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Editorial.

ROUND UP AND FEED.

In Texas we term the gathering together of cattle "rounding up." And there is a special time for it. But this is not all our stockmen do with their cattle—they feed them. The process is first to round them up, then feed them and get them ready for the market.

The figure may not be the very choicest—although the illustration illustrates—but there is a striking analogy between the work of those men and the labors of those who would gather—round up—men and "feed the flock of God." For while

"The happy gates of gospel grace
Stand open night and day,"

There are "set times" in which the Lord seems pleased to more especially "favor Zion." There is a time to sow and a time to reap. There is a time to gather in, and a time to feed and build up.

In the North the "revival season" is in the winter; with us it is in summer time. The ice up there makes sleighing easy, and as it is too cold to labor much—especially on the farm—our Northern brethren spend that leisure time in special efforts at winning souls. In a recent issue of the Northwestern Christian Advocate the editor sums up the revival work of the M. E. Church, North, for the past three years, and we clip the report for the encouragement of our Southern and Western readers:

> In round numbers the accessions to our Church for the past three years are respectively about 240,000, 265,000, and, according to the tables given this week, 326,250. This last group is estimated safely as follows: The Church has just about 450 districts, of which number returns from 332 show about 271,221 conversions, and 230,648 accessions to membership. These figures give an average of 817 conversions to each district, and 725 of accessions. Assuming that these figures are correct, and, multiplying the averges and the districts named, it would appear that the aggregates are 367,650 conversions, and 326,250 accessions.

This is indeed a grand showing, and the grace of God is herein greatly magnified; but the work has just begun with these soldiers of the cross—these members of God's flock have just been "rounded up," and feeding time comes now. The Northwestern wisely and truly says:

> What a work of edification will now begin! Labor, prayer and faithful solicitude have co-operated with divine agencies in the harvest we record. The same devout and devoted work, prayer and solicitude must now co-operate to edify these multitudes. The building up is as vital and divine as are the immediate fruits of this revival work. A great host has been persuaded to begin the Christian life, and no one can overestimate the grandeur of those beginnings nor the miracle of human surrender implied in the initial step toward better lives. That first step has given to the Church a vast mass of undeveloped spiritual material which must now be shaped, moulded, and beautified by the graces and fruits of the Spirit.

Let every reader of these timely words bestir himself to duty along this line. The time is ripe when by God's good grace thousands will be brought to Christ in Texas. Let every Christian worker take it on himself to help in feeding these poor sheep who long have starved among unfriendly wolves. Let every pastor place at *once* in the home of every enlisted soldier that great soul-feeder, the TEXAS CHRISTIAN ADVOCATE. Keep them in touch with others like themselves and with the mighty sacramental host whose onward march to triumph and renown is only checked by failing to perform the urgent duties of the passing hour. One of our sainted fathers, just before he left for glory, lifted his feeble hand, and, pointing to our Lone Star State, exclaimed to those who stood about him: "Texas is the future empire of the Southern Church!" And we believe his prophecy. About one seventh of the Church is here already, and if we judge the future by the past, if we walk with God in lowliness of mind and heart, our success heretofore is but the glimmering twilight of dawn to the meridian splendor of our final triumph!

STAYING AT HOME GRACE.

An exchange tells of a young woman who offered herself to the Foreign Mission Board of her Church as a candidate for work in a foreign field, and because of her delicate constitution and the present condition of her health was rejected, and who thereupon asked the prayers of the whole Church that she might have staying-at-home grace.

This is suggestive. It is often much easier to go and actively engage in the aggressive work of the Church than it is to stay and passively submit to "stand still and see the salvation of the Lord." Old soldiers tell us that to stand under fire requires more courage than to charge a battery. Anything but inactivity. And yet some must "stay by the stuff." Some, too weak or aged, must remain in the camp and content themselves to see the stronger and more favored go forth to the battle. Our grand old heroes of the cross who are no longer able to gird themselves, but must stretch forth their hands and be girded by others, need this staying-at-home grace, and no class of Christians deserves the prayers of their brethren more than these men, unless, indeed, it be the brave and consecrated helpmeets who have shared their trials and triumphs and who now sit silently by them "in age and feebleness extreme." Staying-at-home grace! How many need it of whom the world hears nothing. Thousands of faithful men and women in the Church of God toil on in the vale of obscurity, so far as human eyes are concerned, and the only grace they have—and, thank God! they have it—is the grace that strengthens them to labor and to wait; to wait until the books are opened, the secret things are all made known, and then shall they have joy in the presence of Him whom the world knew not, but who now reigns a Prince and a Savior for all who put their trust in him.

A DESIRABLE CONSUMMATION.

During the recent session of the General Conference there was a meeting of the editors of our Church papers in the parlors of the Peabody Hotel, when a committee was appointed to draft a plan of organization, etc.

But such was the rush and so busy were these pencil-pushers in the conference and committee rooms, that no second meeting was had and the matter was left just in that shape. It was intended by the proposed organization to bring the brethren of the tripod into closer relations to each other and to formulate some plan by which each might assist the others in gathering and presenting to the Methodist people the livest and freshest Church news at the earliest possible date. But

"The best laid schemes o' mice and men
Gang oft agiee."

Now we make this suggestion to the members of the Southern Methodist press: Boil down and compress into as small a space as possible all your Church news of every kind and publish each week such a bird's eye view of what is going on in the territory covered by your circulation. This if observed by all will give each and every paper the opportunity of presenting to its readers all the important news every week from all parts of the connection. It may be a little tedious at first, but it will soon come handy, and the improvement in all our news columns will be marked from the beginning. What say you, brethren?

A WIDESPREAD EVIL.

One of the most deplorable weaknesses of humanity, and that which produces more friction and unrest than any other, is the tendency to criticise and impugn the motives of men—especially of those in high places. And to such an alarming extent is this wicked abuse of the right of free speech carried in our times that places of honor are fast becoming places of danger and even disgrace. It has come to that pass that when men would aspire to the service of their fellows in Church or State in capacities of importance and responsibility, their fitness for the place is no security of support, since the most capable and conscientious are set upon by a horde of opposers whose sole intent is to defeat the aspirant in the interest of some other—some friend or pet. And in order to carry out their selfish purposes the truth is disregarded, and everything that worth holds dear is dragged into the mire and dirt of calumny. History is perverted, words are misconstrued, actions are misinterpreted, and every vile and selfish motive known to the low and cowardly slanderers themselves is charged to him whose overthrow is sought.

It is a shame! It is more—it is murder! "Thou shalt not kill" is violated by every man who would filch from another the means and measures by which existence is rendered tolerable. Who loves to merely breathe? And who, with any just and proper views of what life is or ought to be, desires to merely stay upon a shore bereft of every dear delight and filled with sleuth-hounds baying at his heels? If life in its highest and broadest sense is "correspondence with environment," then to environ a human soul with all the pains and penalties inventive slander can trump up, is murder in its deepest and darkest sense. The midnight wretch who stabs with steel his sleeping victim but cuts the cord that binds him to a suffering body, but he who gashes the soul with words torments and damns a writhing victim to whom the assassin's knife would be a welcome deliverer. The Master said: "He that hateth his brother is a murderer;" and Shakespeare says: "Hates any man a thing he would not kill?" And thus it stands, that the word of God and the voice of man unite in branding slander as "murder most foul," and in fixing guilt behind the overt act.

Let us stop and think before we further go. Criticism has run mad and calumny has come to be a craze, and in this, as in the case of him who stirs the hot blood of the mob, the agitator thows a boomerang, and in the conflagration kindled for another's hurt, his own house goes to ashes. Let the reviler of men beware. Let him be assured that mischief once afoot is hard to check, and the spirit of envy once abroad recks little who its victims are. "He that sheddeth man's blood, by man shall his blood be shed;" and he who lays a snare for another's foot will find in the end his own foot taken.

THE RAGE FOR OFFICE.

The desire for preferment is epidemic. In the whole land, North, South, East, and West, men, women and children seem to be going hog wild in their rage for office. In Church, in State, in society, in business, in every department of life, our people seem to be insane on the question of promotion. And in order to meet the demands of this foolish craze new offices are being created in all the walks of life. The State and the Church cannot furnish a sufficient number—though, in all good conscience, they would seem to have enough—and men and women have gone outside and racked their brains and exhausted the calendar to invent and name the numerous Brotherhoods, Guilds, Orders, Lodges, Societies, Circles, and other compacts too numerous to mention. The private "member," "Companion," "Brother," "Comrade," "Sir Knight," or "Zouave," in one of these societies is a "Supreme Ruler," an "Exalted Sovereign," or "Sublime Dictator" in some other "Chapter," Encampment," or "Palace."

There is not a night in the week, and scarcely an hour on Sunday when some "Mighty and August Potentate" does not call together the members of his order, and in some upper room or subterranean vault, with grips and winks and awful mystery, carry on as if the very pillars of the universe stood firm only because their dreadful secrets were kept well hidden from the vulgar throng!

And all these societies must have an "organ," and hence more offices and office-holders. And then these bodies must be "instructed," "lectured," and the "grand and glorious principles" must be explained by the great lights of the order, and here is another office; and the "Grand Lecturer" goes out upon his rounds, filling his office and his pocket at the same time.

Now, we protest that all this feverish thirst for office is not only silly and nonsensical, but downright wicked. To secret societies as such we are not opposed, and we recognize the necessity for offices and incumbents in them, but in the name of modesty, of decency, and of Christian humility, we pronounce against the present rage for notoriety and promotion. It is unwise, not to say unchristian; and to foster it is to feed a flame that, in the end, must consume every vestige of manly principle and womanly modesty among the inhabitants of this country. The Savior marked out no such paths. By precept and example he taught the very opposite of all this. He shrank from notoriety and absolutely fled when the people, by force and power, would make him King; and he or she who would be his disciple and emulate the virtues of his life and character must and will esteem others better than themselves—"in honor preferring one another." Let us—let every Christian ponder these facts; and as we would show forth our contempt for the "vain pomp and glory of the world," let us each in modest devotion to the principles of truth in patience bear our burdens and "work the work of God."

METHODIST FEDERATION.

The following report of the Committee on Federation appointed by the late session of our General Conference is of such importance to the Church at large that we give it space on our editorial page:

> Whereas, The Second Ecumenical Methodist Conference, assembled in Washington City, in October, 1891, passed the following resolutions:
>
> "1. That the conference recognizes, with gratitude to God, the growing desire for a closer union among the evangelical Churches of Christendom, and especially hails with devout thankfulness the extension of that desire among the various Methodist Churches.
>
> "2. The conference cannot doubt that concerted action among the different Methodist bodies upon many questions would be greatly to the advantage of the kingdom of God. The conference would suggest that such concerted action might be possible and useful in the following great provinces of the Methodist world, namely: (*a*) Great Britain and Ireland, including affiliated conferences and missions; (*b*) the United States, including its missions and mission conferences; (*c*) Australia, with Polynesia and its other missions; (*d*) Canada, with its missions.
>
> "3. This conference, therefore, respectfully requests the Churches represented in this conference to consider whether such concerted action be possible, and, if so, by what means and in what way; and directs the Secretaries to forward a copy of this resolution to the Senior Bishop or President of every conference represented here."
>
> Resolved, By the General Conference of the Methodist Episcopal Church, South, now in session, that while we do not in the least recognize the Ecumenical Conference as having any legislative power, the Bishops be requested to appoint a Commission on Federation, consisting of three Bishops, three ministers, and three laymen, and that the Secretary be instructed to notify the General Conference of the Methodist Episcopal Church of this action, and to request it to appoint a similar Commission.
>
> 2. That this Commission shall have power to enter into negotiations with said similar Commission from the Methodist Episcopal Church, if one shall be appointed, and with similar Commissions from other Methodist bodies, with a view of abating hurtful competitions and the waste of men and money in home and foreign fields.
>
> 3. That any arrangements which such Commission may make shall be reported to the next General Conference for adoption, alteration or rejection.

Concerning its merits and the influence it is hoped to exert, the Nashville Advocate has this to say:

> It will be seen that this report, which was adopted without a dissenting voice, has three distinct merits: First, it puts our Church exactly in line with the recommendations of the Ecumenical Conference; secondly, it solicits the concurrent action of the Methodist Episcopal Church; and, thirdly, it provides against rash and immature measures by expressly stipulating that whatever is done shall have the ratification of a subsequent General Conference. Our heart's desire and prayer to God is that the final result may be a closer union in all good things between the two Churches. We here put it down as our deliberate judgment, that whoever, by word or deed, seeks to prolong and intensify existing antagonisms, is an enemy of the kingdom of Christ. Believing that the separate autonomy of Southern Methodism is best for all concerned, we shall insist that it be maintained; but, at the same time, we are ready and anxious to turn the formal fraternity that now exists into something more practical than it has heretofore been.

"ECCLESIASTICISM OUR BANE."

The above is the title of an editorial in a recent issue of the Michigan Christian Advocate. The tenor of the article is a protest against the mere working of the machinery of the Church to the neglect of the spiritual and evangelistic power which marked the labors of our Methodist fathers. Hear it:

> In an early day Methodism was defined by an outside observer as "Christianity in earnest." There were so much of life and power in her movements that even the blind could see that her one supreme desire was to fight the devil and all his works and to uplift Christ as the one all-sufficient Savior of men. Revivals attended her work everywhere. Her preachers were men of God. Their one aim was to do the work of evangelists and to build up the saints in the divine life. They laid good foundations upon which we ourselves are standing today, and they organized a system well calculated to make their successors through all time just as efficient soul-savers as they ever were.
>
> But the spirit of ecclesiastism soon crept in and has been growing. * * * In our General Conference sessions the absorbing questions seem to be, not how we can best promote the spirituality of our people and the efficiency of our ministers, but whether a godly woman shall ever be permitted to advise with us in legislation, whether the lay delegates shall be numerically equal to the ministers, whether a particular paragraph of Discipline is constitutional or statutory, and all that. * * * Paltry ecclesiastical affairs often occupy more attention than religious concerns. We may not be relatively more culpable than our fathers were, but we fear that our faults are not redeemed as were theirs by an intense earnestness to make Methodism distinctively a spiritual power and life. We cannot ignore ecclesiastical interests, but we can hold them in abeyance and give primary attention to the weightier matters of the gospel.
>
> The less we allow the fever of ecclesiastical pride to rage the better we shall be off. The more we humble ourselves before God in prayer and consecration, making all our conferences and assemblies seasons of revival power, the more surely shall we keep alive the spirit which made Wesley, Asbury and others a blessing to the world.

The TEXAS CHRISTIAN ADVOCATE believes that the M. E. Church, South, is less liable to the charges above mentioned than her sister across the line, and yet it will not—it can not—be affirmed by those in a position to know, that she is altogether guiltless. Machinery! We are apt to depend too much upon it and neglect the motive power without which the best constructed engines of Church service are only so much dead and useless stock upon our hands.

Not long since this writer was in a crowded electric street car which was making fine time along one of our city thoroughfares. All at once there was an abrupt stop. "Tut, tut!" growled the motorman, "there it is again!" "What is the matter?" came from the lips of a dozen passengers. "The power is gone—the circuit is broken somewhere," answered the man at the battery. There we were. The car was all right; the motor, the motorman, the wires—all the machinery was intact, and a capable man at his place to engineer it, but the great electric current that, with the subtle power of the lightning, drove the rattling car so speedily along, had ceased to play upon the lines provided for it, and all was still! And we thought how like the Church of God—especially that branch to which we belong—is this well arranged system of transportation! How thoroughly equipped is our Methodist car, with every piece of machinery in its place and with wise and capable men to guide and conduct it, and how, when the mighty current of the Spirit's power plays along its wires, touching its trolly and flashing from its wheels, it moves like a graceful thing of life, bearing its happy passengers to a better and nobler state. And how, too, when the circuit is broken and the current cut off—when left by the Holy Spirit to its own endeavors the very perfection of its machinery but mocks its motormen and disgusts the passengers!

Yes, what we need—need most of all—is the power of God to fill and thrill the hearts of our people, and oil the wheels of our ecclesiastical machinery. We need machinery and we have it—the finest the world has ever seen. Let us see to it that the blessing of God be invoked upon our efforts to save men, salvation being the true and real end of all the means the Church employs or should employ.

THE WATCHTOWER.

The Senate Bribery Investigation.

The following report of the Special Committee, appointed by the Senate to investigate the charges of attempted Senatorial bribery, has been made public:

> It appears from the testimony submitted that a certain Charles W. Buttz, of North Dakota, but domiciled in Washington since December last, where he has been engaged as a lobbyist and claim-agent, did, on or about the 1st of April of this year, at the house of Senator Hunton, in Warrenton, Va., during the absence of the Senator, say to his son, Eppa Hunton, Jr., that he would pay him a contingent fee of $25,000 if he would, by presenting arguments as to the pending Tarriff Bill, induce his father, Senator Hunton, to vote against it.
>
> It is also established by the testimony that the same Charles W. Buttz, during the month of March last past, approached Senator Kyle, of South Dakota, with a proposition that $14,000 would be paid to him (Senator Kyle) if he would vote against the pending Tariff Bill. The said Buttz, when making this proposition, also stated to Senator Kyle that the money was in the hands or control of an agent of certain bankers and capitalists of New York City, and that the money was in Washington.
>
> Your committee are abundantly justified in stating that the facts above recited have been established by the evidence, notwithstanding the denial on the part of Charles W. Buttz and they refer the Senate to the testimony in detail in support of this finding.
>
> Your committee find nothing from their investigation to impeach, in the least degree, the honor or character of Senators Hunton and Kyle.
>
> There is no evidence to show the truth of Mr. Buttz' statements to Senator Kyle and to Mr. Eppa Hunton, Jr., that a syndicate of bankers and capitalists had raised a sum of money to be used for the purpose of defeating the pending Tariff Bill, or that there was an agent of such a syndicate in Washington, or that any money was in Washington for that purpose.

A large number of leading journals of both the two great parties do not seem satisfied with this report. The New York Times (Dem.) says:

> Buttz is a lobbyist for what he can make. It is not a pleasant occupation, and, pursued as the committee says he pursued it, it is not a safe one. Does the committee really believe that he went about it in the reckless fashion it describes with no earthly object? If not, what was the object? Tariff rates are a salable commodity. They put money in great sums into the pockets of men. It is not impossible that they are bought and paid for. Here was a rascal offering to buy them. For whom? The committee does not say. Does it know? Did it try to discover? If it does know, why does it not tell? If it failed to discover, why did it fail?

To which the World (also Democratic) adds:

> The fact is, Buttz is a sweet boon to the Senatorial suspects, who for two months past have been dreading genuine disclosures that would bring to light their compromising transactions. His alleged attempts at bribery were so innocuous and so promptly exposed that it is difficult to resist the suspicion that they were made for the purpose of being exposed, and thus distracting public attention from charges that were making certain Senators uncomfortable.

It seems that every committee room is besieged by these paid agents of hidden, but interested parties, and all possible means are being used to defeat the will of the people by turning their representatives aside from performing the wishes of their constituency.

The Sugar Schedule.

The sugar schedule, which has passed both houses of Congress, imposes a duty of 40 per cent ad valorem on all sugars, raw and refined, with a differential of 1/8th cent per pound on sugars above 16 Dutch standard and an additional 1-10th of a cent against sugars imported from countries paying an export bounty. It continues the Hawaiian treaty, admitting sugars from the Sandwich Islands free of duty, and places a duty of 2 cents per gallon on molasses testing above 40 degrees by polariscope. The schedule goes into effect January 1, 1895, and the bounty is continued until that date.

The Fruit Crop.

From the best sources—mainly from the Department of Agriculture—it is learned that the fruit crop in the United States, taken as a whole, will be very short this year, owing to the March freezes. Strange to say, the country south and east of the Rocky Mountains suffered more than the regions lying north and west. In many States the crop is reported damaged as badly as 80 and 90 per cent, while in Georgia, one of our best peach growing States, the per cent of damage is put down at 99.

All this is sad, especially as the American people have been turning their attention more and more to this industry in the last few years, there being nearly four times the acreage devoted to it now than was given to it ten years ago. Our people have been waking up—especially in the South, where they had slept the longest—to the fact that more fruit and less hog meat was good for both mind and body. But the man who puts his tooth into a peach this year will pay for it.

It Has Already Begun.

In a recent issue of the New York Independent the Rev. Hugh Price Hughes quotes from a pamphlet of and for the times published in London, setting forth the agricultural condition of Merry England. In that pamphlet, as quoted by Mr. Hughes, the writer says that only about one tenth of Great Britain is now in cultivation. The country people are flocking to the cities and the rich are adding field to field for hunting, and other purposes of pleasure, and the nation in the meantime is buying the things it ought to raise at home and which it could raise were the lands cut up into small farms, and the people in the streets of the great cities put to work upon the soil. The article is an interesting paper, and is calculated to cause the American reader not only to deprecate the condition of the mother country in this respect, but to heave a prayer that this "land of the free and home of the brave" might never come to such a pass. And the writer of these lines breathed such a prayer as he read the article, fearing, nevertheless, that the present trend of affairs in this country was leading in that direction. Laying down the Independent and taking up the Times-Democrat, our eye fell upon this paragraph:

> A Raleigh real estate firm is negotiating for a tract of 57,000 acres of land on the North Carolina Sound for a fish and game preserve for New York and Washington parties.

The Coal Strike.

Never in the history of the country has there been a strike of such far-reaching importance as the coal strike now on in several States of this Union, especially in Illinois, Michigan, Pennsylvania, Indiana and Colorado. Alabama and West Virginia are the only Southern States in which the strikers are operating directly, but indirectly, wherever coal is used, the great "lay-off" is being seriously felt.

In several places—notably in Pennsylvania and Colorado, and the two Southern States named—the troops have been called out, and in all places where the strikers have assumed a meddlesome and beligerant attitude the Sheriffs have sworn in a posse of deputies and endeavored to protect property and to keep the peace. In most cases they have been unable to do either, several skirmishes having already occurred, in which men have been killed on both sides, and which seem only to add fuel to the flames. The troubles at Cripple Creek, Col., have been partially, if not finally, settled by arbitration. Other places are still at fever heat. Just what the end will be is a matter of conjecture. In the meantime coal is getting very scarce, and in some places mills and factories are shutting down on that account.

Our Revenues and Expenses.

An examination into the sources of our revenues, State and National, and into the manner in which these sums are disbursed will prove a matter of interest to every one who will take the pains to do it. The reports of the various departments of our National, State and municipal Governments are accessible to everybody; and while they are justly regarded as "dry" reading there are some startling and interesting facts to be gleaned by him who would study the figures with a purpose.

Such a study will reveal the facts that our State Governments are, as a rule, economically conducted, while our National and municipal expenses are very extravagant. Although we have no standing army to speak of, and give little or nothing statedly to scientific and artistic purposes as such, yet it costs more to support the Government of the United States than that of any European power save France. The following figures show our expenditures for the items named:

Pensions and charity	$ 16,995,671
Schools	145,583,115
Interest on debt	82,748,423
Roads and other improvements	[illegible]
Postal service	66,259,517
Public buildings	38,890,570
Salaries	37,552,855
Military	35,547,611
Police	23,134,836
Judiciary	24,671,075
Fire	16,423,853
Navy	[illegible]
Health	3,180,791
Public parks	2,982,097

Commenting on these figures the New Orleans Times Democrat says:

> The expenses for the latter two items are small, far too small. The sanitation of our cities and public health generally are matters of far too much importance to be thus disposed of. The Federal, State and local Governments can afford to give more than they do for this purpose. It is the same in regard to parks, so well called "the lungs of the city." We can afford to give more for them than we do, and the public would be benefited by the expenditure. * * * But the greatest extravagance is, as we all know, in our municipal expenditures. The total receipts of the cities are $181,860,083, expenditures $186,298,254, showing a balance on the wrong side of the ledge quite different from that of the States, which receive more annually than they pay out. The average per capita expenditure for our cities is $16.53. Boston is highest, with $32.63 per capita; then New York, $24.56; Buffalo, $23.41; Minneapolis, $22.95. These figures, however, are somewhat misleading, for they do not include the item of assessments on property holders, through which most of the improvements are made in New Orleans and many other cities.

CURRENT THOUGHT.

Spiritual Scald-Head.

Whenever a member of the Church is found croaking and complaining about the lack of interest and spirituality in the services, it is certain that he is expecting in others what does not exist in himself. Those who are most anxious to be benefited do not distress themselves about the spiritual poverty of others. They have enough to do to find spiritual food for themselves.—*Exchange.*

OLD FOGY'S ARTICLE OF MAY 31 LOOKED INTO JUST A LITTLE.

