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Editorial.

AFTER EASTER—WHAT?

Our exchanges have come to us this week loaded down with editorials and communications fragrant with the aroma of immortality, and radiant with the light of resurrection power. The pulpits gave themselves up to the discussion of the sublime themes suggested by this Easter festival. Last Sunday was a great day, and myriads of hearts were invigorated and refreshed. The Church felt the force of the hallowed memories that came trooping in upon and the inspiration that flowed from the presence of the ascended, living and reigning Christ. For awhile the echo of this joyous music will linger with us, and for awhile the softly, glimmering afterglow will play above the horizon's rim. For awhile the quickened, Christian heart will live better, and the freshly-energized Church will labor with a keener zest. But why should not the spirit and power of this festival dominate our minds and hearts continually? Why should the music die and the radiance fade? This is the task which we should set for ourselves—to perpetuate our finest experiences, and to render habitual and constant the strength and joy which come to us rarely on occasions like this. We ought to carry into the future the finest experiences of the past, and to weave into our heart and life the impressions and attainments that might otherwise prove superficial and evanescent. The golden nuggets, floated down to us by the stream of time, ought to be picked up and inwrought into our character and destiny, and all the lessons and happenings of the past ought to be transmuted by the subtle alchemy of religion into spiritual life and wealth. In vain these great occasions if, like a flood-tide, they lift us up only, after a recession, to leave us stranded, motionless and inert. Let us carry the Easter spirit, power and triumph into the great future, and render the rare and hallowed experiences of some Pisgah view or transfiguration hour the permanent phases of a holy and happy life.

THE STATE LEAGUE CONFERENCE.

By the time this paper reaches its readers the State League Conference will have assembled, transacted its business and adjourned. We think it perfectly safe to predict an interesting and profitable time. The fine impressions made, the inspiring influences breathed into young lives, ought to abide. Fresh from the council chamber, the Leaguers ought to go to the vineyard and the battle-ground to work and to fight. Unless this great occasion is utilized in the acquisition of a better qualification and a finer equipment for duty and service, it will prove a waste of time and money.

We believe that the danger to the League at present is this: a tendency to concentrate exclusively upon the purely religious features of the organization. The literary, the social and the practical phases are being overlooked. Of course the cultivation of personal piety is of paramount importance, but the Church, and not the League, is to develop and nourish this great interest. The League must promote the soul's welfare, but especially in connection with innocent, social festivities, the sweeping of the wide range of Methodist literature, doctrinal, historical and devotional, and the performance of that practical, benevolent work which makes the world better and happier. If the League intends to focalize its attention principally upon the purely religious interest of the young, it might just as well dissolve, for the Church in in her regular work can do the business infinitely better. We therefore trust the conference in in Houston will give a fresh impetus to the long neglected social, literary and practical features of the institution. The Leagues which in connection with proper devotional exercises shall read and master the most books, shall widen and deepen most largely the current of social life, and which shall make the finest record in the arena of practical achievement, will have received the amplest measure of blessing from the gathering in Houston this year. Bring literature and friendship to the front. Let the girdles of the Leagues hang heavily with the trophies of conquest and the spoils of war.

CONNECTIONAL NEWS.

The St. Louis Advocate of April 10 is an Easter number and is remarkable for the fact the principal contributors are women distinguished in literature, education and benevolent work. The first page of the cover is radiant with the intelligent and beautiful faces of the correspondents, and the articles within are worthy of the authors whose names they bear. The taste and enterprise displayed in this Easter edition, and the unqualified success of the venture, are truly gratifying to the friends of Dr. Palmore, the editor, and to all the patrons of religious journalism in the South.

The hundred and eleventh session of the Baltimore Conference was held in Washington, D. C., March 27, Bishop J. C. Granbery presiding. The conference lost seven members during the year. A class of ten was admitted or trial. There was a net gain of 1900, and total membership is 47,000. Bishop Lane addressed the body and securred $144 for the Lane Institute. Bishop John F. Hurst, of the M. E. Church, was introduced and spoke some fraternal words. He expressed himself as being highly pleased that our last General Conference indorsed the American University, located in Washington. The conference was the recipient of a gift of $20,000 for the conference claimants from Charles Shipley, of Baltimore. Bishop Granbery was at his best in pulpit and chair.

The Register of Vanderbilt University for the current session contains an enrollment of 679 students in all departments, and 70 officers, professors and instructors; 286 students are in the Academic Department, and 71 in the Biblical Department. Among the latter we notice the names of S. J. Rucker, of the senior class, and J. T. King, of the junior class, both graduates of the Southwestern University at Georgetown. The graduates of seventeen other colleges and universities are among the theological students. There are twenty-six free scholarships, of the value of $100 each, which are open to young ministers who are college graduates. There is also a sustentation loan fund from which needy and worthy candidates for the ministry may borrow enough to pay their board in Wesley Hall. Other Texans, whose names appear in the Biblical Department, are J. E. and W. M. Crutchfield, G. C. Rector and T. L. Rippey, who are pursuing academic studies, and Rev. Nathan Powell, an A. B. graduate of the Academic Department, is a member of the middle class in theology.

GENERAL CHURCH NEWS.

The Michigan calls attention to a fact that is just as true of the M. E. Church, South, as of the Methodist Episcopal Church:

Let it never be forgotten that inventions, machinery, improved systems and methods will never displace the demand for capable men. Improved men are always in demand and always will be. The able and excellent preachers of the day are welcome to many pulpits. There is no lack of good Churches for good men. Every aspiring and godly young minister may rest assured that places of usefulness await his coming. As fast as he unfolds in strength the sphere will enlarge. The lack, if there is any, will not be in the number of Churches, but the number of men. Every conference in Methodism is asking for men rather than Churches. Bishop Foss recently gave his observation on this line in these words: "The number of Churches increases twice as fast as the number of strong men who are presented for the ministry. I am no pessimist, but we need men to reach the people—the common people." Every preacher should be anxious to make the most of his powers and free himself from all care concerning a field of labor. Providence will care for the latter; over the former he must exercise care himself.

The Independent furnishes the following interesting summary of the work of the Board of Missions of the M. E. Church:

The disbursements for the year were, for Africa, including Bishop Taylor's missions, $37,538; for the different missions in Asia, $509,476; for those in Europe, $162,252; in South America, $82,262, and in Mexico and Lower California, $75,954. The salaries of the missionary Bishops foot up $9,000, and $12,536 was expended from the contingent and incidental funds for various purposes not provided for in the regular appropriations. The home mission expenditures were $731,086, with payments from the contingent fund of $10,405.

The total for foreign missions was $1,009,018; for home missions, $742,391, and there are further miscellaneous items footing up $23,231, making the grand total $1,774,640.

The society, in common with all benevolent organizations, has felt seriously the financial depression, and is wrestling with a heavy debt. The income for the present financial year, however, shows an increase on that of last year, and with better times there is every prospect that the work will not be materially injured. That work was never more encouraging. The record of the past few years in India has been phenomenal, and the great perplexity of the society is not how to reach the people, but how to care for those who crowd in and need the most elementary instruction in Christian ethics not less than in Christian doctrine. Japan and China are opening up as never before, and while Methodist missionaries in the new "England" of the Pacific are not untouched by the influences that are being felt so seriously by other boards, they have so far avoided any serious break or difficulty. In Malaysia the society is practically alone, and is opening up adjoining fields as fast as the supply of means and men will permit. In Korea it shares with the Presbyterians the honor and duty of placing the people in a position to appreciate the opportunities that are opening before them. One of its most interesting fields, and one that should appeal most forcibly to American Christians is South America, and here the Methodist Society stands in the forefront. But we have not space to do more than indicate the work that this great organization is carrying on, and urge all interested to read and study for themselves its invaluable report.

CURRENT EVENTS.

The War Ended.

The Associated Press dispatches report that China and Japan have agreed on terms of peace. An imperial edict has been issued authorizing Li Hung Chang to sign the terms of peace in accordance with the Japanese ultimatum. The indemnity to be paid by China is 200,000,000 taels, and China to grant possession to Japan of Liaotung peninsula to the 40th degree of latitude and the island of Formosa. China also consents to the opening of Pekin and four new ports to commerce.

The Income Tax.

Briefly, the court has declared null and void those provisions which tax the income of State, county and municipal bonds, and the income derived from real estate. The declaration against the tax on incomes from rents and landed investments is, in itself, a serious, not to say fatal, blow at the whole income tax scheme. If those shreds of the act which remain are administered—and the administration of them will be beset by great difficulties and complications—the practical results to the Treasury will be comparatively small. Those whose incomes are derived almost exclusively from State and municipal bonds and from real estate will go free, while those who have incomes from their business and from salaries and other similar sources, will be subject to the tax. It is a great pity that the court was evenly divided as to the unconstitutionality of the whole act. Chief-Justice Fuller and Justices Field, Gray and Brewer hold that it is null and void, while Justices Harlan, Shiras, Brown and White uphold all the provisions except those enumerated above. As the court was a tie, the law stands with the exceptions noted.

The ground of the decision against the taxing of incomes from real estate is that it is a direct tax and as such must, under the Constitution, be apportioned among the States on the basis of the population as ascertained by the census. The court adopted the argument of Mr. Choate that a tax upon the income of land is a tax upon the land itself; that a tax upon the income of bonds is a tax upon the bonds themselves, and that the municipality and the county being representatives of the State, and the State being one of the United States, a tax upon such bonds or the income thereof operates on the power to borrow before it is exercised, and is in effect a tax upon the States, and therefore not allowable; and holds that the tax on land is a direct tax, and must therefore be apportioned.

Upon the additional question argued before the court—with reference to the alleged inequalities of the law whether the tax on income from personal property is a direct tax, and whether any part of the tax not considered as a direct tax is void on account of lack of uniformity—the court was evenly divided, and consequently this part of the act stands unchanged.

We have very little time (the decision comes to us just at the hour of going to press) to consider its effect. Whether the administration will attempt to collect the tax on incomes from business, and from salaries and similar sources, or whether it will deem it best to abandon the attempt to collect anything, we do not know. What the President ought to do is to call a special session of the new Congress that the remains of this odious measure may be taken out of sight at once and buried forever. If it was odious and unequi before it is tenfold more so now. There was not the slightest need that a war measure should be brought forward in a time of peace, when the revenues of the country were sufficient for all its expenditures.

In its decision the Supreme Court calls attention to this feature, and says that the "understanding and expectation at the time of the adoption of the Constitution was that direct taxes would not be levied by the General Government except under the pressure of extraordinary exigency, and such has been the practice down" to the adoption of the present act; and it declares that if the power to do so is to be "exercised as an ordinary and usual means of supply, the fact furnishes an additional reason for circumspection in disposing of the present cases."—The Independent.

Great Battle Ships.

If the great European war which has been discussed for the last quarter of a century, breaks out, much of the fighting will take place at sea. The continental powers have taxed themselves enormously for the maintenance and equipment of colossal armies so that at short notice millions of fighting men could be mobilized. For the present, while care is not withdrawn from armies, the European powers are exerting themselves to increase their naval forces to unprecedented dimensions. All the latest results of applied science are being utilized in the construction and arming of great modern battle ships. The newest things in armor plating, rapid firing guns and torpedoes are at once adopted, not by one nation only, but all are vieing with each other as to who can turn out the most complete and effective floating engines of destruction the the world has yet witnessed. Though independent of all European complications the United States is not neglectful of national interests. Already this country possesses a powerful navy composed of several of the best vessels afloat. England has been so stirred up by the fear that she may be outstripped in the size and quality of her fleet, that even the radicals have not interposed any serious objections to a large and costly increase in the number and quality of her naval outfit. France is building great ironclads, cruisers and torpedo boats; and Russia is hastening the construction of a large number of war vessels of varying dimensions. The German Emperor, fond as he is of his army, is also urging forward the augmentation of an imperial navy. Austria, Italy and the lesser powers, are unable to keep the pace that is being set by their greater and more opulent neighbors. This desire for immense armaments on land and sea works in opposite ways. It tends to foster a war spirit among the people. In every country where the army is strong there is a large class whose profession is war, and they long for the stir and excitement of the battlefield. Naval constructors and officers, an increasing class in these times, would like to have opportunities for testing the modern appliances of maritime warfare. To all this there is another side. The very magnitude of the destructive forces which nations now command make war, despite the advanced humanity with which it is waged, a more dreadful thing than ever. The loss of life a short campaign, or even a single great battle must occasion, would be simply awful. Statesmen realize that a tremendous responsibility rests on all who have it in their power to decide between peace or war. The knowledge that most nations are now armed to the teeth makes national leaders less arrogant in their demands on others, and more ready to give the soft answer that turns away wrath. If grim war should break loose—which may a merciful heaven forfend—the earth would shake beneath its tread, and the ruin it is certain to work would be appalling. —The Interior.

THE PRESS.

Christian science is bad enough as a theory, a species of self-stultification. In practice it is murderous criminality. This lunacy ought to be prohibited by law. Witness the appended extract from the Central Advocate:

In Palmyra, N. J., a Coroner's jury, after due investigation, has held a man guilty of criminal neglect on account of the death of his daughter, a child who was ill for ten days with measles, which developed into catarrhal pneumonia. No physician was called in, no medicines were administered, and no efforts were made for the recovery of the little girl, except the prayers and mental exercises prescribed by the Christian Scientists. A physician testified that measles had been epidemic in the neighborhood, but that no other death had occurred except that of this little girl; and that the disease, even with its complications, ought to have yielded easily and quickly to simple medical treatment. One of the Christian Scientists testified that the child suffered from a "belief of measles!" It is amazing that intelligent men and women are led astray by the doctrine that disease, pain and sin are all without substantial existence, that they are but delusions—figments of the brain.

Reporters and printers occasionally mix things to the great amusement of the public and the utter disgust of the authors. The following collection of Parliamentary mis-reports is brought together in the March number of Macmillan's Magazine:

It is quotations which perhaps suffer most. John Bright, once quoted the lines from Milton:

"I argue not
Against heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward."

The reporter was not familiar with the passage, and having no idea that Mr. Bright was quoting poetry, he turned it into prose, in the third person, as follows: "He would not argue against the hand or will of heaven, nor would he bate a jot of heart or hope. He would still bear up and steer right onward." Still more amusing was the rendering given to the two well-known lines from Tennyson's "Lady Clara Vere de Vere," by a reporter who was brought into the gallery one night on trial. "The honorable gentleman concluded by declaring that kind hearts were far more than coronets, and simple faith much better than Norman blood." That reporter has not been seen in the gallery since. "Great is Diana of the Ephesians!" once exclaimed Sir William Harcourt, in the course of a terrific onslaught on Mr. Chamberlain; but a provincial paper improved the quotation in this novel fashion: "Great Dinah, what a farce this is!" Mr. Swift MacNeill once quoted in the House the judicial declaration of the late Baron Dowse of the Irish bench, that "the resident magistrates could no more state a case than they could write a Greek ode;" and it was deliciously rendered by a reporter as, "The resident magistrates could no more state a case than they could ride a Greek goat." Baron Dowse stated in the course of a judgment in an action for libel against a newspaper arising out of an incorrect report, that once in a speech in the House of Commons he had quoted Tennyson's line,

"Better fifty years of Europe than a cycle of Cathay,

and read next day that he had edified his audience with the following declaration:

"Better fifty years of Europe than a circus in Bombay."

Mrs. Lucy Kidd Key, in a recent article in the St. Louis Advocate, on the education of girls, gives utterance to the following interesting and wholesome remarks:

The health of pupils demand the first and highest consideration. Herbert Spencer says something to this effect: "The first requisite of education is to be a good animal." This, while it may appear to give undue prominence to the too, too solid flesh" that hedges in our souls is, nevertheless, only too true. Health should never be bartered for the brilliant triumphs of scholarship, and the laws of health should be thoroughly taught, and their observance strictly enjoined at all times.

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Beauty, wealth, and even talent, can not supply that want. Without it a woman is like a ship at sea with broken shafts, and chart and compass gone, drifting, drifting, heaven knows where! Hence, I say, as an humble, yet earnest builder, in the great work of woman's education, I would make religion the corner-stone of the fair and stately building, and deposit within its everlasting keeping those precious jewels of the Christian faith, and of our sex, purity, humility and love. With these, all things are possible to us within the orbit of our lives, as maidens, mothers and wives.

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Having been born and reared beneath Southern skies, I may be pardoned, if I am not altogether "progressive," (so-called) and if I decline to indorse the "new woman" to the repudiation of the gentlewomen who are being placed on the retired list. It is unnecessary, and perhaps out of place here, to go into the polemics of that much-discussed question, but surely her most sacred right is to guard the home, the vital want of the nation's wealth and power, from whose multiplied sources the rays of our country's glory are focalized in one supreme sovereignty "and blazes on the front of time."

And yet, I would have girls taught the principles of our free government and its systematic operations; that it is "men, high-minded men, who constitute the State," in the political and practical functions. A lyric poet once wrote, "I care not who enacts the satutes of my country if I may write its songs." So every true educator of women may say, Let us make the wives and mothers of our country, and we care not who writes its laws.

PERSONAL.

TEXAS.

En route to the Epworth League Conference at Houston, the following brethren called at the ADVOCATE office: Revs. F. A. Rosser, J. P. Lowry, J. W. Blackburn, J. M. Peterson and Bros. Bickler and Ditzler.

Dr. John Mathews, of Centenary Church, St. Louis, in passing through Dallas, paid the ADVOCATE a pleasant visit. It is hardly necessary to say that his charming conversation and vein of humor captivated the ADVOCATE corps. He is booked, he says, "to say a piece" at the Epworth League Conference, Houston.

We regret to chronicle the fact that Rev. C. C. Davis, of Aubrey, lost his baby last Sunday morning, April 7. His note to us breathes the spirit of Christian resignation to the will of God. The ADVOCATE tenders its sincere condolence to the bereaved parents.

Rev. J. F. Corbin, wife and son, while traveling from El Paso, Texas, to Globe Springs, New Mexico, were caught in an extremely severe storm and badly hurt. When they reached their destination they were ready for the hospital. Their preservation, under the circumstances, was little short of miraculous. We are certainly glad to know that this truly self-sacrificing and useful missionary and family escaped the fury of the hurricane.

SOUTHERN METHODIST.

Bishop A. G. Haygood, of the Methodist Episcopal Church, South, has in press a new book entitled "The Monk and the Prince."

Two of our Bishops have been represented by sisters and two by daughters in foreign mission fields. Miss Laura Haygood, in China; Miss Augusta Wilson, in Mexico; Mrs. Ella Granbery Tucker and Miss Marcie Marvin, in Brazil.

Bishop Fitzgerald, in the last issue of the North Carolina Advocate, says: The two branches of our Episcopal Methodism are genuinely fraternal in California. Genuinely, I say, and mean it. The proofs of it meet me on all sides. My colleague and neighbor, Bishop Goodsell, is most brotherly in word and deed. He is a full grown Methodist, reminding one very strongly of our glorified Dr. A. L. P. Green—courtly, gracious, ample.

Christian Advocate, Nashville: The reports which reach us of Bishop Galloway's sermons and addresses at Atlanta and Birmingham are of such a character as to inspire us with new hopes for the cause of missions. At both places he spoke to large and enthusiastic audiences. That he will have a similar welcome elsewhere is certain. Full of facts and of faith, he will charm all who go to hear him. Arrangements are in progress to give him a public reception at Watkins Hall, in this city, on the 29th instant. We hope to be there.

