Fort Worth.

Please send in your name to the General Office in Tyler and state what your arriving time at Texarkana will be and whether you will wish sleeper either to Memphis or through to Chattanooga, and whether berth alone or with another person.

A. A. Glisson, T. P. A., Fort Worth, Texas.
S. G. Warner, G. P. A. Tyler, Texas.

15,000 LEAGUERS

Are expected to attend the International Epworth League Conference at Chattanooga, Tenn., June 27 to 30.

One thousand, at least, of this number Texas is supposed to furnish. It is, of course, necessary that such a body of Leaguers be handled with comfort, dispatch and satisfaction. Your Transportation Committee has decided, after careful deliberation that we are in a better position to assure this than any other line, and therefore advise—see report below—that you purchase tickets reading via Memphis & Charleston R. R., thereby guaranteeing yourself the most excellent service and the greatest ease and satisfaction.

"You press the button—we do the rest."

"For all other sections of the State, let Texarkana be the meeting point. Arrange to reach there via your most convenient line.

"The route from Texarkana will be the Cotton Belt and Memphis & Charleston Railways. These roads will provide ample service and accommodation and run straight through to Chattanooga. Tickets can be secured at any station in Texas via these lines. Signed

John R. Nelson, Chairman,
W. W. Pinson,
H. M. DuBose,
G. A. Hammond,
A. K. Ragsdale."

Tickets on sale at all points June 24, 25 and 26, limited to fifteen days, but by depositing tickets with M & C. R. R. Agent at Chattanooga, an extension of fifteen days can be secured. Any information gladly given.

C. A. DeSaussure, G. P. A. Memphis, Tenn.
M. H. Bone, W. P. A., Dallas, Texas.

EPWORTH LEAGUERS, ATTENTION!

The Time Draws Near for the International Conference Meeting at Chattanooga June 27th to 30th.

Of course you are going to attend, and should therefore know that there is but one real way to go—the Memphis & Charleston Railroad from Memphis, Tenn.

The shortest route by 71 miles.
The quickest time by 4 hours.
The smoothest roadbed by far in the South.
The only road running solid trains, without change of any kind, Memphis to Chattanooga.

Time—Leave Memphis 9:15 p. m.
Arrive Chattanooga 6:55 a. m.
Leave Memphis 9:30 a. m.
Arrive Chattanooga 9:20 p. m.

You see that we leave and arrive at convenient hours. No ferry transfer across the Mississippi River. Via our line you cross on the Big Steel Bridge.

Tickets will be on sale at Chattanooga June 30th and July 1st to all points in the surrounding territory at half fare, good for ten days.

We are prepared to handle the Leaguers with the greatest comfort, satisfaction and dispatch. When necessary we will run special trains for their accommodation. We respectfully solicit your patronage.

Correspond at once with us as to rates, route from your place, through cars or sleepers, reservation of berths, time tables and programs.

"If you don't see what you want, ask for it."

Tickets will be on sale at all points June 24th, 25th and 26th. Call for and see that your ticket reads via the Memphis & Charleston R. R. from Memphis.

Any information gladly given. At your service—
J. L. Milam, T. P. A., Kansas City, Mo.
M. H. Bone, W. P. A., Dallas, Texas.
C. A. DeSaussure, G. P. A., Memphis, Tenn.

"BE YE WISE AS SERPENTS."

A Word to Epworth Leaguers.

When you take your trip to the grand International Conference at Chattanooga will you not, in providing funds for the trip, count the incidental expenses of the return trip?

Then is it not quite as important that you should not, on account of the flattering advertisements filled with glittering generalities of what will be done for you going, overlook the return trip? This is, indeed, the part of wisdom, as you will not return in a body. We therefore take quite as much pleasure in pointing you to the *return* schedules of the **Cotton Belt Route**, differing as it does from all others in that it operates each day in the year two daily trains with Pullman sleepers and Free Reclining Chair Cars from Memphis to Central Texas, making sure and close connections with all Texas lines, as to the special arrangements which, owing to having already assured us a sufficient number of our Epworth League friends to warrant it, we now have under way of special and exclusive trains composed of through coaches and Pullman sleepers accompanied by officials to see that every arrangement which will be made for the comfort and enjoyment of the Leaguers shall be faithfully carried out.

If we are strangers to you and you need other assurances than ours that these matters be true, we then refer you with pride and confidence to our thousands of friends in Texas, and especially to the religious bodies whom we have handled for years to their general conventions, not omitting the delegates to the General Conference of the M. E. Church, South, at Memphis, in 1894, and, to come down to 1895, the Cumberland Presbyterians to Meridian, Miss., the Baptists to Washington, D. C., and the Presbyterians to Dallas, and we are assured we can add after July 1st the Epworth Leaguers to the list of those who advertise that the "Cotton Belt Route" not only promises, but fulfills.

A. A. Glisson, S. G. Warner,
T. P. A., Ft. Worth, Texas. G. P. A., Tyler.

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

And all other goods in proportion.
Write us for prices.
WE SEND GOODS ON SELECTION.
Watch Repairing and Engraving for the Trade.
OUR ILLUSTRATED CATALOGUE SENT FREE TO ANY ADDRESS. { Reference: This Paper. }

IRION & GIRARDET, 404 W. Market Street, LOUISVILLE, - KY.

TO THE EPWORTH LEAGUE OF TEXAS, GREETING.

Dallas, Texas, June 12, 1895.

The time for your International Conference at Chattanoogo, Tenn., is at hand, and while we have not appeared before you in print (if you will pardon the reference) during the strife and turmoil, or in any way agitated the question of transportation, other than to assist you, we feel that to let the question of transportation go silently by on our part, would be standing in our own light from a business point of view, as well as depriving you of the facts: That the Queen and Crescent is the shortest line from the principal junction points in Texas; that we can give you the best of service; that your immediate wants and every comfort will be carefully and intelligently cared for; that the Shreveport or New Orleans gateways are open to you to select from. Sleeping car accommodations will be provided for all who desire.

The following letter from our Division Passenger Agent at Chattanooga, Mr. A. J. Lytle, explains to what extent we have interested ourselves for your comfort:

Chattanooga, Tenn., June 3, 1895.
T. M. Hunt, T. P. A., Q. and C. Route, Dallas, Texas:

Dear Sir—Replying to your favor of the 29th ult., I wish to say that we interviewed the Epworth people here, and they agree to send one or two men to Birmingham to meet your train from Texas, for the purpose of rooming and locating your party in Chattanooga on arrival of train. I will arrange for them and render such other assistance as will add to their comfort. Yours truly,

A. J. Lytle,
D. P. A.

The above letter can be attested to by your State Secretary, A. K. Ragsdale.

If you elect to use our line, we shall do our best for your comfort. If you elect to go some other way, then we have the same kindly feeling toward you, and heartily say, "God-speed." In closing we say to you, whenever we can be of any service to you either collectively or individually, speak out and we will endeavor to comply willingly.

Respectfully, T. M. Hunt,
T. P. A. Q. and C., Dallas, Texas.

A FEW REASONS

Why delegates and visitors to the Second International Conference of the Epworth League, to be held in Chattanooga, Tenn., June 27 to 30, should use the **Texas & Pacific Railway**:

First—It is the *short line* from all North Texas.

Second—It is the *only line* that can offer you choice of a route via either New Orleans, Shreveport or Memphis.

Third—It is the *only line* over which you can be ticketed to Chattanooga and *avoid a disagreeable and tedious Omnibus Transfer* at some point en route.

Fourth—It can place you at Chattanooga *without change*.

For numerous other reasons why your ticket should read over the **Texas & Pacific Railway**, call on your nearest ticket agent or write

Gaston Meslier, W. A. Dashiell,
G. P. & T. A., T. P. A.,
DALLAS, TEXAS.

YOUNG PEOPLE'S SOCIETY CHRISTIAN ENDEAVOR.

(Official Circular.)

Dallas, Texas, May 18th, 1895.

The Committee appointed to select the route from Texas to Boston to attend the annual convention, July 10th to 15th, is now ready to report that the M., K. & T. R'y (Katy Route) and the Wabash R'y has been unanimously adopted as the official route from Texas to Boston.

Tickets from Texas will be sold at rate of one fare for the round trip.

For full information as to details of the trip address any member of the Transportation Committee.

Wm. G. Bell, Austin, Texas.
J. H. Banton, Waco, Texas.
Rev. H. G. Scudday, Tyler, Texas.
Miss Shirley R. Green, Palestine, Tex.
H. H. Grotthouse, Dallas, Texas.
Transportation Committee.

ON SALE—SUMMER EXCURSION TICKETS.

The Texas and Pacific Railway Company have now on sale Summer Excursion Tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895.

For tickets and further information, call on or address your nearest Ticket Agent, or

Gaston Meslier,
Gen'l Pass. and Ticket Agent, Dallas, Texas.

Napoleon (bracing himself to keep his place on the pedestal)—Stop that! Who's pushing me? The Goddess of Fame—Shut up and move over! It's Bismarck.

ANNUAL CONFERENCES.

West Texas	San Antonio, Bishop Key,	Oct. 24
German Mission	Houston, Bishop Key,	Oct. 31
North Texas	Gainesville, Bishop Duncan,	Nov. 6
Northwest Texas	Temple, B'p Duncan,	Nov. 14
Texas	Brenham, Bishop Keener,	Dec. 4
East Texas	Texarkana, Bishop Keener,	Dec. 18

DISTRICT CONFERENCES.