When a man loses his temper, not long thereafter his head is in danger. "Young Fogy" did not propose to harm "Old Fogy." He suspects that he knows the man having the *nom de plume*. He says the first thing that I—Young Fogy—do, "is to jump on Mark's gospel with both feet, and then on our commentators, and then on Dr. Clarke especially." Now, "Old Fogy" ought not to have written that sentence. I did not jump on Mark's gospel with one foot. I did not jump on it at all. What I did was to point it out as a "grave mistake" that an author of a book should, in this year of our Lord, quote Mark, chapter 16, "near the conclusion." Surely a man in a good humor would not characterize this as 'jumping on Mark's gospel with both feet." I said nothing which reflected in the slightest degree on Mark's gospel, as every one who read my article knows. However, there are twelve verses which somebody appended to Mark's gospel, and I called attention to it, as there are a great many people who are not aware of the fact. "Old Fogy" says: "I was not ignorant that the authenticity of this text had been called in question by some."

That falls far short of meeting the issue raised; it was unanimously condemned by the New Version revisers, who say that Mark did not write it. This they do as literary critics, and for all the reasons.

It is not enough that this writer should call attention to the seventeenth and eighteenth verses of Mark 16 and declare that he made no allusion to "this test." He did what was just the same in effect. He quotes the sixteenth verse as given in this spurious writing, with which the seventeenth and eighteenth verses connect immediately. Here is the whole passage, which appears as a sort of general statement of what would be the result of the preaching: "Go ye into all the world and preach the gospel to every creature." This is the commission. Then follows an account, or report made in advance, of what would be the consequences, viz., verse 16: "He that believeth (when he hears you preach) and is baptized shall be saved; and he that believeth not shall be damned." Seventeenth verse: "And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Old Fogy" quotes one-third part of this account of what will be the effect of the preaching done under and by the authority of this commission, viz: that "he that believeth and is baptized shall be saved;" and that "he that believeth not shall be damned;" and then coolly says: "There is no allusion to 'this text' directly or remotely in any chapter written by 'Old Fogy.'" But I called attention to the fact that the whole passage is spurious. I have a book the revisers made, showing the how and why of what they did in very many cases, and I speak by the book when I discuss this matter.

And if these revisers had said nothing, still everybody knows that poison and snake-bites are dangerous to believers, and Church history makes no such claim as that there was a time when men and women who embraced Christianity were not just as liable to injury from taking poison as others were.

It is pitiable that in his defense "Old Fogy" should quote our Savior when speaking of the religious and spiritual immortality of the believer against and in reply to my statement that "the believer died from the same causes which produced death in an unbeliever." Have not all the believers since Christ's time on earth died, except our contemporaries? Did not James die of the sword? I marvel at the man!—at "Old Fogy."

"Whether 'Young Fogy' intends to throw away all of the gospel of Mark, etc., he does not inform us." No, nor did I say whether I reject the gospel of John, or whether I believe Paul wrote "Hebrews," because these things are in no sense akin to the matter of this discussion. This is not argument, but badinage, or worse.

"Like all of his assertions—unguarded and reckless." This is what "Old Fogy" says about what I said, viz: "that God did not curse Adam and Eve and their posterity," and he turns to Webster and gets a definition of "a curse," (a noun) and looks into the experiences of mankind to prove what he says. (The logical faculty is too noble a gift to be despised in this way.) Why did he not turn to "to curse?" That was the question at issue. Did God curse Adam, et al.? That was the question. It is an active transitive verb. Preterit and p. participle 'cursed."—*Webster*.

The cursing of the ground for Adam's sake was well for Adam. Labor was for his good every way, and the world could not dispense with labor if they had no wants to be supplied by labor's results. God was a Father when this curse upon the ground was uttered, and his descriptive name, as afterwards spoken, was (and is), "God is love." Mr. Wesley is clear in the statement that natural death is a blessing and not a curse. And now "O F." leaps to Paul, Gal 3:10, where he is speaking of Moses' law (ceremonial), with its burdensome rites enforced by pains and penalties (legal and temporal) from which Christ redeemed us.

The children matter, and I am done. Jesus took them up into his arms and blessed them, and said "of such [sinners?] is the kingdom of heaven." "Except ye be converted and become as [little sinners?] children ye shall not enter into the kingdom of heaven."

I did not desire controversy, and did not seek it, but "Old Fogy" lost his balance, and affirmed of my statements, etc, that nearly all of them were "unguarded and reckless," so that I am in duty bound to vindicate myself. This same writer, on another occasion, charged me with begging the question—a thing I am incapable of doing, in seriousness. For instance, I could not think of substituting "death" where it relates—and the discourse shows it—to spiritual death for "death" where the discourse shows it to be natural death. I would not do such a thing for any conceivable advantage.

YOUNG FOGY.

"BORN OF WATER."

In the ADVOCATE of April 26 here is an article written by M. A. Smith endorsing Bro. Crockett's suggestion that John 3.5 be stricken out of our baptismal service. He thinks that if "born of water" means baptized of water, then it will follow inevitably that water baptism is necessary to salvation. He tries to prove that the word water in this passage does not mean water, but that it means the Spirit, and that the passage should be translated, 'Born of water, even the Spirit." In support of this rendering he says: "As for the conjunction (and) which seems to unite two things in the passage which are different, separate and distinct, I will say, it is from the Greek *kai*, and necessarily signifies even in the passage before us. It has this meaning in hundreds of instances, and is so rendered in a great many places, 'knowing that shortly I must put off this my tabernacle even (*kai*) as our Lord Jesus Christ hath showed me.' II Peter 1:14. Here the word can not mean 'and,' but must mean ever, as the translators have rendered it." I answer:

1. The Greek words translated "even as" are *kathos kai*, which mean *as also*, as may be seen by reference to any Greek Lexicon; so that Bro. Smith's first proof-text is against his position.

2. When the conjunction *kai* admits of even as a rendering, it is always a mere connective, without any exegetical meaning whatever. As illustrations, take Bro. S.'s remaining proof-texts: "Ourselves also which have the first fruits of the Spirit, even (*kai*) we ourselves groan within ourselves." Romans 8:23: "When he shall have delivered up the kingdom to God even (*kai*) the Father." I Cor. 15:24: "Blessed be God, even (*kai*) the Father." Now, anyone can see that if the word even be left out of the above passages their meaning will not be affected thereby in the slightest degree. My position is, that if the meaning of a sentence would be changed by leaving out the conjunction *kai*, then *kai* cannot be translated *even*. But the meaning of the passage, "Except a man be born of water and (*kai*) of the Spirit," would be changed if *kai* were left out. Therefore, *kai* can not be rendered even. Leave *kai* out and it would read, "born of water of the Spirit," which would be nonsense. Look into this matter and see if it is not true.

3 I have examined three English versions of the New Testament, all of which have 'born of water and of the Spirit." So the scholarship of this and preceding centuries is against Bros. S.'s interpretation.

4. There are very *few* instances in which the conjunction *kai* is translated even. I have found only three or four, including those referred to above.

5. *Kai*, used as an adjective or an adverb, is rendered even, or very, etc., in twelve or fourteen places, but all such passages are irrelevant to the issue, because in them *kai* is not used as a conjunction, as it is in John 3:5.

6 *Kai* as a conjunction occurs, I believe, more than one thousand times in the Greek New Testament, almost invariably meaning and, also, or too, carrying the idea of addition directly or indirectly. The exceptions are very few, and are such as are noticed above. So that, it seems to me, the translation, "born of water and of the Spirit," rests on a solid basis, and will stand to the end of time.

7. If this be the true rendering, then "born of water" means baptized of water. Is not 'born of the Spirit" equivalent to baptized of the Spirit in the sense that the Corinthians were baptized by one Spirit into one body, and that the Romans were baptized (of the Spirit) into Jesus Christ? Certainly; all admit this. Then, is not "born of water" equivalent to baptized of water? "Born of water," "born of the Spirit" (verse 6) The word born means baptized in the latter phrase, as all admit; then, surely it means baptized in the former. What Bro. S says about "one birth, not two," may be said of the one baptism, not two; may be said of the one kingdom of God, not two; may be said of the one subject of baptism, man, not two. But the baptism, the subject, man, and the kingdom are all two fold. There are the visible baptism, the visible man, and the visible kingdom, or Church, and there are the spiritual baptism, the spiritual man, and the spiritual kingdom, or Church. The visible baptism is applied to the visible man, and inducts him into the visible Church. The spiritual baptism is applied to the spiritual man and inducts him into the spiritual Church. So that the visible or water baptism sustains the same relation to the visible or outward man and the visible or outward Church that the baptism of the Spirit does to the inward man and the spiritual Church. "By one Spirit are we all baptized into one body." The "one body" here means the Church. This is a clear and direct statement that the Corinthians were baptized into the Church. The Romans were baptized (of the Spirit) into Jesus Christ; so were the Collossians and all other genuine Christians. Of course, if a man is in Jesus Christ he is in his spiritual kingdom or Church. Now, if the birth or baptism of the Spirit puts a man into the spiritual Church of Christ, the birth or baptism of water puts him into the visible Church of Christ. So that the baptism of water is indispensable to membership in the visible Church, just as the baptism of the Spirit is indispensable to membership in the spiritual Church. This is in harmony with the practice of all the Churches that use water baptism and believe in the regenerating baptism of the Spirit. But Bro. S. says: "As a Church we do not believe that this passage alludes to water baptism." This must be a mistake, for the General Conference has persistently kept it in the baptismal service of the Church, and the General Conference is the voice of the Church.

Again, this service is used in all our Churches all over the land, and during a long ministry I have heard but one layman and three or four preachers object to it.

Again, Bro. S. says: "The simple fact that water baptism is a type of spiritual baptism does not justify us in retaining it in our ritual," etc. But the trouble is that if "born of the Spirit" means baptized of the Spirit, then born of water means baptized of water. "Born" is just another name for baptism, and is just as applicable to water baptism as it is to spiritual baptism. This is our conclusion, namely, that the passage in question means this: "Except a man be born of water he can not enter the visible kingdom of God; and except a man be born of the Spirit he can not enter the spiritual kingdom of God." No water salvation in this.

JOHN ADAMS.

KILGORE, TEXAS.

THE GOSPEL IN WATER.

"We may say that immersion—I mean Christian immersion—is the gospel in water."—*Alexander Campbell in Christian Baptist, p. 415.*

We have had the advocates of this theory in this community for some time. In fact, we have had the "gospel in water craze." As usual, it has been attended with the same persistent efforts to proselyte. His religious theory makes him the champion proselyter of the age. He would make even a Romish priest blush at his trade of proselyting. He reminds one of the proselyters the Savior spoke of who would compass sea and land to make one proselyte; and it seems that when he was made there was no particular visible improvement. Such a proselyte is a hundredfold more the child of error than he was before.

The following amusing, yet pertinent, illustration I clip from the Richmond Christian Advocate, Dr. Lafferty, editor:

"A cunning old hog used to take his stand under a corn-crib, waiting and listening. Presently a rat would begin to stir among the ears, biting off the grains, some falling through the cracks on the ground. Haven't you seen a proselyter always on the edge of the Methodist barn watching for some troublesome fellow inside to shatter out some of our crop to this miserable creation who would rather rob than root?"

There are other denominations that make their living by their ecclesiastical prowling; but the Campbellites excel them all. As an ecclesiastical prowler he has worked his way to the head of the list, and by his industry in his craft seems bent on keeping up his reputation.

People's Hand Book on Immersion, etc., by Rev. Z. A. Parker, is a book that ought to be in the hands of all our people.

This water craze has been attended with the usual cry of "Christian union." This is one of his great hobbies. He preaches it from the housetops, and by rivers and creeks. He sings it wherever he goes. He means by "Christian union" for all other Churches in the world to break up and come over to him. And when the Churches are not inclined to do so, he does his best by persuasion and threats to make them come. If he can not persuade them to break up and come in by his flattering union speeches, he will threaten them with Divine wrath. Many of them say, "You can't get to heaven unless you come." Others say, "You will go down to the pit if you don't come." I heard a leading elder among the Campbellites in a union speech (called by him a sermon) bring a Christian before the throne of the Great Judge in one of his climacteric perorations. And while he had been baptized by pouring the Great Judge turned him away with the unbelievers, because he had not been dipped in some creek or pool. People's Hand Book, page 70.

G. S. SANDEL.

CEDAR BAYOU, TEXAS.

THE MODEL PREACHER.

To begin with, the model preacher must be a model man. By a model man is not meant the individual who gives more thought to the adornment of body than of mind, more attention to outward show than to character; but rather the man who considers mind first and personal appearance afterward; who maintains a good character and a noble life, and leaves appearance to take care of itself.

Our model preacher, then, will not be a dandy. Nothing could be more unseemly than kid-gloved foppishness in the pulpit, especially when it goes to the extent of *declaiming* rather than *proclaiming* the gospel. Grace and elegance are good if natural, but an apparent effort at correctness and precision destroys the force of the message and makes the messenger ridiculous.

Neither will our "model preacher" be a slouch. It is expected that the representative of an earthly potentate or government will dress and deport himself as becomes his high station. How much more should the "ambassador of Christ" be careful of the honor of Him by whose authority he occupies an office so exalted. His dress, manner and speech should be such as will draw the least possible attention to the messenger and most to the message. Peculiarities of dress, manner and speech should be corrected, but never in such a way as attracts special attention, and always with an eye single to the glory of God.

The preacher should be manly in his dealings with fellow men as well as in the pulpit. We can think of nothing more dishonoring to the pulpit, the Church and our Lord than for a preacher to ask or expect special favors because of his office.

Think of the Apostle Paul entering a store in Ephesus and introducing himself to a strange Jew or Gentile as a minister of the gospel, and claiming special favors in trade because he was a preacher. He chose to make tents rather than be "chargeable" to any man. If men deliberately choose to honor the preacher because of his office, or to give him a substantial token of appreciation of his labors, it is another matter. But the messenger of Jesus must not degenerate into a beggar.

The model preacher will not cringe before the rich or great. "His Father is rich in houses and lands," and his Elder Brother is "Kings of kings and Lord of lords." He will not be partial to the rich and cultured, nor neglect the poor and ignorant; for Jesus was poor as the poorest, and the "common people heard him gladly."

The model preacher will be manly in administering the affairs of his charge. He will be prudent and brave and no respecter of persons. He will firmly and gently reprove sin wherever it is found, and will be jealous of the honor of his Lord, the purity of his Church without fearing small or great.

In addition to manliness our model preacher must be chaste, not only in conduct, but also in speech. Vulgar stories never pass the lips of a preacher without doing harm, and a simple and forcible presentation of the gospel does not require such language as is suggestive of the saloon and race-track. Paul admonishes a young preacher to use "sound speech." Every act and word of the preacher should suggest to those who watch him the Savior whom he serves.

The model preacher is pious. He has faith in God and the ultimate triumph of truth. He believes there is often more piety in a smile than a tear, in a laugh than a groan, and he lives accordingly. His piety is that sunny kind that makes one think of heaven. Still he is sober and reverent. He neither jests nor laughs when others jest about sacred things. He is never flippant, especially in the pulpit. He believes that righteousness and sin, life and death, heaven and hell, are stupendous realities, and his life and conversation accord with his belief. He does not waste all his opportunities for social converse in the discussion of topics that are of minor importance, but is ever on the alert to help men to a better life and a better understanding of their privileges, obligations and destiny.

Our model preacher is a praying man. He lives in constant touch with God, and has faith that expects success, and secures divine help when needed. The more he has to do and the greater his responsibility the more he prays. Martin Luther is reported to have said that he had so much to do he could not get along without praying three hours a day. No preacher can be truly successful except his ministry be saturated in prayer.

The model preacher must also be studious. The preacher is a teacher, and the teacher must learn before he can teach. Bishop Keener has truthfully said that a call to preach is a call to prepare to preach. The man who is careless of preparation for the pulpit dishonors his Lord. As the preacher never learns all there is to know, he should never cease to be a student. That drawing power which comes of freshness of thought and expression, can only be maintained by a constant application to study. Finally, the model preacher will be a pastor and will find many of his best thoughts and happiest moments in the homes of his people. While, like Jesus, he has his season of retirement for study, meditation and prayer, like Jesus, he will also make it the business of his life to go about doing good. He will find his greatest delight in praying with the unfortunate, comforting the bereaved, reading God's promises to the sick, pointing sinners to Jesus, and singing holy songs by the bedside of the dying.

His usual lot is to go through life in poverty and obscurity, enduring hardships, practicing self-denial and submitting to ingratitude and slander. But when the judgment of God shall place honor where honor is due, the faithful preacher shall shine as the sun in the kingdom of our Father.

BESSIE HIGHTOWER.

A REUNION OF THE PARKER FAMILY ON THE SEVENTY-SEVENTH BIRTHDAY OF GRANDMA S. C. PARKER.

Being invited to attend a birthday picnic dinner, given by the descendants of Mrs. S. C. Parker in commemoration of her seventy-seventh birthday, on Sunday, May 20, 1894, we repaired to the old Parker place, three miles from town, where was found gathered together quite a crowd of people, friends and neighbors, who, in connection with the descendants of this good old lady, had come together, numbering in all about 200, in this most peculiar and very appropriate style to celebrate her birthday. The dinner was given at the old home place, where thirty-four years ago Mr. R. R. Parker and his wife, Mrs. S. C. Parker, pitched their tent and cast their destiny for weal or woe in this then new country. Nothing remains now to mark the place where the original residence stood except a few grass-grown mounds marking the place where the chimneys were and several stately shade trees of catawbas and mulberries, under whose friendly shades to-day stood men and women whose ages ranged from thirty-seven to fifty-seven, children of one family, in connection with a host of grandchildren, great-grandchildren, sons-in-law, daughters-in-law, grandsons-in-law and granddaughters-in-law greeting this grand old lady, who stood trembling, with tottering frame and tear-stained eye, receiving their caresses and loving embraces, presenting a picture long to be remembered by those present.

Mrs. Sarah C. Parker, whose maiden name was Hodge, was born and raised in North Carolina, and is from that grand old Southern blood that has made the South famous for its noble men and women. She was married to R. R. Parker and lived there until 1860, when they moved to Texas and settled on the old home place, where the birthday picnic was held to-day. Mr. Parker died in 1861, leaving a large family of boys and girls on her hands, the responsibility of which at that time was very great, but the manner in which she so nobly succeeded in rearing her family can be attested by the high character and reputation for honesty, thrift, industry and good citizenship possessed by each, all of whom, now living, are married and living in a few miles of each other. She had fourteen children in all—ten boys and four girls—seven of whom are now living, four boys and three girls, viz: F. H. Parker, aged fifty-seven; Mrs. Emma Casson, aged fifty-five; Mrs. A. E. Baxley, aged fifty-four; John N. Parker, aged fifty; R. D. Parker, aged forty-six; Mrs. Catherine Metcalf, aged fifty-two; S. T. Parker, aged thirty-seven. Descending from these there are all told ninety-seven living persons, of whom there were eighty-six present to-day. Among these there are forty-four grandchildren, twenty-nine of whom are living, and thirty-nine great-grandchildren, twenty-nine of whom are also living and able to be with her during the celebration of the seventy-seventh birthday. An artist was present and photographed the family in one group, standing on a hillside in a beautiful shady grove of native timber, where bubbled forth a magnificent spring of clear, crystal water, from which the family used water while living here. Near by is a family cemetery occupied only by the dead of the Parker family, with, perhaps, a few others, and is nicely fenced, being kept clean and neat all the time.

After the return of the family from having the group taken, by request of the family, Dr. L. Merriwether delivered a short address of welcome, which was exceedingly appropriate, and will long be remembered by those present. Dinner was then announced and an ample and abundant supply was brought forth and spread upon nice white cloths under the trees, and everything in the way of eatables was there sufficient to satisfy the appetites of the daintiest epicure. After dinner the crowd was entertained by songs and social converse, all returning home wishing Grandma Parker many happy returns of the day.

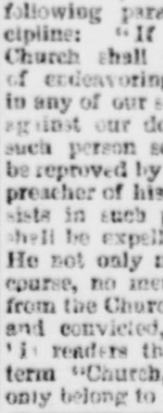
D. L. CAIN.

"WHY THEY DID NOT JOIN THE METHODISTS."

We have received a little pamphlet bearing the above title, written by "Rev. O. L. Hailey, A. M.," and published by "The Southern Baptist Book House," Memphis, Tennessee, which, as a literary curiosity, deserves a place in the British Museum. As we read it, we really felt sad to think that in the general distribution of cerebral gray matter, the author had not been treated with a little more generosity. Evidently there is a hole in his head where the bump of truth should have been. For dense ignorance, narrow bigotry and gross misrepresentations, this production surpasses anything we have ever seen crowded into fifty-six pages. The author does not hesitate to make false statements about the Methodists—statements which bear falsehood upon their very face. As an illustration, on page 39, he quotes the following paragraph from the Discipline: "If a member of our Church shall clearly be convicted of endeavoring to sow dissensions in any of our societies by inveighing against our doctrines or Discipline, such person so offending shall first be reproved by the senior minister or preacher of his circuit, and if he persists in such pernicious practices he shall be expelled from the Church." He not only misquotes here, for, of course, no member is ever expelled from the Church until formally tried and convicted, but gravely informs his readers that we never use the term "Church," that our members only belong to "societies," when the word "Church" actually occurs twice in the paragraph quoted! But it would take more than our editorial space to ventilate a tithe of the strange and erratic utterances of this poor, benighted brother, and we have already given too much attention to his diatribe. This is a good occasion, however, to expose the falsity of a claim which our Baptist brethren are fond of making and which we find in several places in Mr. Hailey's remarkable production. This claim is that the Baptist Church goes back to the time of the apostles. The truth is, that the first appearance of the Baptists in history, as every well informed student of history knows, was in the Sixteenth Century, when they began in Switzerland and soon afterwards found their way into Holland and Germany. And at that time they did not baptize by immersion, their distinctive tenet being opposition to infant baptism.

In the British Museum there is a collection called the "King's Pamphlets," which includes every book and pamphlet published in England from 1641 to 1662. In this collection there are 180 separate publications on the Baptist controversy, and the earliest date at which immersion was publicly announced as being needful by English Baptists was October 16, 1641. John Smyth, the Se-Baptist, who, becoming dissatisfied with his infant baptism, re-baptized himself and then baptized a few of his followers, was the founder of the English Baptists. Dr. Dexter, of Philadelphia, has given "The True Story of John Smyth," in an exceedingly interesting little pamphlet. Dr. Philip Schaff, the great Church historian and scholar, says: "The facts presented in Dr. Dexter's book make it certain that the first Baptists in England did not immerse."

The American Baptists did not spring historically from the English Baptists. They trace their origin to Roger Williams, a minister of the Church of England, who came over to Massachusetts, whence he was driven because he did not conform to Congregationalism, which was the established religion of that province. He became the founder of the colony of Rhode Island, which by the charter secured by him in 1644 was declared free to all forms of religion. Five years previously Mr. Williams had become a convert to Baptist principles and had been immersed by one of the members of his Church, Ezekiel Holliman, whom he, in turn, immersed with ten others. He then with these organized a Church in Providence, which was the first Baptist Church in America.—*St. Louis Christian Advocate.*



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SUNDAY SCHOOL.

(Prepared by Rev. I. W. Clark, A. M. Paris, Texas.)

SECOND QUARTER, LESSON 12.—JUNE 17.

THE WOES OF THE DRUNKARD.—Prov. 23:29-35.

GOLDEN TEXT.—*Look not thou upon the wine when it is red.*—PROV. 23:31.

Strong drink destroys all the firm sensibilities of man, and renders him incapable of proper thought in reference to his moral accountability. The power of appetite over the human will is beyond conception, and can be measured only by bitter experience. It subdues the affections and desires and brings all our being into service to contribute to the gratification of this tyrant.

Men sell the bread from their wives and children, and yet they have a love for their families which, under other circumstances, would prompt them to live for the happiness and well-being of loved ones.

Drunkenness is a diseased condition of the human system created by thoughtless indulgences in strong drink, hence our lesson begins with an enumeration of the troubles and sorrows of the drunkard. He who has tarried at the wine long enough to be brought under the dominion of the appetite will experience all these woes. Strong drink inflames all the baser passions and lusts, so that there will necessarily follow theft, lying, slander, murder and often suicide.

"The margin and common version have strange women, expressing the fact that wine excites lust, and defiles the imagination and the character."—*Peloubet's Notes.*

The mind becomes crazed, and the heated imagination sees gorgon horrors, and not infrequently death of the most hideous form ends the temporal life of the poor victim.

The drunkard knows not his condition, for the demand for wine occupies his sober moments, and drunken delirium drowns his thoughts during the hours of intoxication; as the sailor, *sleeping upon the top of a mast*, is unconscious of surrounding danger, so is he who allows reason to be dethroned and passion, excited by wine, to control him. No entreaty from loved ones reaches him, for the wife of his bosom is alarmed at the change in his attitude towards her. Once he listened with affectionate tenderness to her wants, but now he cares nothing for her cries and sobs. These expressions of suffering which once moved him are unfelt and unperceived. *They have stricken me, and I was not hurt, they have beaten me, and I felt it not.*

When shall I awake? I will seek it again. The thirst comes with every waking thought, and the long, bony fingers of a craving palate demand more wine.