GENERAL.

Central Advocate: Rev. Dr. Samuel F. Smith, author of the patriotic hymn, commencing,

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing,

was honored with a public testimonial in Boston, April 3, a vast body of school children in the afternoon, filling Music Hall, and greeting with enthusiasm the venerable guest of the hour; at night a multitude of citizens assembled in the same place, to hear addresses from Gov. Greenhalge, Col. A. A. Pope, Dr. Alvah Hovey, and Dr. Smith. Celebrations occurred also at Chicago, Birmingham, Ala., and at other points. Dr. Smith is in the midst of his eighty-seventh year; he was a class-mate of Dr. Oliver Wendell Holmes, graduating from Harvard in 1829.

The Northwestern, in its account of the funeral service of the late Dr. H. B. Ridgaway, quotes as follows from the address of Bishop Foss: He was in every fiber of his being a gentleman; a gentleman realizing more than most of the disciples of the blessed Christ do those qualities which led a devout and loving Frenchman, who had come first to admire and then to adore our blessed Lord, to speak of him as "the first true gentleman that ever breathed." My friend partook of that aspect of the Savior's nature. He was so gentle, so kind, so girlish in the purity of his heart and womanly in the fullness of his sympathy, virile and manly in the tenacity of his conviction and in the brightness of his intellectual power as to make a rare and choice combination. This made him a lovable man. Some men are never loved unless by their wives and daughters. A man who is loved by men as well as by women must have somewhat that is womanly sweet as well as manly strong, and he had both.

Christian Advocate, Nashville: Bishop Ninde was called back to Seoul, the capital of Corea, after he had taken his departure, by the urgent request of the King for an interview, and traveled from Chemulpo, with the thermometer at zero, to comply with the King's desire. The interview, at which the Bishop's two sons were present, was in every way most gratifying. The King not only expressed great satisfaction with the teachers (missionaries) already there, but also desired that many more might be sent. He also made inquiries as to the history and growth of our Church, and expressed the hope that his people might advance rapidly in civilization.

Rev. Robert Newton Young, D. D., has resigned as English correspondent of the New York Advocate. He is succeeded by Rev. Thomas Bowman Stephenson, D.D.

Devotional.

The Hidden Life.

In a sense, all life is hidden. The blood courses through the veins, as the heart keeps throbbing, throbbing, day and night. You can lay your finger on your wrist and feel the pulsings. The lungs continue breathing, inhaling, exhaling, without pause, from infancy's first gasp until at last watching friends say "He is gone!" Pulsings, breathings—yes: but have you found the life? What is it that keeps the heart throbbing and the lungs respiring? "Life," you say. Yes, but what is life?

Take the mind. It is ever active. One man thinks, and writes beautiful poems or charming stories; another thinks, and puts marvelous visions on canvas, or throws great bridges over rivers, or erects a noble cathedral. But whoever saw the process of thought? Mental life is hidden.

Take heart-life—the life you lived yesterday, with its hopes and fears, its joys and sorrows, its pleasures and pains, its cares and its affections, its thousand varying experiences. Does the world know what is going on in your breast to-day—any day? People see the smile or the shadow that flits across your face, but they do not see the emotion which produced it. Even to your closest bosom friend your inner life is unrevealed, cannot be revealed. Says Keble:

"Not even the tenderest heart, and next our own,
Knows half the reasons why we smile or sigh."

Take spiritual life. We see the effects of the Holy Spirit's work—new dispositions, new conduct, new character; but the divine spark of life we cannot see, as it comes down from above. It is secret, hidden. One day you are sad, disheartened, and taking up your Bible you find a word of promise, a revealing of God's love, and into your heart there comes a strange peace. You are in sorrow. A friend sits down beside you, and speaks a few words of strong comfort. You are calmed and quieted. Yet no one sees any of these spiritual processes. They are hidden, secret.

There is an inspired word which says, "Your life is hid with Christ in God." The thought is wonderfully bold and strong. Christ is the source of the Christian's life. Christ is in heaven with God, in God, wrapped up in the very glory of deity. The Christian's life is with Christ in God. Its source is thus in the very heart of God. This assures us of its security. It is beyond the reach of earthly harm. Herein, too, lies the secret of the quiet peace which we find so often in Christian sufferers. In all their pain they are sustained by some hidden strength which the world cannot understand. They are drawing their life from a source which no earthly experience could reach or effect.

One writes of watching an old tree in the autumn, as the leaves were touched by the frosts, and fell off when the rough wind blew. As at last it became bare, he saw a bird's nest on one of the branches. Through the summer days the nest had been hidden beneath the thick foliage, but the blasts of winter which swept away the leaves uncovered this home and shelter of the birds. So, ofttimes, it is in the history of God's children. In their prosperity we see not their refuge, which is hidden and secret, hidden beneath the leaves of worldly prosperity. But when adversity comes, taking away earthly beauty, stripping off the bright foliage, their true and eternal refuge in God is disclosed. The storms of earth only drive them back into God's bosom.

We say a certain person's beauty has been wasted by sickness. A sad tragedy darkened a young woman's life. Until then her face had been beautiful with all the freshness of youth. But the five years since have been like twenty years in her life. The beauty is now faded. How could it have been otherwise, with the broken heart she brought out of those terrible days? Yet a few minutes' conversation with her shows that in all the wasting of physical beauty her spiritual loveliness has not been marred. She has kept near the heart Christ in all the bitter anguish, and the joy and peace of her inner life have not failed. Beauty of the face is only external, and is transient. Any accident may mar it. But beauty of the soul is spiritual and imperishable.

The Christian's life is hidden also in the sense that its full glory is concealed in this world, and will not be manifested until it enters the heavenly life. Only the dull bud is seen as yet, by and by the flower will burst into rich bloom. The best of every Christian's life remains unrevealed on the earth. We fail to realize even our own best intentions. You did not live yesterday as you meant to live when you went out in the morning. No artist ever puts on his canvas all the beauty of his vision. No singer ever gets into the song he sings all the music of his soul. No most saintly Christian ever translates into disposition and conduct all the spiritual loveliness that glows in his ideal. Our hands are too clumsy and unskillful to express the best things of our mind and heart in word, or act, or character. We see the good, but cannot do it in more than a mere fragmentary way. Yet the visions of beauty which we have in mere flashes and glimmerings are hints of divine revealings that are yet to be made, and of the wondrous possibilities which lie in the hidden depths of our nature, some day to be brought out.

The sea covers great fields of concealed splendors. Now and then a storm stirs its depths, and washes up a few brilliant shells or pebbles, which shine in radiant beauty. Yet these few stones or shells are only specimens of millions more even more brilliant that are buried in the ocean depths. So there come out here and there, in a human life, in times of special exaltation, glimpses of something rarely beautiful—an act, a word, a self-denial, a disposition, the revealing of some noble quality or some marvelous power or measure of love; and we say as we see it, "that is like Christ; that is a gleam of heavenly life; that is a fragment of divinity." But that flashing gem of character, that gleam or glimmering of Christlikeness, that act which seems too pure for earth, is only a hint of the infinite possibilities of each human soul. Hidden in the depths of the nature, under all its faults and imperfections, is a life which far surpasses the highest things that are reached in this world. The love, joy, peace, unselfishness, purity holiness, attained in the saintless experience of earthly Christian life, are but intimations of what we shall be when the limiting conditions of earth shall have been left behind.

There will be a time when all this hidden life shall be revealed. The bud shall burst into the rich flower. The gem shall break through its rough imprisoning crust, and shine in lustrous splendor. The dull character that here shows only gleams and flashes of spiritual beauty, amid manifold faults and infirmities, shall yet unfold in its every feature the beauty of Christ. The holy thoughts, desires, longings, and hunger after righteousness, that here are hindered, restrained, limited, and that fail to take full form in life and character, shall yet be wrought out in deeds as beautiful and holy as themselves. We shall see Christ, and we shall be like him, for we shall see him as he is.

Some day we shall slip away from the things that are familiar to our eyes and hearts here, and shall enter into what we call the "other life." Really, however, it is not another life, but a fuller, deeper revealing of the life we have been living in Christ since first we gave ourselves to him. The mystery of the Christian's life of faith is that it is "hid with Christ in God." Here we touch but the outer edge of it; in what we call dying we shall press farther into its blessedness. Here our little barks move only along the shore, by and by we shall sail out into the infinite expanse. There will be nothing to dread in the experience. We call it death, but really it is life. To those who watch us in departing we shall disappear; but to us the path will be only one of increasing brightness as we go on, until we enter into the presence of Christ.

"I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like to thought
Slipt out of mind, it vanished, and was not.

"Yet, to the helmsman standing at the wheel,
Broad seas still stretched before the gliding keel.
Disaster? change? He left no slightest sign,
Nor dreamed he of that dim horizon line.

"So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound.
We call it death—to them 'tis life beyond."

So it will be when we leave this world. It will not grow dark, as we imagine it will, in dying. We shall pass into fuller light, until we too are hid with Christ in God, in the glory of eternal life.—*Sunday school Times.*

Divine Truth.

Not more necessary are constant supplies of water to the growth of vegetation in the sultry regions of the East, than the influence of divine truth to the existence of human happiness. If a tree, planted by the margin of a refreshing river is proof against the heat of the sun, or the unfavorableness of seasons, he, also, who into a well-prepared heart receives continual infusions of religious wisdom is flourishing and happy amidst all the inconveniences of life.—*Bishop Jebb.*

The Mission of a New Testament.

An incident comes from Russia giving an account of the wonderful way in which a copy of the Hebrew New Testament was used. An old Jew, eighty-two years of age, was found laying on a straw bed; he was visited by a Christian missionary, who, knowing him to be a Jew, kept repeating to him verses from the Old Testament. After listening about an hour he said: "These are beautiful words from the Old Testament, but I know a medicine better than all these, one that heals all wounds. 'The blood of Jesus Christ, his Son, cleanses us from all sin'" He was asked to explain how he came to know this truth, and he drew from the straw on which he lay a worn-out copy of the Hebrew New testament. Two years before, while traveling, he had stayed over night in the hay loft of an inn, and there he found the book, which had been left by a Hebrew traveler. His son had already been converted through it, and the whole family were rejoicing in the truth.

Truth Boiled Down.

Troubles may surround the Christian, but they can never overwhelm him.

Anybody can talk about religion, but only those who have it can make others want it.

There is no hard place anywhere in this world for the man who makes the journey with Christ.

The devil will always make a noise when Christ looks him in the face.

If Christ is not our leader in all things, he can not be our guide in anything.

We wrestle against principalities and powers of evil, but if we have on the whole armor of God, we shall be able to hold our ground.

Wherever God's Word is proclaimed with authority, the place soon becomes too warm for some unclean spirit.

The common people will always hear you gladly when you are preaching Christ.—*Ram's Horn.*

THE Christian life is a rejoicing. Only the Christian can rejoice in affliction, for he believes that though

"The bud may have a bitter taste
Sweet will be the flower."

Old and Young.

THE CHILDREN OF A KING.

One cold, wet day, our city missionary climbed the steps of a house he had not visited before. He had heard of some little ones up in the garret-room, and his visit was for them.

The steps were very steep and very dark, and the missionary had to fumble about a good while to find the handle of the door. He knocked, but there was no answer; so he opened the creaking door and walked in.

"O please don't make such a noise, sir," said a sweet little voice; "you'll wake the prince."

You may imagine how astonished the visitor was to hear of a prince in that half-lighted bare room. Presently he saw through the dim light a little wooden cradle with a poor skin-and-bone baby in it, and on the foot of it a girl about six years old, anxiously rocking it to and fro.

"You see, the prince is very hungry," she said, an' ef he wakes up, he'll holler orful."

"Are you hungry too, my child?" asked the missionary.

"Yes, 'course; I'm big, you see, an' kin wait. The prince don't know 'bout mammy comin' home 'fore dark and bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches, intended for his own lunch, and gave them to the brave little sister; and while she devoured one he asked her why she called the baby by such a strange name.

"O, that's a little play mammy taught me," said the child, with a smile, "to keep me from thinking about being cold and hungry. She tells me stories, nights, 'bout kings and queens; and then when she's away at work all day, I play the queen's out drivin', and me and baby are livin' in a big warm house, and havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of a Heavenly King; and he has sent me to-day to see about you. There is a nice warm house not very far from here, just opened to-day, where you and the prince can stay all day, while your mother is at work. You'll get bread and milk there every day, and sausages, too, sometimes.

"Is it the palace?" asked the little girl, her eyes shining.

"They call it 'The Nursery,'" answered the gentleman; "but it belongs to your Heavenly Father, and he has sent me to tell you about it."

Just try to think what it was to these cold and hungry children, to be taken to this warm, comfortable place every day, to be clothed and fed and taken care of! The baby got fat and merry, and was always called "The Prince;" but the brave little sister who had given him the name never forgot that the King, her Heavenly Father, had sent them all these beautiful times.—Sunbeam.

NOKO.

He was only a little Indian boy who rode a mustang in a Wild West show. His thick, black hair hung straight and glossy about the small, well-poised head, and his great black eyes had an expression of shrewdness and intelligence. He was a bold, fearless rider, a good shot with the rifle, an expert gambler, and a most devoted slave to those whom his fancy led him to select as his friends.

There was one member of the show in particular to whom he clung with a sort of animal-like devotion. This man was known on the play-bills as Dakota Joe, and that was all any one knew about him except that he gave his real name as Hollis, and that he was supposed to hail from Dakota, where he had adopted his soubriquet. He was a tall, lithe fellow, graceful in the saddle, a fine specimen of physical perfection, with a face so handsome that it might have been termed effeminate had it not been for the bold eyes. They were clear and blue, and under some circumstances emitted a gleam like the flash of steel in the sun. No one knew the story of his past, or the reason for his adopting this strange, wild life; strange for him, since he seemed to be a man of natual refinement and of fair education.

In vain was he interviewed by newspaper reporters in the various towns visited by the show. In vain did curious people endeavor to engage him in conversation about himself. On other topics, he would be polite and answer intelligently; but when his personal affairs were alluded to his head would be thrown back in a defiant way, and the flash of his eyes warned his questioners to trespass no further. His past remained a sealed book to all save himself and his Maker.

Only to Noko was he gentle and tender; only to the willful, petted little Indian boy did he show the genial, affectionate side of his character.

It was a curious sight—those two, the man with some dark secret in his past from the memory of which he was trying to escape, and the ignorant, untaught child, shrewd in his discernment of the other's nobler nature, and loyal to him always. They would always wander together through the streets of the great cities and the Exposition Halls, Joe explaining the novel sights to the child, and instructing him from the great book of observation, which is free to all.

It was a notable fact that Joe and Noko were never seen together in any questionable place. Whatever the man did himself, he did not lead the little Indian into wrong, and often enticed him away from the men who were gambling in camp. And yet the child was as truly a heathen as the savages of the Pacific.

One day there was a great excitement in the metropolis where the show was giving its performances. The President was visiting the Fair, and there were to be some special features added to the programme of the day. One of these was bareback riding by Noko on a spirited mustang. The child was wild with excitement, and undisturbed by a thought of fear. Had not Firefly carried him through many similar contests in safety? Besides, he wanted to do something to please his friend Joe, who had been unusually taciturn of late, and twice had left him alone on Sundays and wandered off by himself.

The President's speech was over, the huzzas of the crowd were hushed in expectation, and the performance of the show began. After the usual preliminaries came the riding. Joe, sitting apart, on his horse, saw Noko ride laughingly by, his straight black locks tossed back from the merry brown face, and his eyes shining like stars. The man's head drooped in reverie. "One thing thou lackest." Did some one say it aloud? No, it was audible to no one save himself, and he seemed to hear it constantly. Why did the words haunt him so? He could not shake them off, he kept repeating to himself: "Health, strength, good looks, education, pride in this life, and then?"

He looked at the child who did not know he had a soul; he thought of himself, who had quietly given over his better self to be trampled in the mire. Why had he gone to that country Church on Sunday? And why had he listened to the simple appeal of the preacher? What strange influence was moving him? Would the words always ring in his ears?

But hark! A sound of many voices, a loud cry from the excited multitude! A horse covered with foam came plunging by, and there in the dust lay a little bleeding body—a body which he loved!

With one spring he reached it, and bidding the surgeon, in a hoarse whisper, to follow, his strong arms bore the limp little figure to his own tent, and placed it on a cot.

The gray gleam in the eyes of the sentinel outside the tent soon dispersed the crowd of curiosity-seekers that gathered round, and only he and the manager were present when the kind surgeon set the broken limb and bandaged the gashed forehead. "Nurse him carefully, and he may live," said the doctor when living.

Left with his little charge, the strong man knelt by that low cot, and wept like a tired child—wept for the first time in many long years; and it seemed to him in after life that those tears washed out the traces of many months of sin and temptation.

The child came slowly to life. The crowd out yonder forgot the wounded jockey, and one silent figure, with white, set face, kept watch through the night's long hours.

The little sufferer moaned in delirium. "With God's help, I'll make a man of him," were the words which welled up from Joe's great heart. There in the dingy tent a man was kneeling, clasping the hand of a wounded child.

* * * * * *

All this was ten years ago. Noko is a man now, and a leader among his people in the far West. Wherever he goes, peace and civilization follow him. He would be an athlete still, but for a slight stiffness in one limb, and there is an ugly scar on the forehead.

The Government Agent of the territory is his best friend, because—to use the words of Noko himself, who studied English at Carlisle—"My kind friend Joe is a Christian, and he and his golden-haired wife are the good spirits of my tribe."—Minnie Quinn, in Independent.

SOME THINGS TO BE REVERSED.

Be sure and always wait until after the second bell rings before you start for Church; you will be more apt to attract and receive attention. If the pastor happens to be leading the congregation in prayer when you enter, do not forget to slam the door behind you; it will relieve the monotony, keep the people awake, and stimulate the pastor in his devotions; and, besides, every one in the house will be wondering who you are. Of course, no one who is thoughtful enough not to come too early should so far forget himself as to stand quietly two or three minutes at the door and wait until the prayer is concluded. Take a seat by all means, even if you have to tramp clear up the aisle to find it.

And if you should come in while the choir is singing an anthem, never mind; insist on having a seat immediately. It is a poor choir that can not make more noise than you can. The fact that the choir has devoted anywhere from one to three evenings in preparing that particular anthem should not for a moment be considered. They ought to know better than to sing before you get there.

Never pay any attention to the ushers. They are for the sole purpose of finding seats for people who do not know enough to find seats themselves. When the usher meets you at the door, follow him until he turns up the aisle, and then slump into the first seat you come to, but leave the usher under the impression that you are right behind him. It will be such a pleasant surprise for him to turn around and stare into vacancy.

Do not forget to put on your wraps while the doxology is being sung; and, as soon as the benediction is pronounced, rush for the door as though the building were on fire, and then say the Church people are cold and unfriendly, and did not speak to you.

Be careful in your treatment of the pastor. Expect him to make all the advances. Never meet him half way when you know he wants to get to you, shake hands with you, and exchange greetings. He is always glad to see you, of course, but never intimate you are glad to see him; and if, in a crowd, he should happen to overlook you, lay it up against him. He should know better than to slight you so.

If the pastor happens to preach a good sermon now and then that fits your case, and is helpful to you, of all you do, do not tell him so. He might become vain if he knew some of his audience were pleased with his efforts. He is not like other mortals. He needs no encouragement. And never pray for him, neither privately nor publicly. That would be evidence that you are thoroughly in sympathy with him and his work.