District.	Place held.	Date.
Dallas	Floyd Street	June 19
Brenham	Rockdale	June 20
San Augustine	Timpson	June 20
San Angelo	San Angelo	June 21
Weatherford	Weatherford	June 26
Corsicana	Wortham	June 26
Tyler	Canton	June 26
Beeville	Corpus Christi	June 27
Bonham	Brookston	June 27
Huntsville	Huntsville	June 27
Greenville	Nevada	June 27
Paris	Clarksville	June 27
Dublin	Stephenville	July 3
Calvert	Hearne	July 4
Houston	Eagle Lake	July 4
Montague	Nocona	July 4
Palestine	Grapeland	July 11
Marshall	Longview	July 11
Sherman	Whitewright	July 11
Austin	Manor	July 11
Sulphur Springs	Black Jack Grove	July 12
Abilene	Colorado	July 24
Llano	Cherokee	June 27
Clarendon	Plainview	July 25
Beaumont	Liberty	Aug 22
Waxahachie	Ennis	Aug 22
Vernon	Vernon	Aug 28
Waco	West	Aug 29
Fort Worth	Missouri Avenue	Aug 30

1895	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1895	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	...	1	2	3	4	5	July	...	1	2	3	4	5	6
	6	7	8	9	10	11	12		7	8	9	10	11	12	13
	13	14	15	16	17	18	19		14	15	16	17	18	19	20
	20	21	22	23	24	◐	26		21	◐	23	24	25	26	27
	27	28	29	30	31	...	...		28	29	30	31	...	...	...
Feb.	...	...	...	...	...	1	2	Aug.	...	...	...	...	1	2	3
	3	4	5	6	7	8	9		4	5	6	7	8	9	10
	10	11	12	13	14	15	16		11	12	13	14	15	16	17
	17	18	19	20	21	22	23		18	19	◐	21	22	23	24
	◐	25	26	27	28	...	...		25	26	27	28	29	30	31
Mar.	...	...	...	...	...	1	2		...	...	...	...	...	...	...
	3	4	5	6	7	8	9	Sept.	1	2	3	4	5	6	7
	10	11	12	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	◐	19	20	21
	24	25	◐	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
Apr.	...	1	2	3	4	5	6	Oct.	...	...	1	2	3	4	5
	7	8	9	10	11	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	◐	19
	21	22	23	◐	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...
May	...	...	...	1	2	3	4	Nov.	...	...	...	...	...	1	2
	5	6	7	8	9	10	11		3	4	5	6	7	8	9
	12	13	14	15	16	17	18		10	11	12	13	14	15	◐
	19	20	21	22	23	◐	25		17	18	19	20	21	22	23
	26	27	28	29	30	31	...		24	25	26	27	28	29	30
June	...	...	...	...	...	...	1		...	...	...	...	...	...	...
	2	3	4	5	6	7	8	Dec.	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	◐		15	◐	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30	...	...	...	...	...	...		29	30	31	...	...	...	...

Church Notices.

EAST TEXAS.

Beaumont District—Third Round.

Colmesneil, at Mt Hope	June 22, 23
Woodville, at Wolf Creek	June 29, 30
Kountz, at Warren	July 6, 7
Orange, at Orange	July 13, 14
Jasper cir, at Homer	July 20, 21
Jasper sta, at Jasper	July 27, 28
Moscow, at Wood's Creek	Aug 3, 4
Livingston, at Corrigan	Aug 10, 11
Newton, at Kirbyville	Aug 17, 18
Liberty, at Liberty	Aug 24, 25
Burkeville at Burkeville	Aug 31, Sept 1
Beaumont sta	Sept 7, 8
Beaumont and Sabine Pass, at S. P.	Sept 21, 22

Wm. A. Sampey, P. E.

Brownwood District—Third Round.

Santa Anna cir	June 22, 23
Indian Creek cir	June 29, 30
Comanche cir	2 p. m., July 1
Glen Cove cir	July 6, 7
Thrifty cir	July 13, 14
Lometa cir	July 27, 28
Goldthwaite sta	July 28, 29
May cir	Aug 3, 4
Robert Lee cir	Aug 10, 11
Blanket cir	Aug 17, 18
Comanche sta	Aug 19
Mullen cir	Aug 24, 25
Ballinger cir	Aug 31, Sept 1

W. M. Shelton, P. E.

Marshall District—Third Round.

Hallville, at LaGrone's Chapel	June 29, 30
Beckville cir	July 6, 7
Longview sta	July 15
Northside, at Union Chapel	July 20, 21
Harrison, at Port Caddo	Tuesday, July 23
Marshall sta	July 27, 28
Church Hill, at Tatum	Aug 3, 4
Kilgore cir	Aug 10, 11
Arleston cir	Aug 17, 18
Centennial cir	Tuesday, Aug 20
Jefferson sta	Aug 24, 25
Kelleyville, at Shiloh	Aug 31, Sept 1
Coffeeville cir	Sept 7, 8
Henderson cir	Sept 14, 15
Henderson sta	Sept 21, 22

John Adams, P. E.

Tyler District—Third Round.

Wills Point sta, at Wills Point	June 20, 21
Canton cir, at Canton	July 1
White House cir, at Chandler	July 6, 7
Troupe and Overton cir, at Fountain Head,	July 13, 14
Lindale cir, at Mt Sylvan	July 20, 21
Grand Saline cir, at Creagleville	July 27, 28
New York cir, at Red Hill	Aug 3, 4
Edom cir, at Ashburn C. G.	Aug 10, 11
Walton cir, at Meredith C. G	Aug 17, 18
Tyler cir, at Pleasant Retreat	Aug 24, 25
Tyler, Marvin, at Marvin	Sept 1, 2

T. P. Smith, P. E.

San Augustine District—Second Round.

Center cir	June 22
Center sta	June 23

Charles F. Smith, P. E.

Beaumont District—Second Round.

Beaumont, First Church	June 23, 24

Wm. A. Sampey, P. E.

Pittsburg District—Second Round.

Linden	Sat bef 4th Sun in June

O. P. Thomas, P. E.

Palestine District—Second Round.

Trinity and Groveton, at Grove'n	June 22, 23
Saron mis	June 29, 30

I. M. Fowler, P. E.

Marshall District—Second Round.

Coffeeville, at Asbury	June 22, 23
District Conference, at Longview	July 11

John Adams, P. E.

PILES ITCHING PILES SWAYNE'S OINTMENT

ABSOLUTELY CURED. SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, [illegible]

As an [illegible] we are [illegible] to the Publisher of the Texas Christian Advocate.

ON ITS OWN RAILS

THE MKT AND MISSOURI, KANSAS & TEXAS RAILWAY

TRAINS ON THE MISSOURI, KANSAS & TEXAS RAILWAY, Now Run Solid TO St. Louis Chicago Kansas City ...WITH... WAGNER BUFFET SLEEPING CARS AND FREE CHAIR CARS.

Texas Christian Advocate,
$2 per yr. To Preachers, $1.

NORTHWEST TEXAS.

Waxahachie District—Third Round.

Red Oak cir, at Sardis	June 22, 23
Ferris cir, at Bluff Springs	June 29, 30
Itasca, at Itasca	July 6, 7
Grandview cir	July 13, 14
Alvarado, at Alvarado	July 20, 21
Midlothian cir	July 27, 28
Reagor cir	Aug 3 4

John S. Davis, P. E.

Georgetown District—Third Round.

Taylor	June 22, 23
Bartlett	June 29, 30
Georgetown	July 4
Belton	July 6, 7
North Belton	July 8-11
Rodgers	July 13, 14
Liberty Hill and Leander	July 20, 21
Bertram	July 27, 28
South Belton	Aug 3, 4
Florence	Aug 10, 11
Holland	Aug 17, 18
Salado and Corn Hill	Aug 24, 25
Round Rock	Aug 31, Sept 1
Jonah	Sept 7, 8
South Temple	Sept 14, 15
Temple, First Church	Sept 15, 16

W. L. Nelms, P. E.

Dublin District—Third Round.

Walnut and Glenrose	June 22, 23
Hico, at New Hope	June 29, 30
Iredell	July 13, 14
Duffau	July 20, 21
Rising Star	July 27, 28
Sipe Springs	Aug 3, 4
Desdimonia	Aug 10, 11
Green Creek	Aug 17, 18
Carbon	Aug 24, 25
Proctor	Aug 31, Sept 1

E. A. Smith, P. E.

Abilene District—Third Round.

South Cisco, at Pleasant Valley	June 21
Cisco sta	June 22, 23
Baird, at Putnam	July 13, 14
Cottonwood, at Cross Plains	July 16
Abilene mis, at Rough Creek	July 18
Buffalo Gap, at Jim Ned	July 20, 21
Colorado sta	July 27, 28
Snyder, at Browning	July 30
Roby, at Woods' Chapel	Aug 1
Sweetwater, at Sweetwater	Aug 3, 4
Big Springs sta	Aug 10, 11
Midland sta	Aug 17, 18
Nubia	Aug 21
Neinda	Aug 24, 25

M. K. Little, P. E.

Weatherford District—Third Round.

Weatherford, First Church	4th Sun in June
Couts Memorial	5th Sun in June
Huckabay miss	1st Sun in July
Weatherford cha, at Bethel	2d Sun in July
Ranger mis	18th day of July
Erasville cha, at Cedar Sp's	3d Sun in July
Breckinridge cha	24th day of July
Strawn and Ranger, at Strawn	4th Sun in July
Gordon and Thurber, at T.	29th day of July
Aledo cha	1st Sun in Aug
Springtown cha, at Goshen	6th day in Aug
Santo miss	2d Sun in Aug
Mineral Wells miss	3d Sun in Aug
Lipan cha	4th Sun in Aug
Whitt cha	1st Sun in Sep

E. A. Bailey, P. E.

Waco District—Third Round.

June 22, 23	Morgan, at Morgan
June 29, 30	Mart, at Battle
July 6, 7	West, at Ross
July 13, 14	Whitney, at Towash
July 20, 21	Abbott, at Honest Ridge
July 27, 28	Peoria, at Kirby
Aug 3, 4	Aquilla, at Scott's Chapel
Aug 10, 11	Bosqueville, at Bosqueville
Aug 17, 18	Lorena, at Standford
Aug 24, 25	Troy, at Shiloh
Sept 7, 8	Moody and Eddy, at Moody
Sept 14, 15	Bruce and Moore, at Moore

Jas Campbell, P. E.

Vernon District—Third Round.

Graham mis, at Centre Ridge	June 22, 23
Graham sta	June 23, 24
Farmer, at Liberty	June 29, 30
Seymour sta	July 6, 7
Crowell, at Savilla	July 13, 14
Chillicothe, at Doans	July 20, 21
Harrold, at Long Creek	July 27, 28
Vernon sta	Aug 3, 4
Quanah and Childress	Aug 10, 11
Mangum	Aug 17, 18
Navajoe	Tuesday, 3 p. m., Aug 20
Altus	Thursday, 3 p. m., Aug 22
Eldorado	Aug 24, 25

Jno. M. Barcus, P. E.

Corsicana District—Third Round.