The only remedy is to stop the saloons and bring up our children free from the awful disease. The Jews taught their children from the cradle diligently. We, as parents, are remiss in our obligations to our children. Indulgence is the mother of a tribe of evils that are ruining our families. Sacrifice is a grace to which this generation are strangers. The aim of parents seems to be that their children shall enjoy all the world that anybody else enjoys; no matter how poor we are we will buy and lavish on our families whatever is desired, whether good or bad. This needless indulgence but calls forth more desire and lust, until young people think of nothing but self indulgence, and the passions run riot, and virtue fails before the hideous monster which has been fattened and strengthened by foolish and needless indulgence on the part of parents.

If the money which is ruining our children were turned into proper channels it would be sufficient to stop the cry of suffering thousands, and he who is hungry because no man has hired him would be enjoying the luxuries of a healthy employment.

Great men are developed under the severe tuition of self-denial, and it is a sickly sentimentality that would satisfy every imaginary want of thoughtless youth.

Men often begin the duties of manhood with strong desires for usefulness, and run well for a season, but temptation overtakes them and, being unskilled in the art of self-control, they fall in the very sight of victory.

Passion grows as it is fed, and when once it subdues the will and assumes control, the whole man sinks under the hand of the tyrant, and men say, poor fellow! he is no account. Why is he no account? Those principles of true manhood should have had their origin in the family circle, and should have been guarded and protected like the farmer protects the tender plant and cultivates the soil about it that it may become strong to produce and sustain the abundant harvest. The saloon is the prolific source of all crime and should be abated.

The day has come when we can not be held guiltless if we fail to use every lawful means to accomplish this end. We have waited until the traffic has gained control of the political parties, and office is gained now by application at the saloon. The whisky traffic is seeking to take the Sabbath from our children, and they would send every preacher to prison, and burn every Bible and crucify every saint that their nefarious trade might prosper.

They have sent thousands of souls to hell. Hungry children and heart-broken wives and mothers cry in vain, conscience is dead and the gospel speaks to no purpose. Dishonored manhood, ruined virtue, debased and blackened character, damned drunkards, misruled society, fraudulent legislation, bribed witnesses, murdered innocence are part of the return we, as a people, get for permitting this outrage upon decency.

EPWORTH LEAGUE.

RICH IN GOOD WORKS

TOPICS FOR PRAYER-MEETINGS.

JUNE.

17. The Parable of the Mustard Seed.—Matt. 13:31, 32.
24. Missionary Lesson.—Isaiah 35:1-10, Luke 4:16-19.

TOPIC FOR JUNE 10.

Parable of the Tares.—Matt. 13:24-30; Psa. 15:1-5.

Verses 24, 25. "Likened unto a man" who sowed good seed. God the Lord of the vineyard.

"But while men slept, his enemy came." "Men" in 25 are the same as "servants" in 27. The key to this parable is "watch." These "men," whose duty it was to make and tend the fields, fell asleep, and then the ever-wakeful and watchful enemy came in and sowed the seed of evil. "Went his way." Tares and weeds are indigenous to the soil. "Need no care." The earth is mother to the weeds and thistles; only stepmother to the flowers and wheat. Evil of all kinds is indigenous to the human heart—own children; while all the graces and virtues are the result of the ingrafting of the Spirit of God—the adopted children.

Verses 26-30. From 26 we see that the "tares" must have been very like to wheat, for the difference was not seen until the time of fruit-bearing. "Then appeared the tares also"—that is, showed itself "tares." "By their fruits ye shall know them." You can, by thinking on this suggestion, get many useful hints as to the "professors" of religion. The "time of trial" and of fruit-bearing shows the good and the bad.

27. The "servant's" first suspicion is as to the quality of the seed: "Didst not thou sow good seed in thy field? From whence then hath it tares? The Lord must have made a mistake." Never laying the sin at the right door. Are unmindful that they slept.

28. The work of an enemy. This saying of the Lord brings to mind their unfaithfulness. "Shall we go and gather them up?" Thus acknowledging their responsibility.

Verse 29. No. "Lest ye root up also the wheat—let both grow together until the harvest;" "bind them into bundles and burn them." Wheat into my barn? The tares were to be to them a constant reminder of their unfaithfulness, showing to all that passed by that they had not cared for their Lord's field. The presence of the tares in the field did not lessen the confidence of the passerby in the goodness of the wheat, or its quality; only showed that the keepers had been careless. Everybody knows, who knows anything, wheat from tares when seen together.

Again the key, "Watch." "What I say unto you, I say unto all: Watch." I hardly suspect after such a lesson these "men" ever slept at their posts. When we see other than wheat in the Lord's field we know these are they that have "crept in unawares" "while men slept." "Oh, ye saints, arouse, be earnest!" "Watch, for at such a time ye know not of" the man of sin, the enemy, will come in to spoil the field. The harvest time will be the great division. The enemy thought he will pull up tares and spoil all the field. Not so, said the Lord. The sheep and goats will go to the judgment together, in some instances so nearly alike that they themselves fail to see the difference; but then God alone can determine which is which. He shall separate the sheep and the goats Where will you fall, on the right or the left?

HOW TO COMFORT THE AGED.

[Read at a meeting of the Rockwall Epworth League.]

"Help whoever, whenever you can,
Man forever needs aid from man;
Let not a day die in the west
That you have not comforted some sad breast."

To learn this is something that is the duty of every girl and boy, and something that should be well studied by them.

The Bible says "love your neighbor as yourself;" not only your young neighbors, but your old ones, too, and, indeed, everyone who stands in need of kindness.

Now, you cannot love your neighbor unless you get acquainted with him or her, as the case may be; so the first thing to do is to resolve yourself into a committee of one to visit the aged of your community. This is the only way you will ever learn how to comfort the aged. By visiting them you will observe what is necessary for their comfort, and then when you have discovered it, just go to work like a real member of the Epworth League to supply the want.

"Little attentions beget much love." This is a true saying. You have no idea how much there is in those five words. What little trouble you go to for the sake of your old friends you will be amply repaid for—the glad smile of welcome whenever you call at your old friend's house, and, above all, the sweet content you will feel within your own breast at having done some little kindness for the Master's sake.

Now, some of you will say: "Well, I am not going to see Mrs. Black; she is so cross and sour-tempered!" Now, that is the first person you should go and see. Do you know why these folks are so cross-tempered? It's just lack of the companionship of young folks.

If you think for a moment that old people don't appreciate a visit from young ones, you are greatly mistaken. They will appreciate your visit and any little thing you may do for their comfort much more than if your father or mother had done it. They know when you visit them that you are denying yourself the pleasure of an hour at some favorite game or pastime, and therefore they appreciate it all the more.

To tell you exactly how to comfort the aged is something that can hardly be done unless you know what is exactly necessary for their comfort; you can learn this, though, by visiting them, and wherever you are, always remember that—

Kind words can never die,
To soul's sweet peace impart.
Heaven's gates will surely open wide
To him who cheers a heart.

In conclusion I would ask you to—

"Strive, yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it
And melt in your hand away;
But another and holier treasure
You would now, perchance, disdain
Will come when your toil is over,
And pay you for all your pain.

"Wait, yet I do not tell you
The hour you long for now
Will not come with its radiance vanished
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

"Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears
An answer, not that you long for
But diviner, will come one day,
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

JAMES W. VANCE.

LEAGUE NOTES.

The Epworth Herald, organ of the Epworth Leagues in the M. E. Church, has the following to say about our General League Secretary:

The Epworth League of the Methodist Episcopal Church, South, has an Editor-Secretary. The name of the new official is Rev. S. A. Steel, D. D. That name is attached to a splendid man. He is a fine representative of the alert, progressive element in Southern Methodism. He belongs to the new era, and is one of the strongest men in the denomination. Dr. Steel was born at Grenada, Miss., and is now forty-four years of age. While yet an undergraduate of Emory and Henry College, Virginia, he was elected Chaplain of the University of Virginia, where he was extremely popular with the students. He has served several of the leading Churches of Southern Methodism, among which is Broad Street Church, Richmond, Va., First Church, Memphis, Tenn; Walnut Street, Louisville, Ky.; McKendree Church, Nashville. These fine Churches have prospered greatly under the Doctor's administration. He is a clear, fluent, and forceful speaker, as those who heard his fraternal address at our General Conference in 1888 will testify. Dr. Steel is a special favorite "up North," and has been in demand for Chautauqua assemblies and other notable gatherings. He believes tremendously in Methodism and the Epworth League. Last week he lectured on Methodism in our Trinity Church, at Evansville, Ind., and several of his hearers told us that they felt about three inches taller when he got through. We predict that our friend will make a first-class editor. His style is epigammatic and clear. His pencil has a keen point. No unnecessary rhetorical flourishes about him. Next week we will publish a portrait. In the meantime we congratulate our friends upon the wisdom they have shown in picking out their first League editor, and we wish for Dr. Steel a career of splendid usefulness and success.

THE Epworth League met at this place April 6, 1894. J. W. Tadlock, acted as President, and Loame Moore as Secretary pro tem. We then entered into a permanent organization. The following officers were then elected: J. W. Tadlock, President; U. G. Lovejoy, first Vice-President; Miss Lilian Ward, second Vice-President; Miss Laura Moore, third Vice President; Miss Loame Moore, Secretary, and Miss Rebecca Mount, Treasurer. The next election will be on Tuesday after second Sunday in May, 1895. Each business meeting will be on Tuesday after second Sunday in every month. It was decided by League that twelve should constitute a quorum.

U. G. Lovejoy, first Vice-President, appointed on his committee Sanders Eddins, Chas. Bounds and Miss Hattie Murray.

Miss Lillian Ward, second Vice-President, appointed on committee Miss Fleta Austin, J. G. Forester and Miss Ida Keen.

Miss Laura Moore, third Vice President, appointed C. C. Tadlock and Miss Rebecca Mount.

Seventy-four have been enrolled as members of the League. The devotional meetings meet regularly and are well attended.

J. W. TADLOCK,
President.
LOAME MOORE,
Secretary.
CHICO, TEXAS.

West Texas League Conference.

The Epworth Leagues of West Texas Conference will hold their annual meeting at San Marcos, beginning June 27, at 8:30 p. m., and continuing two days. This will be our second meeting, and judging from the meeting last year we are led to hope for a good time. The Leagues are growing in numbers and interest in these parts. The pastor and President of each League are entitled to membership in the conference, and two delegates from each League. It is hoped that those in the bounds of our conference, who see this notice, will at once elect their delegates and prepare to be on hand.

The editors of the ADVOCATE are hereby invited to be present, either one or both, and "sit within the bar."

We have invited our newly-elected Secretary, Dr. S. A. Steel, and hope he will be with us.

We have also invited Bishop Key to preside, and trust he may find it convenient to be with us.

W. W. PINSON,
President.

Epworth League Rally.

There will be a rally or conference of the Epworth Leagues of the Gatesville District, Friday night June 22. Let each League in the district elect three delegates to this conference, and send the names to Dr. H. O. Smith, Secretary of the Hamilton League. Programs will be prepared and sent to each League as soon as we can get the name of the Secretary. This conference is called with the consent of the Presiding Elder.

W. B. MCKEOWN,
P. C., Hamilton and Hico.

Notice, Epworth Leagues.

The Leagues of the North Texas Conference will convene in their second annual session in the city of Denison, June 26, and continue until all business of the conference is disposed of. Every League is expected to send in a full written report of its work and methods. No constitution and by-laws have yet been adopted and no limit fixed for number of delegates. Let each League send at least two or three delegates. Send in the names at once to Rev. W. M. P. Rippey, preacher in charge, Denison, Texas. We hope that every pastor within the conference will see that the Leagues in his charge comply at once with this notice.

J. D. BASS, JR.,
President.
A. K. RAGSDALE,
Secretary.

Notice.

Up to date only six Leagues have sent in names of delegates. Please don't delay this, but send names at once so that entertainment may be provided in due time. Let every Leaguer bring a copy of "Living Songs."

W. M. P. RIPPEY,
Preacher in Charge, Denison, Texas.

OLD AND YOUNG.

WHEN THE MORN OF LIFE IS PAST.

["When I am old and gray-headed, O God, forsake me not."—Ps. 71:18.]

When the morn of life is past
And its evening shadows cast
A veil of darkness round my pillow,
And I hear each rising billow
Of the Jordan stream of death,
While feebler comes each succeeding breath,
Then let my faith and hope both be
Brighter and stronger, my God, in thee.

That soon as from this clay 'tis free
My spirit shall mount on high to thee,
All buoyant with hope and light of wing
To where is one eternal spring.
Where, clothed in vestments spotless white,
That far outshine the orient light,
The redeemed of God forever sing,
"Hosannah!" to the Lamb, our King.

T. H. Y.

ONE BY ONE.

"Pile them straight and even, my boy."

Will's father came and stood near him as he was piling up some wood.

"But then I shall have to lay every one separately," said Will, in a complaining voice.

"That is a good way—one by one."

"One by one! Oh, dear! It takes so long. I like to take a half dozen at a time. Just think of going through this great pile, laying the sticks one by one."

"But one by one, little by little, is the way most of the great things are done in this world," said his father.

"It's the way I'm laying this walk, one brick at a time," said Robert Will's older brother, who was working near by—"one brick and then another."

"It's the way I'm doing this knitting," said grandmother, with a smile, from her seat on a bench in the shade—"one stitch, then another."

"If I had my way about things, I'd have it different," said Will. "I'd have things done in one big lump."

"I don't think I'd like that," said Robert. "I like to see things grow under my hand."

"When we think how many things are made up of one small thing added to another," said father, "it gives a great deal of dignity to little things. Look at the leaves on the trees—how they wave in the soft wind, every new movement giving them a new gleam in the sunshine."

"I don't think I'd fancy a tree with just one big leaf to it," said Robert, "or a lawn with one big blade of grass to it."

"Water is made up of drops, land of grains of sand and earth, and the sunshine of separate bright rays," said father.

"Sure enough there are plenty of littles," said Will, who was becoming interested in the discussion. "But" the whine coming back to his voice, there's to much tug, tug, tug, to it. At school it's day after day, and day after day. And it's one figure after another on your slate one line after another in your lesson."

"Well," said Robert, "what would there be for us to do if it wasn't one thing and then another? Would you like to get through, and then have nothing more to do?"

"H'm!" said Will; "I really didn't think of that. No, I don't think it would suit me to be all through with everything."

"I think," said father, "it is well for us sometimes to remember how few of the great things in the world are done by just one person or through a single great effort. They come of the united force of a dozen or a hundred or thousands of men, and from all these through the adding of one day's effort to another. So now, having preached my little sermon, we will go to dinner."

"And after I've finished this woodpile we'll have our game of ball," said Will.

"That will be one pitch after another," said father.

"One bite and then another," said Robert, with a smile at his brother, as they were at the table.

"Yes," said Will, laughing. "I shouldn't like to take it all in a lump."—*Sidney Dayre, in N. Y. Observer.*

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Hold on to your hand when you are about to strike, steal, or do an improper act.

Hold on to the truth, for it will serve well, and do you good throughout eternity.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.

Hold on to your heart when evil persons seek your company and invite you to join the games, mirth and revelry.

Hold on to your good name at all times, for it is much more valuable to you than gold, high place, or fashionable attire.

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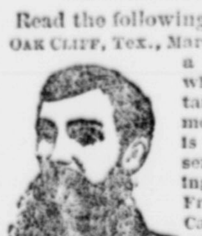

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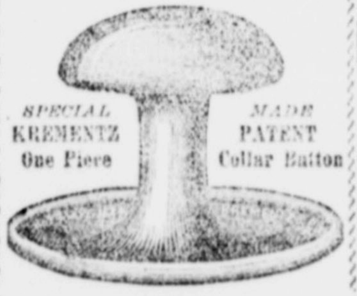

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Texas Christian Advocate

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

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TO SUBSCRIBERS.

EXPLANATORY.

With this issue we are sending bills through the ADVOCATE to subscribers. Let no individual subscriber imagine he or she has been singled out and "dunned." We endeavor to treat all alike, and will, therefore, send a bill to every subscriber whose time has expired. The terms of subscription are payable in advance, hence where a subscription expired say in April, 1894, a bill will be sent for subscription to April, 1895. Bills are sent direct to the subscriber, who can renew through the preacher in charge, or by sending the amount direct to this office.

We make this statement in order that no subscriber may have cause to complain.

ALL the Church papers are chock full of General Conference echoes. There is a scarcity of other Church news which is quite provoking. We will be glad when the brethren of the tripod settle down to hog and hominy.

BRO. R. P. GOODMAN, Superintendent of our Sunday-school at Corsicana, sends us a copy of some vigorous resolutions adopted by a full house, and a rising vote, last Sunday, protesting against the Sunday baseball games now carried on in that city. Let others go and do likewise until this nuisance is abated.

DR. PARKHURST, of Chicago, recently read a paper before the preachers' meeting in that city, entitled, "King Georgism," in which he criticised in the most caustic manner the practice of the Bishops in the M. E. Church. The Methodist Recorder—a Methodist Protestant paper—publishes the paper entire, and fills nearly all of its first page with an editorial indorsing Dr. P.'s position and seconding his charges. This does not surprise us, as the Recorder represents a little schism which has been barking at the heels of the episcopacy since 1828.

WE warn our people against the schemes and tricks of the pretended political Moses. He will be numerous and loud from now until fall all over the country. According to him the country is on the road to ruin, because his views have not been generally accepted, and a millennium of material prosperity will begin the day he and his crowd get into office. Nevertheless it remains true that if a man would raise corn he must cultivate it, and, in the language of "Brother Gardner," of the Limekiln Club, "One hour in your cabbage patch is worth more to you than six months whooping for a candidate who don't know you when he meets you and who would not speak to you if he did!"

THE last issue of the Churchman has a timely editorial on the proper way to conduct funerals. It wisely protests against "house funerals," and deprecates expensive funerals. It charges the undertakers who get business out of it with the present condition in which many people hardly able to live, are much too poor to die if they expect to receive anything like a first-class interment.

THE New York Post and the Churchman are having a friendly controversy over the question of the disestablishment of the English Church in Wales. The Churchman, of course, is in favor of continuing the "tithes and offerings," while the Post claims that as nine-tenths of the Welsh people are dissenters, they ought not to be made to support a Church they never attend, and whose doctrines they do not believe. The ADVOCATE in this case is forced to take the side of the Post.

THE CHURCH PRESS.

The Central Christian Advocate truly says:

> The preacher who minimizes the place and power of the evangelistic element in his ministry robs his words of the dynamic force they ought to possess, and stultifies the lesson of the history of the Church of Christ.

Yet that is just what some pastors are doing. They are depending solely upon others to gather in the lost. This gathering in is periodical, but the loss is going on all the time. Not a sermon should be preached that does not have "a relish of salvation in it."

The same paper protests against the discussion of secular topics in the pulpit, and says of those preachers who thus indulge:

> They have not taken into consideration the fact that in their congregations, on every Sunday night, there are many young people who are not interested in municipal or civil problems; who do not think; who are there, in the house of God, for one occasion only, and who must be impressed with a message from the Word of God, then and there, or not at all. The pastors who use Sunday hours for the discussion of secular topics, except incidentally, and occasionally, are wasting a great opportunity.

The Western Advocate says concerning two items of our late General Conference:

> The declaration of the conference on evangelists and holiness is manly; every pastor should be an evangelist, every service include holiness. Its attitude toward organic union was carefully studied. Dr. Price, editor of a Church, South, paper, the Holston Methodist, commenting on Bishop Wilson's response to our fraternal delegates, says: "I never like the spirit of 'Kitty! Kitty! Kitty!—Scat!!'" Who does, for the matter of that?

Dr. Price, albeit, is not the editor of the Holston Methodist. He resigned the tripod to accept a professor's chair. The Western, in the same connection, says:

> The men whom outsiders had ticketed for the episcopacy will not spoil for another quadrennium, and all good people will pray for the continued health and wisdom of the old board.

We do not know so well about that. A few we wot of are just a little tainted at the present writing.

The Texas Baptist Standard says:

> The Christian Messenger, in some respects, the unique Campbellite paper of Texas, has consolidated with the Gospel Advocate and goes out of existence. The Messenger has always been a live paper in its way, and in its final issue fires a shot at the Church organ and the Baptists. May it rest in peace.

We are neither surprised nor shocked at the demise of the Messenger. Such mossback publications have a hard row to weed in the same field with the progressive Homan and his Christian Courier.

The Baptist and Herald says of the late Rev Jessie Bright, editor of the Examiner, N. Y:

> He has been the editor of the Examiner, the leading Baptist paper in the world, for exactly forty years. He was a great and a good man and was loved by all who knew him well.

This record is nearly up to that of the venerable Dr. McAnally, of the St. Louis Advocate.

The Christian Courier says:

> Some Church members, it is true, cannot fall from grace. They have never reached it.

Old mossback Campbellism taught that every one had reached it who got himself "doused" by a Campbellite preacher. But the Courier man is too broad between the eyes to believe and teach such nonsense.

Speaking of the matter of organic union between the two great Methodisms in this country, the Southwestern Advocate, published at New Orleans under the auspices of the Northern wing and ably edited by a talented colored man—Dr. Hammond—sees no hope for such a consummation unless one of two things come to pass—either the negro element must be entirely eliminated from the M. E. Church, or both branches must take higher ground on the color line. Dr. Hammond sneers at the manner in which the M. E. Church tries to put off the negro from preferment from time to time, saying:

> There has already been too much of a mawkish sentimentality on the part of some of our weaker friends, who have already widened the gap (though unconsciously) by accepting compromises under the guise of "expediency," "mutual choice," "preference," etc., which, to say the least, are miserable subterfuges.

The truth of the matter is that in setting off and up the C. M. E. Church in America, the M. E. Church, South, has done more for the negro than the Northern wing can ever do until it follows our example. That flourishing denomination—the C. M. E. Church—has its own Bishop, connectional officers and boards of control, and is rapidly coming to the front on all lines of progress and Church work. Better join them, Doctor; they would make you a Bishop after awhile, maybe.

It is well known that our recent General Conference appointed a Commission on the question of federating the several branches of Methodism in this country, which is to confer with a similar Commission appointed by other Methodist bodies. The New Orleans Advocate lets it be known to all whom it may concern that it was on that side of the fence eight years ago. Hear it:

> We are not a recent convert to the policy of federation. The first speech we ever made in a General Conference was made on this subject at Richmond in 1886. Our utterances then are expressive of our views to day. Time has only confirmed us in the faith. At the late General Conference we had the honor to present (if we mistake not) the first paper that was presented in favor of such a policy. As a member of the special Committee of Fifteen appointed to consider the matter we voted to adopt the report, which will be found in our columns this week, albeit we preferred something a little broader in its scope. We take very little stock in that kind of fraternity which expends itself in a gushing speech once in four years; but that kind of fraternity which seeks to destroy everything like selfish rivalry between sister Churches we favor with all our heart, soul, mind and strength.

That's right, Dr. Black; tell the truth and you will always be respected.

The same paper says of the Bishops' veto:

> The necessity for the veto could have been obviated by the use of a single word. Had the report of the committee said "clerical members" instead of "members" of the conference there would have been no veto.

It is also a fact that there was an effort made to change the wording on the Conference floor, and the leading members of the "Committee of Seven" were in favor of it; but the veto had been written and it must be read. It is the first instance in the history of the Church that the veto power has been exercised.

Speaking of lotteries and the bill now before Congress for their suppression, the New York Advocate says:

> The lottery has often been compared to the devil-fish; but that is a feeble symbol. The octopus is of a very low order of intelligence, and can do but a few things, each in one way. The lottery has the intelligence of men, immense accumulated capital, and the aid of the spirit of evil. It is a system of deliberate robbery, arranged and conducted to make victims believe that it is about to do them a favor. Write to your Senators, arousing them to consider and pass the bill.

A correspondent to the Alabama Christian Advocate, writing from Vernon, Texas, and signing his name "Munchausen," puts in the following paragraph, which has "reference to allusions:"

> A pleasant visit was made to the office of the TEXAS ADVOCATE. Dr. Campbell, the editor, and Rev. J. W. Hill, assistant editor, were absent at the General Conference, but Rev. C. B. Carter, of the South Dallas Church, was holding down the tripod and wielding the shears. Bro. L. Blaylock, the publisher, is also a very estimable Christian gentleman. Here was seen a curious pipe, formed of a tin snuff box and a cane stem, and which was said by the pro tem. to have been presented to the assistant editor by an admirer. It was pigeon-holed under the label "Devotional," and thus occupies an honored place among the archives of the office.

The Holston Methodist says:

> It is to be hoped that our next General Conference will muzzle the Finance Committee and keep board bills in the background.

We don't know so well about that. The announcement that the money was running short shut off a mighty lot of gas.

The same paper calls attention to an important matter:

> Let's all get ready to buy the new edition of our Discipline. It will have a considerable say about the Epworth League.