Do not take a Church paper. Take a half-dozen secular papers and magazines, so that you may keep track of all the murder trials, scandals, and blood-and-thunder stories, but don't take a Church paper; especially one representing your own denomination. Of course, your denominational paper contains good, clean, wholesome reading matter, and much valuable information regarding Church work, and many practical hints for Christians; but you would become too narrow-minded and prejudiced. Buy an extra feather for your hat, lay in an extra supply of tobacco, but don't take a Church paper.

Church members should be very careful and not call each other brothers and sisters in mingling together. This would be too indicative of a fraternal spirit, too gushing, too expressive of Christian fellowship; besides, it is not nearly as dignified, stiff, and stilted as the precise, formal, "Mr.," "Miss" or "Mrs." of genteel society. The term brother should be strictly reserved for use in secular fraternal orders.—G. W. Hickman, in Northwestern Advocate.

GENIUS AND LABOR.

Alexander Hamilton once said to an intimate friend: "Men give me some credit for genius. When I have a subject in hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the efforts which I make the people are pleased to call the fruits of genius. It is the fruit of labor and thought.

Mr. Webster once replied to a gentleman who pressed him to speak on a subject of great importance, "The subject interests me deeply, but I have not time. There, sir," pointing to a large pile of unanswered letters, to which he must reply before the close of the session (which was then three days off), "I have no time to master the subject so as to do it justice." "But, Mr. Webster, a few words from you would do much to awaken public attention to it." "If there be so much weight in my word," said Mr. Wester, "it is because I do not allow myself to speak on any subject until my mind is imbued with it."

Demosthenes was once urged to speak on a great and sudden emergency. "I am not prepared," said he, and obstinately refused.

The law of labor is equally binding on genius and mediocrity.—Selected.

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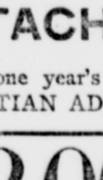
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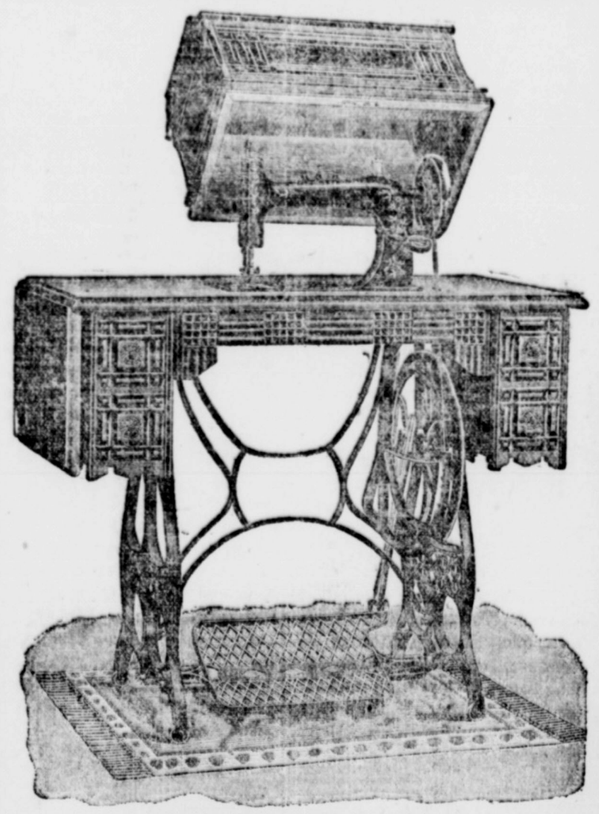
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The building is to be placed on the College grounds and will thereby add to the value of the property of the North Texas Female College, which belongs to the North Texas Conference.

The trustees of the College have ordered it, and the last Annual Conference approved; and though the time may ..em unpropitious, God and the people can bring it to pass.

A worthy cause needs no advocate. Surely this call makes its own appeal. The College is straitened for room. The growing patronage must be provided for. The girls must be comfortably housed and fed.

Public-spirited Texans should give to Texas girls facilities for the largest education on our own soil, and not send them off to be educated among strangers.

The College is now entirely unembarrassed. Thanks to the generosity of the conference at Bonham, the last dollar of indebtedness is paid.

The help we now ask is for facilities to do larger and better work for the girls of this great State. Help us and you will get your reward.

All gifts to this purpose will be acknowledged in this paper.

LUCY KIDD KEY.

SHERMAN, TEXAS.

Sunday School.

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

OUR happiness depends on what we love, for every man is governed by love. We were created in the image of God, and "God is love."

He made us, therefore, to love; and our being, in all its conditions, is dependent on love.

Love is the cause of all causes, and is the origin of all law.

No man can be happy except in serving the object of his love.

Love sweetens every trial, and makes smooth the rough places of life.

The yoke of Christ is easy because it is lined with love. If we love righteousness, we are good men; if we love unrighteousness, we are bad men. Love is, therefore, the fulfilling of the law, for law is only an outline of what love, under particular circumstances, would do.

The decalogue is discovered in every heart that loves righteousness.

It recognizes God as supreme, for "God is love."

It takes not God's name in vain, for love thinketh no evil.

It keeps the Sabbath holy, for it recognizes that the day was made for the gratification of love.

It labors six days in joyful service of those whom God has bound by the bonds of love.

It honors father and mother, for this is following the dictates of natural love as well as obeying the commands of supreme love.

It can not kill, for this would be murdering self.

It does not transgress the laws of virtue, for it can not injure its fellow.

It can not steal, for it recognizes the rights of others in taking pleasure in their happiness.

It does not bear false witness, for this offends God and injures man, whose interests love ever guards.

It can not covet, for this would betray a want of the elementary principles of love.

Hence, we see the decalogue is but a description of love in action, and from it flows all laws and rules of action.

The righteous man is, therefore, a law unto himself, having the law written in his heart, for love is the law.

He who would control men must love men, and he would lead and save men must manifest to men the spirit of love.

Christ came into the world to show the love of the Father, and to do this he kept the law which the Father had given, thus proving by the Father what love is, and what love does. If we become like him, we will be able to keep the law, not of ourselves, but, having love, we have the law as the rule of action.

The thief will steal, because he loves not his brother, but loves gain regardless of the injury inflicted. He loves not God and, therefore, can disregard his laws.

What parent can leave anything untried that promises to give their children this law written in the heart? It is the palladium of our earthly prosperities, and the shibboleth at the gates of glory.

SECOND QUARTER—LESSON 4, APRIL 28.

THE LORD'S SUPPER.—Mark 14:12-26.

GOLDEN TEXT: *This do in remembrance of me.*—Luke 22:19.

Jesus had entered the city of Jerusalem in triumph, had gone into the temple and looked at the situation of things, and at the *even-tide* had retired to Bethany to spend the night. It was the next morning on his return from Bethany that he cursed the fig tree, and when he passed it the following evening, going back to Bethany, he found it withered and dead.

He spent the time between the "triumphal entry" and his arrest in Jerusalem, retiring every evening to Bethany for the night.

He met the chief priests and the scribes in the temple, and when they asked his authority for the works he had performed, and the claims he set up, he referred them to the baptism of John, and asked them if John's authority was good, for he had been baptized by John, and had, by this baptism, been inducted into the priestly office. When they refused to answer him he also declined to give his authority. They knew that John was a priest and prophet, for he was in the line of Aaron and was a priest with authority.

Jesus spake the parable of the wicked husbandmen to them, and they sent the Pharisees and Herodians to him "to catch him in his words," and they questioned him as to the lawfulness of giving tribute to Cesar, but he pointed to the coin bearing Cesar's image and superscription, and showed, by their own admissions, that Cesar could claim only that which was due him. He could command the material currency, but God only could claim the heart and conscience.

The Sadducees now try him by propounding a curious question about marriage in heaven. A woman had been left a widow seven times, and then she died. Which one of her seven husbands would she have in heaven? Jesus shows them that our relations to time and eternity are not the same. There is to be no procreation after death, and therefore the need of the family circle of wife, husband, son and daughter are not needed in heaven; there is no marrying or giving in marriage in heaven.

It was here in the temple that Jesus observed the false judgment of men in regard to the contributions made to the Church.

The rich threw in much, and a poor widow gave only two mites, but her offering was mixed with faith and caught the eye of Jesus, who never allowed an opportunity to escape for giving a lesson to his disciples.

When they retired from the temple after this transaction, one of his disciples called his attention to the magnificence of the temple, pointing to the massive stones and great walls, and doubtless suggested the idea that this temple would stand the test of ages to come. This disciple knew what Jesus had said of the sinful idolatry of the people, and it is strange he should have called the Master's attention to the beauty and grandeur of the temple at this time. He was probably thinking of the difference between this building and the places of worship he had been used to. He may have thought of the pleasure it would afford him to enjoy the privilege of using it himself, and secretly wished the Master would take charge of it, and make headquarters at Jerusalem; but his remarks carried the mind of Jesus down the ages in prophetic vision, when Jerusalem would be in ruins and the temple destroyed, and then on to the time when the world would end in the great judgment day.

On their way to Bethany this evening they halt on the slope of the Mount of Olives, and in full view of the temple they sat down to talk and meditate. What wonderful thoughts must have crowded on the mind of Jesus, and what feelings of awe and solemnity must have hushed into silence the disciples! Yonder is the fig tree, whose withered form speaks the power of their Master; there is the road over which he traveled so recently, at the head of the most wonderful procession that the world ever saw; just there is the place where the dead Lazarus was brought to life, while, here and there, familiar spots bring to the minds of these men the scenes of other days when Jesus astonished the people by the display of miraculous power, or hushed his adversaries by the superior wisdom of his speech. What feelings and thoughts must have stirred the heart and mind of Jesus! He had left the temple desolate; he was never to return to it. He had done all he could to save the people from ruin and death, but, with all the demonstrations of power; with the long nights of lonely watch he had kept in prayer on this same mountain, and with the tears and entreaties of three years, they refused to hear and heed the admonitions. He looks down on the doomed city and reviews to his disciples the lessons of the day, that there may be nothing lost which might help them to be ready for the work before them. He tells them that the faithful and wise servant is the one whom the Master will make ruler of his house in his absence. We are on trial, every day of our lives, and the issues of these trials are life or death.

The beautiful and touching scene at the house of Simon follows, when Mary Magdalene breaks the alabaster box and anoints the head of Jesus, and he links her name to the everlasting gospel and cleanses her heart, leaving the comforting lesson that where sin abounds grace does much more abound.

The end now approaches, and the chief priests and scribes assemble to consult how they may arrest Jesus. Judas agrees to betray him into their hands, and Jesus, knowing the treachery of Judas does not disclose the place where he is to eat the passover.

He tells his disciples to go into the city to a certain man, and he will prepare a room where the passover may be eaten.

In this room the Savior and his disciples eat the last passover, and, at its close, instituted the Lord's Supper, which took the place of the passover.

The passover had been observed since the night before the Israelites departed out of Egypt, and had been a living prophecy of Christ and his death.

This was a touching scene in this upper room. Here the Savior, after eating the passover, and while seated at the table, delivered those wonderful chapters of St. John, beginning with the fourteenth chapter and ending with the seventeenth. Of all the words of Jesus, these seemed to us the most touching. Judas had left the room, and had gone out to arrange for the betrayal; the dark garden of Gethsemane was before the mind of the Savior; the cruel trial, and mockings of the unfeeling mob; the mortal agony of prayer; the hour of loneliness, when all would forsake him; the terrific scenes of the cross, when the Father withdrew from him, and darkness covered the earth; the approaching experience of a world's crimes pressing on his bursting heart, all weighed heavily on his mind.

He looked on the faces of the eleven, and remembered that Peter would deny him, and the others would be scattered and dismayed, and his great heart opened its love to his disciples in these wonderful chapters.

There had been no intimation of the wickedness of Judas or the weakness of Peter until now.

It is unreasonable that Jesus should keep company with a devil all these days and never rebuke him openly. It is strange that Peter should be the one who answered, "Thou art the Christ," for flesh and blood did not reveal this to him, for he was in communication with the Father. They both knew God as a sin-pardoning Savior, but Judas was led away by the love of money, and Peter failed to hear the warning voice of his Lord, when seated on the slope of Olives on the evening they took their last leave of the temple, when Jesus, with sad face and burning words, said, *watch therefore.*

The lesson was drawn from the condition of Jerusalem; having refused to watch, they allowed the golden day to pass, and failed to glean from the teachings of Jesus the lessons of life and salvation.

Peter had seen the Master weep over the doomed city; he had followed him in every circumstance of trial and triumph. He had walked by faith on the waters of the stormy sea, and had received the lesson prophetic of this hour, while sinking beneath the waves and reaching out his helpless hands for succor.

He had seen the glory of the transfiguration, and heard the voice of God from the chariot of clouds. He had seen the faces of Moses and Elias and witnessed the heavenly recognition of their official relations to his own salvation. He had preached the gospel, and had seen the devils flee from its power, and had told the Master of the achievements on the field, saying, "The devils are subject unto us."

Can we say this man had not been converted? or can we say that the oaths and falsehoods uttered by Peter were covered up? Can we claim that God allows his children to lie, while the law denounces the liar as a son of perdition?

Peter denied the Lord and cursed; Judas betrayed his Master. The one repented and was restored to the favor of God; the other, following the dictates of his diabolical heart, slew himself. The one gives us the lesson of an apostate restored by faith and grace, the other remains to us a lesson of warning that after we have preached to others we ourselves may become a castaway.

"Ye that *think* ye stand take heed lest ye fall."

Peter declared he would never forsake his Lord. He believed in *final perseverance*, he would die before he would deny the Lord, and his certainty seems to have been prophetic of his fall, for he made his calculations on his own strength. Had he leaned on the help which God affords, he would have said, I trust in grace to save me, and feeling the necessity of this grace, he would have been armed against the hour of temptation.

Peter and Judas eat this passover, and, doubtless, while they were eating it, Jesus explained to his disciples the prophetic types of this ancient feast; every step, from the taking of the lamb to the close of the feast, was a living prophecy of the Lamb of God to be offered for the sins of the world. The grape must be crushed before the wine is obtained, and the grain must be broken before the bread can be had. It is not the real blood and body of Christ that we take in this sacrament no more than the seed in the parable of the sower is the real word, or the harvest is the real end of the world, or the vine is the real Christ. It only keeps the death and sufferings in perpetual memory in the Church, and it is a glorious privilege to be permitted to celebrate this sacrament, knowing that it links on to the prophetic passover, and while it testifies by its perpetuity, it meets the testimony of the passover in its prophetic light, helping our faith by the demonstrations of the Spirit.

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Epworth League.

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

WE call attention to the article on "Union Leagues," written by Bro. W. E. Hawkins, of Waco, which we publish in our department this week. It is with great joy that we learn of the good work the League is doing in that city. The example set by the Waco Leagues should be followed by the Leagues in every city of Texas. We believe an open-air meeting, like the one held in Waco, would reach many who never hear the gospel in our cities. Such meetings are entirely Methodistic. Wesley and Whitefield were field preachers. It does us good to get out in the open air, sometimes, and take the gospel to those who will not come to hear it. Let the Leagues in all our cities adopt a similar plan to that being carried out in Waco. What a great work can be done by this means!

BRO. H. L. MAULDIN, of Greenwood, writes that John Smith organized an Epworth League at Rush Creek, an appointment on the Rosston Circuit, February 24. The following officers were elected: President, J. W. Pierce; Vice-Presidents, J. T. Smith, Misses Ida Vick and Ethel Worthy; Secretary, H. L. Mauldin; Treasurer, J. L. Dorsey. Bro. Mauldin says: "We are just now getting in good headway. The devotional meetings are interesting and attract the young people."

MANY of our preachers are holding revivals at this time. Leaguers, here is a great opportunity for you to work. Stand by your pastor in his labors to bring the lost to Christ.

BRO. MAC M. SMITH, preacher in charge, Duffau Circuit, writes that he organized a League at Duffau the first of March, with the following officers: President, C. C. Childress; Vice-Presidents, J. H. Powell, Wash Elkin and Miss Mary Lewis; Secretary, George W. McAnally; Treasurer, Miss Lula Bell. Bro. Smith says: "The work opens up with fine interest and promises much good."

FROM present indications Texas bids fair to stand in the very front in the League movement. We are not going to be satisfied with any other place. Brother, organize now, if you have not already done so.

"WE organized a League here April 7 with twenty-five members." So writes Bro. G. S. Hardy, preacher in charge at Quanah. Officers: President, J. W. Dodge; Vice-Presidents, J. C. Furgerson, Walter Johnson and Miss Etta Griffith; Secretary, Fuller Griffith; Treasurer, J. B. Roberson. Hurrah for the Panhandle!

NO ONE has worked harder for the success of the State Conference than Allan K. Ragsdale, State Secretary. He deserves a vote of thanks from every League, in Texas.

ANOTHER new League! Bro. T. B. Norwood, preacher in charge of Blue Ridge Circuit, North Texas Conference, writes that he organized a League at Blue Ridge, April 7, with sixteen members. Officers: President, C. L. Hunter; Vice Presidents, R. L. Hater, Prof. C. F. Trotter and T. S. Hamm; Secretary, Miss Tannie May Norwood; Treasurer, Miss Rosie Barnett. Bro. Norwood writes: "We expect a large increase soon. Our delegates will be at their places at Houston."

THE organization of a hundred new Leagues ought to be the immediate result of the State Conference. What say you? Let it be done!

WE organized an Epworth League at this place last Sunday with eighteen members, and others have promised to join the next meeting. Daniel Morgan, President; R. A. Clements, First Vice-President; Mrs. M. E. Nevans, Second Vice-President; Miss Mamie Mills, Third Vice-President; Willie Wilkes, Secretary; John McLean, Treasurer. The name of our League is Lometa.

MARION MILLS, P. C.

Lometa, Texas, April 18, 1895.

I ORGANIZED an Epworth League here yesterday with thirty-two members. W. R. Sims, President; M. B. Robison, Miss Mollie Barrett and Miss Hattie Jones, Vice-Presidents; H. M. McKea, Secretary, and J. E. Boykin, Treasurer; Miss Cora Priddy, Organist.

We held our missionary mass meeting last night; house full of people. I hope some good was accomplished.

J. W. SANSOM.

Hubbard, Texas, April 15.

REV. G. V. RIDLEY, of Nacogdoches, has one of the most successful Leagues in the State. He kindly sends us an article which he contributed in 1892, while pastor of the Church at Orange, to the Epworth Quarterly. He says he practices the same method still, and finds it absolutely successful. It is so suggestive that we publish it in full.

1. I organized our League here February 7, 1892, and the first thing I resolved upon was to have no "socials" as interpreted and practiced by the world. Why? Because I find the healthiest basis of social life is found in Christian worship as indicated by the Scriptures.

2. I determined to give every member something to do, in order to make each individual feel that the existence of the League depended upon him or her, which condition must hold in every successful organization.

3. To thoroughly instruct the Vice-Presidents regarding their special work as to objects, limits and form of monthly reports, etc.

(1) To carry out the first resolution I resolved to have every meeting of the League in the church.

(2) In the distribution of the books in the course of reading, there not being enough for each member at once, to those having no book Scriptural references on some doctrine of our Church are given; those having the books are each requested to write a brief criticism on the book in hand, and their criticisms are read at the following meeting in public, at which time the books are given to other members until all have read around. This system we expect to continue until each member has read every book.

(3) I obtained my third object by private lectures to each Vice-President regarding his special work.