Kerens cir	June 22, 23
Groesbeck sta	July 6, 7
Dawson cir	July 13, 14
Richland mis	July 20, 21
Irene cir	2 p m, July 24
Cotton Gin cir	July 27, 28
Mexia cir	2 p m, July 30
Mexia sta	Aug 3, 4
Barry cir	2 p m, Aug 7
Blooming Grove	Aug 10, 11
East Corsicana	Aug 17, 18
Hubbard City	Aug 24, 25
Wortham cir	2 p m, Aug 28

J. T. L. Annis, P. E.

Clarendon District—Third Round.

Mobeetie, at Jackson S. H	June 22, 23
Memphis	July 6, 7
Kirkland	July 13, 14
Floyd, at Emma	July 20, 21
Tulia, at Hale Center	July 25, 3 p m
Plainview sta	July 27, 28
Silverton, at Beulah	Aug 10, 11

R. A. Hall, P. E.

Gatesville District—Third Round.

Evant, at Live Oak	June 22, 23
Cop. Cove, at Rock Church	June 29, 30
Brookhaven, at Liberty Hill	July 6, 7
Gatesville sta	July 10, 11
Lampasas cir, at Sunny Lane	July 13, 14
Lampasas sta	July 17, 18
Killeen, etc, at Nolanville	July 20, 21
Oglesby, at Station Creek	July 27, 28
Coryell City	Aug 2
Crawford, etc, at Crawford	Aug 3, 4
Valley Mills, at Coon Creek	Aug 10, 11
Meridian	Aug 14, 15
Harmony	Aug 17, 18
Hamilton	Aug 24, 25
Jonesboro	Aug 31, Sept 1

E. F. Boone, P. E.

Fort Worth District—Third Round.

Covington cir	June 22, 23
Cresson cir	June 29, 30
Grapevine cir	July 6, 7
Smithfield cir	July 13, 14

G. S. Wyatt, P. E.

NORTH TEXAS.

Terrell District—Third Round.

Forney, at Allen's Chapel	2 p m, July 5
Rockwall, at Bethel	1st Sun in July
Terrell sta	8:30 p m, July 10
Fate, at Mt Zion	2:30 p m, July 12
Chisholm, at Austin	2d Sun in July
Kemp, at Wilson's Chapel	3d Sun in July
Terrell cir, at Able's Springs	4th Sun in July
Kaufman	1st Sun in Aug
Garland	2d Sun in Aug
Cochran and C.	2:30 p m, Aug 12
Mesquite	2:30 p m, Aug 16
Pleasant Mound	3d Sun in Aug
Crandall	4th Sun in Aug
Allen cir	1st Sun in Sept
Prairieville	2d Sun in Sept

C. B. Fladger, P. E.

Dallas District—Third Round.

Floyd Street	June 22, 23
Wheatland, at Cedar Hill	June 29, 30
Lancaster, at Trinity	July 6, 7
Renner, at Richardson	July 13, 14
Aubrey, at Oak Grove	July 20, 21
West Dallas, at Coppell	July 27, 28
Oak Cliff	Aug 4, 5
Plano	Aug 11, 12
Oak Lawn	Aug 19, 20
Lewisville, at Webb's	Aug 25, 26
Ervay Street	Sept 1, 2

E. W. Alderson, P. E.

Sulphur Springs District—Third Round.

Carrollton cir, at Park's Chapel	June 22, 23
Winnsboro sta	June 24
Campbell cir, at Jones' Bethel	June 29, 30
Reily Springs cir, at Prairie Valley	July 6, 7
Back Jack cir, at Gafford's Chapel	July 10
Commerce cir, at Commerce	July 20, 21
Sulphur Bluff cir, at Mt. Zion	July 27, 28
Sulphur Springs sta	July 30
Wolfe City sta	Aug 3, 4
Fairlie cir	Aug 10, 11
Mt. Vernon mis, at Friendship	Aug 17, 18
Mt. Vernon cir, at Pleasant Hill	Aug 20
Celeste cir	Aug 24, 25
Leonard cir	Aug 31, Sept 1
Bailey cir	Sept 7, 8
Cooper cir	Sept 14, 15

W. L. Clifton, P. E.

Paris District—Third Round.

Woodland cir, at Franklin	June 22, 23
Detroit cir, at Young's Chapel	July 1
Paris, Centenary	July 6, 7
Paris, Lamar Avenue	July 6, 7
White Rock cir	July 13, 14
Annona cir, Cedar Creek	July 15
Clarksville sta	July 20, 21
McKenzie, at Albion	July 23
Rosalie, at Rosalie	July 27, 28
Pattonville cir, at Shady Grove	Aug 3, 4
Lake Creek cir, at Unitia	Aug 7
Emberson cir, at Hopewell	Aug 10, 11
Maxey	Aug 17, 18
Powderly	Aug 24, 25

F. A. Rosser, P. E.

Terrell District—Second Round.

Prairieville cir	4th Sun in June

C. B. Fladger, P. E.

Gainesville District—Second Round.

Denton cir	4th Sun in June
Greenwood	5th Sun in June

R. M. Powers, P. E.

Sherman District—Third Round.

Bells cir	June 22, 23
Pottsboro and Preston	June 29, 30
Sherman cir	July 6, 7
Whitewright sta	July 13, 14
Denison mis, at Starr	July 20, 21
Whitesboro cir, at Shady Grove	July 27, 28
Whitesboro sta	Aug 3, 4
Collinsville cir, at Ethel	Aug 10, 11
Gordonville cir	Aug 14, 15
Howe cir, at Furgerson's	Aug 17, 18
Pilot Grove	Aug 24, 25

J. M. Binkley, P. E.

Greenville District—Third Round.

Anna, at Coleoka	June 23, 24
McKinney	June 24, 25
District Conference, Navada	June 27
Wylie, at Winningkoff	July 6, 7
Weston, at Union	July 13, 14
Lone Oak, at Twin Oak	July 20, 21
Merit, at Alliance	July 27, 28
Farmersville	Aug 3, 4
Kingston	Aug 10, 11
Floyd	Aug 17, 18
Greenville	Aug 18, 19
Navada	Aug 31, Sept 1
Bethel	Sep 7, 8

J. A. Stafford, P. E.

Bonham District—Third Round.

Dodd and Windom, at Windom	June 22, 23
Brookston, at Brookston	June 29, 30
Ladonia	July 6, 7
Ben Franklin, at Pecan Gap	July 13, 14
Honey Grove	July 20, 21
Lannius, at Shiloh	July 27, 28
Trenton, at Trenton	Aug 3, 4
South Bonham	Aug 10, 11
Bonham sta	Aug 11, 12
Fannin cir	Aug 17, 18
Gober, at Oak Ridge	Aug 24, 25
Randolph cir	Aug 31, Sept 1

J. R. Wages, P. E.

Montague District—Third Round.

Iowa Park, at Clara	June 22, 23
Bonita cir, at Prairieview	June 29, 30
Nocona and Belcher	July 6, 7
Spanish Ft cir, at Whiteand Priddy	July 13, 14
Blue Grove cir, at Mountcastle	July 20, 21
Alvord sta	July 25
Sunset cir	July 24
Montague and St. Jo, at Montague	July 27, 28
Bowie sta	July 28, 29
Chico cir, at Pleasant Grove	Aug 3, 4
Crafton cir, at Sand Flat	Aug 10, 11
Bellevue cir, at Wesley Chapel	Aug 17, 18
Benvanue cir, at Willow Springs	Aug 24, 25
Henrietta sta	Aug 25
Post Oak cir	Aug 31, Sept
New Hope and Christian	Sep
Jacksboro and Bryson	Sept 7

W. D. Mountcastle, P. E.

TEXAS.

Huntsville District—Third Round.

Madisonville, at Midway	July 6, 7
Zion cir, at Lake Grove	July 10, 11
Anderson cir, at Fairview	July 13, 14
Bryan sta	July 17, 18
Millican cir, at Alexander	July 20, 21
Navasota sta	July 24, 25
Courtney cir, at Lynn Grove	July 27, 28
Hempstead sta	July 31
Hockley cir, at Hockley	Aug 3, 4
Montgomery cir, at Montgomery	Aug 10, 11
Conroe cir	Aug 14, 15
Cleveland mis	Aug 17, 18
Willis sta	Aug 21, 22
Cold Springs cir	Aug 24, 25
Huntsville sta	Aug 28, 29
Dodge cir	Aug 31, Sept 1
Prairie Plains	Sept 4, 5

W. Wootton, P. E.

Austin District—Third Round.

Twenty-fourth Street, Austin	11 a m, June 23
Manchaca, at Moore's S. H.	June 23-25
Elgin, at Osborne	June 29, 30
Melvade, at Center Point	July 1-2
Smithville, at Young's S. H.	July 6, 7
Manor	July 13, 14
Webberville, at Colorado Chapel	July 20, 21
Bastrop	July 27, 28
Weimar, at Osage	July 28-31
Winchester, at Milton's Chapel	Aug 3, 4
LaGrange	Aug 10, 11
Flatonia	Aug 15, 16
Columbus	Aug 17, 18

Jos. B. Sears, P. E.

Brenham District—Third Round.

Rockdale sta	June 22, 23
Sealy cir	July 6, 7
Lyons cir	July 13, 14
Chappell Hill sta	July 19, 20
Bellville cir	July 27, 28
Cameron cir	Aug 3, 4
Maysfield cir	Aug 10, 11
Ben Arnold	Aug 11, 12
Davilla cir	Aug 24, 25
Cameron sta	Aug 31, Sept 1
Mt. Pleasant	Sept 7, 8
Brenham sta	Sept 14, 15
Pleasant Hill cir	Sept 21, 22
Lexington cir	Sept 28, 29
Caldwell sta	Oct 5, 6

E. H. Harman, P. E.

Calvert District—Second Round.

Personville, at Personville	June 22, 23
Fairfield, at Sunshine	June 29, 30
Mt. Vernon, at Una	July 2, 3

J. B. Cochran, P. E.

Huntsville District—Second Round.

Dodge cir	June 22, 23
Huntsville sta	June 29, 30

W. Wootton, P. E.

Houston District—Second Round.

Matagorda	June 22, 23
Damons Mound	June 29, 30

Seth Ward, P. E.

WEST TEXAS.

Beeville District—Third Round.