The new edition of the Discipline will be in many respects a new book. Many changes were made in the old and some new chapters were added. We hope every Methodist in the connection will buy a copy at the earliest moment and study it well. It is the concentrated essence of 100 years' legislation by the picked men of the Church. It is no experiment; it is the outgrowth of a century.

The Tennessee Methodist has the following wise and tender things to say concerning our Bishops and the love and charity the Church owes them:

> They occupy an office whose responsibilities and duties angels would tremble to assume, and the exercise of their very highest powers is involved with delicacies and difficulties which may often cause hardships to brethren which are entirely unavoidable. Most of the complaints against these chief officers are of a nature which, while entirely groundless and untenable, are unfortunately of a character which can not usually be made to appear so to the complainants. The hardships growing out of the appointing power of the Bishops are frequently of a kind which propriety forbids being explained. Our Church has been signally blessed in her long history in the character of men elevated to this high position. In the main we have had men of broad sympathy and painstaking considerateness to rule the Church as superintendents. One thing ought to be remembered, and that is that the usefulness of the office and the efficiency of the men occupying it depend largely upon the hearty sympathy and the cooperation accorded them by the ministry and the membership whom they are appointed to serve. Let these brethren have the warmest sympathy and heartiest co-operation of the entire Church. Let prayer continually be made by the Church for them that their labors may be crowned with abundant success in winning souls to Christ.

The Nashville Advocate says of Dr. Lafferty and his work on the Daily Advocate:

> The Daily Advocate, conducted by Dr. John J. Lafferty during the session of the General Conference, was an admirable journal, and received much praise; but it fell into occasional amusing blunders, as, for example, when it stated that Dr. Sutherland, of Canada, began life as an "extorter" instead of exhorter, and published our sturdy friend, Dr. Anson West, as a "malignant saint" instead of a militant saint.

Just so; but in the language of the late Lord Bowen, quoted by the Nashville in a paragraph immediately following the above, "the truth will out, even in an affidavit."

Dr. W. D. Kirkland, recently elected editor of our Sunday-school publications, shows his teeth in an editorial in the Southern Christian Advocate of May 31. It seems that a couple of country editors had taken more dish than Kirkland thought proper in finding a successor for him and had advocated the election of a layman to the place, stating at the same time that "already there were a dozen preachers stepping around with the hope of succeeding Dr. Kirkland." To this insinuation Dr. K. retorts:

> We are quite sure that our preachers will not enjoy his uncalled for and slanderous suggestion that they are anxiously hoping to step into this office. Our preachers and laymen have maintained a dignified silence about the matter. This silence has only been broken by Editor Petty and Editor Woods. We fear they have done their candidacy serious injury.

P. S.—This editor has not yet resigned. Don't speak for his shoes before the coffin is ordered.

The Old Southern does the TEXAS CHRISTIAN ADVOCATE the honor of quoting fifteen of its General Conference notes in the same issue, together with a very complimentary notice of a speech of one of the editors, taken from the St. Louis Advocate.

In view of the action of our late General Conference anent the matter of federating the several branches of Methodism on this continent, the Memphis Advocate relieves itself of a long-drawn sigh and says:

> At last the prayers of tens of thousands of earnest Methodist people have prospect of answer. For nearly thirty years, or since the blood and carnage of '61-'65, when old slavery and other issues were settled by the arbitrament of the sword, devout souls have prayed day and night for the removal of difficulties and the coming of a more united and compact Methodism. * * Very few, we believe, have ever looked upon the organic union of the two largest bodies of Episcopal Methodists as a thing either desirable or possible of attainment; but in the hearts of millions, we believe, there has been a latent desire, a continuous hope, that some day all differences would be adjusted, all jealousies disarmed, all prejudices rooted up, and that the two would work side by side in mutual helpfulness and Christly unity. That desire and that hope, as we see it to-day, seems to have awakened with a new power and taken on a new strength. The brain, the heart, and the conscience of a younger Methodism than that which fought the earlier battles of post bellum days demand that something be done to prevent this further misuse of men and money, and this senseless establishment of altar against altar. It demands that the efforts of our wing of this mighty host shall no longer neutralize the efforts of the other; that we shall no more fly in each other's face and expend in heated strife among ourselves the energies which our intelligence should devote to the extirpation of sin and the throttling of the devil.

The North Carolina Christian Advocate says of the spirit and work of the late General Conference:

> The twelfth session of the General Conference was the most progressive, some would say the most radical, since the General Conference of 1866.

Speaking of the newly-elected officers and of those who are to step down and out, the North Carolina says:

> Drs. Cunningham, Harrison and John, who have served their generation well for a number of years in important offices in the Church, were not re-elected. Younger men were put in their places. We do not complain at rotation in office, but we shall greatly miss these faithful and competent men from their important positions. May the Lord deal kindly with them.

The Pittsburg Advocate says of the re-election of Dr. Hoss to the editorship of the Nashville:

> Anything else would have been a surprise. The Doctor is an able and versatile editor.

PERSONALS.

TEXAS.

—Rev. W. H. Crawford reports some nice presents made him by some of his friends at Big Springs, Texas.

—Rev. M. S. Gardner, of Laredo, Texas, writes, May 28: Sister Tucker, wife of Rev. J. H. Tucker, died yesterday at 8:20 p. m. The family feel greatly bereaved. They need the prayers of God's people.

—Rev. F. O. Miller, of Plano Station, and Rev. — Hendrix, pastor of the Cumberland Presbyterian Church of that place, made us a pleasant call one day last week. Bro. Miller says his new church will soon be completed, and he hopes to have it dedicated in the course of a few weeks.

—Rev. R. M. Powers, (Old Pap) of the North Texas Conference, called on us last Tuesday on his way home from the commencement at Georgetown. He reports a fine time, and says that Bishop Wilson covered himself anew with glory in his address and sermon before the Southwestern University.

GENERAL.

—Mrs. Betty Dandridge, the only surviving daughter of General Zachary Taylor, lives at Winchester, Va. While her father was President, she married his Chief of Staff, Col. Bliss. After his death she married Mr. Dandridge. During the late war, although she was the sister-in-law of Jefferson Davis and her brother was a bad rebel, the Union forces never molested her; and though she was intensely Southern, she always received the Federal officers—many of whom had served under her father in Mexico, and who persisted in calling on her when they passed that way—with the greatest respect. She was known, when mistress at the White House, as "Pretty Betty." Alas! for the good old days!

GENERAL CHURCH NEWS.

The higher courts of all the Protestant Churches have been in session within the last ten weeks.

The Cumberland Presbyterians held their General Assembly at Portland, Ore. They were in session at the same time our General Conference was at Memphis.

The General Assemblies of the Northern and Southern Presbyterians, which recently held their sessions at Saratoga and Nashville respectively, undertook to bring about a basis of union, but failed.

In four of the five largest cities in the United States, namely Chicago, Philadelphia, Brooklyn, and Baltimore, the Methodist Church stands first of all the Churches. In New York, our largest city, others lead.

MISSIONARY INTELLIGENCE.

It is stated that the Chinese Young Men's Christian Association in San Francisco has recently sent $42,000 to Canton, China, as a contribution by the Chinese of San Francisco for the evangelization of their countrymen.

More than sixty graduates or students of the Ohio Wesleyan University are now in foreign missionary service. Nine members of the last graduating class are candidates for the foreign field. The university has now some twenty-five students who are preparing for missionary work. A good record, and one which it is said no other Methodist college can match.

In Calcutta the Methodists have received the gift of land worth 50,000 rupees as the site for a school of a high order for boys and young men, and of 75,000 rupees toward a building, but since this will cost at least 120,000 rupees, and an additional plot of two acres is needed at a cost of 50,000 rupees, the earnest call is out for funds to meet the blessed emergency.

The collections for foreign missions in our Church during the past quadrennium have reached the sum of $1,149,100 69. For the quadrennium preceding they amounted to $916,378 95. The net gain is, therefore, $232,721.74. This is exclusive of $562,000 raised for domestic missions, and over $300,000 raised by the Woman's Board. All told, the Church has contributed over $2,000,000 to the work of spreading the gospel among destitute and heathen people. It is also to be noted that twenty-seven new missionaries have been sent out. When it is considered that all this has been done in the face of the most remarkable financial stringency that the country has seen for a long time, there is much cause for encouragement.—*Nashville Advocate.*

EDUCATIONAL NOTES.

The baccalaureate sermon before the University of Missouri was preached on the 3d at 11 a. m., by Rev. T. C. Haley, who graduated in the class of 1854.

The baccalaureate sermon before the Southwestern University was delivered last Sunday at 11 a. m., by Bishop Alpheus W. Wilson, who, in the absence of the speaker for the occasion, also delivered the literary address before the societies.

The commencement season is rapidly passing by. In a few more days the college and university halls of our land will be empty and voiceless, the faded mottoes, ragged bunting and sadly pleasant memories being all that is left, except the janitor and a few unpaid bills. These last, by the way, which are due our Church schools—most of which are not endowed—ought to be reduced to the minimum. Our professors and instructors work hard on small pay and can ill afford to lose a dollar of the pittance allowed them. There is not a more self sacrificing class of people anywhere to be found than those men and women who, in the interest of Christian education, accept less pay than they command in other fields of educational endeavor. Let every one who owes our teachers pay them promptly; and not only so, but use all personal influence and individual effort to secure still larger matriculations in our Church schools at the opening of the fall sessions.

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NORTH TEXAS CONFERENCE.

Alba.

R. H. Kimball, June 2: Our Children's Day at Sweet Home was quite a success. Everybody happy; $4.00 collected. Thanks to Dr. Kimbrough and his daughter for help; also thanks to our ladies of Alba for a big white cake as a birthday present.

Aubrey.

C. C. Davis, June 4: Yesterday we observed Children's Day at Oak Grove. We used the programs prepared by our House, with some alterations and additions. The children acted their parts well. Congregation large. The children raised the collection, which amounted to $4 55. We will observe Children's Day at Aubrey next Sunday. We are arranging to begin our meetings the first of July.

Gilmer.

J. C. Carr, June 4: Closed a successful revival here last night. We began May 16, and on the 22d Rev. J. C. Calhoun, of Athens, East Texas Conference, came to our assistance and did all the preaching for one week, when he returned home. His preaching was of a high grade intellectually and intensely spiritual. He captivated my people completely. Revs. S. R. Chadick and Ed Jones assisted by their presence and prayers—Bro. Jones preaching once. Visible results: Church quickened into new life and vigor; between 20 and 30 conversions and reclamations, with 22 accessions to our Church. Paid Bro. Calhoun for his services, $35.45. We all love him.

Paris.

F. A. Rosser, P. E, May 31: Bro. Clark at Centenary Church had a very fine meeting of about three weeks' duration, with 170 conversions and a great many reclamations. Services spiritual and good; crowds large. Clark and Ashburn working shoulder to shoulder for the common cause. A general campaign planned, beginning next Sunday night at West Paris; second Sunday in June at Lamar Avenue, and then Hickory Grove, East Paris. Centenary has bought nice parsonage property on North Travis Street at a cost of $2500. Bro. Clark will move next week. Work on the district doing well. We expect gracious times all around. District Conference at Detroit, July 5.

Mesquite.

D. T. Brown, June 2: Our second Quarterly Conference just past. Our presiding elder, Bro. Fladger, gave us two excellent sermons. His text Sunday, May 27, was Matt. 5:20. At the close of the sermon we had a gracious communion service, received 6 members by certificate, also baptized 4 children. At the Quarterly Conference Bro. J. E Russell was licensed to preach and Bro. J. W. Harmon to exhort. Our people are religious, but because of hard times the financial report was very short. The receipts are as follows: Presiding elder, $7.10; preacher in charge, $37.65; foreign missions, $24. We have four good Sunday schools and three prayer-meetings. "The God of Jacob is our refuge."

Leonard.

M. M. Dunn, June 4: On Friday, June 1, there was a Sunday-school picnic at our picnic grounds near this city. The following schools were represented: Leonard, Methodist; Grove Hill, Methodist; Taylorville, Union; Valley Creek, Union. Other schools of the towns Orange Grove and Pleasant View were not represented as schools, but many from each school attended, taking part in the exercises. The program consisted of speeches by Rev. D. H. Dodson, of Leonard, Rev. Guy A. Jamieson, of Kingston, Rev. Bailess, of North Alabama Conference. Revs. I. M. Crutcher and W. H. C. Elliott, of Leonard; two recitations by members of Taylorville school, and singing by the classes alternately. The occasion was enjoyable to all. There was a sumptuous dinner on the ground for everybody. Sunday, June 3, was a high day with the Leonard Methodist Sunday-school, it being Children's Day. The morning was occupied in Sunday-school on lesson, with sermon at 11 by pastor on the subject of "The Jubilee." At 3 p. m. the Children's Day program was carried out and was well executed. Some children from other schools of the town took active part in the program. A large congregation in attendance, and all present expressed themselves well entertained. The receips of the evening were $3.83.

Dallas Preachers' Meeting.

C. B. Carter, Secretary, June 4: Dallas Preachers' meeting held at parsonage of First Church, Monday June 4; President Clark in the chair. Present: Spragins and Carter. Visitors: C. B. Fladger, presiding elder Terrell District.

First Church—Full house and large communion; received during the week three members, two by ritual and one by certificate; prayer and class-meetings well attended; sent to drouth sufferers about $90; Church in good condition.

Floyd Street—Nine conversions reported during the week at cottage prayer meetings; good congregations morning and night; one accession by baptism. Week of prayer this week by the Epworth League.

Ervay Street—Very spiritual services yesterday; some communed that had never communed before; class-meeting one of the best I ever attended; Sunday-school improving; congregations are improving. Begin meeting next Sunday night. We invite all to be present.

Bro. Fladger—The Terrell District in a good condition; good congregations throughout the district at all Quarterly Conferences.

Sunset

F. M. Sherwood, June 4: I closed a two weeks' meeting at Sunset the night of June 1st. Some of the visible results: Conversions, 30; accessions, 16; raised to pay the expenses of the meeting, $75. This was the best meeting ever held in Sunset. Conviction rested on the entire town. One man sixty years old was converted. The second Quarterly Conference convened in connection with the meeting. The business men closed up Friday and came to the tent and heard Rev. W. D. Mountcastle preach. We had a good Quarterly Conference. Raised for the support of the ministry, $120.75; for the parsonage, $82.70. Rev. James Parr, of Crafton; Rev. J. F. Sherwood, of Annona; Rev. Ike Crutchfield, of Vernon; Rev. H. C. Rogers, of Nocona; Rev. Z. B. Pirtle, of Dye Mound, and several other brethren helped me in the meeting. All did good work for the Lord. I am very thankful to the good Lord and the brethren for what was accomplished in Sunset. To God be all the glory. I am at Marietta, I.T., assisting Bro. Scivally in a meeting. The prospects are good for a revival.

EAST TEXAS CONFERENCE.

Elkhart.

C. B. Smith, June 1: My second Quarterly Conference convened last Saturday, L. M. Fowler, presiding elder, in the chair. Being sick he preached only once—a good, instructive, inspiring sermon. Financial report $63.20. No representative from three places.

Burkeville.

W. H. Powell, June 1: Presiding Elder Sampey held the second Quarterly Conference for Burkeville Circuit May 31; the pastor, W. D. Lum, and goodly number of official members present. Bro. Sampey preached at 11 o'clock. Acts 8:39: "And he went on his way rejoicing." We praise God that all were made to rejoice in hope of the glory God. After services all were invited to a splendid dinner on the ground. Conference convened at 2 p. m. Five infants baptized. The business transacted in due time for those living a distance to get home.

Longview.

H. G. Scudday: The new parsonage mentioned in our last letter to the ADVOCATE has been completed and will soon be handsomely furnished throughout. It has six rooms, two halls, closets and bath-room, together with all the modern attachments in house building. It is an ornament to the town, and is the most desirable preacher's home in the East Texas Conference. Too much praise can not be given the Building Committee—Bros. C. A. Foster and Leroy Tryce. If it had been their own residence it could not have received more thoughtful consideration at their hands. The Abe Mulkey meeting has been held. It was a great success. He used a large tent which was crowded and at times overflowing. So great was his hold on the community that all the business houses and saloons would close for each service. The whole town was moved and all classes deeply interested. There were about 150 conversions and reclamations. We have had about fifty additions to our Church. The most of them are young people, between sixteen and twenty years of age—most promising material. They are ready for work and are quite an addition to the working force of the Church. Altogether Abe Mulkey has shown himself to be one of the safest and best workers in the field of evangelists.

San Augustine.

J. E. Green, May 28: Our second Quarterly Conference on the San Augustine Circuit convened May 26 and 27 at Pine Grove. Rev. C. F. Smith, presiding elder, was promptly on hand, looked carefully after the financial interest of the circuit, which was good, considering the times; preached three of his soul-stirring sermons, which elevated the Church to a higher standard of Christian living; prepared us to go out to meet the responsibility of the ensuing quarter. Spiritual interest growing rapidly. We look for a great harvest of souls and a great time of refreshment from the presence of the Lord by the help of God and the ADVOCATE.

WEST TEXAS CONFERENCE.

Lagarto Circuit.

W. D. Estes, June 2: We are glad to report Lagarto Circuit moving up in line as an aggressive work. Two new classes not long ago were organized, one at Wade City and one at LaFruita. The membership of each is small yet, but will grow. Our young pastor, Bro. M. A. Turner, is laboring faithfully along all lines. A camp-meeting on the Nueces River has been decided upon. If our people go out and camp and organize for work, as our pastor hopes they will, we will have a great revival of religion, which we are so much in need of now.

Rock Springs.

Geo. M. Gardner, June 2: Our ten days' revival at Rock Springs closed May 19 with good results. Dr. Deets and Prof. Wilcox were in attendance and did splendid work. The Lord blessed us in a great reformation and the salvation of many souls. Thirty-five of our best people were received into the different Churches, fifteen of whom joined our Church. The church house at Ingram was destroyed by a storm in April. We have a new building going up, in which we hope to hold our revival meeting, beginning June 9. Rev. V. G. Thomas will be our help.

Laredo.

M. S. Gardner, May 28: During the first two weeks in April, in union with our Presbyterian brethren, we held a protracted meeting in the Methodist Church. In this meeting the Lord was with us, and through the earnest and logical preaching of Rev. J. C. Russell, of Beeville, and others, Methodism is more honored than before. I may state that we also received effective aid from Revs. J. S. McMurray, pastor of the Presbyterian Church; McCleary, Chaplain of Post, Guy Barr, of the Baptist Church, and Dr. J. H. Tucker. Bros. Powel and Riser, laymen from Beeville, did good work in helping in song, prayer and personal work among the unconverted. Christians were greatly blessed. While some worldly members of the Church received little benefit, yet all who sought a blessing found it. One wrote the pastor a note, feeling it her duty to let him know how greatly the Lord had blessed her; and Christians of different denominations shared in this refreshing time from the presence of the Lord. Christians love each other better, and God's name is more revered in the community by the world. There were 9 accessions to the Methodist Church, 1 to the Presbyterian and 1 to the "Christian" Church, and one to the P. E. Church. We are to receive 2 more into the Church at our next Wednesday night prayer-meeting, in part, we believe, the result of our protracted meeting more than a month ago.

NORTHWEST TEXAS CONFERENCE.

West.

S. J. Franks, June 2: Children's Day was observed by us at Geneva and West with good results. The program was nicely carried out. About $16 collected. Our Epworth League at Geneva is moving out grandly in devotional work. Several cottage prayer-meetings every week besides the regular meeting every Sunday.

Lorena.

J. H. Wiseman, June 3: Though our church has been paid for, yet it has been used for some time without being dedicated. We were favored by a visit from Bishop Wilson who preached for us and dedicated our church last Wednesday night. Though it was mid-week and a busy season, we had a good congregation, and an impressive dedicatory service.

Silverton.

Ed R. Wallace, June 1: Plenty of rain at this place to make good grass. I completed the organization of a Church in Fair View last Sunday. Seventeen went into the organization. It is a good, young class. We have great hopes for its future. I have nine classes. They are in seven counties. So far we have had drouth, and people have left in large numbers. The Church has suffered thereby. We hope now for better times.

Brownwood Circuit.

A. F. Bowden, May 28: The spiritual state of the Church is much improved. Several came forward for prayer at two of our meetings, some of whom said they intended to lead a new life. Some accessions. We have three prayer-meetings, four Sunday-schools and two class-meetings, doing well. Some have promised by the help of God to pray in their families. We have made pastoral visiting a specialty, and trust we have been a blessing in this line of work. Our faith is strong in God, notwithstanding financial embarrassment. We have received some members recently who are indeed workers for the Lord.

Rogers.

I. N. Burks, June 4: We are moving along nicely on our work, considering the rain and mud; have had 1 conversion, 6 accessions this quarter, 1 Sunday-school organized, raised $52.75 to pay our parsonage debt and paint the house. This frees our house from all indebtedness and leaves it with two coats of paint. We have planned for our summer meetings and are expecting great things of the Lord this year.

Zephyr.

C. S. Cameron, June 2: Zephyr was visited by a cyclone the 31st ult., doing slight damage to the smaller buildings, also moved the Baptist Church from its foundation about four feet south. It is greatly damaged. No one was hurt. A very heavy rain followed the wind—the heaviest rains for two or three years. We are moving on here, looking for great things of God this year. We are growing spiritually on this work. God be praised.

Cresson.

Wm. N. Curry, May 30: We observed three Sundays as Children's Day in this month. The Lord greatly blessed each service. Preached to children at 11 o'clock. Other services at 3 o'clock and at night at two points. Nearly every child was moved to a better life. Was one of the most spiritual services that we have held this year. It was a spiritual uplifting to the old as well as the children. Collections good. May the Lord bless those good women that so faithfully labored with us. Cresson circuit will get there; fact is, it is there now.

Runnell's City.

W. L. Childress, May 30: Our second Quarterly Conference for Ballinger Mission, Northwest Texas Conference, is just over. It convened with the Norwood congregation. Bro. W. M. Shelton, our presiding elder, was absent. Bro. C. F. Statham, of Santa Anna, was with us, and preached Saturday p. m., to the edification of a large and appreciative audience. There were three out of five stewards present. The finance came up all right this quarter, as it did the first. Doing as well as they have under the drouth and financial crash, with good seasons and a readjusting of financial affairs, the mission will take on new colors.

Roby.

M. L. Moody, June 3: This country has put on quite a different appearance since the rain. While there is not a thorough season in the ground, yet there is enough to give everything a good start, and even to make a sorgum crop. Wheat and oats are a failure, but the cotton prospect is encouraging. The acreage of corn is less than any previous year owing to the continued drouth, and what there is promises but little. If all that is planted should make a large yield, there would not be a drop in the bucket for our people. This is a heroic people. A monument to their heroism is the neat and comfortable parsonage which we are now occupying. May God so prosper them that they may be able to meet the payments as they come due. We have a bargain in this property. We praise the Lord for his goodness, and press on.

Sunday at Wheatland.

Last Sunday the junior editor had the pleasure attending the "Children's Day" rally at Wheatland—a Church located in the territory ceded from the Northwest to the North Texas Conference at the late session of the General Conference. The day was fine, the attendance large, and the program was well executed. The collection amounted to $12. Bro. W. B. Gribble was master of ceremonies—the pastor, Bro. Thomasson being at another appointment—and right well did he discharge the duties of his place. The children sang and recited well, and everybody seemed pleased with the whole thing. The junior took charge of the exercises on his arrival, and at the proper place in the program perpetrated a speech. After dinner, which was "on the ground" in great plenty and variety, the people repaired to the church, where the same speaker undertook another speech, which he managed to unreel before many fell to sleep. This being done, announcements were made, the doxology was sung, and all departed—going each his several way.

NOTES.

The following persons—mostly children—took part in the exercises: Tom Branson, Mozelle Branson, Sam Penn, Mell Wilmot, Arthur Thomasson, Ina Smith, George Gribble, Louise Branson, Charlie Nix, Mattie Lou Thomasson, Rollins Penn, Georgia Wilson, Mattie Killough, John Thomasson, Charlie Gribble, Ethel Smith, Dick Killough, Minnie Wilson, Leslie Uhl, Annette Penn, Misses Sue, Addie and Alma Uhl. Mrs. Kittie Brotherton was organist. The young people sang well; carried all the parts in good time.

We met many kind people, whom we hope to meet again, but whose names are too numerous to mention here.

Rice and Chatfield.