As often as I think it is required I give brief talks to the League at their weekly meetings, on visiting the sick, hygiene of the sick-room, administering to the sorrowing, preparation of the dead for burial, face to face work for the salvation of others, etc.

By these means, and others which fall in the way incidentally, I find no trouble in keeping up such an interest as increases the growth of our League, as is evidenced by the fact that we receive new members at nearly every meeting.

We labor to perfect an intelligent direction of the zeal inspired by the spirit of the Master, without giving mere intelligence such an undue preponderance as to resolve our League work into a literary or intellectual "entertainment."

The price of success in faithful work; but it is pleasant indeed to see the work of the Lord prospering in the hands of our young people, and this result is an adequate compensation to every true worker.

Our League work may be stated thus: It has distributed to the poor and needy, since February 1, 52 per cent more than the county; visited and nursed more sick than all other Christians in the city; contributed largely to attendance upon every service of the Church, and is zealous in all Church work. Besides the course of reading prescribed, it has laid the foundation for an excellent library, to which first-class religious books are being added.

THE Crittenden Press, published at Marion, Ky., has this to say of Mrs. A. H. Cardin, formerly Miss Zylla Moore, of Sherman: "Sunday afternoon the Epworth League extended an invitation to the public in general to attend its regular meeting to hear Mrs. A. H. Cardin's address on the subject, "Why I should join the Epworth League." The church was filled to overflowing and everyone was pleased with the most excellent and timely address. Mrs. Cardin has been an earnest and successful worker in this department of Church work, and is thoroughly conversant with the aims, objects, and practical movements of the League. She is a pleasant, forceful speaker, and handles the subject in such a way as to charm her auditors and impress them with the importance of the work of the League, the splendid possibilities it has for the young people of the Church."

UNION LEAGUES.

In all cities where there are two or more Leagues, they should meet together once a month and hear reports from chairmen of committees.

This meeting together monthly of the Leagues of Waco, and comparing work and experience as to how, and where, and when to work, has proven most beneficial.

We have four Leagues, and alternate our meetings among the Churches. Our pastors, God bless them, are thoroughly alive to the work, as every Methodist minister should be.

The outcome of our Union League is an organized movement to evangelize Waco. We have commenced with open-air services on the City Hall lawn, every Sunday afternoon, our pastors leading the meetings, and we have never had less than five hundred present, and from that number to a thousand, with from five to fifteen forward for prayer, and already some conversions. Our Churches are beginning to feel the influence of these meetings in the increased attendance of that class of people who "heard Him gladly"—the common people. We are praying for the old-time Wesleyan power at these meetings, and we have faith to believe we will yet have it.

No League, however small, should be without one cottage prayer-meeting a week, and if they are active, and have zeal and the love of God burning in their souls, they can have one cottage prayer-meeting a week for every five members. Pray over it, brethren.

Any pastor can, through the consecration of his Leaguers, honeycomb any town with the cottage prayer-meetings and open-air services, and bring that town to Christ. "As your faith is, so be it unto you."

The cottage prayer-meetings are the best means to strengthen and build up a weak League, bring the members to church, put a smile on the face of the pastor, bring sinners to Christ and glorify God. Brethren, we are fighting for God against Satan, and there is a bond of sympathy between us wherever you are, so pray for us at Waco that we may have a mighty outpouring of the blessed Holy Spirit upon our open-air meetings at Waco. All, all for Christ.

W. E. HAWKINS,
President Union League, Waco.

A LEAGUE AT WARREN.

Rev. H. W. Hodges, of the Methodist Church, called the people of this place together on March 21, for the purpose of organizing an Epworth League, in which he was successful. We now boast of a League of forty-two members and hope soon to have a reinforcement in the good work. The following officers were elected: Mr. Hugh Fountain, President; Miss Rose Valentine, First Vice-President; Mr. W. A. Davis, Second Vice-President; Miss Marie Valentine, Third Vice-President; Miss Mabel Young, Secretary; Miss Dora Bowen, Treasurer; Miss Fannie Bridges, organist and choir leader, and Mr. W. N. Curley, League Editor; Miss Mabel Young, Miss Belle Valentine and Mr. J. L. Anderson were elected delegates to the Houston Convention on April 16 and 17. It is expected and hoped to be realized that Rev. Leon Soufield will lecture for the benefit of the League in the near future.

MARIE VALENTINE.

FROM BRANDON.

The League at Brandon was organized by our pastor, Rev. John A. Wallace, December 10, 1894.

We had good attendance and much interest through all the cold weather during the winter. Last Sunday Bro. Bonner, from Covington, being here assisting Bro. Wallace in a meeting, we had a grand League rally and consecration meeting. We will have a full delegation at the great State meeting in Houston.

Our monthly business meeting comes off next Monday night, at which time we have our semi-annual election of officers, after which I will send you another report.

FLORA SLOAN,
Secretary.

TOPIC FOR APRIL 28.

The History of Evil.—Job 6:1-4; 7:1-11.

Our lesson last week was about the coming of Job's three friends. We saw them so overcome by Job's condition that they remained silent before him for seven days and nights. Then Job begins to speak to them. So bitter has been his experience, and so great has been his trial, that his spirit is greatly disturbed within him. He curses the day of his birth, wishes he had never been born, and longs for death to come.

When we consider the fearful condition of this man we can hardly be astonished at these words. After Job finishes his speech Eliphaz, who was probably the oldest of his three friends, makes a reply. The unusual severity of Job's calamities, his weakness and faint-heartedness, and the belief that such visitations were proofs of guilt, led Job's three friends to doubt his integrity.

THE SPEECH OF ELIPHAZ.

It was very hard for Job's friends to inform him of their suspicions in regard to him. But Eliphaz determines to make these things known. To prepare the way for this, he says: "If we tell thee our mind, wilt thou be grieved?" And believing that their judgment of Job was correct, he adds: "But who can withhold himself from speaking?"

Then he proceeds to make two charges against Job. The first was in regard to his conduct under affliction. He reminds him of how he had comforted and strengthened others in their affliction, but now, when he is afflicted, he faints under the load and is troubled.

The second charge he makes is that Job is a hypocrite. He accuses him of pretending to be religious, while at the same time he was corrupt. He states that good men were never thus ruined. He asks: "Who ever perished, being innocent? or where were the righteous cut off?" With these insinuations he declared: "They that plow iniquity, and sow wickedness, reap the same." Hence Job must have committed some great sin, as there is always such a cause for affliction. He asserts that the sin of the wicked brings ruin upon them, their prosperity is short, and their destruction certain; and he advises Job to commit his cause to God and seek forgiveness of his sins.

JOB ANSWERS THE CHARGE.

The afflicted man listened patiently to Eliphaz until he had ended his speech. That he was suspected and misjudged by his friends, no doubt largely increased his distress of mind. He answers the charges brought against him.

In the first place, he declares that his calamity is far greater than they realized: "Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!"

He thinks if they properly understood his condition, instead of censuring him, they would give him sympathy. He wanted to be dealt with justly; he wanted his sins, if he had committed any, to be weighed against his sufferings, and if this could not be done, he wished they would place his calamities in one scale and his complaints in the other, and weigh them together. Then they would see that the latter were insignificant when compared to the former.

He declares again that his griefs were "heavier than the sand of the sea." In number, too many to be counted; in weight, too great to be estimated. But it was not so much his calamities that distressed him; what cut him to the heart was the thought that God had sent these upon him. "The arrows of the Almighty"—this has reference to the poisoned arrows which were used in that day. Burning fever resulted from such wounds, and continually kept the victim thirsty. Hence the words: "The poison whereof drinketh up my spirit." It seemed to Job that God had arrayed himself against him, and this thought was more bitter than all others.

THE MISERY OF HIS CONDITION.

In his distress of body and mind he had wished that he were dead, and now he attempts to excuse such a desire. And this is his plea: Life is short, and every man has an appointed time upon earth.

In this world we are engaged in a warfare, and each day must be spent in hard labor. And as the man who labors in the heat of the day longs for the evening shadows to appear, and as the servant looks forward eagerly to his wages, so have I desired relief from my great distress; but when the night comes it brings me no rest. When I lie down, I long for the return of day, that I may arise. To my sufferings there is no relaxation; I toss to and fro until the dawning of the day. Worms crawl upon my flesh, my skin is broken, and covered with dried filth and accumulated corruption. And, lastly, I live without hope; I dare not expect to recover from this awful disease, and life has nothing for me now. In view of these things can you condemn me harshly for wishing to die?

HE ADDRESSES THE ALMIGHTY.

What a picture have we here of Job's condition! As he talks to his friends he seems to be almost frantic from grief; but now, growing calmer, he addresses God. He is in a softer mood. He seems to go back in memory to the days of his prosperity, and then comes the thought, "If I die in my present state, charged with hypocrisy by my friends, I shall never have an opportunity of vindicating my character. He remembers that God can, in a moment, put an end to his life, and then he would return no more to sojourn with the living; and overwhelmed by these thoughts, he exclaims: "Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." How intense must have been the sufferings of this man to call forth language like this!

THOUGHTS ON THE LESSON.

1. It took the bitterest possible experience to cause Job to murmur, and yet many of us complain at the smallest things. Let us endeavor to cultivate a sweet disposition amid the disappointments and hardships of life.

2. The belief that afflictions were of necessity the result of sin was very common in the olden times. You remember when Jesus stopped to give sight to the man that was born blind his disciples asked: "Master, who did sin, this man, or his parents, that he was born blind?"

3. We are liable to be mistaken in our judgment of others. Job's friends were sure that he was guilty of some great sin. The better plan is not to judge at all. God only knows the spirit of a man.

4. If Job's friends could have put themselves in his condition for a short while they would have been a little more charitable towards him.

5. No one in this world is absolutely perfect. The best of men will go wrong sometimes.

6. Sometimes the dealings of providence are dark. We can not understand why we are afflicted; but if we retain strong faith in God, and remember that all his dealings are prompted by love, we can be happy and content whatever may be our lot.

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

REV. C. C. ARMSTRONG.

On Thursday, April 11, Rev. C. C. Armstrong passed peacefully away. Bro. Armstrong was a superannuated member of the Northwest Texas Conference, and was all his life a faithful and efficient itinerant, making a good record and leaving the world better and happier than he found it. His disease was consumption, and the lingering character and the inevitable termination of it forced Bro. Armstrong to contemplate approaching death for a long time. He was ready. His house was on the rock. His anchor held in the storm. The way-worn, travel-stained pilgrim saw afar off, from the mount of vision, the New Jerusalem and the Canaan of celestial rest, and has entered in.

We publish below the notes of Bros. Garvin and Dunn. Our heart goes out in sympathy to the bereaved:

Our hearts are sad. Yesterday we buried our dear friend and brother, Rev. C. C. Armstrong. On last Thursday, the 11th, at 11:25 a. m., after weeks and months of suffering, God called his servant home. It would be unnecessary for me to say that he was ready for the summons; for he has been anxiously waiting for the Master to say it is enough, come up higher. Bro. Armstrong, for twenty-five years, had preached the gospel of Christ faithfully. The Church has lost a true and tried friend. Since the day of his conversion he has been true to the Church, giving his time, his means and his life to the service of the Church. Almost the entire town attended his funeral. May the grace of God sustain his faithful wife, who is left to mourn her loss. C. C. Armstrong is gone from us, brethren, but not forever. He has only crossed over the river before us, and is over there waiting and watching for his brethren and loved ones to follow.

W. P. GARVIN.

Albany, Texas, April 13, 1895.

I have just returned from Albany, where I had been called to assist in burying our brother, Rev. C. C. Armstrong, who passed peacefully away April 11, at 11:25 a. m. His faith was triumphant and the victory complete. The large audience that attended the service at the Church, and the long procession which followed his corpse to the grave, showed how highly he was esteemed by the people of Albany.

R. F. DUNN.

Cisco, Texas, April 13, 1895.

NOTE OF THANKS.

Permit me, through the ADVOCATE, to thank the people of Abilene for their kindness to me and their attention to my father during his illness.

A man never knows what sympathy he can extend to others until he stands in the presence of his own dead, and hears the tender voice of a friend offering words of condolence and hope. Dearer to me than my own happiness was my father's peace and comfort. I shall not soon forget the dear friends who tried to give him relief; and when that could not avail, tried to comfort his children by delicate references to his noble life and his heroic work for Texas.

May the blessings of our Heavenly Father be upon them.

I feel a sense of loneliness and orphanage this day, only overbalanced by the thought that soon we shall all be together in a better world.

J. H. COLLARD, JR.

Waco, Texas, April 11, 1895.

FROM ALEXANDRIA TO JERUSALEM.

A day in Alexandria is quite sufficient to see all places of special interest, for almost nothing remains of the great city founded by Alexander 323 B. C., and which he designed as the magnificent capital of his vast Empire. Once the seat of learning and the home of scholars, having the largest and costliest library in the world, she has not now a single *savant*, or great theologian, and the "Alexandrian schools" of philosophy and theology have become very ancient history. Once a city of splendid palaces and great temples, where Kings reveled and conquerors ruled, and the beautiful Cleopatra held her amours and intrigues, it is now not unlike any European commercial metropolis, where fortunes are made and wealth accumulates. But it must ever command a conspicuous place in the world because of its rich historic associations. It was here that the Septuagint version of the Scriptures was translated and given to the world. Here St. Mark preached and founded, as the Copts assert, the Church of Alexandria, he being its first patriarch. They claim to have sacredly kept his bones for 800 years in the old St. Mark's Church. This was the birth-place of the eloquent Apollos, "mighty in the Scriptures," and here at a later period Athanasius defended the faith against the Arian heresy. Here Archimedes marked out the principle of the lever, and Euclid prepared his "problems" that have vexed the brains of young collegians through all the centuries. But time would fail to tell of Strabo and Hipparchus, and scores of honored names connected with the literary glory of ancient Alexandria. Amid the ashes of that greatest library in the world a Mohammedan cemetery was located, so now nothing remains of the famed Alexandrian schools but the tombs of ignorant fanatics.

Alexandria is admirably located for a great city. An eye with a wide vision made selection of those crescent-shaped hills and their beautiful harbor for a commercial and political capital. The architect, it is said, designed a city in the form of a Roman tunic, and with an almost exhaustless treasury from which to draw, executed it on the grandest scale. We drove down to Pompey's Pillar, a large, round monolith of red granite about ninety-eight feet high, and on an elevation that commands a splendid view of city and harbor, and the blue Mediterranean stretching far away to Europe on the North and the Holy Land on the East. We drove along the great canal which connects Cairo with Alexandria, the construction of which cost £500,000 and the loss of 20,000 men by accident and disease. Two hundred and fifty thousand men were employed in its building, and the work was completed in one year. It furnishes cheap transportation between the two cities. The immense flatboats loaded with cotton, reminded me all too forcibly of my home in the lower Mississippi valley. We passed a number of handsome villas and palaces owned by wealthy natives. They are vacant now as "the season is on" in Cairo. They spend the winters at the Capital and come to Alexandria to get the Mediterranean breezes during the summer. Ismail Pasha, the deposed and aged Khedive, who has been for some years at Constantinople, built here palaces for several of his sons. He made himself and twelve sons rich, but in so doing came near bankrupting the country. We visited the gardens of a wealthy gentleman, open to the public on certain days of the week, in which there is almost every variety of fruit and flower that will grow and bloom in that latitude. Near these gardens are the catacombs where the dead were laid away in rock-hewn tombs in ancient times, and which were once connected by an underground passage with the historic hill of Pompey's Pillar. We could only see the site of Cleopatra's needles and the ruins of her famous marble bath. The needles were lifted from the mud by Western enterprise, and one of them stands in Central Park, New York, a silent but eloquent witness of the magnificence of ancient Egypt. As we sailed out the harbor, and our ship turned eastward, we had a splendid view of the city, from the nook away down the peninsula where Napolean landed his army in 1798 to the island on which the lofty Pharos, one of the seven wonders of the world, stood and flashed its light far out to sea. That lighthouse, built of marble, was 550 feet high. It was interesting also to see the old stone towers on which great windmills were turning, erected by Napoleon to grind corn for his armies.

On Wednesday, January 2, in "a ship of Alexandria," we sailed for Joppa. Our party had two valuable and appreciated additions—Rev. Mr. Patterson and Rev. Mr. Hislop, of the Church of Scotland—who will make with us the tour of the Holy Land. We have found them accomplished and courteous gentlemen, good travelers and agreeable companions. We had a smooth and speedy passage over the Mediterranean—being less than twenty-four hours from Alexandria to Joppa. The ship's company was not large, but was varied in nationality, profession and character. We had preachers and horse jockeys, missionaries and globe-trotters, a young lady with a pet monkey, a young benedict with his blushing bride, and dwellers in different parts of the world, all going to the Holy Land. By 9 o'clock in the morning the blue Judean mountains were plainly visible. Soon the rugged hills on which Joppa is built came into full view, and at noon we cast anchor in the open roadstead, where Jonah took ship for Tarshish. I could with difficulty at first realize that it was really the Holy Land on which my eyes rested, and that the hill city before me had heard the Word preached by our Lord's first apostles. But of that ancient city by the sea nothing has come down from the time when Peter had his vision on the house of "one Simon the Tanner," except the ruins of an old Phœnician breakwater. Some of these massive stones still vainly attempt to keep back the surging billows, and tell us of the early but unsuccessful efforts to make a safe harbor for the port of Joppa. The small boats that land passengers and cargo from the ships anchored outside, have to pass through a narrow gateway of twenty feet between those ancient rocks. That passage is called "Jonah's Strait," and when the sea is rough is very dangerous. Indeed, in stormy weather ships are compelled to pass without attempting to send passengers ashore. Fortunately—providentially I prefer to believe—the day of our coming was calm and cloudless—a quiet, sweet welcome to the land of my Lord. The boat of Mr. Rolla Floyd, an American from "down East," with whom I had corresponded, soon came alongside flying the stars and stripes. In a few minutes we were safely through "Jonah's Strait," and planted our feet upon the sacred soil toward which the hopes and plans of years had fondly turned. Through dirty, narrow, crooked streets we walked, with scarcely room for passing camels and donkeys, until a carriage was reached outside the site of the ancient wall, which carried us quickly to a comfortable hotel in the "American quarter."

After lunch and final arrangements with Mr. Floyd for a tour of Palestine, we started out see Joppa, under the conduct of Mr. Abdallah G. Kayat, our dragoman for twenty days. He is a native of Beyroot, but was reared in Joppa, a Christian in communion with the Greek Church, quite well informed, and speaks English fluently. We found him affable, courteous, and unwearied in attention. Having been accustomed in his Church, and in his business as dragoman to so distinguish the Bishops of other Churches, he persisted in addressing me as "my Lord." Though not agreeable to my American and ecclesiastical democracy, I submitted, for two reasons: 1. The dragoman evidently enjoyed it. 2. It occasioned special consideration at the hotels, without constant demands—a fact appreciated by those who have traveled in the Orient. I suspected, however, that the dragoman more than once thought me too unconventional for such a dignity.

Joppa, in the tribe of Dan, and one of the oldest cities in the world, was a port of some pretensions in the time of Solomon. Here the cedars from Lebanon, furnished by Hiram, King of Tyre, for Solomon's Temple, were brought by floats, and transported over the hills to Jerusalem. The place where they were landed, called "Solomon's Landing," is shown—once a sort of back bay, but now only a deep depression containing but little water.