Goliad sta	4th Sun in June
Corpus Christi sta	5th Sun in June
Rockport sta	Mon, 1st July
San Diego	1st Sun in July
Lagarto	2d Sun in July
Oakville	3d Sun in July
Floresville	4th Sun in July
Lavernia	1st Sun in Aug
Stockdale	2d Sun in Aug
Helena	3d Sun in Aug
Skidmore	4th Sun in Aug

John S. Gillett, P. E.

Cuero District—Third Round.

Edna sta	June 22
Port Lavaca cir	June 29
Victoria sta	July 6
Hallettsville cir	July 13
Williamsburg cir	July 17
Rancho cir	July 27
Nursery cir	Aug 3
Clear Creek cir	Aug 10
Yoakum sta	Aug 11
Wessatche cir	Aug 17
Leesville cir	Aug 24

A. C. Biggs, P. E.

San Antonio District—Third Round.

City mis, at Englewood	June 22, 23
East End and South Heights	June 23, 24
Devine, at Salem	June 29, 30
Amphion, at Big Foot	July 6, 7
Utopia, at Lakin	July 13, 14
Benton, at Iuka	July 20, 21
Sherman Street	July 27, 28
Travis Park	July 28, 29
Pleasanton, at Campbellton	Aug 3, 4

J. D. Scott, P. E.

Llano District—Third Round.

Round Mountain cir, at R. M.	4th Sun in June
Willow City cir, at Young's Ch	1st Sun in July
Center Point sta	3d Sun in July
Bandera cir	4th Sun in July
Kerrville sta	1st Sun in Aug
Cherokee cir, at Camp-ground	2d Sun in Aug
Llano cir, at Six Mile,	Thurs before 4th Sun in Aug
Llano sta	4th Sun in Aug

M. A. Black, P. E.

San Angelo District—Third Round.

District Conference, at San Angelo, 5th Sun in June

Opening sermon Thursday night before.

Mason Charge, at Camp San Saba,	1st Sun in July
Brady Charge, at Bear Creek	2d Sun in July
Richland Springs Charge	3d Sun in July
Pontotoc, at The Shed	4th Sun in July
Junction City Charge	1st Sun in Aug
Sonora and Ozona	2d Sun in Aug

Jno. W. Stovall, P. E.

San Marcos District—Third Round.

Seguin	4th Sun in June
Luling	5th Sun in June
San Marcos	1st Sun in July
Gonzales	2d Sun in July
Lockhart cir	3d Sun in July
San Marcos cir	4th Sun in July
Harwood cir	1st Sun in Aug
Belmont cir	2d Sun in Aug
Dripping Springs	3d Sun in Aug

B. Harris, P. E.

MEXICAN BORDER.

San Antonio District—Third Round.

Allende	June 19-23
Eagle Pass, at P. Diaz	June 24-26
Del Rio	June 27-30
San Antonio	July 6, 7
Cotulla, at Pearsall	July 11, 12
Picoso, at Tobey	July 13, 14
Luling, at Gonzales	July 19, 20
Corpus Christi and Alice, at Alice	July 27, 28
San Diego	July 29, 30
Bandera, at Kerrville	Aug 3, 4
Austin and San Marcos, at S. M.	Aug 10, 11

T. del Valle, P. E.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

He Will Not Drown Himself.

(From the Troy, N. Y., Times.)

R. W. Edwards, of Lansingburgh, was prostrated by sunstroke during the war and it has entailed on him peculiar and serious consequences. At present writing Mr. E. is a prominent officer of Post Lyon, G. A. R., Cohoes and a past aid-de-camp on the staff of the commander-in-chief of Albany Co. In the interview with a reporter, he said:

"I was wounded and sent to the hospital at Winchester. They sent me, together with others, to Washington—a ride of about 100 miles. Having no room in the box-cars, we were placed face up on the bottom of flat cars. The sun beat down upon our unprotected heads. When I reached Washington I was insensible and was unconscious for ten days while in the hospital. An abscess gathered in my ear and broke; it has been gathering and breaking ever since. The result of this 100-mile ride and sunstroke was: heart disease, nervous prostration, insomnia and rheumatism—a completely shattered system, which gave me no rest night or day. As a last resort I took some Pink Pills and they helped me to a wonderful degree. My rheumatism is gone, my heart failure, dyspepsia and constipation are about gone and the abscess in my ear has stopped discharging and my head feels as clear as a bell, when before it felt as though it would burst, and my once shattered nervous system is now nearly sound. Look at those fingers," Mr. Edwards said; "do they look as if there was any rheumatism there?" He moved his fingers rapidly and freely and strode about the room like a young boy. "A year ago those fingers were gnarled at the joints and so stiff that I could not hold a pen. My knees would swell up and I could not straighten my leg out. My joints would squeak when I moved them. That is the living truth.

"When I came to think that I was going to be crippled with rheumatism, together with the rest of my ailments, I tell you life seemed not worth living. I suffered from despondency. I cannot begin to tell you," said Mr. Edwards, as he drew a long breath, "what my feeling is at present. I think if you lifted ten years right off my life and left me prime and vigorous at forty-seven, I could feel no better. I was an old man and could only drag myself painfully about the house. Now I can walk off without any trouble. That in itself," continued Mr. Edwards, "would be sufficient to give me cause for rejoicing; but when you come to consider that I am no longer what you might call nervous and that my heart is apparently nearly healthy and that I can sleep nights, you may realize why I may appear to speak in extravagant praise of Pink Pills. These pills quiet my nerves, take that awful pressure from my head and at the same time enrich my blood. There seemed to be no circulation in my lower limbs a year ago—my legs being cold and clammy at times. Now the circulation there is as full and as brisk as at any other part of my body. I used to be so light-headed and dizzy from my nervous disorder that I frequently fell while crossing the floor of my house. Spring is coming and I never felt better in my life, and I am looking forward to a busy season of work."

Marriages.

Lillard—Embry.—At the Methodist Church in Decatur, Texas, June 5, 1895, Mr. John S. Lillard and Miss Eddie Embry, Rev. O. S. Thomas officiating.

Stratton—Cox.—At the residence of the bride's uncle, Mr. Tiltson, Sabbath evening, at 6 o'clock, Mr. R. B. Stratton and Miss J. Hardy Cox, Rev. J. W. Blackburn officiating.

Martin—Wood.—At 6:30 o'clock, at the residence of Bro. Clinton, Mr. J. W. Martin and Miss Maggie Wood: all of Merit, Texas; Rev. J. W. Blackburn officiating.

Breeding—McKinney.—On June 9, 1895, Mr. W. L. Breeding and Miss Annie McKinney, Rev. T. B. Vinson officiating.

Mims—Medlin.—At the residence of the bride's father, Tyler, Texas, June 5, 1895, Mr. E. W. Mims and Miss Altie Medlin, Rev. T. P. Smith officiating.

Terry—Bonner.—At the residence of D. H. L. Bonner, Esq., Omen, Smith County, Texas, June 9, 1895, Mr. J. H. Terry and Miss Claudia Z. Bonner, Rev. P. O. Tunnell officiating.

Evans — Rollow. — At the M. E. Church, South, Nevada, Texas, Wednesday, at 8:30 p. m., June 12, 1895, Mr. George G. Evans and Miss Mary B. Rollow: both of Nevada; Rev. C. I. McWhirter officiating.

Pozzoni's Complexion Powder produces a soft and beautiful skin; it combines every element of beauty and purity.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

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

Boland.—Mrs. M. E. Boland was born in Tennessee, November 18, 1830, and fell on sleep February 18, 1895, at the home of her loved ones—Bro. and Sister T. J. White. Sister Boland came to Texas with her parents in childhood, and has been an eye witness to many Indian depredations and hardships peculiar to early settlers of Texas. Sister Boland was married in 1847 to William J. Boland. Soon after this happy union she was converted and joined the M. E. Church, South, and lived a consistent Christian life. God gave them seven children; two of them were taken to Himself in infancy, five are left to mourn the loss of a Christian mother. In a conversation with Sister Boland just a few days before her death, she expressed herself as being ready to go at her Heavenly Father's command. As we sat watching, while the pangs of disease were so great, she would cry out: "Oh! Jesus, have mercy." Jesus heard the cry, and when death came all was peace, and with a smile of triumphant joy she folded her hands across her breast and the spirit took its flight. May God comfort those who are left, and may we all meet in that home above.

J. C. Stewart,
Ben Arnold, Texas. Pastor.

REV. WM. DAVIS

Another pioneer is gone. He was born in 1826, in Tennessee; came to Texas with his father when a small child; lost him by the foul hand of the savage. Left an orphan in a wilderness, with no advantages of school or any other except maternal, he came to manhood in the rough, but being converted when he was sixteen years old, his life was early thrown on the side of good seeking and good doing, and in 1851 was licensed to preach and ordained a deacon by Bishop Kavanaugh, December 6, 1868.

He was a man of strong convictions but gentle and loving; always present at his Quarterly Conference, if possible, and supporting the interests of the Church.

He married Miss Crunk in 1846. Four children were born to them. Was again married to Miss Frances A. Hethcock, March 2, 1854. Eleven children of this union, fifteen in all; eleven of whom mourn their father's departure.

"He fell on sleep" at his residence in Tyler County, Texas, May 10, 1895, and was buried by the Masons and many friends, all of whom mourn his going.

A good man is gone to his reward. Many friends extend their condolence to the bereaved. O. A. Shook.

Spurger, Texas.

Bowen.—On May 28, 1895, at Antelope, Texas, Mrs. M. F. Bowen (nee Williams) laid aside life's burdens and peacefully passed away, after an illness of three months.

She was born in Virginia, September 18, 1836, but when a child her parents moved to Louisiana, where she was raised. There she was married to John W. Bowen, and came with him to Dallas County, Texas, nearly thirty years ago, and lived here till February last, when they moved temporarily to Jack County. On her arrival there she was taken sick, and, in spite of patient nursing and all her physicians could do, she gradually grew worse till death came to her relief.

Death is always sad, and the loss of a loved one irreparable, but there is consolation to those who are bereft in the thought that to this good woman death had no terrors. She often said she was ready and willing to die were it not for leaving her loved ones here; and who that knew her pure and noble character, her patient and loving devotion to her family, and her absolute want of selfishness, does not feel that she is now enjoying that rest and happiness which she so richly deserved?

Though unostentatious in her religion, she was a devout Christian, and for many years a member of the M. E. Church. Her convictions of right were strong, and never did she hesitate when duty called, whatever the sacrifice to herself. She lived for her husband and children, and no one who has seen her as she moved quietly around in her home, toiling and planning for their comfort, never complaining, always kind whatever the vexation, can help being filled with admiration for one so noble and true?