Geo. S. Wyatt, P. E., May 31: There is not a more pleasant place to visit than the Chatfield neighborhood, the seat of the second Quarterly Conference for the Rice and Chatfield Circuit. The people are social and hospitable in a very large degree. But few Churches hold in love and esteem the preacher as does the Church at Chatfield. They listen with marked attention to the message he brings and endeavor to profit by it. The preacher in charge, Rev. Geo. S. Clark, is serving this work for the third year. He is full of zeal and good works. He has labored most faithfully to build up the work, and has succeeded in a great measure. There is a church house at every appointment save one, and he hopes to build there before the close of the year. There is a nice parsonage. He looks well to keeping all of the property in good repair. He has just put a nice fence around the parsonage, had it repainted, and is arranging to have the churches at Rice and Chatfield repainted. The last improvement, and what Bro. Clark considers a most excellent one, that he has added is a good, large potato house some six or eight feet under ground, where, when not full of potatoes, he can store his wife and children in times of storm. George himself is not afraid. Bro. Clark is highly esteemed in love by his people for his work's sake. There were present of the officials fifteen, notwithstanding the Quarterly Conference was held on Wednesday. A good crowd, both at 11 a. m. and 8:30 p. m., were present to hear the gospel. Twelve of the fifteen hold family prayers. One had fasted the day before the Quarterly Conference. The stewards had fixed the salary of the preacher in charge at $800, and paid this quarter as follows: Oak Grove, $34; Reynolds, $22; Rice, $38; Chatfield, $19 55. Total, $113 55. There were three pupils in the bounds of this circuit attending our Church schools. We are doing our best on this round to stir the preachers and people on the subject of Christian education. There are some faithful officials on this circuit, whom I may mention later.

Troy.

S. C. Littlepage, June 4: Our Children's Day service at Pendletonville yesterday was a magnificent success. Cash receipts, $10. In the afternoon the Epworth League met, now numbering between fifty and sixty members. It is certainly accomplishing a marvelous work along most unexpected lines. It is thoroughly Methodistic. The Endeavor, after failing to crush it out by denouncing it in our own church, through one of its leaders, then tried to absorb it by a loving pretense of catholicity and co-operation; but by prayer, prudence and push, under the guidance of a gracious Providence, we have been permitted to attend to our own business in our own way. And on yesterday evening I was surprised and delighted beyond expression to see that the young men had opened war on tobacco in all its forms of use (except, perhaps, as a dip for diseased sheep. I did not hear that mentioned in the discussion); but the use of tobacco by rational creatures, in any form of self indulgence, found no quarters or apologists on the part of these young Leaguers. All useless and hurtful games, including base ball, came in for a full measure of denunciation. It was amusing and interesting in a high degree to see the old victims of the tobacco habit squirming under the lash and wit of these young men who, saved themselves from the mischievous habit, are trying to save their fathers and friends; and in response to the request, on the part of the President, for those who had quit tobacco and base ball, nine stood up. I had no idea of the League taking a lurch in this direction, but a more important work among our young people along ethical lines could scarcely have been inaugurated. They are determined to have a model League. At the close of the service there were two accessions to our Church, making fifty-six since conference. Subscribers are being secured for the new paper, under the editorial management of Dr. Steel.

Ennis.

J. M. Armstrong, June 4: We are in the midst of a gracious meeting, having begun on May 20. There have been some seventy-five or 100 conversions and reclamations to date and forty-nine applicants for membership. Took collection yesterday for the assessments, which more than secured all claims against this charge for the year. When this was done it was moved and seconded to raise the pastor's salary $200, and the new converts and others pledged the amount on the spot. Rev. A. L. Prewett, of Nashville, Tenn., has been doing most of the preaching. "By their fruits ye shall know them." This is one evangelist that no pastor need fear to have with him. Having been for years a pastor he is in full sympathy with him and strengthens his hands and the cause at every point. Most heartily do I commend him to my brethren. An important factor in the meeting was the excellent singing led by Rev. J. W. Beeville, Bro. Prewett's singer, Bros. J. S. Davis, presiding elder; Geo. S. Clark, G. J. Irvin, and B. H. Fulkerson, have also rendered efficient aid. Ennis will score a fine record this year. She is moving up on all lines. Our Sunday-school is booming, and our Epworth League promises to rank among the first in the State. Praise the Lord. We are on shouting ground.

Dawson Circuit.

Geo. S. Wyatt, P. E., June 4: Jones' Chapel, some three miles south of Frost, was the seat of the second Quarterly Conference for Dawson Circuit. The crowd was good Saturday morning and night, but the flood came on Sunday. The people began gathering about 9 30. From that time on till 11 or after there was one continuous stream from almost every quarter. The large arbor failed to hold the crowd, and hundreds stood about the arbor to hear the gospel, while the preacher talked to them out of God's Word for about two hours. We had dinner on the ground, preaching at 3 p. m. by one of the local preachers, W. L Vinson, and the sacrament of the Lord's Supper administered by another local preacher, W. E. Woodard, than whom there is no purer and more faithful preacher. The occasion was a grand success. I am sorry to say that this circuit, however, is not doing what it should do along some lines. The preacher in charge, Rev. J. M. Baker, whom the people love and esteem very highly, has had to nurse a sick wife and take care of the home affairs through most of the past quarter, and consequently could not be among the people to stir them up as they should be. On top of this the stewards have not been active and wide-awake to the interest of the preacher. I do not include in this statement every one of the stewards, for there are some faithful ones at all times, C. A. Stone prominent among them; W. L. Mobley, E. T. Tadlock and J. B. Sanders. This neglect on the part of the stewards made the financial report very short. Two appointments—Round Tree and Pursley—paid nothing; Dawson, $20 85; Brusby, $37; Jones' Chapel, $12.50; total, $70 85. Very short grazing for a preacher, wife and four children for three months. Dawson Circuit could have done very much better. There is also a woeful neglect of family worship among the officials. Thirteen were present. Only four hold family prayers, and but one fasted on Friday before. We look for improvement the next quarter. We have here some earnest, consecrated local preachers, who love and labor for the interest of our great Church, prominent among whom are Bros. J. W. French, A. G. Chauncey and J. H. Larrimore. God bless these men. They stand shoulder to shoulder with the preacher in charge.

P. S.—The preacher is preaching on the subject of Christian education. No pupils in any of our Church schools.

TEXAS CONFERENCE.

Cleveland.

E. E. Langford, June 1: Our second Quarterly Conference for Shepherd Mission convened at Cleveland May 26, 27. Bro. Wootton came, filled with the Holy Ghost. All the fault that can be found in him (if a fault) is that he does too much. We protracted the services until Tuesday night. Many were blessed and nine joined the Church. We have taken twenty seven into the Church and dismissed none.

Perry.

J. M. Neal, June 5: That my friends may know that I am still in the traces, I write. I am working as railroad agent and telegraph "operator" at the above named place to sustain the body with food and clothing, and have organized a Sunday-school (Methodist), and as I move along am striking a few blows for my Master in this work that the soul may not become dwarfed and starve. We have nearly sixty scholars, and out of this number, besides my own household, there are three Church members, one Methodist and two Baptists. The school is made up principally of children whose parents are ungodly people. Some of them seemingly have no regard whatever for God or the Sabbath. To my friends, remember me in your devotions. Will you?

Caldwell.

A. S. Blackwood, May 30: Our Children's Day exercises were a credit to the children, the Church and those who so skillfully drilled them for the occasion. A more religious service I never saw, and the impression made upon the largest audience that ever assembled in a church here was profound. The Sunday-school has been more than doubled in attendance in the past six months. The ladies of the Church have hung new window-shades, put down new matting, put in three new famous "Haynes' mattresses"—the best bed I ever saw—built an addition to and repainted the parsonage, and added in many other ways to the comfort of the pastor and his family. The Church is wideawake to all the interests of our Zion. We begin to-night revival services, with hope of good results. Pray for us. Blessings upon our ADVOCATE and all connected with it.

Rosebud Circuit.

W. C. H., June 5: Children's Day at Power's Chapel, Rosebud Circuit, was a high day among the children and no less for grown people, as all entered fully into the enjoyment, and the little folks acquitted themselves in grand style. The music was charming. We have a good organ and a good organist, Miss Maud Scarborough. We carried on the program as given by the Church, changing one or two songs. We invited our neighbor, Caddo Sunday-school, (Baptist) to share with us the enjoyments of the day. Our pastor, T. R. Cain, made a good speech to the children. We also had an address from two of the brethren of Caddo Sunday-school, Bros. Boseman and Whitehurst. Collection of $8 28. The exercises concluded we partook of a splendid dinner, after which we reassembled, and both schools recited the lesson at the same time, and Bro. Cain gave us a good sermon on "God is Love." The day was one of the best we have had at Power's Chapel in a long time. Our Sabbath-school is in fine working order. We have a good house worth $1500. Our protracted meeting will begin Friday night before the fourth Sunday in July.

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THE SALVATION ARMY AT LYONS.

We closed a three weeks' meeting at this place on last Sunday night The meeting was conducted by Capt B. Freeland, of the Salvation Army. They have a tent with a seating capacity of about 600 and are well fixed for holding meetings. The Captain had two young men with him here—Cadet Babers and Cadet Jones. The two cadets are now in Dallas. When they came to our town there was considerable prejudice against them. But they came, erected their tent, and with their bass drum, concertina, banjo and tambourines, drew a good audience out to hear them. At first many objected to their musical instruments, but gradually this all wore away, and all enjoyed the music. Their tunes are what some might call worldly tunes, but they are put to songs of deep religious sentiment. Such tunes as "After the Ball," "Marching Through Dixie," "Old Black Joe," and many others are used. They are quick, lively tunes, and that means a great deal in this age of the world. Our Churches ought to make use of more live, energetic songs. I do not mean that we must discard our old hymn and tune book By no means. There are songs there that can never be excelled. Our fathers and mothers have used them. We have stood at their dying beds and heard them sing these grand old songs as they boarded the "Old Ship of Zion," and were carried into the arms of Jesus.

No, let's keep the old songs. As long as there is sorrow and trial, and fiery furnaces of affliction for mortals to pass through, just that long will they continue to sing, "How Firm a Foundation," and I am not sure but that when they are called home to God, they will go up through the air shouting that glorious song, and when the pearly gates swing back and the angelic hosts sweep down to meet the redeemed soul, they will hush their singing and list with wrapt attention to this old song. Just as long as there is a heart on earth that wants to know the fullness of Christ by personal experience, just so long will we sing: "Come, Thou Fount of Every Blessing." And many others of these old songs will never die. Such as, "Jesus, Lover of My Soul," "Nearer, My God, to Thee," "My Faith Looks Up to Thee," "The Mercy Seat," etc. These, I say, can never die, because their writers were men of deep piety and their songs were simply the longings and expression of their souls, and are as deathless as the immortal spirit.

I believe that in the next world the sweetest song that will roll through the air of heaven will be the one rung from the saddest heart in earthly life. In other words, the sweetest singer will have been the greatest sufferer on earth. Suffering mellows and tenders us, and produces a melody far sweeter than any struck by an angel hand from any harp of gold.

But enough of this. I love the old songs as dearly as any one, but if we are wise we will not adhere strictly to them, but will use the new ones as well. What we want now is to attract. We want to get people out to Church. If we can get them to come, then we can hold and interest them. They can't appreciate these old songs any more than they can understand the Word of God. We Christians enjoy the songs because they express our longings; but they do not express the sinners' experience. They want something with life and movement and energy in it, such books as "Living Songs," "Hymns New and Old," "Gospel Hymns," "Joy and Gladness," "Honey Rock," "Triumphant Songs," etc. All these books might be used with great effect. In this the Salvation Army are leading us. I have heard many of our people here say they enjoyed the singing so much.

Then we make another mistake in not using all kinds of musical instruments in our Churches. I hope and pray that I may yet see the day when pianos, organs, cornets, flutes, fifes, drums, violins, guitars, banjos, and everything else that will produce good music, will be brought into the Church and dedicated to the service of God. Some old mossback will say, "Oh! those things belong to the devil." They don't any such thing. They belong to God; the devil hasn't any music. There is no music in hell. The nearest thing to music he has around him is the shrieking and cursing of the lost soul.

Music all came from God, and the devil has stolen the best of it.

But I will go back to my subject. The Army are splendid workers. They preach repentance, faith, holiness or sanctification. They preach a full, plain gospel. They are Methodistic in doctrine. They preach Methodism from beginning to end Three professed conversion, and many others are deeply convicted, and the Church is greatly revived. Our District Conference meets in a few days, and we are expecting a good spiritual time.

We have all learned to love the Army since they have been with us, and hope the brethren will receive them cordially wherever they may go.

R. T. BLACKBURN, P. C.

LYONS, TEXAS.

A Tonic for Nervous Prostration

Horsford's Acid Phosphate.

Dr. A. E. CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

A TRIBUTE.

Upon reading in the last issue of the ADVOCATE the obituary of Sister Stockton, I felt that I would be ungrateful if I failed to add my voice in tribute to the sterling worth of this good woman. Years ago when Bro. Stockton was stationed in Waco I lost my eyesight and went there for treatment, and being blind for many, many days, I was cared for by these dear people, and if I had been a son or brother they could not have been more tender or considerate of my every wish. Home life is the most critical test of piety, and I rejoice to say that here it was exemplified in the highest and most beautiful sense. Would that my poor words could give condolence and comfort to our dear Bro. Stockton and the loved ones left behind, or that I had opportunity of showing my deep regard for him in his bereavement in a substantial way. It would afford me the greatest joy to have him in my home, and to minister to him and cheer him the remainder of his days. W. R D. Stockton can command me or anything I have, now and as long as either of us live, and may God grant that I may at last meet him and the dear wife in heaven.

R. H. H. BURNETT.

OAK CLIFF, TEXAS.

POZZONI'S COMPLEXION POWDER produces a soft and beautiful skin; it combines every element of beauty and purity.

PROHIBITION.

Number of prohibition precincts in Tyler County, four. The following professional and business men are pros: Our District Judge, District Attorney, District Clerk, County Treasurer, Tax Collector, Justice of the Peace, Postmaster, five of seven merchants, two newspaper editors and employes, two dentists, three doctors, nine of eleven lawyers, and most of the candidates. Who says that Tyler County is not ahead?

W. G. DAVIS.

WOODVILLE, TEXAS.

CHURCH DEDICATION.

The new Methodist Church at San Marcos, will be dedicated on the fourth Sunday in June. Rev. B Harris will preach the sermon. All former pastors are invited to be present.

J. M. ALEXANDER.

PROTRACTED MEETING.

The protracted meetings for Madisonville Circuit will be held at following times: Midway, second Sunday in July; Elwood, Wednesday before fifth Sunday in July.

JIM ADAMS, P. C.

UNANSWERED LETTERS.

MAY 30.

R T Woolsey, sub. G W Langley, sub. J Woodson, subs. F J Browning, paper stopped. T C DePew, sub. Jas W Story, sub. W T McDonald, sub. J M Wesson, has attention.

MAY 31.

I W Clark, sub. B F Badgett, sub. J B Luker, subs have attention. W M Shockley, sub. J A Kerr, sub. G W Templin, sub. J H Wiseman, sub. I N Burks, sub. S J Vaughan, sub.

JUNE 1.

R M Morris, sub. J M Peterson, sub. G C Hardy, o. k. L L Naugle, subs. A J Anderson, sub C D West, sub. G S Sandel, subs. B H Passmore, subs.

JUNE 2.

H M Pirtle, sub. Sam'l Morriss, sub for 5 years. S J Vaughan, sub. W B Walker, subs. J N Hunter, subs. C C Williams, sub. J Woodson, subs. W B Walker, subs. John A Wallace, sub. J M Armstrong, sub. J E Vinson, sub. J T Griswold, subs; 2 cards. R M Stewart, sub. C V Oswalt, subs. W J Lemons, sub for 2 years.

JUNE 4.

J Marvin Nichols, subs. R T Blackburn, sub. R H Kimball, sub. M H Major, sub. H P Shrader, sub. L W Harrison, paper stopped. B R Wagner, sub. G A Nance, has attention. S C Riddle, sub changed. J B Powers, sub. W T Morrow, sub. C S Cameron, sub. J G Miller, sub; thanks for information. J W Thompson, subs. C L Ballard, sub. Albert Little, subs.

JUNE 5.

L H McGee, paper stopped. Albert Little, sub. E H Casey, sub. J B Minnis, subs. J Sam Barcus, sub. E G Hocutt, sub. I N Burks, sub. Jas M Sherman, sub. I W Clark, sub. J T Bludworth, subs. J P Lowry, subs. Mac M Smith, subs. S C Littlepage, sub. W J Lemons, subs. H T Hart, sub. Jas Hammond, sub. W W Horner, sub. H C Rogers, sub.

JUNE 6.

C A Tower, paper stopped. R S Heizer, subs. W B McKeown, subs. J J Canafax, subs. N M McLaughlin, sub. J W Dickinson, subs. E R Large, sub. M W Rogers, subs. J Woodson, sub. C Rowland, sub. J W Murphy, sub. Chas Irvin, sub. C M Thompson, sub. S H Newby, sub.

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Treats all Chronic, Nervous, Blood and Skin Diseases; also Goitre, Tumors, Cancers, Varicose, Ulcers, and Strictures without cutting. The Doctor treats all diseases of the Nose, Throat and Chest. In every case Catarrh can be cured Superfluous Hair, Birthmarks and moles permanently removed.

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I have discovered the greatest treatment for the morphine and opium habit in the world to-day.

I can certainly break the habit in twenty-four hours, and then the cure is complete. The desire never returns. This is my own discovery, and the result of a study of the physiological effects of opium on man, and its physiological antidotes.

As a result of my study and investigation, I have been rewarded with the above results—a complete cure in twenty-four hours.

To show my confidence in my discovery, I make the following offer to those afflicted with the habit: I take the patient and bear all expenses and require no pay—not a cent till he or she are free from the desire—till the habit is broken.

Can give reference to the best men in Waxahachie, Dallas, Terrell, and other places, as to correctness of these statements. DR. J. S. HILL.

WAXAHACHIE, TEXAS, June 1, 1894.

THE "KATY" IS FOR TEXAS NOW AND ALWAYS.

At a recent meeting of the Western Passenger Association lines it was requested by the M., K. & T. that the series of Home Seekers' Excursions, inaugurated some few months ago by the M., K. & T., to Texas be continued during June. The request was met by violent opposition by other lines, but the "Katy" having the interest of Texas at heart persisted, and have publicly announced that on June 12 they will sell from all Northern gate-ways, such as St. Louis, Kansas City, Hannibal and Junction City, tickets to all points in Texas at one-half the regular one way rate plus $1 00, allowing holders to stop over at pleasure in Texas within five days. In order that Texas may equally derive the benefit of a reduced rate tickets will be sold on June 22 from all points in Texas to above named gate-ways at one-half the regular one fare rate plus $1.00. This independent action of the M., K. & T. will be a great benefit to Texas and appreciated by their numerous patrons.

CAN'T YOU SEE?

Then write to C. P. BARNES & BRO., Opticians, Louisville, Ky., and ask for their Illustrated Catalogue of Spectacles with directions for testing the eyes and get a pair of Spectacles. These gentlemen are experienced and reliable.

THE EPWORTH PAPER.

The publication of a weekly Epworth paper (illustrated) will be begun in July.

ITS EDITOR.

It is well known to our Leagues by this time that Rev. S. A. Steel, D. D., was elected by the General Conference to edit this paper. That it will be ably and brilliantly edited is known of all men who know the ministers and journals of Methodism.

ITS SIZE.

The paper will have eight pages, 11x15 inches. This to start with. We hope the subscription lists of the paper will warrant its enlargement by-and-by.

ITS PRICE.

The subscription price of the Epworth League paper will be *one dollar a year* to single subscribers, *seventy-five cents* a year to each member of a club of ten subscribers, and to clubs of twenty or more, *sixty cents* each. The papers of a club will not be directed to individual members, but to some *one member* of the club.

HOW TO SUBSCRIBE.

All subscriptions must be sent to us, and not to the Editor. No subscriptions will be entered unless accompanied by the cash.

We must at once make arrangements to get this paper out. All who want the first number will please send their names without delay.

BARBEE & SMITH, Agents,
Nashville, Tenn.

HALF THE ONE WAY RATE.

To St. Louis, Kansas City, Hannibal and Junction City. plus $1.00, via the "Katy" on June 22.

This is an opportunity to take a trip North at unheard of low rates. Apply to any Ticket Agent for further information.

Baptism doesn't elect one to heaven, but it puts him in nomination.

MALARIA

WINTERSMITH'S
Tonic Syrup or Improved
CHILL CURE.

The most successful remedy for Fever and Ague ever known. Prevents "Malaria" in its various forms. Contains no Quinine, Arsenic nor any deleterious substance whatever.

Reasons of the superiority of Wintersmith's Tonic over Quinine and other Remedies.

The remedies usually given only prevent the paroxysm or break the chill, without reference to the condition the system may be left in after the chills are removed; whereas the mere breaking of the chills is but a small part of what is required to effect a radical cure. A proper use of Wintersmith's Tonic never fails to remove the cause and cure the most obstinate case of fever and ague.

Two Sizes--50c. & $1.

ARTHUR PETER & CO., Ag'ts. Louisville, Ky.

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 "315" Pens are especially adapted for fine writing.

Gold Pens!

Gold Pens repaired, 50 cents each. Our 14-kt. Gold Fountain Pen, price, by mail, $1.10, is equal to the best, and warranted.

C. P. Barnes & Bro., 540 W. Market, Louisville, Ky

This firm is reliable.—Publishers Texas Advocate.

ELECTROPOISE.

(TRADEMARK.)

I have nothing to take back of what I have already said about the Electropoise. We have had it about two years and have not had a doctor in that time. Have in all probability saved many times the cost of the instrument besides the suffering it has prevented

My wife is still improving and in better health than she has been in sixteen years. She is able to cook, wash and do all kinds of housework, which is more than she ever expected to do As you remember, when I first purchased the Electropoise, she was a helpless invalid Thousands of dollars could not purchase my Electropoise.

H. B. WOODWARD,
Hardysville, Ky.

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

W. S. SWYMMER,
Agent for Texas, New Mexico and Arizona,
Southwest Corner 22d and Strand,
GALVESTON, TEXAS.

NOW COMPLETE

$1.80 The Whole Series may now be obtained (18 Portfolios) for $1.80

The Magic City.

Positively nothing in the way of fine art illustration ever equaled them, and their value is in keeping with their matchless magnificence, as they picture all the glories, the beauties and the wonders of the World's Columbian Exposition. Other so-called World's Fair Portfolios are on the market, but they are sightless daubs in comparison with the views that are contained in "THE MAGIC CITY." You want photographs of the buildings, displays, and all the curious features of the Exposition; but photographs would cost you $1.50 each. We will supply you with 300 or more photographic views, PRINTED IN ROYAL PURPLE, more beautiful than original photographs, and in Portfolio form, at so small a cost that you will wonder how we are able to do it. It was originally intended to complete the series in 16 numbers, but the enterprising Publishers, not content with the success already achieved in reproducing the World's Fair, sent a corps of artists to the

CALIFORNIA MID-WINTER FAIR,

and have reproduced that grand display by adding two numbers to the Portfolio series—thus making 18 numbers of the series. We may pause here to say that an Exposition on the Golden Coast, in the Land of Sunshine, was a bold suggestion. It was projected by a State on the extreme western confines of the continent, almost immediately upon the close of the greatest and most successful World's Fair that was ever participated in by the nations of the earth. But the enterprise was in the hands of people bold in enterprise, determined in execution, able in management, original in planning, resourceful in expedients. It is unfortunate that, owing to distance from the center of population, so few persons could afford to visit this really great Fair. This regret is largely compensated, however, by the Publishers of the "MAGIC CITY" Portfolio of Exposition Photographs, who, with most commendable enterprise, have added to their World's Fair series of Photographs, two special numbers, which contain twenty-four pages and fifty views of the principal attractions of the Mid-Winter Fair. They may be obtained through the TEXAS ADVOCATE, Dallas, Texas, upon the same terms which have governed the distribution of previous numbers of "MAGIC CITY." No. 17 contains eight photographs of World's Fair views, and eight Mid-Winter Fair pictures. No. 18 concludes the series and is devoted entirely to the California Exposition.

THE
.. "MAGIC CITY" ..
SEE COUPON ON PAGE 4.
18 PORTFOLIOS for $1.80

With the last issue of the ADVOCATE the whole series—18 numbers—was completed, and may be obtained by cutting the **SPECIAL COUPON ON PAGE 4**, of this issue, and inclosing therewith **$1.80**. Do not fail to avail of this opportunity to add a valuable work to your library. It will be of great interest in the years to come.

THIS PROPOSITION WILL BE OPEN FOR A SHORT TIME ONLY. We are anxious for our readers to have the whole series, but they must act quickly, for when once withdrawn the opportunity will not again be presented. Those who have received only a part of the series can now complete the numbers by sending 10 cents for each Portfolio, and stating the number desired.

ADDRESS
ART DEPARTMENT,
TEXAS CHRISTIAN ADVOCATE,
DALLAS, : : TEXAS.