The first thing that attracted attention in our afternoon walk was the small door cut in the large doors and grates that open into the houses and courts of the people. That is the "needle's eye" of the Scriptures, and is everywhere seen in Palestine. It is only used to admit persons. A camel can not go through the eye of that needle, but must have the great doors thrown wide open to admit his ponderous awkwardness and ugliness. The scriptural figure and the hard case of the rich man, I never quite fully appreciated before.

The women on the streets were heavily veiled—the entire face being covered. Unlike the Egyptian dames who will allow a peep at their eyes, these Mohammedans cover the face entirely, though the veil is thin enough about the eyes for them to see others quite well. It was rather amusing to see them draw the veil over an exposed face on the approach of gentlemen. The Christians, I am glad to say, do not adhere rigidly to such a foolish custom.

We tarried for a few moments at a Mohammedan cemetery, which was quite crowded with persons whose custom is to spend several hours every Thursday at the graves of their dead. They bring flowers and a lunch, and are supposed to talk over the virtues and the lives of their departed loved ones. Just inside the sacred inclosure turbaned and hooded hucksterers were selling fruits and ware of every kind. There is no place too holy for a Mohammedan to ply his petty business. Here we saw the locust, a bean of long pods, which John the Baptist is supposed to have eaten.

We visited Miss Arnold's school, but just too late to see the children in their classes. This institution, called the "Tabeetha Mission School," was founded by Miss Arnold, of Scotland, in 1863, who yet conducts it with increasing success. A small stone tablet near the front door of the spacious building contains this modest inscription:

"ISAIAH LIV. 10."

In the boarding and day schools there are 150 children—about forty of whom are inmates of the college home. These are from the families of Greeks, Copts, Protestants, and a very few Mohammedans. The last would probably be more accessible to the gospel but for the fanatical and tyrannical Turkish Government. It is worth a Mohammedan's life to make an open confession of Christianity. In some mysterious way he will soon disappear and the authorities never be able to discover the assassin.

Through a narrow, winding lane we reach the traditional site of the house of "one Simon a tanner." Over the arched entrance is an Arabic inscription from the Koran, and on the spot itself is a small Mohammedan mosque. What a commentary, thought I, that a place with such associations should fall into hostile and fanatical hands! We climbed to the top of the building, which is quite near the sea, and recalled that wonderful vision Peter had of the sheet let down from heaven, which taught him and us the world-wide mission of the glorious gospel. Near by, are certain stones, which, it is claimed, were the vats of an old tannery. Adjoining the mosque is an ancient and very deep well, from which water is drawn in a bucket of goatskin, as in the olden time. En route to this historic spot we were shown a small Greek church, known as the "Church of the Column of St. George." The very interesting but mythical story of the column which gave rise to the name I have not time to relate.

On a hill quite outside the city there is a handsome Greek church on the reputed site of the home of Dorcas, and where, in answer to Peter's prayer, she was raised from the dead. We visited the sacred shrine, the successor of one built by the Crusaders, long since destroyed, and recalled the tender scene when Peter appeared in that upper death chamber while "all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them." As an appeal to his interceding faith they had something to show of her good works. The memorials of her busy fingers and loving heart were an argument for her restoration to life. Well, indeed, will it be if each of us can have something to show that our lives have not been fruitless in service for others—something that will entitle us to a part in the first resurrection. Returning to the hotel we passed through groves of orange, lemon, pomegranate, apricot, and olive, with here and there a stately palm, which yields an abundant harvest of dates. We walked along hedges of acacia, and had attention called to the sycamore tree, so prominently mentioned in the Scriptures. The orange industry of Joppa was to me rather surprising. There are from 8000 to 9000 groves in and near Joppa, with an average of nearly 2000 trees to the grove, and a yield of from 200 to nearly 2000 to the tree. The income from this crop last year was over one million francs, Joppa oranges commanding a premium in European markets. When storms prevail and shipping is impossible, a "donkey-load" of oranges—300 or 400—will sell in Joppa for 5 cents.

On Friday, January 4, at noon, we "booked" by train for Jerusalem. This road was completed several years ago at a cost of 14,000,000 francs, the first passenger train reaching Jerusalem September 26, 1892. We hesitated as to whether to go by carriage or rail from Joppa to Jerusalem, but finally concluded to take the railroad, for two reasons: 1. The day was cold and stormy. 2. More places of Biblical interest and importance would be seen. We missed Kirjath-Jearim and the Valley of Ajalon, but made more than compensating gains. The locomotive which pulled the train was named Lydda, and manufactured in America by the Baldwin Locomotive Company of Philadelphia.

As far as Ramleh the railway and carriage road runs parallel. Beginning just outside the city we noticed small stone houses along the carriage road at intervals of two miles. These are guard-houses, built by the Turkish Government some years ago for the protection of the highway, each house being occupied by two soldiers. It has transpired, however, that many of the robberies of recent years have been committed by these appointed guardians of the peace.

The Plain of Sharon is entered shortly after leaving Joppa. It is wide and fertile, a beautiful picture of olive-groves and well-cultivated fields. No wonder the Philistines fought so desperately to retain it, and from which they were never entirely expelled. In March and April, I understand, the whole plain is one vast garden aflame with flowers of every name and tint, except the rose. The "Rose of Sharon" is a brilliant flower, resembling the poppy. From the olive groves the people of this section derive their principal income, and from these trees, which are numbered and taxed throughout Palestine, the Turkish Government gets quite a revenue.

The first place of any Biblical importance passed was a small modern village on the right, not far from the Jewish Agricultural College. It is on the traditional place where Samson caught three hundred foxes, and, tying firebrands to their tails, "let them go into the standing corn of the Philistines." We also passed the village of Beit Dejan, long claimed, but incorrectly, as the place where "the house of Dagon" was situated. The little group of houses was interesting, however, from the fact that they were covered with dirt and green with grass. I have more than once seen flowers and vegetables cultivated on the tops of houses.

The first station at which our train stopped was Lydda—ancient Lod, mentioned in Ezra. It was while visiting "the saints which dwelt at Lydda" that Peter healed Eneas of the palsy and in response to the appeal from Joppa went down and raised Dorcas from the dead. I very much regretted that the olive trees, however beautiful, hid the historic shrine from view. A few miles further on was Ramleh, supposed to be the site of Arimathea, the home of a rich man "named Joseph," whose love triumphed in the hour of trial, and, begging of Pilate the broken body of his Lord, laid it tenderly to rest "in his own new tomb." The name thrilled me, for I have learned to appreciate more highly the character of Joseph of Arimathea and the courageous service he rendered in completing the marvelous chain of evidence which supports the fact of our Lord's resurrection.

We had a good view of Ginzo, on our left; one of the royal cities of the Philistines, and where yet, I was told, may be seen underground vaults, with iron doors, in which their grain was safely kept. One of the three traditional "Philip's fountains" was also passed—a bold and beautiful spring sending its crystal waters down the rugged mountain side. Having seen all three of the rival fountains, I have no occasion to revise the conviction of years that the eunuch was not immersed by Philip.

On the right of the road, and on a high hill, were the ruins of ancient Beth-shemesh. And about a mile distant across a deep, narrow valley, on the opposite height, was Zorah, the birthplace of Samson. I probably looked upon the very spot where the angel of the Lord appeared to Manoah and his wife, and promised that remarkable son who was to judge Israel for twenty years and fill the world with the glory of his mighty deeds. A few miles further was a high and hollow rock—claimed by some to be "the rock Etam," where Samson took refuge, and from which he descended and slew a thousand Philistines, as our dragoman prudishly put it, "with the jawbone of a donkey."

From Zorah we ascended the hills of Judea, by a very steep grade in some places. And along the valley of the roadbed was the very way the ark of the covenant was carried. The mountain-sides were terraced, and planted in grapes, the vines being trained on the rocky ground. It would seem hardly possible to gather enough grapes from all those granite hills to make wine for one royal cellar, but I am told they produce very large crops. On our left, a mile or so from "the city of the great King," attention was called to a handsome stone house; it is the country residence of the Greek Patriarch of Jerusalem, and is built on the supposed site of the house of the "just and devout" Simeon, who had the assurance "that he should not see death before he had seen the Lord's Christ."

From the hilltop we caught a first view of the sacred city. And though the clouds were heavy and a bitter north wind was fiercely blowing, her gray walls were transfigured with beauty, while my heart leaped up and said there indeed is Jerusalem the golden. It was a supreme moment of intense joy—gazing at the city which had heard the voice and witnessed the death and resurrection of the world's Redeemer.

We reached the station at 4:30 o'clock, and drove at once to the Jerusalem Hotel, outside the walls. But despite the inclement weather Messrs. Hislop, Patterson, and myself, drove back to the Joppa Gate, and spent an hour walking the narrow streets and reverently noting the places pointed out by our intelligent dragoman. Near the Zion Gate we had a good view of the Mount of Olives, and with that picture lingering in the mind, softly turned and silently walked to our hotel.—*Bishop Chas. B. Galloway, D. D., in Nashville Christian Advocate.*

Jerusalem, January 9, 1895.

A FORWARD MOVEMENT IN MISSIONS.

It seems very evident that our Church is ready for a great missionary forward movement. In Atlanta, Birmingham, Memphis, and other points visited, I have noted not only increased interest, but genuine enthusiasm. Every day's mail brings assurance of quickened zeal throughout the connection—a forerunner, let us hope, of a widespread and mighty missionary awakening. Several well-equipped young men and two young ladies have signified their readiness to go at the Church's call. In the Atlanta Preacher's Meeting several pastors reported increased collections over last year, and all without exception expected to report substantial advance over previous receipts. The morning after our great meeting in Memphis, I had a cheering note from a stranger, in which occurred these words: . . . "I am a traveling man, and for the past nine years have endeavored to keep myself unspotted from the world. God only knows how hard the struggle has been. But 'he is faithful that promised.' . . . I am an old 'Blue-stocking Presbyterian,' though at present I am an elder in a Dutch Reformed Church at ——, N. J. However, that matters not, I herewith send my check for $10 toward the collection which you did not take up. May the Lord bless you and your Church in every effort put forth." One liberal brother told me he expected to double his offering, and others promised larger gifts and more diligent study of the cause. I do believe that if every pastor would sound an advance down the line, our great Church would move many paces forward. Cheering news comes from Japan, and glad tidings are heard from China. Bro. Reid reports 200 additions to the Church as the fruits of the wonderful revival yet in progress.

There were never such inviting opportunities for missionary enterprise. Barred doors are falling from their rusty hinges, and frowning walls are crumbling at the blast of the gospel trumpet. The Orient is stirred as never before. The "Sunrise Kingdom" is sweeping to the high noon of a civilization that assures the most generous hospitality, not only to Western thought, but to Christian truth. "The Land of the Morning Calm" is feeling the throb of a new life, and the inspiration of a larger hope. China, "the giant sleeper," aroused by the thunder of war, is rubbing from its eyes the slumber of centuries, and, in alarm, is crying loudly for help. The sublime conceit of ages has been humiliated—the serene satisfaction of unnumbered cycles has given way to the piteous wail of want. Now is the Church's opportunity! We should be the friend indeed in this hour of need. The nation can now be made to feel that Christianity alone has uplifting and sustaining power; that out of defeat it can organize the victory of a grander civilization and a nobler history. Shall we not heed this call, louder and clearer than has ever rung in the ear of the Church since the morning stars sang together and all the sons of God shouted for joy? Will we let this day of opportunity pass without adding a single battalion to the Lord's army or a single province to our Redeemer's inheritance? I do not believe the Church will disappoint the hopes of the hour. The men are ready, and, I feel assured, the means will be provided.

CHAS. B. GALLOWAY.

Jackson, Miss., April 6, 1895.

METHODISM IN GEORGIA TOWNS AND CITIES.

COLUMBUS

is a thriving city, situate on the east bank of the Chatahooche River, at the head of navigation on that stream, and where a series of rapids make a water power of almost endless possibilities. It is connected with Georgia and Alabama by numerous railways, and has considerable wholesale as well as an excellent retail trade. The "Lowell of the South" is a designation acquired by the fact that a number of large cotton mills occupy places along the river front, or other desirable locations, here. The character of goods manufactured gives them access to the world as a market.

The city is well laid out. Some of the streets are rather broad, but this will be of advantage as the years roll on and buildings creep toward the stars.

North Highlands Park, just above the city, on the rocky bluffs that border the river, is a place extremely picturesque and beautiful. There are several large suburbs—two on the Alabama side, where several thousand of people reside yet. There is a population in the city proper of something like twenty thousand. Wealth and extreme poverty look each other out of countenance here, as in all manufacturing centers.

OUR CHURCH

occupies a foremost place, with six pastoral charges, manned by *pastures* of grace and ability. In no city of my acquaintance is our cause suffering more from the unwise location of churches than here. St. Luke and St. Paul, our leading Churches, are separated by little more than a block, and Broad Street and Euless Mission are too near for health, while a large part of the city is churchless, as far as we, or any others even, are concerned.

ST. LUKE

is in the midst of a beautiful grove of elms, in the very center of the city, and is one of the old landmarks of Methodism in Georgia. It has nearly nine hundred members. In all, we have over two thousand members here.

Rev. J. L. Morrill, of Cartersville, Ga., an evangelist of the right stamp, has been recently conducting a series of successful services to the sanctification of believers and the conversion of sinners in this part of the Master's vineyard.

With Matthews at St. Luke, Dr. Lovett at St. Paul, Darley, Mather, Smith, all young men, and Farley, frosting but little, at the other Churches, our cause is in safe and trained hands. GEORGIA.

WEST TEXAS LEAGUE CONFERENCE.

The conference closed Thursday night with a rich and moving spiritual sermon by Bishop Key on prayer, especially for the young people. The attendance of delegates was unusually large, the entertainment ample and cordial, and the occasion the greatest spiritual inspiration that has ever come to our Church and League in this city. Although the building is very large, it could not contain the crowds who flocked to the Church. Near eighty voices and several musical instruments were in the choir, led by Prof. Doyle, with Miss Willie Baker at the organ. The people of Seguin had a revelation as to the Epworth League in our Church. Bishop Key presided with such gentleness and good will that all hearts were won, and his preaching and speaking was with spiritual unction. The pastor and this writer both agreed that our Church and League here, and all over the West, had received a great impetus. Beautiful and cultured women read essays and spoke to questions that thrilled the hearts of the people. Christian love and sentiment pervaded all hearts. The singing was a feature of special excellence. Every point of League work was ventilated. Some of the brethren did not stick to their texts, but they said a world of good things. Our Conference Leagues will help the San Antonio Female College. Rector was humorous, Peacock was witty, Evans was critical, Fisher was enthusiastic, Scott was earnest, Harrison was historical, Pinson had his eye on a college, Lee was aggressive, Denton could not tell it all, Alexander was down on foolishness in League work, Miss Agnes Cotton made an impression, Waller stood up for the great things of the League, Mrs. Maggie Moore was eloquent, Prewett was for the Spirit, Lowe was tall and said to be handsome, Cunningham was serious, ice cream festivals and Church suppers were at a discount, Biggs wanted next conference at Lockhart, the Bishop turned everything loose, nature and grace capered, and this writer was as happy as a June-bug. The Secretary will send details. H. G. H.

A MAN WITH A HISTORY—SELF-CULTURE—CHARACTER.

The Mountain Meadows' massacre is a foul blot on American civilization. In that beautiful Utah valley, in the month of September, 1857, more than one hundred brave men and fair women were heartlessly murdered by Mormans and Indians under a flag of truce. Only the little children were spared. The victims were well-to-do Arkansas emigrants, en route to California.

Justice slumbered nineteen years, when John D. Lee, one of the perpetrators of the crime, was arrested, tried and convicted of murder in the first degree—himself no more guilty than his foul abettors. In the same valley, now desolate and bare, where pitious cries for help had rent the air in vain, Lee was shot by order of the United States Court.

Among the surviving children was a nine-months'-old babe, Felix Marion Jones, son of Milam and Angelina Jones, of Johnson County, Ark. For two years Felix Marion was with the Mormons; then till he was fourteen years old, his uncle, Felix W. Jones, of Arkansas, had him in charge. While the lad was with his uncle he only had the privilege of school for a few weeks. When he went abroad in the world, by using rigid economy, he managed to pay his way by hard work, and finally saved money enough to send himself to school three months. During this time he learned to read a little, after which he set himself on a rigid system of self-culture which I wish to commend to the youth of our land today. Mr. Jones lives now in Coryell County, Texas. He is a prosperous farmer, well informed and justly esteemed by his neighbors as the possessor of sterling virtues.

Many orphan and other boys fail for want of proper system. Mr. Fowell Buxton was right when he said: "Not extraordinary gifts, but extraordinary application is necessary to success."

The faculty of putting the odd moments to good use must be acquired.

Only five minutes a day intelligently and earnestly used, will result in surprising mental discipline in the course of a single year. A busy life is no sufficient plea for mental or moral indolence. Enforced labor insures physical development, while one rule in grammar or one verse of Scripture may well occupy the thought for the next half day, when the mind is ready for another.

Elihu Burritt disclaimed genius, only the genius of industriously using the "odd moments." But it requires a resolute purpose to live up to a rigid system of self-training. Mr. Buxton says: "The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determinaton—a purpose once fixed and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

Schools are indispensable. Every possible opportunity should be afforded the young; yet they need to be taught that the least part of an education is acquired in college halls. The Yale graduate who, on taking leave of one of the older professors, congratulated himself upon the completion of his education, was justly rebuked by the reply: "I never consider my education finished." One of the greatest benefits to be derived from college training is the unconscious influence exerted over the pupils by high moral character. Arnold, of Rugby, possessed this almost nameless quality and high degree. And no one could come into association with Dr. F. A. Mood without becoming conscious of the loftiness of his character. In fact, a characterless man, no matter how learned, is unfit to be a teacher of the young. We leave upon the world the impress of what we are. We may speak beatitudes; yet, if we live imprecations the result is likely to be a race of miniature devils. It is the living epistle that is read and known of all men—and of children, too.

JOHN F. NEAL.

Coperas Cove, Texas.

THE LAST TEXAS VETERAN.

Rev. W. C. Crawford, the only surviving Texas veteran, and member of the convention which met at Washington March 2, 1836, and adopted the Declaration of Texas Independence, is living with his daughter, Mrs. Harpold, in Alvarado, Johnson County.

He came to Shelby County a Methodist preacher in 1835; was duly elected to that convention; went on horseback and paid his own expenses. Gens. Navarro and Cavalla, Mexican members of the convention and Roman Catholics of rank, exerted their powers to lug an article into the Constitution, "prohibiting ministers of the gospel forever from holding any office of profit or honor in the Republic of Texas."

Rev. Mr. Crawford offered and succeeded in having adopted a conservative substitute or article, the best that could be done: "That no minister of the gospel, of whatever denomination, shall be eligible to the office of Governor of Texas."

The State long since should have done much for this Stateman and hero, whereas it has, as yet, done but little, and the Church has done less for this grand old preacher of the gospel, now nearly ninety-one years of age.

His eye-sight is sufficient to read well nearly any print; his mind clear, his soul full of Divine love, happy and triumphant in God and the gospel of his Son. He said to me, "Glorious, all glorious, just on the verge of eternal life." Our visit was a benediction. God bless our last Texas veteran and faithful servant of Christ.

Strange and shame to say of Texas, Bro. Crawford is in want. The generous people of Alvarado are doing well for him. Any sums sent in money orders, payable to Rev. W. C. Crawford, Alvarado, Texas, will be gratefully enjoyed by him whom all should honor for his works' sake.