But she is gone. The cares and trials of life are over and she sleeps well. To her bereaved husband and children—now all grown—she has left a rich legacy in her pure and exemplary life, and through the years to come the recollection of her love for them should lead them to a happy reunion in the better land to which she has gone. W

Loveall.—Stephen Loveall was born in Adair County, Ky., January 25, 1847. He was raised principally in Russell County, Ky. His father died when he was a small boy. November 11, 1875, he was happily married to Miss Martha Ellen Wolford, in Russell County, Ky. To them were born five children, one of whom, a small son, preceded the father to the better land. He moved from Kentucky to Texas in the fall of 1882, and located in Dallas County. From there he moved to Clay County in the winter of 1889. He professed religion and joined the M. E. Church, South, at Wesley Chapel, on the Bellevue Circuit, under the ministry of Rev. W. W. Graham, in the summer of 1892. Although Bro. Loveall came to Christ late in life, he was faithful and consistent to the day of his death. He stood well as an honorable, upright man, both before and after his conversion. He is missed by the Church and the community, but more especially by his devoted wife and children. He died in peace March 6, 1895. L. P. Smith.

Nuckols. — Joseph Nuckols was born in Tuscaloosa County, Ala., on March 17, 1864. His demise from the earthly house was on May 26, 1895. He belonged to a splendid Methodist family, and had the reputation of being an excellent man, though he had never connected himself with the Church. Doubtless sorrowing friends regret that this step was not taken, though their sorrow may not be like those who have no hope. "The God of all the earth will do right." He leaves a wife and three children to mourn his death, together with other relatives. We would commend the grief-stricken wife and fatherless children to Him who "is a husband to the widow and a father to the fatherless." His remains rest in the cemetery at Itasca, Texas. R. A. Ellis.

Itasca, Texas.

Landrum.—Mrs. Stacy Landrum was born October 20, 1844, in Sumter County, Ala.; professed religion and joined the Church in early life; lived consistently until she fell asleep in Jesus near Massey, Texas, May 14, 1895; married to Bro. C. J. Landrum June 12, 1872. Her husband lingers here, but is living in hope of a reunion that will be unbroken. Two children miss a mother's gentle voice, and weep in orphanage on the maternal side. Thank God there is a place where family ties will never be broken. O let us all go there through Jesus' merit. J. W. Dickinson.

Standifer. — Sister Lula Love Standifer was born in Elgin, Bastrop County, Texas, September 22, 1880, and died in Lometa, Lampasas County, Texas, May 18, 1895, after a short illness of about five days; was baptized when a child by this writer; was converted to God at Stanley Chapel, on Lampasas Circuit, and joined the M. E. Church, South, at that place, when Bro. G. D. Wilson was the preacher in charge. When death came, though sudden, she was ready and willing to go. She has left a widowed mother, brothers and sisters in this world of suffering, but the God of all grace is giving comfort to the family in this hour of trial. They are still one family, though now divided by the narrow stream of death. They expect to meet in heaven. Daniel Morgan.

Thurmond.—William T. Thurmond, son of Rev. J. M. and Mrs. Prairie Thurmond, was born in Stewart County, Tenn., November 25, 1863, and died at the residence of his sister, Mrs. J. D. Whitcomb, Groesbeck, Texas, May 13, 1895. While a mere child his parents moved to Arkansas, and there under the loving care of parents he grew up to manhood. May 26, 1886, he was married to Miss Sadalia Shields. Through this union they were given four precious children. The mother and children are left behind and mourn the sad loss of husband and father. He came to Texas in 1892, and from this time until death was a great sufferer. He was converted in 1893, and joined the Methodist Episcopal Church, South, in Hillsboro, Texas. As a husband he was devoted, amiable and affectionate. He was a sweet singer, and sang much every day, but his loving voice is heard no more. The home that had been made so pleasant and happy by his presence is now sad and lonely, and the light that shone in his home is gone out forever. Hearts that had so often rejoiced in his presence are now broken. But your weeping should not be as those who have no hope, for you know where to find him.

M. H. Major.

Groesbeck, Texas.

Green. — Dr. William N. Green was born in Alabama, August 8, 1822; died in Rockwall, June 6, 1895; joined the Methodist Church when a boy. He married September 1, 1844. Death is breaking the ranks of our veteran guards in Rockwall. But one of the old regime is left, and he's in sight of the last mile-stone. How lightly they are tripping down the shadowy vale of death! Was a local elder and preached fifteen years, but on account of nervous affection abandoned pulpit work. He moved to Texas in 1873. He leaves a devoted wife who shared his joys and sorrows for nearly fifty-one years. Sons and daughters weep for the loved and lost. Human hands can not bind up the broken heart, but "earth hath no sorrow that heaven can not heal." Dr. Green was a nephew of Rev. A. L. P. Green, who was numbered in that celebrated galaxy of Tennessee pulpit orators. He came of noble ancestry. While in this world he was poor and without earthly fame, yet beyond the stars he had a home in glory. Like Lazarus, from the scenes of penury and trial he was swept on angels' wings to a land of rest. We knew that death's silent chariot stood at the door, but we would not withold the charioteers in upward flight. Your victories are won—an eternal triumph just begun. Farewell, but not forever. There cometh a day, sometime and somewhere in God's eternal future, when we all shall roam the hills of everlasting bliss in the fullness of an enjoyment unmarred by the thought of dissolution, and where the tread of death's terrible army is unheard. Let heaven's gates swing wide open to give triumphant entrance to all such children of the Kingdom of Light.

J. Marvin Nichols.

Barnes.—Hettie Barnes (nee McClendon) was born in Claiborn Parish, La., February 28, 1859, and died in Rockwall, Texas, April 29, 1895; was converted and joined the Methodist Church at twelve years of age, under the ministry of Bro. Upton, of the Louisiana Conference; married Dr. W. T. Barnes January 11, 1893. I did not become intimately acquainted with her until 1893. Since then I found her to be a devoted wife, loyal Christian, a sympathetic friend to the pastor. Her memorial, conducted by the writer, was largely attended. The great concourse which followed her to the tomb spoke the love of friends. Since she has crossed the mysterious flood, felt the raptures of the spirit-world, seen the majestic sweetness of the realm beyond, we will not deplore our loss. She passed through furnace-fires of great mental and bodily affliction, and in them reflected the Refiner's image. Though gone from us "the music of her life is nowise stilled." To all who knew "Miss Nettie" she has left the legacy of a noble life from which to "gather the deepest calm and courage." It is hard to give up loved ones, but the broken heart can only bow and kiss the rod that smites. Across that shadowy river we'll wait and watch until the boatman shall anchor us safe within the vale.

J. Marvin Nichols.

Hunt.—Annie Belle Hunt (nee Wells) was born December 21, 1867; died May 10, 1895. Sister Hunt was converted in early life and joined the M. E. Church, South; married to Bro. J. D. Hunt on May 12, 1889. Sister Hunt was a true Christian—one who lived her religion in every day life. She was loved by all who knew her. She leaves a husband and two children to mourn their loss—one only eight days old. The day before she died she told her husband to meet her in heaven, and to bring the children with him. Her last moments were joy and peace in the Lord. We laid her body in the cemetery at Woodbury, Texas, to await the resurrection morn. Abe Long, P. C.

HUMAN or ANIMAL

Pain from sprains, bruises, cramps, diseased or torn flesh, aches, wounds, Neuralgia, etc., can be promptly relieved and cured by using

Dr. J. H. McLean's Volcanic Oil Liniment.

The FARMER'S REMEDY for the various diseases of domestic animals. It is easy to apply, relieves at once pain and inflammation, and cures quickly. Full directions with each bottle. For sale everywhere. Price, 25c., 50c. and $1.00 per bottle.

THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

Owen.—David J. Owen, the subject of this sketch, was born in Hardemand County, Tenn., December 21, 1828, and died at his home in Valley Springs, Texas, Llano County, Sunday morning, April 28, 1895. He came to Texas, with his parents at the early age of two years, settled in Bastrop County, and was married to Miss Sarah Stevens in 1856. Their union was blessed with eleven children. He was preceded by his beloved wife and three children to that happy home above. He leaves eight children to mourn his loss—four girls and four boys—also two sisters. He was converted near his home in 1871, under the preaching of Rev. J. R. Barden, and united with the Methodist Church, in which he lived a faithful member until death relieved him of his sufferings. He had been a steward for seventeen years with the exception of one year. Bro. Owen was a pioneer settler in Llano County and has heard the voice of the "Red Man." His house was the preaching place before a school-house was built. Many West Texas preachers will remember him with a fraternal regard. He was a good man and died in peace.

John W. Sims.

Pontotoc, Texas.

Freeman. — Sister Minnie Freeman (nee Crawford) was born in Tullahoma, Tenn, February 5, 1871, and died at her home in Aubrey, Denton County, Texas, June 8, 1895, at 4:30 p. m. She was converted and joined the Methodist Church at the age of eleven years, and was a faithful and consistent member till death. On her death-bed she gave the brightest evidence of her acceptance with God. She said she was going home to rest. She was married to Bro. W. M. Freeman October 23, 1892. They had only one child, a bright boy twenty-two months old, who is left without a mother. May his father have grace and wisdom to train him up in the way he should go. Bro. Freeman is our Sunday-school Superintendent here, and has been for more than a year, and he is loved by all, and he has the sympathy of all these people. Sister Freeman was a quiet, faithful worker in the Master's vineyard. Soon after her conversion, during a protracted meeting, she was instrumental in leading her older sister to Christ, just by pointing to the song, "For you I am praying, I'm praying for you." C. C. Davis.

Clifton.—Mrs. Iola Clifton, the daughter of Dr. J. W. and Martha E. Renfro, was born at Meridian, Miss., January 26, 1864, and died at the home of her father, at Howth, Texas, April 15, 1895. She had been a consistent Church member for about sixteen years. She was a true woman in the fullest sense, a filial child, a faithful wife, a devoted mother, a loving sister, and a true follower of Jesus of Nazareth. There is a vacant seat in that Christian, consecrated father's household. A little boy and a little girl are left without the loving and fostering care of an excellent mother; but her bereaved ones, according to the assurances of inspiration, have one more perennial chain that links them with God's eternal kingdom. This world is better because such a life was spent in it—a gentle, sweet spirit, blessing everything that it touched. Quietly and meekly did she exemplify Christian teachings. What a consolation to bereaved Christian parents! R. L. Williams.