1894	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	1894	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan.	...	1	2	3	4	5	6	July	1	2	3	4	5	6	7
	7	8	9	10	11	12	13		8	9	10	11	12	13	14
	14	15	16	17	18	19	20		15	16	17	18	19	20	21
	21	22	23	24	25	26	27		22	23	24	25	26	27	28
	28	29	30	31	...	...	...		29	30	31	...	...	...	...
Feb.	...	...	...	...	1	2	3	Aug.	...	...	...	1	2	3	4
	4	5	6	7	8	9	10		5	6	7	8	9	10	11
	11	12	13	14	15	16	17		12	13	14	15	16	17	18
	18	19	20	21	22	23	24		19	20	21	22	23	24	25
	25	26	27	28	...	...	...		26	27	28	29	30	31	...
Mar.	...	...	...	...	1	2	3	Sept	...	...	...	...	...	...	1
	4	5	6	7	8	9	10		2	3	4	5	6	7	8
	11	12	13	14	15	16	17		9	10	11	12	13	14	15
	18	19	20	21	22	23	24		16	17	18	19	20	21	22
	25	26	27	28	29	30	31		23	24	25	26	27	28	29
	...	...	...	...	...	...	...		30	...	...	...	...	...	...
Apr.	1	2	3	4	5	6	7	Oct.	...	1	2	3	4	5	6
	8	9	10	11	12	13	14		7	8	9	10	11	12	13
	15	16	17	18	19	20	21		14	15	16	17	18	19	20
	22	23	24	25	26	27	28		21	22	23	24	25	26	27
	29	30	...	...	...	...	...		28	29	30	31	...	...	...
May	...	...	1	2	3	4	5	Nov.	...	...	...	...	1	2	3
	6	7	8	9	10	11	12		4	5	6	7	8	9	10
	13	14	15	16	17	18	19		11	12	13	14	15	16	17
	20	21	22	23	24	25	26		18	19	20	21	22	23	24
	27	28	29	30	31	...	...		25	26	27	28	29	30	...
June	...	...	...	...	...	1	2	Dec.	...	...	...	...	...	...	1
	3	4	5	6	7	8	9		2	3	4	5	6	7	8
	10	11	12	13	14	15	16		9	10	11	12	13	14	15
	17	18	19	20	21	22	23		16	17	18	19	20	21	22
	24	25	26	27	28	29	30		23	24	25	26	27	28	29
									30	31	...	...	...	...	...

Church Notices.

DISTRICT CONFERENCES.

Greenville District, at Wylie	June 7
Cuero District, at Victoria	June 7
Llano District, at San Saba	June 7
San Antonio District, at Devine	June 13
Chappell Hill District, at Lyons	June 14
Waco District, at South Temple	June 14
Brownwood District, at Brownwood	June 14
Georgetown District, at Hutto	June 19
Cisco District, at DeLeon	June 20
Sulphur Springs Dist., at Winsboro	June 21
Gainesville District, at Gainesville	June 21
Gatesville District, at Hamilton	June 21
Montague District, at Iowa Park	June 21
Bonham District, at Honey Grove	June 26
Calvert District, at Franklin	June 27
Kerrville District, at Kerrville	June 27
Abilene District, at Haskell	June 27
Weatherford Dist., at Mineral Wells	June 27
Terrell District, at Will's Point	June 28
Huntsville District, at Hempstead	June 28
Paris District, at Detroit	July 5
Tyler District, at Lindale	July 5
Austin District, at Elgin	July 5
Houston District, at Wharton	July 11
Sherman District, at Whitesboro	July 12
Vernon District, at Clarendon	July 25
Palestine District, at Alto	July 25

TEXAS ANNUAL CONFERENCES.

Northwest, Hillsboro, B'p Hargrove	Nov 8
North, Bonham, Bishop Hargrove	Nov 15
West, Lockhart, Bishop Key	Nov 15
German Mission, Bishop Key	Nov 22
Texas, Cameron, Bishop Hargrove	Nov 28
East, Jacksonville, Bishop Hargrove	Dec 6

DISTRICT CONFERENCE NOTICES.

Bonham District.

The Bonham District Conference will convene in Honey Grove on Tuesday, June 26, 10 a. m. We are having some gracious meetings in the district.

J. R. WAGES.

LADONIA, TEXAS.

Houston District.

All who purpose attending the Houston District Conference will please send their names to Rev. J. K. P. Dickson. Conference will convene at Wharton, July 11, 1894.

J. K. P. DICKSON.

WHARTON, TEXAS.

Huntsville District.

To All the Members of the Huntsville District Conference:

DEAR BRETHREN—You will confer a great favor on me as many of you as will notify me personally of your coming. May I suggest that you say on a postal card that you will come and also say whether by public or private conveyance? I ask this favor in addition to the lists that are being sent me by the pastors. Let me assure you all that an abundant welcome awaits you at Hempstead; and we are praying for a full attendance, a good conference and a great revival.

GEO. C. STOVALL.

HEMPSTEAD, TEXAS.

Calvert District.

Please notify me at once of all who will come by private conveyance, and also of all those who will be accompanied with their wives. We earnestly desire to have a large attendance and a time of refreshing from the Lord. May we prepare our hearts for worship in Spirit and truth.

GEO. H. PHAIR.

FRANKLIN, TEXAS.

Jefferson District.

Will the members and delegates to the Jefferson District Conference read this and govern themselves accordingly?

1. If you do not intend coming to conference notify me by card.
2. If you intend bringing your wife or daughters, or both, notify me.
3. If any of our general officers or school men, or College Presidents expect to come, notify me.

G. C. HARDY.

NEW BOSTON, TEXAS.

Marshall District.

The Marshall District Conference of the M. E. Church, South, will convene at Kilgore, June 28, at 10:15 o'clock a. m.

Sermon at 8:15 p. m., by D. P. Cullen.

A meeting will be held in the interest of the W. P. and H. M. S., and short addresses will be made by F. J. Browning, W. W. McAnally and J. W. Downs. Also a meeting in the interest of the Epworth League, short addresses by A. J. Frick, H. G. Scudday and G. R. Hughes.

The following is the program of the Sunday-school Conference, to be held during the session:

1. Religion in the home, with reference to the training up of children—Short addresses by J. M. Mills, J. R. Heartsill and J. M. Black.
2. The mission of the Sunday-school—J. F. Riggs, J. C. H. McKnight, C. P. Carter.
3. Best method of securing and maintaining Sunday-schools in the rural districts—F. J. Browing, H. G. Scudday, H. B. Smith.

Saturday—At 8:15, missionary rally, sermon and collection by J. T. Smith; at 9 a. m., love-feast, by J. T. Smith; at 11 a. m., sermon on Christian education, by Dr. I. Alexander; alternate, A. J. Frick; 3:30 p. m., Sunday-school mass-meeting; 8:10 p. m., sermon.

Pastors will please bring up as full reports as they can, and see that the records of the Quarterly Conferences are brought up for examination.

JOHN ADAMS, P. E.

Pond's Extract, for Pains, Sores, etc. The marvellous cures effected compelled scientific medical investigation, and forced its acknowledgment.

TEXAS.

CHAPPELL HILL DIST.—THIRD ROUND.

Lyons cir, at Lyons (Dist. Conf.)	June 14-17.
Rockdale sta	Friday, June 22
Caldwell sta	June 23, 24
Cameron cir, at Elm Creek	June 30, July 1
Davilla cir, at Camp-ground	July 7, 8
Pleasant Hill cir, at Pleas't Retr't	July 14, 15
Feliville cir, at Camp-ground	July 21, 22
Chappell Hill sta, at Camp-ground	July 28, 29
Maysfield cir, at Port Sullivan	Aug 11, 12
Cameron sta	Aug 18, 19
Milano cir, at Prairie Point	Aug 25, 26
Lexington cir, at Porter's Chapel	Wednesday, Aug 29
Brenham sta	Sept 1, 2
Giddings cir, at Ledbetter	Sept 8, 9
Sealy cir, at San Felipe	Sept 15, 16

E. H. HARMAN, P. E.

HUNSTVILLE DIST.—THIRD ROUND.

Courtney and Plantersville, at P.	June 16, 17
Navasota sta	June 25
District Conf, at Hempstead	June 28, July 1
Huntsville sta	July 7, 8
Dodge cir, at Dodge	July 14, 15
Anderson cir, at Roan's Prairie	July 18
Bryan sta	July 21, 22
Madisonville cir, at Elwood	July 25
Zion cir, at Bedias	July 28, 29
Millican cir, at Wesson Chapel	Aug 4, 5
Montgomery cir, at M	Aug 8
Hempstead, at Howth	Aug 11, 12
Mockley cir, at New Hope	Aug 18, 19
Willis sta	Aug 25, 26
Conroe mis, at Arnold's Mill	Aug 29
Shepherd mis	Sept 1, 2
Cold Springs cir	Sept 5
Prairie Plains cir	Sept 8, 9

W. WOOTTON, P. E.

HOUSTON DISTRICT—THIRD ROUND.

St. John's	June 9, 10
St. James	June 9, 10
Bolivar	June 16, 17
West End	June 18
Tabernacle	June 23, 24
Washington Street	June 23, 24
Patterson, at Fulshear	June 30, July 1
Wharton	July 14, 15
Matagorda	July 21, 22
Shearn	July 28, 29
Richmond	Aug 1, 8 p m
Eagle Lake	Aug 4, 5
Cedar Bayou	Aug 11, 12
Dickinson	Aug 13, 14
Columbia	Aug 18, 19
Velasco	Aug 25, 26
Alvin	Sept 1, 2

E. W. SOLOMON, P. E.

CALVERT DISTRICT.—SECOND ROUND.

Fairfield cir, at Fairfield	June 9, 10
Durango cir	June 16, 17
Rosebud cir	June 23, 24

FRED L. ALLEN, P. E.

HUNTSVILLE DISTRICT—SECOND ROUND.

Prairie Plains, at Bay's Chapel	June 9, 10

W. WOOTTON, P. E.

AUSTIN DISTRICT—SECOND ROUND.

Winchester cir, at Ford's Prairie	June 9, 10
LaGrange sta	June 16, 17
Columbus sta	June 23, 24
Flatonia sta	June 27, 28
Weimar	June 30, July 1
District Conference, at Elgin	July 5

JOS. B. SEARS, P. E.

WEST TEXAS.

CUERO DISTRICT.—THIRD ROUND.

Victoria sta	2d Sab in June
Cuero sta	3d Sab in June
Waelder cir, at Denton's Ck	4th Sab in June
Williamsburg cir, at Mossy G.	1st Sab in July
Nursery cir, at Terryville	2d Sab in July
Hallettsville cir, at County L.	3d Sab in July
Clear Creek cir, at Concrete	4th Sab in July
Yoakum, at Shiner	5th Sab in July
Leesville cir, at Leesville	1st Sab in Aug
Weesatche cir	2d Sab in Aug
Port Lavaca cir	3d Sab in Aug

JOHN S. GILLETT, P. E.

JOSEPH GILLOTT'S
STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889,
AND THE CHICAGO EXPOSITION AWARD.
THE MOST PERFECT OF PENS.

SAN MARCOS DISTRICT—THIRD ROUND.

Lockhart	2d Sun in June
Seguin, at Mill Creek	3d Sun in June
San Marcos	4th Sun in June
Gonzales	1st Sun in July
Luling and Prairie Lea	2d Sun in July
San Marcos cir	3d Sun in July
Lockhart cir	4th Sun in July
Harwood cir	5th Sun in July
Belmont cir	1st Sun in Aug
Dripping Springs	2d Sun in Aug

B. HARRIS, P. E.

LLANO DISTRICT—SECOND ROUND.

San Saba sta	June 11
Richland Springs cir	June 16
Brady cir	June 23
Round Mountain cir	June 30
Pontotoc cir	July 7
Fredonia cir	July 14
Paint Rock cir	July 21
Sterling City cir	July 28
San Angelo sta	Aug 4
Cherokee cir	Aug 16

A. C. BIGGS, P. E.

BEEVILLE DISTRICT—THIRD ROUND.

San Diego cir, at Alice	2d Sun in June
Corpus Christi sta	3d Sun in June
Rockport and Aransas, at A.	1st Sun in July
Lagarto cir, at Mathis	2d Sun in July
Oakville cir, at Mineral City.	3d Sun in July
Floresville sta	4th Sun in July
Lavernia cir, at Wesley	5th Sun in July
Stockdale cir, at Nockenut Ch	1st Sun in Aug
Helena cir, at Escondido	2d Sun in Aug
Skidmore cir, at St Mary's	3d Sun in Aug

W. H. H. BIGGS, P. E.

KERRVILLE DISTRICT—THIRD ROUND.

Sonora and Ozona, at Ozona	2d Sun in June
Sherwood cir	3d Sun in June
Mason cir, at Loyal Valley	4th Sun in June
Kerrville sta	1st Sun in July
Ingram cir, at Sunset	2d Sun in July
Center Point sta, at Brownsboro	4th Sun in July
Boerne cir, at Salado	5th Sun in July
Blanco cir, at Flat Creek	1st Sun in Aug
Bandera cir, at Bandera	2d Sun in Aug

M. A. BLACK, P. E.

NORTHWEST TEXAS.

WAXAHACHIE DIST.—THIRD ROUND.

Simms and Glenwood, at Foreston	June 16, 17
Italy and Frost, at Frost	June 23, 24
Avalon cir, at Maloney's	June 30, July 1
Grandview cir, at County Line	July 7, 8
Waxahachie cir, at Mt. Peak	July 14, 15
Bristol cir, at Palmer	July 21, 22
Hutchins mis, at Carroll	July 28, 29
Lancaster and Ferris, at Bluff Sp'g's	Aug 4, 5
Milford cir, at Derr's Chapel	Aug 11, 12
Red Oak cir	Aug 18, 19
Wheatland and West Dallas	Aug 25, 26
Reagor cir	Sept 1, 2
Alvarado sta	Sept 8, 9

JOHN S. DAVIS, P. E.

GAINESVILLE DIST.—THIRD ROUND.

Mountain Springs cir	2d Sun in June
Aubrey cir	3d Sun in June
Denton Street, Gainesville	4th Sun in June
Broadway, Gainesville	1st Sun in July
Decatur sta	2d Sun in July
Rosston cir	3d Sun in July
Decatur cir	4th Sun in July
Denton sta	5th Sun in July
Denton cir	1st Sun in Aug
Valley View	2d Sun in Aug
Dye Mound	3d Sun in Aug
Marysville	4th Sun in Aug
Dexter	1st Sun in Sept
Rhome	2d Sun in Sept
Greenwood	3d Sun in Sept
Sanger	4th Sun in Sept

R. M. POWERS, P. E.

BROWNWOOD DISTRICT.—THIRD ROUND.

Santa Anna cir	June 9, 10
District Conference	June 14-17
Brownwood sta	June 16, 17
Coleman sta	June 23, 24
Indian Creek cir	June 30, July 1
Ballinger sta	July 4
May cir	July 7, 8
North Brownwood	July 14, 15
Comanche cir	July 21, 22
Comanche sta	July 23
Cottonwood cir	July 28, 29
Zephyr cir	Aug 4, 5
Glen Cove cir	Aug 11, 12
Mullin cir	Aug 18, 19
Goldthwaite sta	Aug 20
Coleman mis	Aug 25, 26
Ballinger mis	Sept 1, 2
Robert Lee mis	Sept 8, 9

W. M. SHELTON, P. E.

VERNON DISTRICT.—THIRD ROUND.

Quanah and Childress, at Quanah	June 8
Kirkland, at Prairie Hill	June 9, 10
Vernon sta	June 16, 17
Claude, at Washburn	June 22
Amarillo sta	June 23, 24
Floyd and Briscoe, at Salem	June 27
Hale Center, at Hale Center	June 30, July 1
Plainvew, at Plainview	July 7, 8
Mobeetie, at Canadian	July 14, 15
Memphis, at Memphis	July 21, 22
Clarendon sta	July 28, 29
Altus, at Dunbar	Aug 4, 5
Eldorado, at Liberty	Aug 7
Mangum, at Jester	Aug 9
Duke, at Mangum	Aug 11, 12
Harrold, at Harrold	Aug 18, 19
Seymour mis, at Round Timbers	Aug 25, 26
Seymour sta	Aug 26, 27
Benjamin, at Goree	Aug 28
Crowell, at Highland	Sept 1, 2

M. K. LITTLE, P. E.

ABILENE DISTRICT.—THIRD ROUND.

Throckmorton cir, at Hog Creek	June 9, 10
Midland sta	June 16, 17
Big Springs sta	June 23, 24
Haskell sta	June 30
Colorado sta	July 7, 8
Iatan mis, at Iatan	July 14, 15
Snyder mis, at Browning	July 21, 22
Sweetwater cir, at Roscoe	July 24
Rayner mis, at Aspermont	July 28, 29
Anson cir, at Bethel	Aug 4, 5
Roby mis	Aug 11, 12
Neinda cir	Aug 14
Merkel cir	Aug 18, 19
Buffalo Gap cir	Aug 21
Abilene sta	Aug 25, 26

E. L. ARMSTRONG, P. E.

WEATHERFORD DIST.—THIRD ROUND.

Jacksboro sta	June 9, 10
Christian cir	1 p m Tuesday, June 12
Huckabay mis	June 16, 17
Springtown cir	June 23, 24
New Hope mis	July 6
Whitt cir	July 7, 8
Graham sta	July 14, 15
Graham mis	July 17
Farmer cir	July 21, 22
Bryson mis	July 28, 29
Santo mis	Aug 4, 5
Weatherford cir	Aug 11, 12
Garvin mis	Aug 18, 19
Weatherford, Elm Street	Aug 25, 26
Boonsville cir	Sept 1, 2
Aledo cir	1 p m Wednesday, Sept 5
Mineral Wells mis	Sept 8, 9

J. T. L. ANNIS, P. E.

GEORGETOWN DIST.—THIRD ROUND.

Round Rock, at Robinson's Chap	June 22
Holland, at Pecan	June 30, July 1
Burnet and Bertram, at Bertram	June 24, 25
Bartlett, at Macedonia	July 7, 8
Marble Falls and Fairland, at F	July 14, 15
Liberty Hill and Leand, at Rock H	July 21, 22
Taylor sta	July 28, 29
Jonah, at Lane's Port	Aug 4, 5
Florence	Aug 18, 19
South Belton, at Belle Plaine	Aug 25, 26
North Belton, at Harmony	Sept 1, 2
Belton	Sept 8, 9
Corn Hill and Salado	Sept 15, 16

SAM P. WRIGHT, P. E.

CISCO DISTRICT—THIRD ROUND.

Gordon and Strawn cir, at G.	2d Sun in June
Rising Star & Pisgah cir, at P	3d Sun in June
DeLeon cir, at DeLeon	4th Sun in June
Sipe Springs cir, at Oakland	1st Sun in July
Armstrong mis, at Gra'ms Chp	2d Sun in July
Carbon cir, at Jewel	3d Sun in July
Breckinridge cir, at Eolien	4th Sun in July
Proctor mis, at Gra'ms Chp	5th Sun in July
Carlton cir, at Center	1st Sun in Aug
Duffau cir, at Oak Grove	2d Sun in Aug
Alarm Creek cir, at Bowmans	Aug 15
Green's Creek cir, at Cow C'k	3d Sun in Aug
Dublin sta, at Dublin	Aug 24
Stephenville cir, at Oak Dale	4th Sun in Aug

E. A. BAILEY, P. E.

WACO DISTRICT—THIRD ROUND.

Peoria, at Wesley Chapel	June 9, 10
Temple	June 15
South Temple	June 16
Whitney, at Cedar Creek	June 23, 24
Moody and Eddy, at Moody	June 30, July 1
Crawford and Valley Mills, at M'Gregor,	Jy 3
Bosqueville	July 7, 8
Valley Mills, at China Springs	July 10
Bruceville and Mooreville, at M	July 14, 15
Mart, at Kirk	July 21, 22
Rodgers, at Heidenheimer	July 28, 29
West, at Geneva	Aug 4, 5
Lorena cir, at Standford's Chapel	Aug 11, 12
Abbott cir, at Bell's Springs	Aug 18, 19
Troy, at [illegible]	Aug 25, 26

R. C. ARMSTRONG, P. E.

GATESVILLE DISTRICT.—THIRD ROUND.

Evant cir, at Little Cow House	June 9, 10
Bee House cir, at the Ranch	June 16, 17
Gatesville cir, at Spring Hill	June 30, July 1
Killeen etc., at Nolansville	July 5
Brookhaven cir, at Pleasant Hill	July 7, 8
Coperas Cove cir, at Mt. Pleasant	July 14, 15
Lampasas sta	July 16
Lampasas cir, at Pleasant Hill	July 18
Lometa cir, at Long Cove	July 21, 22
Gatesville sta	July 25, 26
Oglesby cir, at Stockton	July 28, 29
Jonesboro cir, at Weaver's Chapel	Aug 4, 5
Hamilton and Hico cir	Aug 11, 12
Coryell City cir, at Coryell City	Aug 18, 19
Iredell and M. Gap cir	Aug 25, 26
Meridian sta	Sept 1, 2
Harmony cir	Sept 8, 9

E. F. BOONE, P. E.

CORSICANA DISTRICT.—SECOND ROUND.

Irene cir, at Salem	June 9, 10
Mexia cir, at Cotton Gin	June 16, 17
Mexia sta	June 17, 18
Wortham cir	June 19
Thornton cir	June 21
Bethel mis, at Shady Dell	June 22
Groesbeck cir, at Wallace Chapel	June 23, 24

GEO. S. WYATT, P. E.

EAST TEXAS.

TYLER DISTRICT—THIRD ROUND.

Mineola sta, at Mineola	June 17, 18
Tyler, Cedar Street, at Cedar St	June 24, 25
Athens and Malakoff sta, at M.	June 30, July 1
Lindale cir, at Lindale	July 9
Canton cir, at Wesley Chapel	July 14, 15
Grand Saline cir, at Grand Saline	July 21, 22
Troupe and Overton cir, at Bethel	July 28, 29
Lawndale, at Cottonwood	Aug 4, 5
Edom cir, at Ashburn camp-g'n'd.	Aug 11, 12
New York cir, at Red Hill	Aug 18, 19
Tyler cir, at Pleasant Retreat	Aug 25, 26
Larissa cir, at Earle's Chapel	Sept 1, 2
White House cir, at Noonday	Sept 8, 9
Tyler sta, at Tyler	Sept 16, 17

The District Conference will convene at Lindale, July 5, and embrace the second Sabbath. The opening sermon will be delivered on Thursday, at 11 a. m., by Rev. J. M. McCarter.

T. P. SMITH, P. E.

PALESTINE DISTRICT—SECOND ROUND.

Brushy Creek at Concord	June 9, 10
County Line, at Beck Chapel	June 12, 13
Rusk sta	June 16, 17
Jacksonville sta	June 23, 24
New Birmingham mis, at Bridges' Chapel	June 30, July 1
Alto cir, at Wells	July 7, 8
Palestine sta	July 14, 15
Saron mis	July 21, 22
Trinity, at Groveton	July 23, 24

L. M. FOWLER, P. E.

MARSHALL DISTRICT—SECOND ROUND.

Henderson sta	June 9, 10

JOHN ADAMS, P. E.

BEAUMONT DISTRICT—SECOND ROUND.

Orange sta and mis	June 9, 10

WM. A. SAMPEY, P. E.

SAN AUGUSTINE DIST.—SECOND ROUND.

Hemphill, at Milam	June 9, 10
Melrose, at Elm Grove	June —
Lynn Flat, at Pine Grove	June —

CHAS. F. SMITH, P. E.

NORTH TEXAS.

PARIS DISTRICT—THIRD ROUND.

Centenary, Paris	June 16, 17
Lamar Avenue, Paris	June 16, 17
Roxton cir, at Elm Grove	June 23, 24
Deport cir, at Fullbright	June 30, July 1
Blossom sta, at Red Oak	July 9
Clarksville sta	July 14, 15
Annona mis, at Williams Chapel	July 21, 22
Annona and White Rock at Garland's School House	July 23
Emberson cir, at El Bethel	July 28, 29
Pattonville cir, at Shady Grove	Aug 4, 5
Woodland and Detroit, at Franklin	Aug 11, 12
Rosalie cir, at Maple Springs	Aug 15
Powderly mis, at Forest Chapel	Aug 18, 19
McKenzie cir	Aug 25, 26
Maxey mis	Aug 29

F. A. ROSSER, P. E.

BONHAM DISTRICT—SECOND ROUND.

Ben Franklin	June 9, 10
Ladonia cir	June 16, 17
Fannin cir	June 23, 24
South Bonham	June 30, July 1

J. R. WAGES, P. E.

MONTAGUE DISTRICT—THIRD ROUND.

Iowa Park	June 23, 24
Wichita Falls sta	June 30, July 1
Holliday cir, at Pleasant Valley	July 7, 8
Archer City	July 8, 9
Montague and Belcher, at M	July 14, 15
Nocona cir, at Prairie Mound	July 21, 22
Bonita cir, at Prairie View	July 28, 29
St. Joe	July 29, 30
Blue Grove cir, at Ringold	Aug 4, 5
Henrietta sta	Aug 5, 6
Sunset cir, at Spark's Chapel	Aug 8, 9
Bellvue cir, at Hopewell	Aug 10, 11
Bowie sta	Aug 11, 12
Alvord cir, at Panther Creek	Aug 18, 19
Crafton cir, at	Aug 25, 26
Chico cir	Sept 1, 2
Post Oak cir	Sept 8, 9
Benvanue cir	Sept 15, 16

W. D. MOUNTCASTLE, P. E.

GREENVILLE DISTRICT—THIRD ROUND.