H. M. GLASS.

Cuba, Texas, April 8, 1895.

THE CHOIR.

We do like to see a choir whose hearts and lives have been regenerated and redeemed by the love and mercies of God assembled and opening their mouths and lifting up their voices in praise to God; who sing in the sincere spirit of love and truth and righteousness of Christ the Savior; who mean and feel what they sing, and whose daily lives are in accord with the same. We believe such a choir, united with the spirit and voice of the religious congregation, will accomplish much good for the cause of Christ and the gospel, and be beneficial to the up-

building of the Church and his kingdom.

But I do not like to see a choir standing up and praising God in song, or pretending to, in front of an assembled congregation whose hearts and lives have not been regenerated and redeemed by the great pardoning power and grace of our Lord Jesus Christ, and whose daily lives and actions are contrary to the life and plan of the professed Christian, and who perhaps daily commit and do actions of willful sin and wrong. We say how can they praise God in spirit and in truth? We think a choir with such members in it has a more harmful effect than good to the up-building of the cause of Christ and his kingdom, and throws a damper upon the Church. Let's live, or as near so as possible, and act and do what we profess, if we would expect others to have confidence in ourselves and respect our profession.

OLDSTYLE.

CALVERT DISTRICT.

After a pleasant round on the Calvert District we find much to encourage us. The preachers have taken hold of the work in the name and strength of the Master, and the Churches are working with a zeal. The sickness of wife for fifty-two days kept us at home for a time, but the brethren were faithful and the good work went on. The Lord was very gracious to us in our sickness. We were with the good people of Reagan. God bless them. We are now in Calvert—a pleasant place to live—with a people clever and Christian. They were not satisfied to pound the every-day preacher, but have pounded the presiding elder. We have four new works on the district, giving us nineteen. We think the new plan wise and the year starts well. The amount assessed for the support of the ministry has been raised in many places, and lowered at no point. Epworth League work is increasing as well as the Woman's Foreign Missionary and Parsonage and Home Mission Societies. We have paid on foreign mission assessment of $1000, $605.55. Twelve charges have paid part. Marlin, Franklin, Kosse and Wheelock have paid in full. Nearly all have paid Orphanage. Bro. Green tells me he sent to the Treasurer of Missionary Board at Nashville $1,817.67, a larger amount than ever before by the 1st of April. We believe this means the preachers of the old Texas Conference are awake and that a revival wave will cross the conference this year. I would say for the Board of Missions, reports from our home missionaries are very encouraging, showing some difficult fields, but strong faith and faithful work on the part of the missionaries. Our borders are not wide, but we do not concede one foot of territory within our bounds to the enemy.

J. B. COCHRAN, P. E.

Calvert, Texas, April 15.

NORTHWEST TEXAS CONFERENCE.

Weatherford.

R. C. Armstrong, April 15: We are having a glorious revival. Quite a number of conversions, and the work goes on. To God be all the glory.

Florence.

A. P. Smith, April 8: We are in the midst of a gracious revival of religion. J. M. Bond, of Killeen, has done most all of the preaching. Geo. Williamson, of Nolanville, has led the singing. So far we have had near 50 conversions and reclamations. About 20 have joined the Methodist Church. Our conversions have been largely in the families of a sister denomination, who will get quite a number of members.

Snyder.

W. H. Harris, April 15: Our second Quarterly Conference is past. Our beloved presiding elder was on hand, preaching with the power and demonstration of the Spirit. Browning has paid half the assessment for presiding elder and preacher in charge; also paid in cash and subscription $20 on conference collections; the other point is behind to some extent. We have paid our Orphan Home assessment. Our meeting at Snyder begins the first Sunday in May. Pray for us.

Floydada.

W. M. Adams, April 6: Our second Quarterly Conference was held at Lubbock last Saturday and Sunday. We had an interesting time. Bro. Hall, our presiding elder, did some good preaching. Our financial report was better than we expected. Bro. Hall looks after the interest of the Church with care. We licensed one brother to exhort—the editor of the Crosby County News. We had a good communion service on Sunday. We collected $8.20 for the special cash call from our Missionary Secretaries in Nashville Christian Advocate, and have applied accordingly the same. We organized our good sisters, of Lubbock, into our Woman's Parsonage and Home Mission Society. There were twelve in the organization, and others will join, we think. Bro. Morris, pastor of Tulia, was with us and preached us a good sermon on missions on Sunday night. Our brethren and sisters are very kind to us at the parsonage; have recently furnished it with chairs, stove, tables, etc.

Indian Creek.

W. M. Hooper, April 11: The second Quarterly Conference for this circuit was held at this place (Oswalt Chapel) April 9, and although it was a week day a large congregation assembled with their dinner, prepared to spend the day on the ground. Our much esteemed presiding elder was on hand. He preached two sermons and held the conference with profit to all present, looking closely into all the various interests of the Church; also talked up the organization of a Woman's Missionary Society, taking sixteen names to be organized in the near future. This conference can not furnish a more efficient presiding elder than the Rev. W. M. Shelton, presiding elder of the Brownwood District. This charge is moving along nicely. Every charge on the work was represented at the above-mentioned conference, and the finances were all that was short or unsatisfactory about this second Quarterly Conference. But the members of the conference from the different appointments on the work expressed a determination that, by the help of the Lord, every dollar of the claims of the Church should be met on this circuit this year. The preacher in charge of this circuit, Rev. T. J. Lassetter, is a live man, full of energy and push, and he imparts these qualities to his people. So we are expecting great things on Indian Creek Circuit during this conference year. Our first revival meeting will embrace the first and second Sundays in May.

Starved to Death

in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

NORTH TEXAS CONFERENCE.

Randolph.

B. A. Thomasson, April 15: I have a glorious meeting in progress at Porter's School-house; 47 conversions and 37 accessions to date. Will have service another night or two.

Thanks.

Mrs. F. M. Sherwood, April 16: Please allow a preacher's wife space to thank the ladies and sisters and one old bachelor, of Foster, for a nice dress. Sisters E. C. Green and T. M. Jacobs set the ball in motion; also presented the dress.

Petty.

L. F. Palmer, April 15: Have some favorable signs of good in our bounds; three Sunday-schools and three prayer-meetings. Collection for Orphanage as follows: Pleasant Hill, $1.35; Forest Hill, $1.20; Petty, $1.15. Our people say they have not the money. Have held a series of night services at Petty; no special sign of good accomplished. There is quite a lack of interest in Petty.

Wolfe City.

S. C. Riddle, April 15: Nine days ago Bro. C. O. Jones, of Tennessee, came to assist us in a revival meeting at this place, and to-day we are able to report fifteen professions of conversion, and a profound and wide-spread interest on part of the town and vicinity, which promises grand results. We procured the Bonham District revival tent Saturday and our audience overflowed the limits of the tent last night. I beg everyone who may read this to pray for Wolfe City.

Cooper Circuit.

C. W. Glanville, April 15: We are moving along very nicely here. Our meeting resulted in the moral reformation of the town. The young converts are doing nobly. Bro. Spanswick was with us on the 7th and preached to the delight of all. He does lasting work. Have paid our foreign mission claim, Orphanage, and have nearly enough for Bishops. We thank God and take courage. Will vote on prohibition in the county soon.

Park.

B. T. Hayes, April 15: We have been pounded twice since conference. First at Redwater, and then at Park. Bro. Page, of Redwater (nee Ingersol), gave me two months' rent. I was waiting there for the parsonage to be repaired at Park. Bro. Page is a Presbyterian. We have repaired the parsonage and have it like it was before the cyclone, except the porch. I have, with some help, built a barn, lot, garden, and done some other improvements.

Kingston Circuit.

Chas. M. Keith, April 15: Our second Quarterly Conference was held the 13th and 14th inst. It was a very pleasant and profitable occasion. We had a good attendance of official members, and much interest was manifested in the welfare of the Church in our charge. Reports were fairly good and quite encouraging for the season of the year and these pinching times. These are a loyal, true people and we love them, and are praying for and expecting a glorious time with them this year. The Lord is waiting to do great things for us. May we give him right of way! Our "beloved," Bro. J. A. Stafford, came "full of faith and the Holy Ghost," and was reinforced by our sweet-spirited brother, E. C. DeJernett, who gave us each one splendid sermon, both running largely on the importance of Holy Ghost baptism. They were "good to the use of edifying," and it was "good to be there." God bless them and us of the Kingston charge.

Greenwood.

J. C. Cavener, April 9: I'm happy to report a revival meeting at Smith's Chapel, a new class on my charge. We began with meeting at night only, but the interest increased so that we had day meetings the second week. There were eight or more professions, some reclamations and the Church was greatly revived. Bro. Jones (C. P.) was there most of the time and did good work in the meeting. Bros. Murphy, Yeager, McVoy, Patterson, Sr., and Robert Patterson worked in the meeting. Bro. McElwreath gave us one good sermon. It was good to be there. I thank God and take courage.

Sherman.

We clip from a Sherman paper the following interesting news item: "'Did you ever see so many conversions before in one evening?' said a young man to the reporter after the big meeting at the South Travis Street M. E. Church, on Tuesday night. Well, there were almost as many the night before, but, strange to say, the converts are coming chiefly from the North Texas Female College. Leaguers of that institution are doing some very commendable work among their classmates, and many a fond parent will love Mrs. Key and her school of lovely girls. Notwithstanding the elements were at war last Friday night, the North Texas Female College girls turned out to Church en masse. As the ministers all failed to put in an appearance, Miss Lala Adami led the meeting gracefully into an experience meeting. The North Texas Female College girls always prove themselves in whatever they undertake."

Greenwood Mission.

A member, April 11: Our meeting at this place, which Bro. J. C. Cavener has been conducting, closed on last Sunday night. We had a two weeks' meeting. Bro. Cavener could not be with us the last two days, but did excellent work while here. Other brethren also did excellent work. We had several conversions, 9 accessions by letter and 5 by profession. The Church was greatly revived and is better prepared to meet the influences of sin. We are small in number. Built our little church in January. We were thrown out of any work at the last conference; was on the Alvord Circuit; but Alvord being made a station, in some way we were left out. We are three miles east of Alvord; are now on the Greenwood Mission. Bro. Cavener had already a large work, but he came to our rescue, and we were added to his work. We can only speak in the highest praise of him. He is a noble Christian worker whose whole soul is in the cause.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "*Brown's Bronchial Troches*" are an effectual remedy. Sold only in boxes.

TEXAS CONFERENCE.

Anderson.

W. T. McDonald, April 12: Our second Quarterly Conference is a thing of the past. Bro. Wootton, our beloved presiding elder, was on hand looking closely after all the interests of the Church. He preached us an excellent sermon at 11 a. m., on Christian courage, which was edifying to all his hearers and calculated to stimulate the Christians to be true and do greater things for God. Finances were tolerably well up this quarter. The prospects look good for a revival all over the circuit. We have just closed a good meeting at Anderson; the Church is greatly revived. We have had several accessions. Bro. Clothier did most of the preaching. I was also assisted by Bro. Willis, of Hempstead.

Twenty-fourth Street, Austin.

S. W. Thomas, April 10: The second Quarterly Conference was held last night. Bro. Sears was with us; gave us an inspiring sermon Sunday night. The report shows this work to be in fine condition in almost every respect. The salaries for the support of the ministry well up. The spirituality of the Church very much improved the past quarter as a result of a two weeks' meeting, in which Rev. E. D. Mouzon did the preaching, and did it eloquently and faithfully. As we returned last night from the Quarterly Conference we discovered that we had been pounded in great shape. Our larder was handsomely filled with substantials and delicacies. Along with the nice lot of edibles we found handsome wearing apparel for wife and baby, some cash and a nice set of silver spoons—all in honor of baby Ruth's first birthday. Thank God for kind friends and an appreciative people.

Maysfield.

J. W. Kelley, April 13: We have just closed two very interesting meetings on our work, one of ten days' duration at Branchville, and five days at Maysfield. We were assisted by Bros. J. P. and T. V. Childers. Our people said farmers were too busy and times too hard to have a meeting, but I felt the need of a revival, so went ahead in spite of discouragements and the Lord came to our rescue. Our congregations were large, and attentive from the first; had a goodly number of conversions and reclamations; organized an Epworth League of about thirty members. It made our hearts rejoice to see the radiant faces of the young people as they would testify for Jesus; and they labored faithfully for the salvation of their unconverted friends. We did not forget the ADVOCATE; received a list of subscribers for it. We expect to hold our camp-meeting in July. Bro. Childers and son have promised to assist us at that time. The Lord blessed their labors here, and they made many friends.

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

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

EAST TEXAS CONFERENCE.

Leesburg.

William Sproule, April 10: Our kind people, not satisfied with giving us one good pounding on January 10, met again at the parsonage last Saturday night and brought with them many substantial tokens of their good-will and kindness. In fact, ever since we came here, very frequently many good things for the table have found their way to the pantry. I shall try, God being my helper, by faithful service to show my appreciation of their kind liberality.

Grand Saline Circuit.

M. I. Brown, April 9: Our second Quarterly Conference is a thing of the past. Presiding Elder T. P. Smith was on hand looking as pleasant and preaching as well as ever. Spiritual and financial reports were very good; every Church was represented but one. The congregations were large and the services deeply spiritual. On the whole the conference was a very pleasant one. We believe the Grand Saline charge to be on rising ground religiously; prayer-meetings and Sunday-schools have grown in number and in interest during the past quarter. We believe we serve as good people as live anywhere. Many of them are ready to do anything their pastor calls on them to do; therefore, we are expecting a bountiful harvest this year.

WEST TEXAS CONFERENCE.

Hallettsville.

Wm. J. Sims, April 15: The second Quarterly Conference for this charge has been held; protracted two weeks; was assisted by Presiding Elder Biggs, J. A. Wright, W. F. Gibbons, and had one sermon from Dr. Philpott. All these brethren did faithful preaching. Bro. Biggs is evangelist of his district. Our cause in this town is on rising ground. We received as results of the meeting 12 members—7 by ritual. We have received in all since conference 27 members. Have expended $50 on the parsonage; paid off the Church debt. Getting our conference assessments well in hand. We have a Sunday-school at each appointment on the charge. The best prayer-meeting last week we have ever had since we have been on the charge. Our Epworth League is doing well, with a membership of more than fifty. We were represented at the Conference League and will be represented at the Houston State League. Our congregations are good. Many were turned away for want of room during our meeting. My official board meets to-night to take steps to seating our church with good seats. We close this with a grateful heart.

NEW MEXICO CONFERENCE.

Eddy, N. M.

W. A. Govett, April 9: Bro. Abe Mulkey is with us in the greatest revival that ever moved our town. It is estimated that a thousand souls are nightly in attendance, and although this is only the third day of the meeting, many souls have been saved. Pray for us, everybody.

A TRIBUTE.

When Gen. Henry E. McCulloch died the State of Texas and the Methodist Episcopal Church, South, lost a noble, devoted son. It was the privilege and pleasure of the writer of this humble tribute to a great and good man to be his pastor one year during our ministry. No pastor ever had truer friends than we had in him and his kind family—always ready to help in prayer, exhortation, and with his money. God bless the loved ones left behind, is my sincere prayer.

E. H. HOLBROOK.

Kenedy, Texas.

AYER'S SARSAPARILLA — WORLD'S FAIR Chicago 1893

Cures OTHERS, WILL Cure You.

AYER'S Sarsaparilla MAKES THE WEAK STRONG.

AYER'S SARSAPARILLA — WORLD'S FAIR Chicago 1893

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

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

Consumption Conquered— This medicine will not raise the dead, but it will save the life of many who would die without it. "It is worth its weight in gold."—J. G. Putman, Ovilla, Tex. MRS. S. D. CHAPMAN, Cedar Hill, Tex., is Inv't & M't'r.

THE NORTHWEST TEXAS CONFERENCE BROTHERHOOD.

DEAR BRETHREN—I will mail to your address a call for the mortuary benefit fee, on account of the death of Rev. C. C. Armstrong. If for any reason you do not get this call at once, please send your fee ($2.00) immediately, that Sister Armstrong may have money to meet her expenses.

R. F. DUNN, Secretary and Treasurer.

IMPORTANT NOTICE.

The Board of Missions will hold their semi-annual session in Mulkey Memorial Church, on Wednesday, May 8, beginning at 2 o'clock p. m. It is important that all members be present. Preachers interested are invited to come—and especially preachers and presiding elders on missions.

HORACE BISHOP, President.

Fort Worth, Texas.

DEDICATION OF CHURCH.

Our second Quarterly Conference is appointed for the fifth Sunday in June and is to be held at Rush Branch Church. The new Rush Branch church house is to be dedicated on Sunday at 11 o'clock.

A cordial invitation is hereby given to ministers and laymen of adjoining works; especially do we wish former pastors to attend this dedication.

J. C. CAVENER, P. C.

Greenwood, Texas.

POSTPONED.

The preachers' meeting, which was to convene at Joshua the 24th of April, is hereby postponed till further notice.

G. S. WYATT, P. E.

TURN HER LOOSE.

I am trying to stir my people to rally to our grand TEXAS ADVOCATE. We have one of the best papers in all the land. We say hurrah for our TEXAS CHRISTIAN ADVOCATE! Turn her loose and let her fly until all the earth shall hear and know that we have such a grand organ in the Methodist Church in Texas. Amen. So mote it be. JOHN S. MATHIS.

Crockett, Texas.

COMMITTEES OF EXAMINATION.

Brownwood District.

The following are the Committees of Examination for Brownwood District:

License to Preach—J. W. Adkison, A. E. Carraway, J. W. Hall.

Admission on Trial—J. C. Carter, Walter Spence, T. J. Lassetter.

Deacons' Orders—C. E. Brown, R. W. Welborn, L. S. Chamberlain.

Elders' Orders—W. C. Hilburn, L. C. Ellis, D. C. Stark.

W. M. SHELTON, P. E.

DISTRICT CONFERENCE NOTICES.

Bonham District.

The Bonham District Conference will meet at Brookston, June 27, 1895, at 4 p. m. J. R. WAGES, P. E.

Nervous People

And those who are all tired out and have that tired feeling or sick headache can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25c

Teacher (explaining that the earth is round)—Tommy, what country on the globe is China underneath? Tommy (who reads the newspapers)—Japan!

An Old Nurse for Children.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

THE LARGEST IN THE WORLD.

(From the St. Louis Post-Dispatch.)

How many people in St. Louis know that with all her other great industries there is also found here the largest soap and washing powder business in the world, The N. K. Fairbank Company, with their factories in St. Louis, Chicago and Guttenberg, being, without doubt, the largest producers of soap products in the United States. This great business is not of mushroom growth, but the result of persistent effort, broad business methods and intelligent and discriminating advertising.

Many brands of soap are made in these factories, but St. Louis is best acquainted with Chairette, which long ago found favor with those who care for our homes. Gold Dust Washing Powder is known in every hamlet of the United States, it being everywhere recognized as the leading product of its kind.

Announcement is now made that The N. K. Fairbank Company are about to take another step forward, to turn another page in their history of progress by introducing another new soap. This will shortly be advertised in a most striking and original manner.