Courtney, Texas.

Anderson.—Mrs. Julia Anderson died at her home in Hearne, Texas, May 27, 1895. She was born in Edgfield, S. C., February 11, 1821. She was in her seventy-fifth year. She died in peace after a long life of toil and care. The shadows often grew dark, but to the end she had a quiet, serene, patient trust in God. She spoke of her departure with calmness and delight. She was not noisy and boastful in her professions, yet her faith and convictions were well grounded. Her suffering time, which was long and severe, is now over. May the mantle of her meek, quiet, Christian spirit fall on the husband and children. A husband, one daughter and two sons are left to feel her loss. Two children are "over there." Peace to the memory of Sister Anderson. She has exchanged a cottage for a mansion in the city of God. She was a Christian and a member of the M. E. Church, South, from early life. Her last prayer has been said, her last admonition given. May these be answered in the salvation of all the family. Dear mother is at rest from life's labors, meet her above. Her pastor,

S. H. Morgan.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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West & Truax, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Devereux.—Jennie, the only child of W. B. and Susan Miller, was born in the State of Arkansas, November 27, 1854. In her fifteenth year she was converted and joined the M. E. Church, South. She was married to J. E. Douglass November 27, 1878. In a few months after the marriage Mr. Douglass fell by the assassin's hand, and his widow, heart-broken, returned to her father's home. During the year 1879–80 I was her pastor, and my heart was pained beyond expression to witness her tearful agony, and see the stamp of sorrow on her youthful face. A ray of light and joy was given to the saddened home when her babe was born, and the affections of the family were centered in the bright and beautiful little Josie. Sister Douglass was married to W. P. Devereux, of Jacksonville, November 1, 1891. One little boy blessed their union. Her health slowly declined, and on the 15th day of December, 1894, she fell asleep in Jesus. The East Texas Conference was in session at Jacksonville, and five of her former pastors were present and bore testimony to her excellence as a Christian, her devotion to duty, and her fidelity to the Church. To her pastor she always gave a cheerful greeting and a hearty welcome. Her love for her relatives was tender and true, and her devotion to her afflicted parents beautiful and constant. My last conversation with her convinced me that she had no fear of death. Her weeping was all for her children and her aged parents, for whose comfort and pleasure she was ever willing to make any sacrifice. To those who have been so sorely bereaved in the death of this devoted Christian, we can offer only such words of comfort as we have learned from Jesus, and they love Jesus, too, and find a sweet consolation in reading his Word and listening to the voice of his Spirit.

L. M. Fowler.

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Teachers and others going to the National Educational Association meeting at Denver in July, should remember that the SANTA FE offers as low rates as anybody else, with better service.

Special inducements to small or large parties.

Tickets on sale July 3, 4, 5 and 6, limited to return July 12, 13, 14 or 15, except that teachers and others wishing to remain longer in Colorado, can obtain extension of limit by depositing tickets with the Joint Agent at either Denver, Colorado Springs, Manitou or Pueblo, prior to July 16. Tickets thus deposited will be available for return passage any time prior to and including September 1st, 1895.

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MY TRIP TO GEORGETOWN.

In company with Rev. E. W. Solomon, the popular pastor of our Church at Austin, I boarded the train for Georgetown on the night of the 30th of May, and arrived the next morning at our destination about 6 o'clock. The occasion of our visit was the commencement exercises of the great Southwestern University, presided over by the distinguished Dr. J. H. McLean, one of the most successful educators in the South. We met quite a number of preachers from different portions of the State while there, and among them were several of our old friends of North Texas, whom we were glad to see.

But I wish to tell your readers about this great institutions of learning, and the wonderful work that it is doing for God, the Church, and humanity. There has been unparalleled success the past year, and the number of students is in excess of any year during the history of the school. The total number of students the past year was 432, which is said to be the largest number of scholars in any school west of the Mississippi. Of this number there were 292 young men and 140 young ladies. Fifty-seven of these students are preparing for the ministry, and the majority of them have already been licensed to preach the glorious gospel of Christ.

The exercises from start to finish were most excellent indeed. The orations of the young men and the essays of the young ladies were beautiful, thoughtful, eloquent and evinced profound research, solid learning and careful preparation. In beauty of language, purity of diction and manner of delivery these essays and orations surpassed any that I have ever heard, and I have been attending such occasions now for many years.

All the work done by the students demonstrated the fact that Dr. McLean and his learned faculty of nineteen professors had spared no pains nor labor during the session to make thorough and competent scholars and perfect ladies and gentlemen of their pupils. The impress that is put upon the character of these students is grand indeed, and only eternity will reveal the vast and untold good that is being accomplished by these faithful and consecrated teachers, who are laboring so earnestly for the promotion of the cause of higher Christian education.

The religious and moral advantages of the university are very superior indeed, and many young men who attend are converted there and are led to give their whole lives to God. Most, if not all the teachers, are also teachers in the Sunday-school, and are active workers in other departments of Christian labor.

For two years Georgetown has had the benefits of local option, and it has proved a grand success instead of a failure, as many evil prophets had predicted. Dr. McLean, in his report to the curators, says: "The order for the past session has been perhaps unequalled in the history of the institution—but few cases of discipline, no expulsions. For the first time in our history we have not even had a suspicion of drunkenness among the students—so much for local option."

CURRICULUM.

It is claimed by those who know that the curriculum of this school is better than any other school in the South except one, and that students who graduate at other schools have to attend this university two or three years before they can graduate there. This being true, it shows that the course of study at Georgetown is very superior, and that no shoddy or superficial work is done there. The Financial Agent, Dr. Hayes, informs me that new buildings will be added to the university to the extent of $10,000 or $15,000 worth, and that the work will begin this summer or early in the fall. This is a much needed work, and we hope that the hopes of the agent and faculty will be realized very soon. I do not hesitate to say that there ought to be one thousand students in this great and growing school. If all our preachers would interest themselves in this school, and our laymen who have capital would put their money into it as they should, it would be only a short time before there would be more than a thousand pupils in the university. Two laymen have already agreed to give $500 cash, and there ought to be one hundred others in the State who would do likewise. In conclusion, I appeal to our preachers and laymen to use their utmost endeavors to boom this university, and do all they can to give it increased prosperity and usefulness. Thousands of our people do not know what this school is doing for the Church in our great State. If they only knew they would do far more for the school than they are now doing. W. W. HORNER.

Webberville, Texas.

SAN ANTONIO FEMALE COLLEGE.

The first session of this school has passed into history. It was a difficult undertaking and has cost much anxiety and no little sacrifice, but the success has justified the effort. Now we can safely say the college is successfully launched. All honor is due Rev. Jno. E. Harrison for his wisdom, industry and untiring perseverance, under trying circumstances. He had a right to succeed and he did.

The commencement sermon was preached Sunday, June 9, to a fine crowd by Rev. New. Harris. It was an appropriate sermon and gave great satisfaction to all concerned.

The two concerts—one by the students, the other by the school of music—were largely attended and won much praise. The progammes were of a high order and their execution, as far as such things can, demonstrated both the competency of the faculty and the capacity of the students. The literary address was delivered by Rev. H. D. Knickerbocker, on "The Making of a Woman," a suggestive theme, vigorously treated.

There were no graduates this year. We aim at education more than graduation. A fine class of young ladies attended the school and the work has been very satisfactory. The total enrollment was seventy. The faculty will be the same next year as this, with a single exception. Nothing was more vigorously applauded during the commencement than the announcement that the same faculty would be retained.

The next session will open September 10, when we expect to be in a portion of our new building.

W. W. PINSON.

ALEXANDER INSTITUTE.

At the last session of the East Texas Conference, Bro. H. O. Moore and myself were appointed Visiting Committee to our conference school—the Alexander Institute—which was moved last year from Kilgore to the beautiful little city of Jacksonville, whose large-hearted and wide-awake citizens opened their pockets and donated to the conference an excellent college building (brick); also a spacious dormitory, located upon a beautiful plat of ground. As we looked upon those handsome buildings we were convinced that the conference made no mistake in locating the school in the midst of a people so full of push and enterprise. This people seem to be devoted to the school. They have taken hold of it with a faith that simply means success.

Surrounding Jacksonville are productive lands in a high state of cultivation, and many of these large-minded farmers are in favor of a liberal education, so they support the school with their money, patronage and influence. As to health there is, in this country, no place that surpasses it. The school has survived the move and the outlook seems better than ever before. Bro. G. J. Nunn, President, seems to have the full confidence of the citizens here. All seem to be in full sympathy with him and his faculty. Men of intelligence, who ought to be competent to judge, consider the faculty worthy of all the trusts committee to them. We are pleased to learn that the preachers, also the well posted laymen of the conference, fully indorse Bro. Nunn's administration.

Dr. Alexander, who was the founder of the school, and for many years its popular President, was selected to preach the commencement sermon.

This indeed was no doubtful compliment. Only a man of merit could retain so strong a hold upon a people for so many years. In the announcement of his text and in his introduction was displayed a style rather unique. The plan adopted in the presentation of his subject manifested an originality and independence of thought which class him among men of real ability—a master workman. The frame work was pure logic, tastefully and neatly clothed with pure rhetoric, and sufficiently animated with pathos to make it a well-rounded sermon. This honor was conferred upon the Doctor by those who had known him long enough to know that in honoring him they would honor their cause.

On Sunday night Bro. H. O. Moore preached to the undergraduates. As his habit is, he showed himself master of the situation, and in a masterly way he presented to those young minds the true philosophy of life, impressing the fact that faith in Christ and obedience to God must form the only predicate upon which human character may be securely builded; and that through God and the Church earth's greatest achievements have been made, whether in mind, science, or morals; and that to look for success in life ignoring these is but to meet with sad disappointment in the end. In this argument he manifested quite an extensive acquaintance with ancient history and literature. His sermon, like that of the Doctor's, will live in the minds of many of his hearers. As Bro. Moore is to report upon the exercises of the school, I will not say more, only that I saw nothing in any department of the exercises that did not do credit to the institution. I am glad to say that I am highly pleased with the school, and do heartily recommend it to our people as worthy of their patronage and support. T. J. MILAM.