Lone Oak	3d Sun in June
Leonard	4th Sun in June
Celeste	1st Sun in July
Allen	2d Sun in July
Farmersville	3d Sun in July
Emory	4th Sun in July
Anna	July 20, 21
Weston	5th Sun in July
Clinton	1st Sun in Aug
Merit	2d Sun in Aug
Roberts	3d Sun in Aug
Nevada	4th Sun in Aug
Blue Ridge	1st Sun in Sept
Wylie	2d Sun in Sept

J. A. STAFFORD, P. E.

SULPHUR SPRINGS DIS.—THIRD ROUND.

Campbell cir, at Jones' Bethel	June 30, July 1
Black Jack cir, at Overland	July 7, 8
Sulphur Springs sta	July 9
Fairlie cir, at Banister	July 14, 15
Commerce cir, at Center Chapel	July 21, 22
Gilmer cir, at Glenwood	July 28, 29
Leesburg cir, at Ebenezer	Aug 4, 5
Pittsburg sta	Aug 6
Winnsboro cir	Aug 10
Quitman cir	Aug 11, 12
Carrollton cir	Aug 18, 19
Sulphur Springs mis	Aug 21
Winfield cir	Aug 25, 26
Mt. Pleasant sta	Aug 27
Mt. Vernon cir	Sept 1, 2
Sulphur Bluff cir	Sept 8, 9
Cooper cir	Sept 15, 16

W. L. CLIFTON, P. E.

TERRELL DISTRICT—THIRD ROUND.

Kaufman sta	2d Sun in June
Terrell sta	4th Sun in June
Wills Point sta	1st Sun in July
Forney cir, at Bethel	2d Sun in July
Kemp cir, at Prairieville	3d Sun in July
Rockwall and Royse, at Ro'k'l	4th Sun in July
Crandall, at Seagoville	5th Sun in July
Poetry, at College Mound	1st Sun in Aug
Chisholm, at Mount Zion	2d Sun in Aug
Wills Point cir	4th Sun in Aug
Mesquite cir	1st Sun in Sept
Garland cir	2d Sun in Sept

C. S. FLADGER, P. E.

DALLAS DISTRICT.—SECOND ROUND.

Argyle, at Clin Chapel	June 9, 10
Renner, at Frankford	June 16, 17
Bethel, at Elm Ridge	June 23, 24
North Fort Worth, at Fossil	June 30, July 1
Lewisville, at Cemetery Hill	July 7, 8
City mis	July 16, 17

E. W. ALDERSON, P. E.

JEFFERSON DISTRICT—SECOND ROUND.

Dalby	2d Sab in June

O. P. THOMAS, P. E.

SULPHUR SPRINGS DIS.—SECOND ROUND.

Cooper cir	June 9, 10
Mt. Pleasant sta	June 16, 17

W. L. CLIFTON, P. E.

PARIS DISTRICT—SECOND ROUND.

McKenzie cir	2d Sun in June

F. A. ROSSER, P. E.

SHERMAN DISTRICT.—SECOND ROUND.

Pilot Grove cir, at Trenton	June 9, 10
Gordonville cir	June 16, 17
Denison mis	June 23, 24

J. M. BINKLEY, P. E.

GREENVILLE DISTRICT—SECOND ROUND.

Wylie	2d Sun in June

J. A. STAFFORD, P. E.

MONTAGUE DISTRICT—SECOND ROUND.

Post Oak cir	June 9, 10
Benvanue cir	June 16, 17

W. D. MOUNTCASTLE, P. E.

WOMAN'S DEPARTM'T.

Conducted by Mrs. Florence E. Howell.

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

OUR MISSION TO THE INDIVIDUAL.

Some one has said that Jesus was the first to discover the individual. A wonderful unfolding of herself to herself came that day to the woman at the well while she talked with the great Master. What depraved depths in her own heart had she not gazed into with horrified look when he led her to the brink! Recoiling, she ran to the city and cried out, "He told me all things that ever I did. Is not this the Christ?"

It was indeed the Christ, for he did what no man had ever done or could do. He brought all the wealth of pardoning grace and placed it at the disposal of a solitary sinful woman, and she a Samaritan. His was the gift of God. It was to be had at the asking of one poor soul, and was as freely given and richly endowed as when offered to the world. Jesus lived and died for the individual as well as for the race. The value of an immortal soul can only be measured by Jesus' love. And who can compass that?

The individual, when once converted, becomes an integral factor in the working force of the Church, and the working force of the Church is in the long run the working force of the individuals composing it. Dr. Guthrie has said: "If the world is ever conquered for Christ, it will be by each one doing his own work, filling his own sphere, and saying to Jesus, 'Lord, what wilt thou have me to do?'" The woman's work was to return to the city and say, 'Come and see!"

In our mission then to the individual by the individual, what are the methods to be adopted which will insure success?

1. Bible Study. In our efforts to save souls nothing is more important than a systematic study, with Concordance in hand of God's Word. "The entrance of thy Word giveth light." We must turn the light on. It is the bread of life, and we are commanded, "Give ye them to eat." It is the sword of the Spirit; we must learn to wield it. No great reformation in the moral and religious life of a people has ever come without being preceded by a revival of Bible study. It introduced the Reformation of Luther and inaugurated the movement called Methodism.

The members of the Home Missionary Society should see to it that a Bible is placed in every home. Then let cottage meetings be inaugurated for Bible study, accompanied by map studies and occasional lectures on the results of recent researches in Syria and Egypt. The latter would give a zest, and put a keen edge upon intelligent effort. The Samaritan woman had her religious thought revolutionized. This was followed by a personal application of the truth. Every season of Bible study should be followed by a close and heart-searching application of the truth.

2. Knee Drill.—This is a part of Salvation Army tactics. General Booth practiced it from the first. Prayer the medium of communication with God, the spirit of sacrifice and the spiritualizing agent. Prayer the generator of power. There can be no soul-winning without it. To reach the individual, we must wrestle with God for the individual, praying for him by name. The celebrated George Muller, of Bristol, England, stated upon the platform in 1887 that he had prayed daily for forty years for a number of men by name. Several had been converted and were in heaven, he was still praying for three who he had faith to believe would yet repent. Jesus says: "Have faith in God."

3. Personal Work.—There is a magnetism, an influence growing out of personal contact unknown in other and more distant relations. Andrew and John interviewed Jesus one day and Andrew sought his own brother Simon and brought him to Jesus. Philip caught his eye and heard his words "follow me" and he followed him, bringing Nathaniel. Lord Nelson fought at close quarters; it was the secret of his success. We need to come to close quarters and grapple with souls. A woman on her way to Church one night in London met a boy leaning against a lamp post waiting for his companions. She led him to Church and to Christ, and this was John Williams, afterwards the great missionary to the South Seas.

The heart, the eye and the hand when united in purpose and effort are well-nigh invincible.

4. Open the Home.—Our Japanese Christians make it a habit to ask their heathen friends and neighbors in to family prayers. All native Christians have morning and evening prayers in the family. Testaments are handed around, a few verses read and explained. A hymn follows, and then an earnest prayer, in which each person present is mentioned, especially the servant and the stranger.

A Christian home is the nursery of Church and State, the conservator of purity and a bulwark of social and religious life. May not its portals be opened sometimes to the brakeman and the drummer far away from wife and mother? A cup of coffee, a word of welcome, a plea for temperance and purity, for a higher ideal of manhood and for a personal Christ, would be irresistible. Try it. In foreign lands many a sailor has been won by music, a social evening with a cup of coffee, and a prayer that God would keep him in his hard and perilous life. Hearts are often reached thus that are utterly impervious to appeals from pulpit and platform.

W. R. Lambuth.

NOTICE.

The Woman's Missionary Society of the Northwest Texas Conference, as previously announced, will include June 21-25, in Mexia.

Thursday, 4 p. m., there will be a preliminary meeting, opened with earnest prayer for the presence and help of the Holy Spirit during the session and for a deeper consecration to the work of missions.

Thursday, 8:30 p. m., Mrs. M. Y. Beeson, of Mexia, will deliver the address of welcome; responded to by Mrs. W. M. Shelton, of Brownwood.

Sunday, 11 a. m., Rev. J. P. Mussett will preach the annual sermon.

Sunday, 8:30, services conducted by the pastor, Rev. C. R. Wright.

Friday, 8:30 p. m., the children will entertain the audience, under the management of Mrs. Carrie Long.

The business meetings will be as usual. Anniversary on Saturday night.

I trust the entire membership will observe the day of fasting and prayer appointed by Mrs. Hays, President of the Woman's Board, June 1; and while we pray for the Woman's Board, soon to convene, let us remember the annual meeting in Mexia.

I am instructed to say to all officers, delegates and visitors expecting to attend to send their names to Mrs. Douglas Jackson, Mexia. They are praying for a full and successful session.

Mrs. S. S. Munger,
President.

DISTRICT MEETING W. M. S.

The Woman's Missionary Society of Sulphur Springs District will meet in Winnsboro, Texas, June 21. Every Auxiliary in the district is expected to send a delegate or written report.

Dear sisters, come in the spirit of the Master, and let us do more for the cause of missions in the future than we have done in the past.

Mrs. C. A. Davis,
District Secretary.
Sulphur Springs, Texas.

Minnie—You seem annoyed. What is the trouble? May:—This announcement of my marriage is all wrong. It reads 'Tuesday at noon" I distinctly said 'high noon.'

Hood's and Only Hood's.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

Mrs. S.—Well here we are in another boarding house. We are regular Arabs. Mr. S.—Yes; folding Bedouins.

An Old and Well Tried Remedy.

Mrs. Winslow's Soothing Syrup for children teething should always be used for children while teething. It softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa.

As soon as a child is old enough to know that sin is sin it is old enough to repent.

Good Character Important.

Besides the happy satisfaction that a clear conscience and good character bring to every heart, it has a commercial value that it is well to take into consideration. For instance, B. F. Johnson & Co., of Richmond, Va., are advertising in this paper, and offer specially good business opportunities to men of character and standing in their respective communities. They want parties to work all or part of their time, as may suit their convenience.

It may be that God makes some things purely for ornament, but a Christian does not come under that head.

A CHANCE FOR EVERYBODY.

On June 22d you can buy tickets from all stations in Texas, via the "Katy," at one-half the regular one way rate, plus $1, to Kansas City, St. Louis, Hannibal and Junction City. Apply to any ticket agent for further information.

Real trust in God expects to see a giant fall every time it throws a stone.

NERVOUS PEOPLE.

Read the Following Extract from Dr. Hartman's Last Lecture.

The first difficulty I meet with in the proper treatment of nervous prostration is to get my patients rid of the many nervines, stimulants and sedatives which they have usually become accustomed to before consulting me. It would be difficult to overestimate the damage these drugs do in such cases. Bromides, valerinates, chloral, opium in every form, caffeine, cocaine, and many others, are all alike of great injury and of no possible good. To get all these and many other similar remedies from the patient, and Pe-ru-na in their stead, is the first thing to be accomplished. Shortly after Pe-ru-na is begun the appetite becomes regular, sleep natural, and every disagreeable symptom improved. Pe-ru-na should be taken immediately before eating, beginning with a very small dose and gradually increasing until two tablespoonfuls are taken before each meal. Pe-ru-na is a perfect specific for these cases, and is absolutely invincible. There are no failures where these directions are faithfully followed. The improvement is prompt, and the patient can rest assured that a perfect cure will follow a persistent use of it.

Pe-ru-na contains no phosphorus, strychnine or quinine to temporarily exalt the nervous system, but acts permanently by restoring the normal conditions. It contains no narcotic or sedative, and does not derange the action of any bodily function during its use.

Send for a free copy of The Family Physician No. 1. Address The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

The less one wants religion the longer it takes him to say so.

CHEAP RATES TO THE NORTH VIA THE "KATY."

On June 22d the "Katy" will sell, from all points in Texas, tickets at one half the regular one way rate, plus $1, to St. Louis, Kansas City, Junction City and Hannibal. Apply to any ticket agent for further information.

A LITTLE GIRL'S ESCAPE.

HOW SHE WAS RESCUED FROM A LIFE OF TORTURE.

Almost Beyond the Hope of Recovery—A Loving Father's Gratitude.

[From the Kansas City, Mo., Journal.]

Perhaps no disease with which a young person can be afflicted is so terrible and blighting in its nature as a nervous disorder, which gradually saps the strength of its victim and haunts him or her day and night.

This was the melancholy prospect which confronted Mr. L. L. Barbor's young daughter of Edgerton, Kan., and the gratitude of her parents when a complete and lasting cure was brought about may be imagined. Learning of the case, for it is one which has created a great deal of interest throughout the county, a Journal reporter sought Mr. Barbor to get the full particulars in the belief that much good could be done other sufferers by the publication of the facts of the case. The reporter found Mr. Barbor in his shop busily engaged on a piece of work. He at once narrated briefly the particulars of the cure which had been effected in the case of his daughter. The facts are set forth in the following affidavit which Mr. Barbor voluntarily and cheerfully made:

L. L. Barbor, being duly sworn, on oath deposes and says:

During the spring of the current year, 1893, my daughter Bertie, aged 13 years, became afflicted with a nervous disease which grew upon her to such an extent that it seriously interferred with her studies, and aroused the gravest fears that it would develop into St. Vitus' dance. My daughter became so nervous that she would drop her knife and fork while eating, and would at times be seized with nervous twitchings which excited the alarm of myself and wife. About this time my wife read in a newspaper of a wonderful cure of the same disease effected by Dr. Williams' Pink Pills for Pale People. So strongly was I impressed with the facts set forth in the testimonial that I wrote to ascertain the authenticity of the case. Receiving a reply which completely satisfied me, I sent for a box of the pills.

From the very first dose a marked improvement in my daughter's condition was noticed. She had become thin and excessively pale, as is common to sufferers from nervous diseases, and her weight had decreased to an alarming extent. After a careful and thorough trial of the pills, she not only began to grow less nervous, but also began to gain flesh.

It is needless to say that I was both surprised and delighted with the wonderful change brought about by the first box of the pills. She is a new girl, and all the symptoms of her disease have disappeared. Dr. Williams' Pink Pills have certainly wrought a wonderful and complete cure, and I can say nothing too good in their favor. But now she is away on a visit, something she would not have thought of being able to do three months ago. From being shrinking, morbid and timid she has become a strong, healthy girl with no appearance of ever having been afflicted with any nervous troubles. The pills have done wonders, and I take great pleasure in recommending the pills to all who are afflicted with a similar disease. (Signed) L. L. Barbor.

Subscribed and sworn to before me this 14th day of August, 1893.

[SEAL] W. H. Kelly,
Notary Public.

Mrs. Barbor, who was present, cordially assented to all that her husband said regarding the remarkable cure brought about by the pills, and declared that they owed their daughter's life to them.

Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, and that tired feeling resulting from nervous prostration: all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold only in boxes bearing the firm's trade-mark and wrapper at 50 cents a box, or six boxes for $2.50, and are never sold in bulk or by the dozen or hundred.

DR. ARNOLD'S DAILY PRAYER.

O Lord, I have a busy world around me; eye, ear, and thought will be needed for all my work to be done in that busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as through Thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at those times when my mind can not consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen.—*Ex.*

MARRIAGES.

McCulloch—Porter.—At the residence of the bride's parents at Big Springs, Texas, May 5, 1894, Mr. O. F. McCulloch and Miss Lucy Porter, Rev. W. H. Crawford officiating.

Moller—Holt.—At the residence of Mr. Thos. Holt, Brazoria County, Texas, May 20, 1894, Mr. G. W. Moller and Miss Alice E. Holt, Rev. J. L. Murray, of Angleton, officiating.

Hales—Wright.—At the residence of Mrs. R. E. Hales, Gilmer, Texas; May 29, 1894, Mr. Herschel Hales and Miss Vie Wright, Rev. J. C. Carr officiating.

Cox—Persons.—At the home of the bride's father, Rev. J. J. Persons, in Upshur County, Texas, June 3, 1894, by Rev. J. C. Carr, Dr. M. T. Cox, of Brazos, Texas, and Miss Mary Persons, of Upshur County, Texas.

McCuistion—Mayfield.—At the bride's home, near Lane's Chapel, June 3, 1894, Mr. Joshua McCuistion and Mrs L. C. Mayfield, Rev. R. S. Heizer officiating.

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.

REV. E. C. COX.

Rev. E. C. Cox, the subject of this sketch, deserves more than a passing notice. When the writer of this came to Texas in 1867 and settled in Leon County, Uncle Zeke, as Bro. Cox was familiarly called by everybody, was the moving spirit of the Methodist Church of that country, and, though only a local preacher, he had his regular appointments and carried the good tidings far and near. Those were the days of reconstruction, where circumstances and surroundings tried the man. Uncle Zeke boldly stood up for his and his neighbors' rights, and both by precept and example largely assisted in keeping down impending troubles.

In the Church, the Sunday-school and the choir he was always ready to give his time and contribute his means. He was not rich in this world's goods, but independent, and his doors were always open to his friends, for he was noted for his hospitality. For many years he resided in Leon County, near Old Pleasant Ridge Church, and has left many marks of his handiwork and many remembrances of his generosity with his old neighbors.

Aunt Polly, his faithful wife, was taken from him early in the 80's, and afterwards he married and moved to Bryan. He raised a family of three children of his own and three adopted orphans, all of whom became followers of the meek and lowly Jesus, led on by his precept and example. At the time of his death he was eighty-four years and seven months old, and had been an ordained minister in the M. E. Church, South, for twenty-eight years and had done much to plant the gospel in this State.

He died on the 4th day of April, 1894, at the home of his son, near Alvin, Brazoria County, where he was visiting. Many of us will carry kindly remembrances of Uncle Zeke to our graves, and long after we have laid him away will he speak through the works he has left behind.

S. N. Richardson.

Haynes.—David C. Haynes was born near Salem, N. C., January 19, 1833, and died at his home Wednesday morning, May 9. Uncle "Dave," as he was familiarly called, will be missed by hundreds of people in and around Weatherford, for he has been here twenty-seven years, and during that time his straightforward, sunny life and his quiet and constant charities have made a multitude better and happier. He came to Texas in 1852 and settled in McKinney, where he went into the drug business with his brother, Dr. Jno. W. Haynes. At the beginning of the war he raised a company—Company K., of Martin's Regiment—and was elected Captain, and served through the entire war. They were all young men of from twenty-five years and under, himself being only twenty-nine years. He was loved and honored by them all, and was retained as their faithful leader to the end of the struggle. Many incidents could be told of his unselfish service and devotion to his men, always denying himself, and ready to suffer that a sick or wounded comrade might be cared for. His deeds remain green in the memory of the few who yet linger of the then young men, now gray-haired veterans, who delighted to honor him. After the war, without money, he began the struggle, and, with his noble wife, settled in Weatherford, where he has been known for twenty-seven years. His first years were years of toil and hardship in his log cabin, with Indians continually harassing the few settlers. He bravely bore the privations and dangers of the frontier life, and by close attention to business and an honest, open life he built up a thriving business and a handsome property. He was a friend to the widow and the orphan, as many testified in tears to this writer while they looked on the quiet form of their sleeping friend on the day of his burial. The messenger found him asleep and did not awake him, so left him lying on his side with closed eyes. He had been to the tabernacle twice during the day and heard Bro Sam Jones, then going home insisted that his wife remain in the room with her aged mother, who was sick. He retired, put his candle in the window, read the Bible for a time, turned over and went to sleep. In the morning when his wife called him to breakfast he did not answer, and when she went and put her hand gently on his forehead the shock came. A scream from her announced the fact "Uncle Dave" was dead. His son, Charlie, was away and was telegraphed for, and when the broken-hearted boy came and looked upon his dead father his grief was indeed great, and he said in the twenty-three years of his life he had never heard a cross word from his father in the home. The honor shown him in his burial was a silent, yet powerful witness of a noble life. Although the weather was very bad, the Masons, Odd Fellows and firemen all turned out in force, and the long concourse of people in vehicles and on foot through the mud evinced the respect that Weatherford felt for this faithful veteran. His wife, who stood by him in all his struggles for forty years, is overwhelmed with grief; yet she is trusting in God and leaning on the everlasting arms, with the assurance of meeting again in the near future her faithful husband.

C. E. Brown.

Hancock.—Benjamin T. Hancock was born in Mitchell County, Missouri, June 14, 1814. Bro. Hancock professed religion while young and joined the Methodist Church. He was one of the best men I have ever known. He died at his daughter's, in Erath County, Texas, Jan. 16, 1894. A cancer had been preying on his face for a long time. He never was heard to complain during his affliction. Just before death he raised his head and said: "Higher! higher! higher!" and closed his eyes in death. Bro. Hancock was married while young to Miss Elizabeth Rule. This union was blessed with thirteen children. Five of the children preceded him to the glory world. His wife and the seven that are left behind are following in his footprints. God grant they may all meet where parting will be no more.

J. B. Elder.

IVORY SOAP
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IT FLOATS
IS NOT LOST IN THE TUB.
THE PROCTER & GAMBLE CO. CIN'TI.

Nave.—Mrs. Rhoda Ann Nave (nee Rue) was born in Tennessee December 26, 1823, and died in Flatonia, Texas, May 21, 1894. Sister Nave embraced religion in early life, and was a member of the Methodist Church for over fifty years, and, although she had been an invalid for several years, yet her religion sustained her most gloriously in all of her sufferings and painful afflictions until death called her away. It was my privilege as her pastor to visit her frequently and read the blessed Bible, which she loved so well, and sing and pray with her and talk about religion, its comforts and joys, and she was always glad to talk of these things and to think of God and the Church and her bright, happy home beyond the skies. I often asked her about her spiritual condition, and she would always say: "I am perfectly resigned to the Lord's will and ready to go at any time he sees fit to call me." Sister Nave was married in Kentucky to Michael Nave October 5, 1845; came to Texas and settled in Colorado County in 1852, but moved to Flatonia about three years ago. She leaves a son, four daughters and an aged husband to mourn their loss. May God pour his grace and Spirit upon them and enable them to bear with fortitude this sad bereavement and help them to live so pure and good that they may all form a happy, unbroken, reunited family in the heavenly world, is my earnest and sincere prayer.

W. W. Horner.

Guthrie.—Thomas M. Guthrie was born in Lincoln County, North Carolina, July 8, 1811. He professed religion in early life, and joined the M. E. Church, South. Bro. Guthrie was married July 27, 1832, to Miss Elizabeth Proctor. The result of this marriage was seven daughters and four sons. He moved from North Carolina to Mississippi in the year 1842, where he lived for fifty years. During this time he buried his wife and was married the second time July 13, 1870, to Mrs. D. B. Blaylock. Two girls were born unto them. He moved to Texas in 1892 and was received in the Church at Blossom, Texas, by the writer, and on January 10, 1894, "he fell on sleep." and loving hands laid him to rest in Red Oak graveyard; and thus ended the long life of a good man. Bro Guthrie was a man of solid piety—one who held close and constant communion with the Savior, and one whose religion was a living, growing principle, so that all took knowledge of him that he had been with Christ. Weep not, dear friends, but rather rejoice that your loved one has gone home.

I. M. Woodward.

McEntyre.—Hattie Belle McEntyre, wife of W. G. McEntyre, was born in Austin County, Texas, May 18, 1845; was married to W. G. McEntyre December 21, 1865. After their marriage she, with her husband, moved to Travis County, and settled on what is known as the Pilot Knobs, where her husband and children now live. Sister McEntyre professed faith in Christ in the year 1875, at Merrilltown, and joined the M. E. Church, South. She and her husband took a very active part in building and beautifying the Church at Merrilltown. Sister McEntyre was a consistent Christian up to her death. She was a sufferer four years. Before she died she called her husband and children to her bedside and talked to them and asked her husband to have prayer once more, which he did. After prayer, when the time came for her to take her departure, she laid herself out, clasped her hands across her breast, ready for the Master's call. The soul now spread its wings and sailed for the city of God. She was carried to the church she loved, followed by a large concourse of friends, where we paid the last tribute of respect to her memory. She leaves a husband and nine children to mourn their loss.

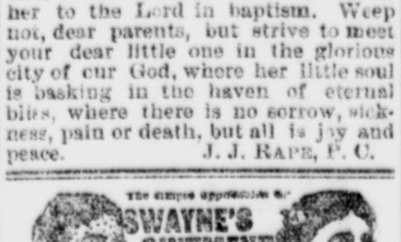
J. W. Thompson.