For twenty-five years this company was likewise the leading lard producer of the world, and abandoned lard merely because a new world was to be conquered. With keen business perception they saw in cotton seed oil the basis for a still larger business in a more healthful, more economical and in every way more desirable food product than lard. When this new product was perfected and their plans carefully arranged, they turned their attention from the lard business, and with a courage born of the confidence that they had produced what the world had so long demanded, viz., a substitute for lard, they launched "Cottolene." The quick acceptance by the public of this really meritorious article attracted the attention of the ever-ready imitator and the market was soon flooded with imitations, selling under colors of all descriptions. But Cottolene was first in the heart of the people, and those who use it are not all likely to go back to lard or accept an imitation.

The N. K. Fairbank Company attribute their success to the merit of the articles they produce; to the fact that their products are staple necessities of life, not luxuries, and to careful, thoughtful, persistent newspaper advertising, which they continue through all seasons, in hard times and in good. Surely this is a far wiser plan than the occasional blast of trumpets and spasmodic efforts often characteristic of others.

In the advertising branch of the business they are represented by the well-known firm of N. W. Ayer & Son, of Philadelphia, who purchase all their advertising space.

Another fact that may not be generally known is that The N. K. Fairbank Company is conducted as one of the departments of The American Cotton Oil Company. This fusion of business forces was consummated for the sake of the greater facilities that ensue from a direct connection with the cotton-seed mills to supply the public with the purest article at so much less cost.

Surely no St. Louis industry has achieved greater success than The N. K. Fairbank Company.

$1.00 FOUNTAIN GOLD PENS

Sold by C. P. Barnes & Bro., Louisville, Ky., are warranted by them and will be found to be equal to any made, even at a higher price. Send a dollar in money or stamps and get one.

"An' that's a chrysanthermum," said Mr. Dolan, deeply interested. "It is," replied his wife, who had been indulging in some ; gral purchase. "Well, a wonderful flo ; it is; if the t'ing cu'd only bark, it 'ud be as foine a Skye terrier ez ye'd want to see!"



As a rule physicians of eminence in their profession have a strong antipathy to proprietary, or so called "patent" medicines. Many times this aversion amounts to strong prejudice. But when a remedy, from possessing unusual merit, attracts conspicuous attention by effecting remarkable cures of well known cases of confirmed disease, and thereby attracts the attention of the observant local practitioner of the neighborhood, if he be an honest, conscientious man and not too strongly prejudiced, such notable cures are apt to set him thinking; and if he be of an independent and liberal turn of mind he is apt to try the preparation that has wrought such wonderful cures. If after careful test it proves superior to the usual medicines in use by him in such cases, he is apt to fall into the habit of prescribing it, at least when other means fail.

Such was the course pursued by Dr. R. C. Bayly, of No. 312 East Bradford St., Decatur, Ills., whose portrait is printed above.

Thirty years' active experience in the practice of the healing art entitle Dr. Bayly to speak as one of authority. Dr. Bayly is one of those independent, fearless, conscientious physicians who believes in giving his patients the benefit of the best remedial agents with which he is acquainted, regardless of what his brother physicians may think or say of him for having perhaps violated their narrow minded "code" of professional ethics. He became convinced of the superior merits of Dr. Pierce's Family Medicines from personal observation, and he is honest enough to say so. The following is his unsolicited testimony in their behalf. He writes:

"I have prescribed Dr. Pierce's Golden Medical Discovery, 'Favorite Prescription' and 'Pleasant Pellets' in my practice for many years, and I cannot now call to mind a case that was not benefited, and in most instances a perfect cure resulted.

Mr. Hall had a scrofulous enlargement for years, and his family gave him up to die. I ordered Dr. Pierce's Golden Medical Discovery to be given him three times daily, with Dr. Pierce's Pleasant Pellets as his case required, and as he said 'it almost made a new man of him'—effecting a complete cure. But this is only one of a great many cases I could name from the long list on my books.

As to Dr. Pierce's Favorite Prescription I believe it will cure the great majority of womb troubles. I consider the 'Favorite Prescription' the greatest friend of woman that has ever been invented. Last fall I had a patient thirteen years old who had a cough that had baffled the skill of two eminent physicians, and I prescribed the 'Favorite Prescription,' and it cured the cough entirely in three weeks, and effected a thorough revolution in the girl's general health. If mothers, when their daughters are puny, would give this medicine they would raise healthy stout women instead of frail creatures, a misery to themselves and others.

The cases I have here named are but a few of the great number I could give as testimonials to the efficacy of your remedies, had I the time to write, and you to read. During thirty years of successful practice my experience enables me to say that for the diseases they are intended to cure, Dr. Pierce's Golden Medical Discovery, 'Favorite Prescription,' and 'Pleasant Pellets,' are the most reliable medicines I have ever prescribed.

I must not fail to note that your medicines which I have herein named have a most extensive range of application to diseased conditions, and I believe that every family should always keep a supply in the house.

Trusting that I may some day have the pleasure of meeting you, and asking the blessing of our Heavenly Father upon you and yours, I am, dear sir, yours truly."

R. C. BAYLY, M. D.

A complete treatise on Throat, Bronchial, and Lung Diseases; also including Asthma, and Chronic Nasal Catarrh, and pointing out successful means of home treatment for these maladies, will be mailed to any address by the World's Dispensary Medical Association of Buffalo, N. Y., on receipt of six cents in stamps, to pay postage. This book contains a vast number of testimonials, portraits of those cured, with their full addresses, which are of a most convincing character.

:: WHAT IS THOUGHT OF IT ::

Is First-Class in Every Respect.

Mr. L. Blaylock, Dallas:

Dear Sir—The Favorite Sewing Machine I bought of you last fall is first-class in every respect. I have used several machines and think the Favorite one of the best ever used.

Respectfully,
MRS. W. A. SCHLEY.
Gatesville, Texas.

The More We Use It the Better We Like It.

Texas Christian Advocate:

I received the Favorite Machine December 1 in good order. I have used it two months. I feel safe in recommending it to any one wanting a first-class Machine. We have liked it from the first, and the more we use it and get acquainted with its good qualities, the better we like it.

MRS. HATTIE SNOW.
Carbon, Texas.

After 3 Months' Use Can Recommend It.

Mr. L. Baylock:

Dear Sir—I will say that the Favorite Sewing Machine I bought of you has given complete satisfaction. My wife says, after using it three months, she can recommend it to all of her friends. Yours truly,
C. L. MILLER.
Bolivar, Texas.



Perfect Health

Can only be secured by keeping the Liver and Kidneys in order. Satisfactory results are always secured by using

Dr. J. H. McLean's Liver and Kidney Balm.

Mothers, fathers, sisters, brothers, all pronounce it the "PEERLESS REMEDY" for curing ailments of the Liver, Kidneys and Bladder. Female troubles, Rheumatism and Bright's Disease. For sale everywhere at $1.00 per bottle.

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

HAMMAR PAINT Costs LESS than "Cheap" Paint or S. P. White Lead. Write for Book on Painting and Color Card. FREE. If not on sale in your town we will quote price delivered, freight prepaid, and send written guarantee for five years. F. HAMMAR PAINT CO. SPRUCE ST., ST. LOUIS, MO.

EDUCATIONAL.

GALVESTON Business University — OTHERS BLOW. WE MAKE BUSINESS OFFERS. You may attend one month on trial, then pay expenses monthly at $19 per month for board, room, and tuition in all departments. Students from 36 States and countries past year. Finest penman in the world is employed. Bath-houses for surf bathing free. Delightful climate. Superb Catalogue and information free. J. F. SMITH, Founder, Galveston, Texas.

Hills Business College

Acknowledged as one of the best and most practical Business Colleges in the United States. Has no equal in the South. Expensively equipped. Three costly banks. Best Faculty money can secure. 500 students past year from 14 States. Graduates in positions from $40 to $200 per month. Awarded 20 Gold Medals and Premiums from the Dallas and other State Fairs. Illustrated Catalogue free. Address R. H. HILL, Pres't, Waco, Texas.

Weatherford College

For MALES and FEMALES. Has superior advantages; healthful location; new College buildings; new boarding-house for young ladies; scholary teachers; successful record; patronage of the best people and confidence of everybody. School opens Sept. 18, 1894.

For Catalogue or particulars, address
DAVID S. SWITZER, A. M., WEATHERFORD, TEXAS.

"EAST, WEST, HOME IS BEST," IF KEPT CLEAN WITH

SAPOLIO

Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

Freligh's Tonic (*A Phosphorized Cerebro-Spinant*)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle $1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

I. O. Woodruff & Co., *Manufacturing Chemists*, 106-108 *Fulton St., New York City.*

Formula on Every Bottle.

Woman's Departm't.

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

THE poem which appears below was sent us by Mrs. Fannie B. McGehee, of San Antonio, who says, regarding it:

"I send you copy of verses I found in 'Verse Memorial,' a book of poems published, in 1857, by the author, Gen. M. B. Lamar, of Texas fame, for himself and friends, a copy of which my husband has, who is a nephew of Gen. Lamar. I do not think the book was ever sold, as it was intended only for his family and to preserve his productions. To my mind they are too good to be buried. What more inspiring words could be written for our missionaries in foreign lands than these? Though dedicated to the pioneer preachers of Texas, it is just as applicable to them. The author says in foot note, 'Written at the request of Mrs. Dr. Hoxie, of Chappell Hill, Texas.'"

Inscribed to the Pioneer Preachers of Texas.

BY GEN. M. B. LAMAR.

I.

Nay! Tell me not of dangers dire
That lie in duty's path;
A warrior of the cross can feel
No fear of human wrath.
Where'er the prince of darkness holds
His earthly reign abhorred,
Sword of the Spirit! thee I draw
And battle for the Lord.

II.

I go, I go to break the chains
That bind the erring mind,
And give the freedom that I feel
To all of human kind;
But, oh! I wear no burnished steel,
And seek no gory field;
My weapon is the Word of God,
His promise is my shield.

III.

And thus equipped, why need I fear,
Though hosts around me rise?
There is a power in gospel truth
No heathen can despise;
And he who boldly fights with that
Will through more perils wade
Than the vain warrior, trusting to
His bright Damascus blade.

IV.

No blasts by land or sea can shake
The purpose of my soul.
The tempest of a thousand winds
May sweep from pole to pole,
Yet, still serene, and fixed in faith,
All fear of death I scorn—
I know it is my Father's work;
He's with me in the storm.

V.

Then let me go where duty calls,
Where God himself commands—
Bearing the banner of his Son
To dark and distant lands;
And if the high and holy cause
Require my early fall—
A recreant he who would not die
For him who died for all.

NOTICE.

The annual meeting of the W. F. M. Society of the Texas Conference will be held in Navasota, May 24. The fare over the Central will be reduced to four cents per mile, round trip. We hope all societies will be represented, and we promise all the delegates and visitors a hearty welcome.

MISS GERTRUDE FORRESTER,
District Sec'y Texas Conference.
Navasota, Texas.

WOMAN'S MISSIONARY SOCIETY.

Resolutions in Memory of Mrs. M. A. McKie.

Whereas, In the Providence of God, our beloved Sister McKie has been called to her heavenly home. Sister McKie was one of the original members of the W. F. M. Society; our first Vice-President, elected to that office in 1881. Her devotion to her Church was marked and her example urges us on to a life made beautiful by consecration to Christian principles. She was always willing to assist in any way to advance the Master's cause—he whom she loved and served. Therefore;

Resolved, That the society has lost one of its faithful members, and the Church and community a noble and useful life.

Resolved, That we tender our warmest sympathy to the loved ones and pray God to comfort them and help all the family to live faithful and meet their mother in heaven.

Resolved, That these resolutions be spread on the minutes of the society; that they be published in one of our town papers and a copy sent to the children of the deceased.

MRS. S. C. COCK,
MRS. S. R. KONE,
MRS. H. T. STEELE,
MRS. L. M. HOPKINS.
San Marcos, Texas.

THE following extract, from the Holston Methodist, has been sent us by a friend and sister who is deeply interested in the work of our Parsonage and Home Mission Society, and we give space to it at first opportunity, feeling that the words of sound admonition which it contains will be read with interest and profit by our members:

"The fifth annual meeting of the Woman's Parsonage and Home Mission Society of the Holston Conference was held at Sweetwater, Tenn. The attendance was perhaps good, but not what it ought to have been. The meeting was thought by many to be the best one ever held. But you may say, with ladies, the last is always the best—the last rose the loveliest and the baby the sweetest member of the household. Be this as it may, the meeting was certainly a good one. All went away feeling a deeper responsibility, resolving to labor most earnestly and make this year the best of the Parsonage and Home Mission Society. To God's name be all the honor and praise. It is made my duty, as President of the society, to do all I can to promote its interest and make it successful in its work. This fact accounts for the writing of this article.

"The first thing we want to do, in the beginning of the year, is to get our work more clearly before the members of the Church. The better acquainted they become with the purposes and plans of the society the more wisdom they will see in its organization. Its aims are broader and altogether more important to the work of saving souls and taking the world for Christ than at first appears; and so, wherever the work has been best understood, there it has prospered most. We ask attention of District Secretaries especially to this fact, as it is through them mainly that we reach the Church at large. If you fail at this point, there is no one else to whom the society, as such, can properly look for this work. Others will not volunteer to do the work specially assigned to District Secretaries. Many of the women of our Church have no proper appreciation or conception of what the Parsonage and Home Mission Society proposes to do. They know it proposes to build or help build parsonages, but the intimate connection and importance of this in the great work of saving souls is not apprehended by them. This, I believe, is the true explanation of the indifference of a large number of the women of the Church to-day, and accounts for the difficulty found in so many localities in maintaining healthy and vigorous auxiliaries. Like Israel of old, they "perish for lack of knowledge." Either our women fail to receive the literature or they fail to read it when received. If they will acquaint themselves with the work, I am sure they will find, as I and many others have, that, both from human and Divine standpoints, there are reasons many—momentous and burning reasons—enough to stir the mind, fire the heart, and move the hand of every woman who loves God and her fellow-creature—reasons for doing just what our society proposes to do: take care of the preacher, keep the sick and needy, and save the children."

IN MEMORIAM.

We, the members of the Parsonage and Home Mission Society of the First Methodist Church, of Fort Worth, Texas, mourn our loss in the death of our honored President, Mrs. Thorp Andrews. Suddenly the summons came on Monday morning, March 4, 1895. The sad news carried grief and consternation in the hearts and homes of many in our city. Neither she nor her friends thought of death being so near. She left no dying messages to her loved ones, but she was a Christian and that was sufficient. Devoted to husband, children and home, Mrs. Andrews lived a quiet, tranquil life. Her predominant traits of character were modesty and unselfishness. In her Church work the cause that lay nearest her heart was the work of the Parsonage and Home Mission Society. Every duty assigned her was performed faithfully, earnestly and efficiently. Her unerring judgment never failed us. So fully did we realize her worth she was elected unanimously our President for the ensuing year. At the very hour for our regular monthly meeting, when she was to preside for the first time, we gathered around her coffin with sorrowful hearts and eyes full of tears, to pay the last tribute of respect to her we so highly esteemed, and to whom we loathed to say a final farewell.

Whereas, God in his wisdom has taken her from us, we offer the following resolutions:

1. That we tender our deepest sympathy to her bereaved family in this sad hour of affliction.

2. That our society is sorely bereaved in the death of a faithful member and beloved President.

3. That we will do all in our power to carry forward the work she loved so well. Respectfully submitted.

MRS. A. J. BOOTY,
MRS. H. N. CONNER,
MRS. J. J. MASSIE.

RESOLUTIONS OF RESPECT.

At the January meeting of the Columbia Auxiliary W. M. S. a committee was appointed to draft resolutions upon the death of our ex-President, Sister Isabella Shapard, who died January 6, 1895. The following are respectfully submitted:

Whereas, It has pleased our dear Father, in his wise providence, to remove from our midst our sister, Mrs. Isabella Shapard; therefore, be it

Resolved, 1. It is with sorrow we see our band broken for the first time by death; but we bow in humble submission to the will of Him who has thus decreed.

2. That in her death our auxiliary has lost a zealous member, who, though kept from our meetings by failing health for the last eighteen months, was always responsive to the calls made upon our society, and in sympathy with the cause.

3. We extend our heartfelt sympathy to the bereaved family, and commend them to Him, who alone can give comfort and solace in such an hour.

4. That a copy of these resolutions be sent to the family, also to the CHRISTIAN ADVOCATE, and that they be recorded upon the minutes of our auxiliary.

NANNIE STAFFORD,
V. M. TAYLOR,
Committee.

ORGANIZATION P. AND H. M. SOCIETY.

On Mondy, 8th of April, we organized a Woman's Parsonage and Home Mission Society, with fifteen charter members. Officers: Mrs. Marion Moore, President; Mrs. D. J. Martin and Mrs. Tex Taylor, Vice-Presidents; Mrs. Byron Drew, Recording Secretary; Mrs. Ardinger, Corresponding Secretary. The sky is clear and we trust that the sea before us is unruffled.

Our Foreign Missionary Society is moving on nicely. We have sent off $20 that we pledged at our last annual meeting, $10 to the Scarritt School, and $10 to the outgoing missionaries. We have a box of dry goods and clothing to send this week to our school at Anadarko, I. T.

MRS. D. J. MARTIN.
Kaufman, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Officers of the East Texas Conference:
President......Mrs. F. A. Heartsill......Marshall
Vice-Pres't......Mrs. J. S. Mathis......Crockett
Cor. Sec'y......Miss L. P. Lane......Marshall
Rec. Sec'y......Miss Maggie Yates......Henderson
Treasurer......Mrs. R. T. Dorough......Tyler
Auditor......Mrs. B. W. Rowland......Tyler

Officers of the Texas Conference:
President......Mrs. Sallie Philpott......Dew
Vice-Pres't......Mrs. J. B. Sears......Bastrop
Cor. Sec'y......Mrs. S. S. Park......Galveston
Rec. Sec'y......Mrs. Lena J. Blakely......Richmond
Treasurer......Mrs. M. E. Steele......Houston

Officers of the North Texas Conference:
President......Mrs. Abbie Allen......Rock Hill
Vice-Pres't......Mrs. R. W. Thompson......Dallas
Cor. Sec'y......Mrs. E. J. Robinson......Paris
Rec. Sec'y......Mrs. F. E. Howell......Dallas
Treasurer......Mrs. J. H. Cockrell......Terrell

Officers of the West Texas Conference:
President......Mrs. H. T. Steele......San Marcos
Vice-Pres't......Mrs. A. M. Ireland......Seguin
Cor. Sec'y......Mrs. E. C. Nichols......San Antonio
Rec. Sec'y......Miss Sallie Nowlin......Center Point
Treasurer......Miss B. Malone......San Marcos

Officers of the Northwest Texas Conference:
President......Mrs. S S. Munger......Lampasas
Vice-Pres't......Mrs H. A. Bourland......Cleburne
Cor. Sec'y......Mrs. J. P. Mussett......Waco
Rec. Sec'y......Miss Minnie Rawlins......Burnet
Treasurer......Miss Lula Grant......Liberty Hill
Auditor......Miss Beth Foster......Waco

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

Officers of the Texas Conference:
President......Mrs. Fred Allen......Franklin
Vice-Pres't......Mrs. J. M. Patton......Houston
Rec. Sec'y......Mrs. W. W. Seals......Houston
Treasurer......Mrs. E. F. McGowen......Houston
Cor. Sec'y......Mrs. J. D. Campbell......Brenham

Officers of the North Texas Conference:
President......Mrs. F. B. Carroll......Van Alstyne
Vice-Pres't......Mrs. P. C. Archer......Terrell
Rec. Sec'y......Mrs. John H. Gardner......Denison
Treasurer......Mrs. S. C. Riddle......Wolfe City
Cor. Sec......Miss E. Josie Crutchfield..Whitesboro
Gen. Organ'er......Mrs. W. H. Purcell..Gainesville

Officers of the West Texas Conference.
President......Mrs. S. A. Davis......Goliad
Vice-Pres't......Mrs. A. M. Ireland......Seguin
Rec. Sec'y......Mrs. E. T. Smith......San Antonio
Treasurer......Mrs. M. E. Moore......Seguin
Cor. Sec'y......Miss Alice Starkey......Kerrville

Officers of the Northwest Texas Conference.
President......Mrs. H. W. Williams......Fort Worth
Vice-Pres't......Mrs. J. W. Adkisson......Coleman
Rec. Sec'y......Mrs. C. R. Wright......Mexia
Treasurer......Mrs. W. F. Barnum......Fort Worth
Cor. Sec'y......Mrs. H. A. Boaz......Fort Worth
Organizer......Mrs. W. H. Purcell......Gainesville

Officers of the East Texas Conference.
President......Mrs. M. B. Adams......Longview
Vice-Pres't......Mrs. C. F. Smith......Timpson
Treasurer......Mrs. John S. Mathis......Crockett
Cor. Sec'y......Mrs. W. C. Huntington..Shelbyville

DOING THE WORK.