EVANGELISTS.

An evangelist, according to the Scriptures, should be esteemed very highly for his work's sake. Such men I do certainly hold in high esteem, especially such as Mr. Wesley has defined: "Those who preach the gospel to them who have never heard it." Such godly men, filled with the Holy Ghost, burdened with souls and denying themselves of home, friends and a great many of the comforts of life going into the foreign fields as missionaries, deserve our respect, love and support. While I make this statement concerning the true and scriptural evangelist, however others may differ with me, yet I would not have you think I am opposed to every person that would call himself an evangelist, for the reason that I believe there are evangelists of the modern type who are good, loyal, consecrated men, loving souls and working for the salvation of the lost—these men I would bid God-speed. But there are some that I am opposed to—such as those who go about advertising themselves, sounding their own praise and soliciting a write-up in the papers. They will try to get the pastor to employ them, and, failing in this, will try to influence the stewards with such remarks as "When you get ready to get the people of your town saved, send for me." In such remarks as the above it would seem that he (evangelist) was the man to save them. Others may fail, but I will not. (Emphasis upon the I.) Such evangelists as the above are not the kind wanted or needed. They go around from place to place trying to ape Sam Jones; and it would be well for all such to remember that there is but one original Sam Jones. In the conclusion of these remarks I would say that what I have written is not for the purpose of provoking controversy, but in a true Christian spirit, setting forth my honest convictions concerning a class of evangelists that are traveling over the country representing the different branches of the Church, being everybody's servant, when, in fact, it as all self. Whomsoever this fits may wear it, and whomsoever it does not fit can say, amen. OBSERVER.

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

Substitutes for Horsfords Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

AN APPEAL TO THE METHODISTS OF TEXAS.

Loan Fund for Young Preachers.

By concurrent action the curators and trustees of Southwestern University, at the recent commencement, after most careful and thorough consideration, recommended the establishment of a "Loan Fund for young preachers and students for the ministry of the M. E. Church, South." This fund is to be provided for by gifts, and is "placed in the hands of the faculty to be managed," they making "an annual report to the Board of Trustees of receipts and disbursements." "No beneficiary is to receive more than $100 per annum," and all money loaned shall be secured by note bearing a small interest, "and in no case shall any donation be made from this fund." After taking this action the undersigned were appointed to set forth these facts and issue an appeal to Texas Methodists in the interest of this most worthy cause.

There are many young men called of God to preach, who feel their lack of equipment, and could they but obtain as much as $100 per annum at low rate of interest and on long time, would avail themselves of the opportunity as a godsend and enter at once upon their studies.

It is not necessary to enter upon an argument to show the need of an educated ministry. The recognition of this fact is well-nigh universal. The need is the right kind of recognition. It is enough to stir any heart to see these worthy, God-called young men struggling to find a way to do God's work in the best possible manner. There are many men who could, by giving $100, put a young man one year at the university. There are others who could give $50, $20, or $10. There are those who will do this, if it is explained and laid on their conscience. Let them know that year after year this money will be going into mind and character, and at the same time with accruing interest growing in amount.

The small amount already on hand in this fund has wrought wonderfully. Ten thousand dollars could be easily raised were this matter rightly urged. No investment could possibly bring richer or greater returns to our Church at so small a cost.

TO PRESIDING ELDERS.

Let us urge you to bring this matter before your District Conferences. Some have already done this, and the responses have been prompt and hearty. Get parties to take shares of $10 each. One District Conference promptly raised over $200 on this plan. Your conference will soon be on hand. Do not let other matters rule this out. Some young man from your district may be the beneficiary. Will you not heed the call of our university and follow the example of other districts in this matter?

TO PASTORS.

There are men and women in your charge who will gladly take a hand in this work, if you will take time to explain the matter to them, and then give them an opportunity to contribute. A statement from the pulpit will interest some. Then, in your pastoral rounds, you can find people who are able and willing if they only had the matter brought to their attention. Will you heed the call?

TO THE MEMBERS.

Read this appeal and ask yourself if you can not raise a small sum, if no more, to invest in some preacher's head and heart, and when he is through with it, let it go into the make-up of some other God-chosen messenger.

It will be preaching through all the coming years in your stead.

You may be able thus to bless thousands by a modest gift. You may equip a man for God's work who otherwise might never be able to enter the ministry. The university—charging as it does no tuition—the Church, the young preachers needing help, await your response.

W. L. NELMS,
E. W. ALDERSON,
B. HARRIS.

RELIGIOUS DISCUSSION.

At Bruceville, Texas, beginning at 10 a. m. on July 8, and continuing ten days, there will be held a joint discussion between Elder J. A. Harding, of Nashville, Tenn., and Rev. E. W. Aldersen, of Dallas, Texas.

PROPOSITIONS.

1. Infant baptism is authorized by the Word of God.
2. Baptism is for remission of sins.
3. The sprinkling or pouring of water on a proper subject by a proper administrator, is Christian baptism.

This will be the most important event of the kind in the history of Central Texas. Arrangements are made for seating 3000 people. Our preachers throughout the State and our people are cordially invited to attend.

UNANSWERED LETTERS.

JUNE 13.

J W Dickinson, sub. L P Smith, sub. B J Guess, subs. Jas W Downs, sub. J N Hunter, sub. T B Vinson, sub. C H Smith, subs. W J Lemons, sub. O A Shook, sub. Alanson Brown, sub. C H Maloy, subs. J W Sansom, sub.

JUNE 14.

J B Elder, sub. W N Bonner, sub. S J Franks, subs have attention. J M McCarter, sub stopped. L F Palmer, o k. Abe Long, subs. J C Cavener, sub. J T Gillett, sub; one stopped.

JUNE 15.

R R Raymond, sub. E L Shettles, sub. H A Bourland, sub. Walter Zimmerman, sub. Manson Brown, sub. J M Armstrong, sub. Jno A Lowe, sub.

JUNE 17.

B R Wagner, sub. E R Large, sub. S Crutchfield, sub. W R Pledger, sub. Jas W Story, sub. P R Eaglebarger, sub.

JUNE 18.

J B Gober subs. J N Hunter, sub stopped. J H White, subs. J G Miller, sub. C E Gallagher subs.

JUNE 19.

J W Johnson, sub. J J Canafax, subs. J H Chambliss, subs. I J Coppedge, subs. Chas E Brown, sub. H M Pirtle, sub. J W Holt, subs. Jas W Long, subs. W H Crawford, sub.

A GOOD REMEDY.

We often hear it said by those who favor the open saloon that prohibition does not prohibit, and they have bought whisky in prohibition towns. Let every prohibitionist report such persons to the Grand Jury, and have them summoned before that body and see if they will swear it. By this means we will soon put a stop to these saloon lies.

G. W. KINCHELOE,

Bruceville, Texas.

HELP WANTED.

I have two months of revival work before me, with large territory, good country, good people and prospects encouraging. I want a local preacher, or an evangelist, to help me a month or two month. Address me at once. J. B. SIMS.

Mt. Vernon, Texas.

CHEAPER RATES TO CHATTANOOGA AND RETURN.

A. K. Ragsdale, Esq., Secretary State Epworth League:

DEAR SIR—As a matter of information bearing upon a subject of interest to many of the Epworth Leaguers at this time, I beg to inform you that under a recent readjustment of passenger rates from Texas points to points east of the Mississippi River, including CHATTANOOGA, the through rates to such points, including CHATTANOOGA, have been reduced nearly TWO DOLLARS PER TICKET, therefore the ROUND TRIP RATE TO CHATTANOOGA, which has been announced as "one fare for round trip," will be about TWO DOLLARS less than the rates which were quoted, and were in effect prior to the 15th of the present month. From what are known as Texas common points, namely, all points on the main lines of the Missouri, Kansas and Texas, the Houston and Texas Central, and the Gulf, Colorado and Santa Fe Railways in Texas (between Denison, Whitesboro or Fort Worth on the north, and Houston on the south), and from many points on the lines of the Cotton Belt Route and other lines, the ROUND TRIP RATE WILL BE $21.80 per ticket instead of 23.70 as heretofore. Round trip rates from points east of Whitesboro, Dallas, Corsicana, Hearne, etc., will be proportionately lower, and all points in the State of Texas will be correspondingly benefited in the matter of lower rates for the occasion of the GREAT INTERNATIONAL EPWORTH LEAGUE CONFERENCE to be held at Chattanooga during latter portion of the present month, and which every person possible should attend for the sake of the many grand attractions which will be presented or provided, and the lasting personal benefits which all who go will receive, and the like and magnitude of which will scarcely be again presented or afforded those now living. Round trip tickets at rates referred to above can be purchased at all stations in Texas reading via our route. As the information herein is of interest to many, I trust you will, through the columns of the ADVOCATE, let the substance be known. Very truly yours,

A. A. GLISSON,
T. P. A., Cotton Belt Route.

"WAYSIDE VIEWS" is the title of a neat and tasty folder issued by the Queen and Crescent Railway on the International Epworth League Conference at Chattanooga. Ask your local ticket agent for a copy.

Awarded
Highest Honors—World's Fair.
DR. PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

A FEW MORE GOOD REASONS WHY

Delegates and Visitors Should Use the Texas and Pacific for Route to Chattanooga.

In addition to the advantages which the Texas and Pacific Railway are in a position to offer delegates en route to the International Conference of the Epworth League, in the way of choice of routes, etc., I take pleasure in advising that for the accommodation and convenience of delegates, we have arranged for through chair car service, leaving points in North Texas on the 25th instant as follows:

One car on train No. 2 leaving	
Weatherford	6:30 a. m.
Fort Worth	8:10 a. m.
Dallas	9:30 a. m.
Terrell	10:51 a. m.
Mineola	1:05 p. m.
Big Sandy	2:02 p. m.
Longview	3:01 p. m.
Marshall	4:15 p. m.
Arrive at Texarkana	7:15 p. m.
Another car on train No. 32 will leave:	
Fort Worth	8:45 a. m.
Whitesboro	11:35 a. m.
Sherman	12:25 p. m.
Bonham	2:00 p. m.
Honey Grove	2:44 p. m.
Paris	3:40 p. m.
Detroit	4:27 p. m.
Clarksville	5:02 p. m.
Arrive at Texarkana	7:25 p. m.