Hindman.—Mrs. Jennie Hindman died at her home in Fort Worth, May 24, 1894, aged thirty-five years. She was the wife of A. J. Hindman, and only sister of Revs. O. P. and O. S. Thomas. For many weary days and nights loving relatives and friends tried to relieve her suffering, but all in vain. When told that she soon must leave us she showed no fear, but with a smile on her face, and loving words to the dear ones, her gentle spirit passed quietly into the presence of her God. She was not only a true Methodist, but a devoted Christian wife, mother, daughter, sister, friend. We know not why dear Jennie was taken from her little children who so sadly need her loving care, but we do know that she is at rest. In every duty of life she was ever faithful, ever true. Her body was taken to Kaufman, her old home, and there, surrounded by weeping relatives and friends, was laid to rest near loved ones gone before.

Sister.
Dallas, Texas.

Finley.—Lillie Alma, infant daughter of Brother and Sister J. H. Finley, aged ten months and nineteen days, fell asleep in Jesus on the morning of May 4, 1894. She was a sweet and affectionate, loving child, and is greatly missed in mamma's arms. Just three weeks before God called her home her parents at the close of our 11 o'clock service brought their sweet babe to the altar and there dedicated her to the Lord in baptism. Weep not, dear parents, but strive to meet your dear little one in the glorious city of our God, where her little soul is basking in the haven of eternal bliss, where there is no sorrow, sickness, pain or death, but all is joy and peace.

J. J. Rape, P. C.



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As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publishers of the Texas Christian Advocate.

Smith.—Lamira Smith was born June 9, 1803, and died May 11, 1894; became religious and joined the Methodist Church in 1819. She was a religious Methodist seventy-five years. She embraced religion in Adam County, Ohio, when sixteen years old; came to Texas in 1846; lived in Hopkins County forty-eight years. She was a noble Christian woman. She leaves several grown-up children. All have families of their own, and all good citizens. Her death was like the bright setting sun when it has gone out of sight, reflecting the long rays of light back over the world after it has been in the world, shined out its day and passed out, but was a blessing to humanity. So she was a blessing to the world. No life is a failure when Christ reigns in the soul, but is successful and faithful till death calls them to their reward in heaven, as it did her. She was liked by all who knew her. God bless and save all of her children in heaven with her.

H. M. Pirtle.

Fearis.—Margaret E. Fearis was born in Tennessee, August 14, 1825. She was converted at the age of fifteen, at which time she joined the Methodist Church. In August, 1850, she was married to David P. Fearis, who died many years ago. She died at the home of her son, Bervadus Fearis, in Waxahachie, March 1, 1894. She was among the first members of our Church at Waxahachie. Rev. C. H. Barker, of Midlothian, her brother, and Sister R. A. Singleton, of Waxahachie, her sister, are the only two living members of the first Methodist organization in Waxahachie. She was the mother of seven children, all of whom are dead but two sons. She was indeed a mother in Israel. For many years she has gone in and out before us. Her pure Christian life has been a benediction to us all. Her religion was uniform and gentle. She rarely ever spoke in testimony meetings, but in the class meeting the Sabbath before her death, and the last service she ever attended, she arose and testified to the goodness of God and the evidences she had of his power to save. May all the family meet in heaven.

B. R. Bolton.

Eagle.—Joseph Franklin Eagle was born in North Carolina May 5, 1851. He was converted at the age of twenty and joined the Methodist Church. On the 7th day of December, 1875, he was married to Miss Minerva Bryan, with whom he lived happily till God took him from his home in Waxahachie May 6, 1894. She, with three children, survive him. His life was beautiful, consistent and faithful, and his death gloriously triumphant. The last two years of his life were years of deep affliction, depriving him for the most part of the privileges of the sanctuary, but on the home altar daily sacrifices were made, and from it the sweet incense of true and spiritual worship continually ascended. His sun of life went down under an unclouded sky. Conscious to the last, he spoke freely to his family of his departure, delivering to each member the legacy of his dying blessing. His faith, consecration and conscious experience of salvation in life gave him the blessed assurance of a home in heaven in death. May the promises of God sustain the sorrowing ones.

B. R. Bolton.

Carter.—Mrs. Lillie Carter (nee Roberts) was born June 26, 1873. She professed religion and joined the Methodist Church in August, 1887, and died in peace May 14, 1894. To many her death was unexpected, but not so to her. She seemed to have a certain premonition that she was going to die. She was ready and willing, and rather anxious to exchange the cross for the crown. She leaves a little babe, and a husband somewhere, a widowed mother, and several brothers and sisters behind. She is gone to that rest that belongs to the people of God.

E. A. Thomasson.
Wheatland, Texas.

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Patton.—Gertrude Camilla Patton was born December 3, 1891; died April 30, 1894, aged three years, four months, twenty-seven days. Yes, the "angel of death" has visited our home and taken from it the fairest, sweetest flower and transplanted it in a purer, brighter home to dwell ever more one in the angel band. Darling Gertie, we miss you; only God knows how much. We miss the dear, good morning kiss always so lovingly given, the sweet smile of welcome and the patient unselfishness from which we have learned a lesson in life. Weep not, papa, mamma and grandma, our precious one has only gone home. Just one more link to bind us to heaven. Soon we will clasp our beloved baby in fondest embrace, for life is short at best. We are striving to bow submissively to the will of God, for we know he doeth all things well. Good-bye, darling Pet.

Auntie.

Slaughter.—Died, the infant son of R. L. Slaughter, of Big Springs, Texas, May 24, 1894. After weeks of suffering the gentle sufferer is now at rest.

W. H. C.

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BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of books received.]

A Timely Publication.

Rev. R. C. Armstrong, D. D., presiding elder of the Waco District, Northwest Texas Conference, and one of the best writers in all our Texas Methodism, has recently issued a very valuable book entitled "Romanism vs. Protestantism." The book is printed at the Southern Methodist Publishing House in Nashville, Tenn., and is bound in cloth and in paper. The size of the book is 6x10 inches, and it contains 125 pages.

Most of the chapters passed through the columns of the TEXAS CHRISTIAN ADVOCATE before the author gave them the permanent form in which they are now presented to the public, and so popular were these articles and so lusty was the demand for their publication in book form that the author felt constrained to yield to the public clamor and present them as they now appear. It is but simple justice to Bro. Armstrong to state, however, that the chapters were revised, enlarged and added to before binding them, so that those who read the series as they appeared from week to week will find a freshness and breeziness unlike that which characterizes the second reading of most writings. Bro. Armstrong is not only a very earnest and conscientious writer, but a very able and accurate one. He is deeply versed in the subject about which he writes, and comes to the reader with the cream and last analysis of a long and careful course of reading and investigation. Abreast of the times on all the leading issues of the day, his quick discernment recognized the encroachments of Rome upon the rights of our free institutions as one of the most baleful influences of modern times, and his trenchant pen has wrought a gallant defense of what as a free and independent people we prize above all terrestrial things. So far are we in this new world removed from those climes where Rome has had full sway, so changed is she as she appears among her Protestant neighbors, and so little is known by the present generation of her bloody history and the direful results of her unchecked usurpations, that the great mass of our people are inclined to accord to her the same charity and good will they freely give the several Protestant bodies of American Christendom. They do not know that she is a snake which, when warmed and soothed by Protestant tolerance and Christian tenderness, will sink her deadly fangs into the very heart of our civil and religious liberties. They do not know that whatever be her attitude in Protestant lands, her policy is unchanged and her aim is the same she always cherished—the enslavement of thought and conscience and the universal empire, both in spiritual and temporal things. No! Of these things our people are as ignorant, as a rule, as a new-born babe, and they are the easy prey of Jesuitical hypocrisy and ecclesiastical trickery. To enlighten them is the duty of their better informed brethren, and to do his part, and to do it well, has been the aim and object of the author whose book is mentioned at the opening of this article, and we bespeak for him from every careful reader the verdict that his object has been attained and his aim has been reached.

A Book for the People.

Rev. W. H. Hughes, of this city, is the author of the series of articles which recently appeared in these columns over the *nom de plume* of "Old Fogy." These chapters had a wide circle of readers, and were warmly endorsed by some of the ablest men in the Church. Before the last number appeared in the columns of the ADVOCATE demands came pouring in from every quarter for the entire series in permanent form. After consultation with those whose judgment he relied on, Bro. Hughes concluded to answer this demand, and a booklet of seventy-five pages, bound in paper, 6x10 inches in size, is the result. The work is entitled "Baptism: Its Mode and Subjects."

Some of our people seem to think that the questions treated of in this book are exhausted. Many styles in which those subjects have been handled have long since been exhausted, but the style of this book presents the old arguments in a new light, and adds some new points not found, so far as we know, in any other treatise on the same subject. Bro. Hughes is one of our strongest men, and he has laid himself out in this discussion. He has appealed only to the text of the Authorized Version of the Bible, avoiding all pedantic references to the original, whether Greek or Hebrew, and the plainest man who reads his pages can gather what he means. The sales of the book have been phenomenal. They are "going like hot cakes, and it looks now like a second edition will have to be published right away to meet the increasing demands. By referring to Bro. Hughes' advertisement in another column of this paper, the reader will readily see that the cheapness of the book places it in reach of all, and if all do not get it, those who fail to do so will make a mistake. It ought to be in every family.

We have received a handsome catalogue of the Woman's College in Baltimore, under the auspices of the M. E. Church, and of which Rev. John F. Goucher, A. M., D. D., is President. This gentleman, it will be remembered, was one of the fraternal delegates from that Church to ours, and delivered the able address already published in these columns before our General Conference.

A little pamphlet has just fallen upon our table. It has a picture on the cover. It is the picture of a man dressed in a business suit, a turned-down collar, a checked necktie and a broad-brimmed hat tilted back from the face. The features are familiar. They are those of Reuben Alonzo Morris, of Pittsburgh, Texas, otherwise known as Rev. Lon Morris, the "shouting banker." The pamphlet is a biographical sketch of him whose picture has been described. The author of the pamphlet is Mr. A. D. Martin. The sketch is a glowing tribute to a living character and to such a character as one seldom meets.

ANTI-SALOON LEAGUE.

I see in your issue of the 24th an endorsement of the Anti-saloon League, which I suggested in your issue of May 10, also the offer of an amendment. Now I want to thank Bro. Tye for his endorsement, and no less Bro. Dunn for his offer of amendment, but I must differ from Bro. Dunn in that he says there would be no advantage gained by the League movement. Now, Bro. Dunn, I have been a Good Templar for fifteen years and know its workings and love its noble lessons of temperance, truth and virtue, but I also know that many who will not enter the secret order and the close strictness of the Independent Order of Good Templars will enter the League, and thus take one step toward the higher life of eternal abstinence. As suggested by private letters which we have received, we want this move to reach more the voters of this States. We want all to come to its folds, but a special move for the voting power of Texas. It is through this source we must seek relief from the licensing of the infamous traffic. Every voter who sustains a party that favors the manufacture or sale of ardent spirits is a stockholders in the saloon, and the Legislature that makes laws to perpetuate the saloon is father and protector of the whisky traffic, the abettor of the crimes caused thereby, and the friend to the acknowledged law-breakers of the State of Texas. This is a consuming shame, an eating cancer on our broad and lovely land, but it is true.

How are we to correct this? How? By sending men to make laws who will not listen to the siren voice of the saloon. To do this we must first guide the ballot. To guide the ballot we must have the heart and hand of the voter. By the Anti-Saloon League we hope to commit the voter, regardless of party politics, to vote for that man that will try to suppress the curse and save our land.

Yes, Bro. Dunn, I endorse the six articles of the platform of the I. O G. T., and of the Prohibition Party, so far as the killing of the saloon is concerned, but we know many who will work in the League that would not enter the secret order of which you speak; nor the Prohibition Party. Our plan for the League as suggested in our first article is as follows:

To organize community Leagues, then have county Leagues controlling the community League, and a grand State League as council to control the county Leagues. I call upon all who favor this plan to either write me personally, or through the papers to speak out; and if any brother can show a better plan, let us have it. I do not say the above plan is the best that can be had, but it is the best that I am able to devise. If some one wiser can give a better plan, let us have the best. I am for victory over the saloon, and to this end call upon all who want our good land free from the mighty curse of the saloon to speak out.

If this plan meets sufficient approbation, we will call for a State Convention to formulate plans, appoint committees and prepare for an undying campaign against the saloon.

It is useless for me to speak now of the ravages and outrages committed by the whisky traffic, but if our plan is accepted and we can organize we hope through the Anti-Saloon League to publish a paper that will continually hold its accursed deeds before the mind of the voter until sick of the crimes committed by saloon men and their cohorts. By the power of the ballot they will be cast from Texas never more to disgrace its soil by selling to men that which robs the purse, steals away the brain and damns the souls of her citizens.

We ask other papers that favor this move, or are willing that its readers shall have both sides of this question, to please copy.

C. L. BALLARD.

CLARKSVILLE, TEXAS.

COMMENCEMENT AT THE POLYTECHNIC.

The recent commencement exercises at the Polytechnic College reflected great credit upon the President, faculty and students of that school; and the city of Fort Worth and the M. E. Church, South, in Texas are to be congratulated upon the existence of such an institution. President Adkisson is a man of broad scholarship and liberal culture, whose fame as an educator is coextensive with the knowledge of what our Church in Texas is doing for the cause of Christian education; and his faculty, chosen with great care and with special reference to moral and religious character, renders the Polytechnic College indeed as in name a Christian school. A glorious revival, in which nearly all the students, not already religious, were brought to Christ, was conducted by the Chaplain, Rev. W. E. Caperton, not long since, and in this good work the members of the faculty were his best assistants—all taking part, from the President down, in every service, from start to finish. The commencement sermon was preached by Bishop Key on Sunday, May 27; and though I did not hear it, its praise was on every lip when I arrived on Monday.

The speakers for the Columbian, Philomathean and Philosophian Societies were Hon. W. C. McKamy, of Dallas; Dr. Doggett, of Fort Worth; and Dr. H. M. Whaling, of Waco. Dr. D, failing to materialize at the appointed hour, the young men fixed upon me to take his place, which I undertook to do—rambling about over a large territory, saying much and signifying but little. McKamy, on Monday, at 10 a. m., and Whaling on Tuesday, at 8 p. m., made fine speeches. I spoke Monday, at 8 p. m.

The examination papers of the pupils were on exhibition in the library of the college, under the care of Prof. Mister, who won golden opinions from all sorts of people for the polite and courteous manner in which he assisted all who so desired in looking into and examining the work of the students.

There were three exercises during each of the three days—Monday, Tuesday and Wednesday. The program in each case was a model of good taste, and the students taking part did both themselves and their teachers credit. The music, always an important item in such entertainments, was all that could be desired, and that queen of vocalists and pianist, Mrs. Dora Shadden, gave abundant proof of her right to reign over that important department of which she is principal. She was ably assisted by Miss Josie Crutchfield, whose silvery voice excites the admiration of all who hear her.

On Tuesday morning four young men, Messrs. Williams, Coppedge, Potts, and Newsom, contested for the orator's medal. The speeches were all of a high order, and it was hard for the committee of judges to decide. The final verdict, however, was in favor of Mr. B. F. Williams, of Oklahoma. Miss Pearl Kennedy, of Fort Worth, won the elocution medal; Miss Ida Potts, of Pottsboro, the library medal, and Mr. Claude Wilson was presented by his hostess with a medal for good conduct as a boarding pupil.

On Wednesday morning Hon. O S. Kennedy, of Fort Worth, on behalf of the trustees of the college, presented diplomas to Mr. J. F. Newsom, of Allen; Miss Innie Kidd, of Waxahachie, and Miss Lizzie Adkisson, of Fort Worth, Texas—Mr. N. taking the degree of B. S. and the young ladies that of M. E. L.

The scribe presented at the same time to Misses Ammie and Johnnie Boyd, of Fort Worth, certificates of proficiency in music.

Special mention should be made in this connection of Messrs Newsom, Kanouse, and Misses Lizzie Adkisson, Pearl Mackey, Annie Vinson, Maggie Shadden and Lura Crutchfield for excellence in music, elocution and the histrionic art. Many others might be mentioned, as Edgar Thomas, Walter Evans, Wallace Crutchfield and John Hall, but space forbids. On Wednesday afternoon there was a religious service under the auspices of the Epworth League, and at 8 p. m. a social reunion, at the close of which the commencement was declared to be a matter of the past, and the people dispersed to their several homes.

NOTES.

Rev. E L. Spurlock, who conducts the Boarding Hall, has a fine influence upon the boys under his care. In fact, no one is endorsed by the faculty as proper persons to board the pupils who is not of the very best moral character.

Mrs. Shadden, principal of the music department, has been selected by the Chautauqua Assembly at San Marcos to conduct the music at the approaching session in July. This greatly gratifies her friends, and the Chautauqua is to be congratulated upon the happy choice the Curators have made. She will spend the month of June at the Beethoven Musical Conservatory in St. Louis.

Prof. Mister and his excellent lady, Dr. Noble Atkisson and his sister, Miss Wessie—all members of the Polytechnic faculty—gave me many tokens of kindness. Prof. M. is one of the ripest scholars and best read men to be met with anywhere, but they do say that his wife is the smarter of the two. If this paragraph raises a row I stand ready to eat up and swallow down every offensive word.

J. W. H.

A GOOD SHOWING.

The commencement exercises of the Polytechnic College closed Wednesday, 30th inst., with religious services conducted by Dr. Atkisson. The services were opened at 3 o'clock in the afternoon, and a better and more religious meeting it has not been my pleasure to attend. Dr. Atkisson spoke tenderly and pathetically of the association of pupils and teachers, their separation that with many would be inevitably final until they should meet at the judgment bar. Of course the question in every mind was shall I make one of the number? Then one after another of the pupils stood up and gave testimony of the religious influences of the school shielding and protecting them from the allurements of evil, and many attributed their conversion and religious life to the Christian influences of the school. At the close the pupils came and shook hands with the faculty, thus renewing their covenant with the teachers to be loyal to God and build up strong Christian characters. There are only a few of the pupils of this college who came here irreligious that have not been converted. Nearly if not all of that few asked an interest in the prayers of the Christians. Spiritual power fell upon all the house. All eyes were melted to tears while pupils grasped with emotion the hand of affectionate teachers, while the benedictions of heaven were invoked upon them all. Who could depreciate such a Christian school?

T. S. ARMSTRONG.

If you decide to take Hood's Sarsaparilla do not be induced to buy any substitute article. Take Hood's and only Hood's.

A lie in business is as black as it is anywhere else.

When you go to Eureka Springs stop at Southern Hotel. Rates reasonable.

FROM "THE ORPHAN."

Your review of the last General Conference makes good reading. The results of the session will doubtless be satisfactory to our people; they are loyal and have faith in God and his Church. The good ship of Church is now fairly launched for another quadrennium. With our fresh oiled machinery and marvelous growth comes increased responsibilities and enlarged opportunities. How shall we meet them? The fresh, crisp pages of the TEXAS CHRISTIAN ADVOCATE say to us that this strong arm of service is ready. The fine rains and growing crops talk to us of the Divine hand, open to satisfy the desire of every living thing.

The prophet prayed: "O, Lord, revive thy work," and thousands of our people are repeating the prayer: "And while they are yet speaking I will hear," saith the Lord, for here and there fall "showers of blessings" upon the saints of God, and salvation comes to their children. O for Holy Ghost revivals all through our connection! What a power comes to the individual, to the home and to the Church at these gracious times, producing fruitfulness in every possible good way.

Recently part of revival fruit has been coming to the orphanage.

Bro. Abe Mulkey sends as a part of the revival at Longview a check for $47.50, and from Meridian he sends $31.10, and now he is at Hutto with J. M. Sherman, whose circuit has done nobly for the Orphan Home, but it will be added to by these faithful men and that good people. I put a period here and think. I think of God, his preachers and the Church, and I say God is honored, preacher is happy and the Church ablaze with revival fire, and then I ask, is it not possible for this combination always when it occurs to send a donation to the Methodist orphanage? The institution needs help so much. As your agent I am doing my best and am succeeding every day, but not as fast as demands are made upon me; the measure of the work is the measure of our people's liberality. Will every successful pastor and happy Church do something at once to relate themselves with this work which is surely of God.

W. H. VAUGHAN.

WACO, TEXAS.

THE GRAB HOOKS.

Physicians who are addicted to habitual drinking may at any time hereafter be refused a certificate of practice in the State of Arkansas. This is commendable. A drunken physician can never be trusted.

The Good Man and His Flock.

A country minister in a certain town took permanent leave of his congregation in the following pathetic manner: "Brothers and sisters, I come to say good-by. I don't think God loves this Church, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and 'by their fruits ye shall know them.' Brothers, I am going away to a better place. I have been called to be Chaplain of a penitentiary. Where I go ye all may come. I go to prepare a place for you, and may the Lord have mercy on your souls. Good-by."—*New Berlin Gazette.*

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FOR $4.50 I will send the TEXAS Christian Advocate one year to any address and give one copy of Webster's Unabridged Dictionary, postage prepaid. This proposition applies to renewals as well as new subscribers. Address

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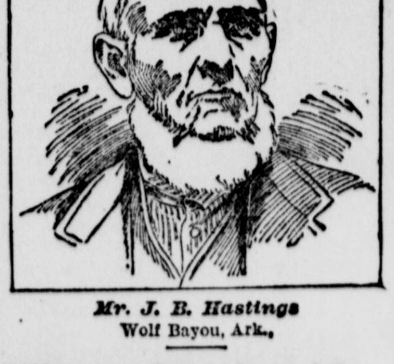

Mr. J. B. Hastings
Wolf Bayou, Ark.,

Village Blacksmith and Postmaster

Broken Down by Kidney Trouble and Gravel

"C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs: I wish to make a statement in regard to my case. In January, 1890, I was taken down with pains in my back and kidney trouble, and at the same time became afflicted with gravel. For five months I was not out of my house, and for months was unable to stand alone. I was attended by three of the best physicians of North Arkansas, but they gave only temporary relief. The following two years and a half nearly all the sleep I got was in a chair, as lying in bed would cause me

Much Pain and Misery.

I had tried many different medicines besides the doctors' treatment, but I decided to give Hood's Sarsaparilla a trial. After using three bottles I got so that I am now able to lie in bed and sleep most of the night. It has benefited me greatly, and I am stouter than I have been for the past three years. I have worked very hard all my life, and had become

Greatly Run Down

owing to my occupation, that of the village blacksmith. Some twelve years ago I had to give up my trade owing to my ill health, and

Hood's Sarsaparilla Cures

now in my sixty-ninth year I feel much better, and it is due to Hood's Sarsaparilla. I can truthfully say to the afflicted Hood's Sarsaparilla is a good medicine." J. B. HASTINGS, Postmaster, Wolf Bayou, Arkansas.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.

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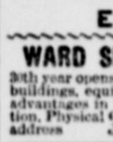

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GREAT UNDERWEAR SALE

These are the days of showing and selling in this department. This week must see the best trade we have ever done. Bargains for tourists. Bargains for stay-at-homes. Bargains for everybody.

Muslin Gowns, high and V neck, square yoke, cluster of tucks, edged with ruffle of nice lawn,

45c, Worth 65c.

Muslin and Cambric Gowns, square and V neck, embroidery trimmed,

85c, Worth $1.25.

Muslin and Cambric Gowns, yokes trimmed with edges and insertings of embroidery, linen and val. laces,

$1.10, Worth $1.40.

Six styles Cambric Gowns, square and V neck, very elaborately trimmed,

$1.45, Worth $1.75 and $2.

Muslin Chemise, trimmed with lace and embroidery,

45c, Worth 65c.

Cambric Chemise, square yokes, val. and linen laced trimmed,

65c, Worth 85c.

Muslin Chemise, with square yoke and trimmed with embroidery,

85c, Worth $1.10.

Muslin and Nainsook Chemise, square and Marguerite yokes, embroidery trimmed,

$1.10, Worth $1.65.

4 Styles Muslin and Cambric Drawers, plain and embroidery trimmed,

45c, Worth 65c.

5 Styles Cambric and Muslin Drawers, linen lace and embroidery trimmed,

65c, Worth 95c.

Muslin Drawers, dainty edges of embroidery and other style trimmings,

85c, Worth $1.10.

Five Styles Better Quality,

$1.10, Worth $1.45 to $1.75.

Muslin Skirts, Cambric ruffle with cluster of tucks,

45c, Worth 65c.

Muslin Skirts, linen lace and embroidery trimmed,

85c, Worth $1.60.

Muslin Skirts, trimmed with ruffle of wide embroidery and cluster of tucks,

$1.10, Worth $1.65.

Muslin Skirts, very wide ruffle of embroidery; some with hemstitched embroidery,

$1.45, Worth $1.85.

GUESSING CONTEST.

Closes 6 p. m., JULY 3. Great race to decide winner will be run on the 4th of JULY. Lucky guesser gets this pony, park trap and harness, value, $250.

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Competitors can guess as often as they please. The only conditions are: The guess must be written on our printed blanks. The blank must bear our stamp. Send for Circular with particulars.

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