Both cars will move from Texarkana over the St. Louis, Iron Mountain and Southern Railway, arriving at Memphis on the morning of the 26th, and running through without change, connection being made at Memphis with through trains for Chattanooga and particularly with the John Wesley Limited via Nashville, at which point a layover has been arranged to enable delegates to visit Vanderbilt University and various other Methodist institutions.

In addition to this chair-car service, sleeper service will be arranged for those who desire such accommodations, and early advice should be given to your nearest Texas and Pacific ticket agent or to the undersigned, if such accommodations are desired.

The above should not be overlooked when you purchase your tickets; see to it that they read via the Texas and Pacific Railway.

The rate for round trip tickets to Chattanooga for the above occasion from Ft. Worth and Dallas will be $21.80, having been reduced from $23.70; a proportionate reduction also having been made from all other points in the State, and will apply via the Texas and Pacific. I would further state that the rates via the Texas and Pacific will be as low as may be offered via any other route.

For numerous other reasons why your ticket should read over the Texas and Pacific Railway, call on your nearest ticket agent, or write

W. A. DASHIELL,
Traveling Passenger Agent.
GASTON MESLIER,
Gen'l Pass. and Ticket Agent, Dallas, Texas.

"THE EPWORTH ROCKET."

From Texas to Chattanooga via Cotton Belt Route.

The Cotton Belt Route, having been endorsed as the TEXAS-CHATTANOOGA ROUTE for the Epworth Leaguers by both the Texas State Conference and the Texas Epworth League Transportation Committee, has arranged for special through sleeper and car service from Texas points to Chattanooga without change, in accord with apparent necessities and assurances, and will operate same under such *fast schedules* and complete arrangements as will secure genuine comfort and a pleasurable trip to all patrons. The "Epworth Rocket" will leave Texarkana after arrival of all connecting line trains on the morning of June 26, and run to Chattanooga without change, and under the special personal escort of experienced traveling agents. Through chair cars, coaches and sleepers from various interior Texas points will be forwarded from Texarkana on this train, in addition to other service, and in order to get benefits of this superior service and fast time, parties going from Texas should start from their home stations so as to connect with Cotton Belt regular trains at either of the following named junctions, viz: Waco, McGregor, Corsicana, Tyler, Fort Worth, Plano, Wylie, Greenville, Sulphur Springs, Sherman, Whitewright, Wolf City, Pittsburg and Texarkana (so as to reach Texarkana on morning of June 26, from which junctions, and on which trains ample first-class accommodations will be provided. Tickets can be secured at all stations on all Texas lines via Cotton Belt route, and via either the Memphis and Charleston Railroad, or Nashville, Tenn. These arrangements will place our patrons in Chattanooga for breakfast on morning of June 27, allowing them to be assigned homes and to become acquainted with their surroundings before the opening of the conference, which occurs during afternoon of same date. The reduced rates are open to every one, and ample home accommodations have been provided for all who will go, and every person of every denomination who fails to go and get the benefits of contact with the bright, eminent and loyal workers for purity which the occasion will provide, the pure and exhilerating mountain air and scenery, the general vacation, the pleasures and scenes of the railway trip, the grand music and concerts, the sunrise prayer-meetings on famous "Lookout Mountain," the visits to the renowned battle-fields, and the opportunity of visiting other resorts and points of interest at half rates, will truly sacrifice one of the greatest and grandest opportunities of a lifetime. Other States will be well represented, and Texas should look to her laurels and demonstrate her pride and interest with a representation becoming her as the greatest and grandest State in the Union. Every friend of purity, regardless of creed, can and should benefit him or herself, and neighbor or friend by becoming at once active in this matter, and no one should await the activity of another. Return schedules via the Cotton Belt Route are better than via competing lines for the reasons that the Cotton Belt is the only line operating solid trains or passenger cars of any description between Texas and Tennessee without change, and connecting closely with diverging lines.

The Cotton Belt offers double daily solid trains (sleepers, chair cars and coaches), in both directions and without change, and *avoids river transfers and delays* in the use of the great $5,000,000 Cantilever bridge at Memphis. Applications for sleeper-berths should be addressed to Mr. S. G. Warner, G. P. A. at Tyler, Texas, who will give same full and prompt attention. Call on your nearest ticket agent for rates and further details.

S. G. WARNER,
G. P. A. for Texas, Tyler, Texas.
A. A. GLISSON,
T. P. A., Fort Worth, Texas.

The Advance: Dr. James Martineau, the famous Unitarian divine, has just passed his ninetieth birthday, and after his experience of nearly a century he reaches the striking conclusion set forth in the following: "I am constrained to say that neither my intellectual preference, nor my moral admiration, goes heartily with the Unitarian heroes, sects or productions of any age. Ebionites, Arians, Socinians, all seem to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most of that I had imbibed from my early text books, and the authors in chief favor with them. In Biblical interpretation, I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought, I find nothing of ours that does not pale before Augustine, Taylor and Pascal. And, in the poetry of the Church, it is the Latin or the German hymns, or the lines of Charles Wesley, or of Keble, that fasten on my memory and heart, and make all else seem poor and cold."

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 so 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., 2105 and 2107 Third Ave., Birmingham, Ala.

Electropoise.

TRADE-MARK.

[From the Christian Intelligencer, Dec. 12, 1894.]

The Intelligencer can vouch for the following strong testimonial:

Mrs. E. D. Dickenson, of 111 Macon Street, Brooklyn, says: She has used the Electropoise for the last two months with remarkable results. For five years and over she has suffered from lumbago or lame back, and has consulted the best medical skill in Brooklyn without obtaining permanent relief. Her attention was attracted by the wonderful cures that were advertised as having been effected with the Electropoise, which induced her to purchase one. She has now used the instrument two months, having followed directions implicitly, and is thoroughly cured without having used any medicine whatever.

(Signed) E. D. DICKENSON.

Instruments rented to responsible persons. For a forty-page descriptive circular of this great curative agent, address

W. S. SWYMMER,
Agent for Texas, New Mexico and Arizona,
Southwest Corner 23d and Strand,
GALVESTON, TEXAS.

Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks showing nearly one hundred different styles, sent to any address. Our "333" Pens are especially adapted for fine writing. Gold Pens repaired, 50 cents each. Our 14-kt. Gold Fountain Pen, price, by mail, $1.10, is equal to the best, and warranted.

Gold Pens!

C. P. Barnes & Bro., 540 W. Market, Louisville, Ky.
This firm is reliable.—Publishers Texas Advocate.

TENTS TO RENT. Address IRA D. WYSE. Greenville, Texas.

W. H. Steele, San Marcos, Texas.
W. J. Joyce, El Campo, Wharton Co., Texas.

STEELE & JOYCE,
Real Estate Agents.

5,000 to 70,000 acre cattle and sheep ranches in Western Texas. Thousands of acres Black Land Farms in Hays and other Counties. Black Sandy and Black Hog-Wallow Lands of amazing fertility in Wharton County.
ADDRESS US AT EITHER PLACE.

"Hints to Investors And Speculators," (fifth edition) Sent Free. It plainly indicates the best and safest way to make money quickly by stocks. Address LANGDON & CO., Bankers, 58 Wall Street, New York.

LEFT HOME MONDAY NIGHT, MY SON, sixteen years old, riding black bald-faced, stocking-leg pony mare; fine traveler; hull-rigged saddle, about half worn; new, red leather bridle. He is 5 feet, 7 inches high, slender build, light hair and blue eyes; had on pair of new, gray jeans pants, gray coat and vest, pair of No. 6 new congress shoes; had on a broad-brim straw hat, lined with blue calico with a small dot in it, and shoestring tied around it for band. Any information leading to his recovery will be thankfully received, and will pay for all trouble anyone is put to. Respectfully, [illegible] Greenville, Texas.

AGENTS $75 A WEEK [illegible] PRACTICAL PLATING DYNAMO. [illegible]

W. P. HARRISON & CO., Clerk No. 15, Columbus, Ohio.

The Natural Body Brace

Cures Female Weakness, restores Health and Vigor.

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Money Refunded if Brace is Not Satisfactory.

Send for full information.

Natural Body Brace Co., SALINA, KANSAS.
Howard C. Rash, Manager.

$3 A DAY SURE [illegible]

ALL NERVOUS DISEASES FITS [illegible] GREAT NERVE RESTORER [illegible] NERVOUS AFFECTIONS. [illegible]

Woman's Beauty.

[illegible]

SOLD BY DRUGGISTS.

Any Erring Girl CAN FIND A HOME BY COMING TO THE DALLAS RESCUE HOME, 80 Peabody Avenue, Chestnut Hill, Dallas, Texas.

FOR SALE...
SAINT BERNARD PUPPIES.
Full Pedigreed. [illegible] Whelped May 28. [illegible] JOS. THOMAS, Berwyn, Chester Co., Pa.

SANGER BROTHERS

Straw Mattings

COOL AND COMFORTABLE FOR SUMMER.

A fortunate purchase enables us to offer a line of Straw Mattings, worth 12½c a yard.

At $4.00 Per Roll, Containing 40 Yards.

A line of Straw Matting, worth 15c a yard.

At $5.00 Per Roll, Containing 40 Yards.

A line of good Straw Matting, worth 20c a yard.

At $6.00 Per Roll, Containing 40 Yards.

A line of good Jointless Straw Matting, worth 25c a yard.

At $8.00 Per Roll, Containing 40 Yards.

ORDERS BY MAIL HAVE OUR SPECIAL CARE AND ATTENTION. SAMPLES AND CATALOGUES MAILED FREE.

Boys' Clothing

ANOTHER SACRIFICE SALE FOR THIS WEEK.

FOR INSTANCE WE OFFER:

Boys' Jacket and Pants Suits, All-Wool Cassimere.
$3.00, Value $5.00.

Boys' Jacket and Pants Suits, All-Wool Cassimere and Worsted.
$3.50, Value $6.00.

Boys Blue and Black Cheviot Jacket and Pants Suits.
$2.35, Value $4.50.

Boys' Single and Double-Breasted Black Clay Worsted Jacket and Pants Suits.
$2.35, Value $4.50.

Jacket and Pants Junior Suits, in All-Wool Plain and Fancy Cheviots.
$2.00, $2.50, $3.00.

Fancy and Solid Worsteds at
$3.50, worth $6.50; $4.00, worth $7.50.

DALLAS, TEX. When writing
Sanger Brothers
DALLAS, TEX. mention Advocate