The sample copies of ADVOCATE recently distributed, and a public mention from the pulpit occasionally, urging the people to take our home paper, is doing the work.

N. B. READ.
Denison, Texas.

TIRED WOMEN.

The Housewife, the Farmer and the Toilers of All Vocations.

Depression of the nervous system at the approach of spring is a fertile source of blood impurities. That tired feeling, which is the natural result of the depressing effect of warm weather immediately after the invigorating cold of winter, quickly disappears when Pe-ru-na is taken. Thousands are daily testifying to its priceless benefit. General lassitude, dull, heavy sensations, continual tired feelings, with irregular appetite, and sometimes loss of sleep. Pe-ru-na meets every indication and proves itself to be perfectly adapted to all their varied peculiarities. Pe-ru-na invigorates the system, rejuvenates the feelings, restores the normal appetite and procures regular sleep.

This tired-out feeling is especially true of the housewife in spring time—used up, fagged out, jaded and weak. There are thousands of them everywhere. A few bottles of Pe-ru-na would do them untold benefit. As a tonic and nerve invigorator it has no equal. It builds up the nerves, it gives strength to the circulation and at once restores the appetite and digestion. No feeble woman should be without Pe-ru-na.

A finely illustrated pamphlet on Spring Medicines sent free by The Pe-ru-na Drug Manufacturing Company, Columbus, O.

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

Totling—I have a labor problem for you. Dimling—Go ahead. Totling—If four men can do a piece of work in seven days, how long will it take six men and a walking delegate?

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

Farmer—I bought some stock in that Western land company. Broker—Wasn't it watered? Farmer—That's what I understood, but they've been assessing me like the mischief for irrigation purposes.

"KIS-ME" is the name of the BEST Chewing Gum. If you chew Gum try "KIS-ME" and you will use no other.
For sale by all Druggists.

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

A VALUABLE GIFT.

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

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

DISTRICT CONFERENCES.

District.	Place held.	Date.
Terrell	Forney	May 10
Georgetown	Belton	May 16
San Marcos	Luling	May 23
Brownwood	Goldthwaite	May 23
Gatesville	Jonesboro	May 28
Cuero	Yoakum	June 6
Gainesville	Decatur	June 13
Tyler	Canton	June 26
Bonham	Brookston	June 27
San Augustine	Timpson	June 27
Huntsville	Huntsville	June 27
Greenville	Nevada	June 27
Paris	Clarksville	June 27
Dublin	Stephenville	July 3
Montague	Nocona	July 4
Palestine	Grapeland	July 11
Marshall	Longview	July 11
Austin	Manor	July 11
Abilene	Colorado	July 24
Waxahachie	Ennis	Aug 22
Vernon	Vernon	Aug 28
Waco	West	Aug 29

Church Notices.

NORTHWEST TEXAS.

Georgetown District—Second Round.
Bertram and Horeb......April 13, 14
Temple, First Church......April 21
Temple, South......April 22
Rogers......April 24
Holland......April 27, 28
Round Rock......May 4, 5
Florence......May 8
Salado and Corn Hill......May 11, 12
South Belton......May 12, 13
W. L. Nelms, P. E.

Waco District—Third Round.
May 19...East Waco, conf. at Fifth St., May 27
May 26...Morrow St., conf at Fifth St., May 27
June 2......Fifth St., conf at Fifth St., May 27
June 9......Tenth St., conf. at Fifth St., May 27
June 15, 16......Mt. Calm, at Prairie Hill
June 22, 23......Morgan, at Morgan
June 29, 30......Mart, at Battle
July 6, 7......West, at Ross
July 13, 14......Whitney, at Towash
July 20, 21......Abbott, at Honest Ridge
July 27, 28......Peoria, at Kirby
Aug 3, 4......Aquilla, at Scott's Chapel
Aug 10, 11......Bosqueville, at Bosqueville
District Conference August 29, at West.
Jas Campbell, P. E.

Waxahachie District—Third Round.
Waxahachie sta, at Waxahachie......May 3
Ennis sta, at Ennis......May 4, 5
Italy and Frost, at Frost......May 11, 12
Avalon cir, at Rankins......May 18, 19
Bristol cir, at Reynolds......May 25, 26
Sims and Glenwood, at Foreston......June 1, 2
Milford cir, at Midway......June 8, 9
Hillsboro sta, at Hillsboro......June 15, 16
Red Oak cir, at Sardis......June 22, 23
Ferris cir, at Bluff Springs......June 29, 30
Itasca, at Itasca......July 6, 7
Grandview cir......July 13, 14
Alvarado, at Alvarado......July 20, 21
Midlothian cir......July 27, 28
Reagor cir......Aug 3 4
The District Conference will be held at Ennis, August 22-25. Preaching Wednesday, 21, 8 p. m., by B. R. Bolton; conference sermon Thursday, 22d, 11 a. m., by W. J. Snow. All the local preachers are expected to be present. See Discipline. Oh! that God may give his presence.
John S Davis, P. E.

Dublin District—Third Round.
Dublin......May 4, 5
Granbury......May 11, 12
Bluffdale cir......May 18, 19
Stephenville cir, at Bethel......May 25, 26
DeLeon......June 1, 2
Granbury cir......June 8, 9
Carlton, at Carlton......June 15, 16
Walnut, at Glenrose......June 22, 23
Hico, at New Hope......June 29, 30
Iredell......July 13, 14
E. A. Smith, P. E.

Fort Worth District—Third Round.
Missouri Avenue......Apr 20, 21
Mulkey Memorial......Apr 21, 22
Trinity and Riverside......Apr 27, 28
Epworth and Foundry......Apr 27, 28
Polytechnic and Fossil, at Fossil......May 4, 5
First Church......May 5, 6
Arlington cir, at Thomas' Chapel......May 11, 12
Arlington sta......May 11, 12
Mansfield cir, at Mansfield......May 18, 19
Marystown cir, at Cahill......May 25, 26
Cleburne cir, at Robinson's Branch......June 8, 9
Cleburne sta......June 8, 9
Osceola cir, Woodbury......June 15, 16
Covington cir......June 22, 23
Cresson cir......June 29, 30
Grapevine cir......July 6, 7
Smithfield cir......July 13, 14
The pastors will notice that I have in two or three places two Quarterly Conferences for the same date. I will preach on the circuit or mission in the morning, and in the station at night, both on Saturdays and Sundays, where the two conferences are coupled.
G. S. Wyatt, P. E.

San Augustine District—Second Round.
Chireno, at Melrose......April 20, 21
Carthage, at Clayton......April 27, 28
Timpson and Teneha, at Teneha......May 4, 5
Shelbyville, at Carolls......May 11, 12
Minden, at Bethel......May 18, 19
Lynn Flat, at Wallace Grove......May 25, 26
Nacogdoches sta......June 1, 2
Concord, at Boncombe......June 8, 9
Nacogdoches ct, at Aloyan......June 15, 16
Center ct......June 22
Center sta......June 23
Charles F. Smith, P. E.

Brownwood District—Second Round.
Thrifty cir......April 20, 21
Goldthwaite sta......April 26
Mullin cir......April 27, 28
Lometa cir......April 29
Comanche sta......May 1
Blanket cir......May 4, 5
Robert Lee cir......May 11, 12
Ballinger cir......May 18, 19
W. M. Shelton, P. E.

Abilene District—Second Round.
Midland sta......Apr 19, 20
Big Springs sta......Apr 27, 28
Colorado sta......Apr 29
Neinda, at Angoria......May 4, 5
Nubia, at Bardus' Chapel......May 9
M. K. Little, P. E.

Waco District—Second Round.
Troy cir, at Oenaville......Apr 20, 21
Lorena cir, at Oak Grove......Apr 27, 28
Moody and Eddy, at Eddy......May 4, 5
Bruceville and Mooreville, at B......May 11, 12
Jas. Campbell, P. E.

Gatesville District—Second Round.
Valley Mills, at Clifton......Apr 20, 21
Meridian......Apr 21, 22
Oglesby, at Tonk Creek......Apr 26, 28
Crawford, etc, at Crawford......Apr 27, 28
Coryell City, at Mosheim......May 4, 5
Harmony, at Cave Creek......May 11, 12
Hamilton, at Springdale......May 18, 19
Jonesboro, at Evergreen......May 25, 26
District Conference, at Jonesboro......May 28-30
E. F. Boone, P. E.

Weatherford District—Second Round.
Elliasville......3d Sun in Apr
Gordon and Thurber, at G......4th Sun in Apr
Huckabay......1st Sun in May
Lipan......2d Sun in May
Santo......3d Sun in May
Mineral Wells miss......Thur, May 23
Whitt......4th Sun in May
Aledo......Thur, May 30
Delegates to the District Conference are to be elected this round. A full attendance is very much desired.
E. A. Bailey, P. E.

Corsicana District—Second Round.
East Corsicana......April 20, 21
Hubbard......April 27, 28
Blooming Grove......May 4, 5
Wortham......May 11, 12
J. T. L. Annis, P. E.

Clarendon District—Second Round.
Memphis, at Esteline......Apr 20, 21
Kirkland......Apr 27, 28
R. A. Hall, P. E.

Waxahachie District—Second Round.
Midlothian cir......April 20, 21
Reagor cir......April 27, 28
John S. Davis, P. E.

Dublin District—Second Round.
Proctor cir......April 20, 21
Green Creek, at Green Creek......April 27, 28
E. A. Smith, P. E.

Vernon District—Second Round.
Crowell......April 21, 22
Mangum, at Mangum......April 27, 28
Altus, at Aaron......May 4, 5
Quanah and Childress, at Childress..May 11, 12
Eldorado, at Paradise Valley, at 2 o'clock
May 13
Navajoe, at Navajoe......May 18, 19
Jno. M. Barcus, P. E.

EAST TEXAS.

Beaumont District—Second Round.
Burkeville, at Farr's Chapel......May 4, 5
Jasper sta......May 11, 12
Jasper cir, at Beech Grove......May 18, 19
Newton, at Cherry Grove......May 25, 26
Beaumont and Sabine P., at S. Park..June 1 2,
Liberty, at Smith's Chapel......June 15, 16
Beaumont, First Church......June 23, 24
Wm. A. Sampey, P. E.

Pittsburg District—Second Round.
Pittsburg sta......3d Sun in April
Queen City cir and Atlanta sta,
4th Sat and Sun in April
Gilmer cir, at Glenwood,
Friday before 1st Sun in May
Musgrove cir, at Parish Chapel,
Sat and Sun, 1st Sun in May
Leesburg cir, at Leesburg......2d Sun in May
Winfield cir, at Concord......3d Sun in May
Mt Pleasant sta, Mon night aft 3d Sun in May
Park cir, Red Water, Fri bef 4th Sun in May
Texarkana State Line,
Mon night after 4th Sun in May
Fairview and Rose Hill,
Sat night bef 4th Sun in May
Dalby cir, at Mt Zion, Fri bef 1st Sun in June
New Boston, at Austin Chapel,
Sat bef 1st Sun in June
Belden, at Hamil Chapel,
Fri bef 2d Sun in June
Daingerfield, at Harris Chapel,
Sat bef 2d Sun in June
Quitman......Sat bef 3d Sun in June
Linden......Sat bef 4th Sun in June
O. P. Thomas, P. E.

Palestine District—Second Round.
Crockett cir, at Crockett......April 20
Crockett sta, at Crockett......April 22
Elkhart cir, at Elkhart......April 27, 28
Grapeland cir, at Trinity......May 4, 5
Palestine sta......May 11, 12
Holcomb cir, at Ratcliff......May 18, 19
Brushy Creek cir, at Pace's Chapel..May 25, 26
County Line cir, at Beck's Chapel......June 1, 2
Alto cir, at Lynch Chapel......June 8, 9
Rusk sta......June 11
Jacksonville sta......June 12
Jacksonville cir, at Bridges' Ch'l......June 15, 16
Trinity and Groveton, at Grove'n......June 22, 23
Saron mis......June 29, 30
The Palestine District Conference will convene in Grapeland on Thursday, July 11, at 9 a. m.
L. M. Fowler, P. E.

Beaumont District—Second Round.
Orange, at Orange......April 20, 21
Woodville, at Spurger......April 27, 28
William A. Sampey, P. E.

Marshall District—Second Round.
Northside, at Grover......Saturday, April 20
Marshall sta......April 21, 22
Beckville, at Beckville......April 27, 28
Jefferson sta......May 4, 5
Harrison, at Willie's Chapel......May 11, 12
Church Hill, at Church Hill......May 18, 19
Kellyville, at Avinger......May 25, 26
Henderson cir......June 7
Henderson sta......June 8, 9
Arieston, at Breckenridge......Wed, June 12
Centennial cir......Thurs, June 13
Kilgore, at Danville......June 15, 16
Coffeeville, at Asbury......June 22, 23
District Conference, at Longview......July 11
John Adams, P. E.

Tyler District—Second Round.
Walton cir, at Mallard Prairie......April 20, 21
White House cir, at Liberty Hill......April 27, 28
Lindale cir, at Sabine......May 4, 5
Tyler cir, at Pleasant Grove......May 11, 12
Tyler, Marvin, at Marvin......May 12, 13
T. P. Smith, P. E.

TEXAS.

Houston District—Second Round.
St. James......April 20, 21
St. John's......April 21, 22
West End......April 25
Shearn Church......April 27, 28
Washington Street......April 28, 29
Cedar Bayou......May 4, 5
Alvin......May 11, 12
Bolivar......May 15
Columbia and Brazoria......May 18, 19
Velasco......May 25, 26
Houston City mis......May 29
Harrisburg......June 1, 2
Patterson......June 8, 9
Wharton and Hungerford......June 15, 16
Matagorda......June 22, 23
Damons Mound......June 29, 30
Seth Ward, P. E.

Austin District—Second Round.
Manchaca cir, at Carl......Apr 20, 21
Webberville vir, at Cedar Creek......Apr 27, 28
Elgin......May 2, 3
Manor......May 4, 5
McDade cir, at McDade......May 11, 12
Winchester cir, at Alum Creek......May 18, 19
Bastrop......May 19, 20
Smithville cir, at Ford's Prairie......May 25, 26
LaGrange......May 28, 29
Weimar......June 1, 2
Columbus......June 3, 4
Flatonia......June 8, 9
There will be a missionary mass meeting held in connection with each Quarterly Conference on this round at some suitable hour selected by the pastor and presiding elder. Delegates will be elected to attend the District Conference at Manor, July 11.
Jos. B. Sears, P. E.

Brenham District—Second Round.
Brenham sta......April 20, 21
Bellville ct......Tuesday, 9 o'clock a m, April 23
Lyons ct......Wednesday, 3 o'clock p m, April 24
Mt Pleasant......Wed, 8 o'clock p m, April 24
Cameron sta......April 27, 28
Maysfield ct......May 4, 5
Ben Arnold......May 5, 6
Davilla ct......May 11, 12
Cameron ct......May 18, 19
Pleasant Hill ct......May 25, 26
Lexington ct......Monday, 3 p m, May 27
Caldwell sta......June 1, 2
E. H. Harman, P. E.

Huntsville District—Second Round.
Millican cir, at Millican......April 20, 21
Navasota sta......April 27, 28
Courtney and Stoneham......May 4, 5
Hempstead sta......May 11, 12
Montgomery and Plantersville......May 18, 19
Hockley cir......May 25, 26
Cleveland mis......May 29, 30
Conroe and Westfield......June 1, 2
Cold Springs......June 5, 6
Willis sta......June 8, 9
Prairie Plains......June 15, 16
Dodge cir......June 22, 23
Huntsville sta......June 29, 30
W. Wootton, P. E.

Calvert District—Second Round.
Bremond......April 20, 21
Jewett......April 27, 28
Oakwoods......May 4, 5
Chilton......May 11, 12
Rosebud, at Cedar Springs......May 18, 19
Durango......May 25, 26
Centerville, at Leona......June 1, 2
Rogers Prairie......June 8, 9
Bald Prairie......June 15, 16
Personville, at Personville......June 22, 23
Fairfield, at Sunshine......June 29, 30
Mt. Vernon, at Una......July 2, 3
J. B. Cochran, P. E.

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Gents' Silver Watch, - - - - - - 8 50
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WEST TEXAS.

Beeville District—Second Round.
Lagarto cir, at Wade City......3d Sab in Apr
Oakville cir, at Mineral City......4th Sab in Apr
Floresville cir, at Floresville......1st Sab in May
Lavernia cir, at Sandy Elm......2d Sab in May
Stockdale cir, at Satherl'd Sp'g..3d Sab in May
Helena......4th Sab in May
Runge......1st Sab in June
Skidmore......2d Sab in June
Dist Conf, at Corpus Christi......5th Sab in June
John S. Gillett, P. E.

Cuero District—Second Round.
Williamsburg cir, at Shiner......Apr 20
Clear Creek cir, at Rocky......Apr 27
Yoakum sta, at Yoakum......May 4
Leesville cir......May 11
Weesatche cir......May 15
Port Lavaca cir......May 18
A. C. Biggs, P. E.

San Marcos District—Second Round.
Lockhart cir......3d Sun in Apr
San Marcos cir......4th Sun in Apr
Harwood cir......1st Sun in May
Belmont cir......2d Sun in May
Dripping Springs......3d Sun in May
B. Harris, P. E.

San Angelo District—Second Round.
Richland Springs......3d Sun in Apr
Junction City......4th Sun in Apr
Sonora and Ozona......1st Sun in May
Jno W. Stovall, P. E.

San Antonio District—Second Round.
Travis Park......Apr 21-23
Benton City, at Bexar......Apr 27, 28
Pleasanton, at Fairview......May 4, 5
Amphion, at Oak Island......May 11, 12
J. D. Scott, P. E.

Llano District—Second Round.
Llano cir, at Sandy Mountain......3d Sun in Apr
Llano sta......4th Sun in Apr
Centre Point sta......1st Sun in May
Rock Springs and Ingram......2d Sun in May
Bandera cir, at Medina City......3d Sun in May
Kerrville sta......4th Sun in May
M. A. Black, P. E.

NORTH TEXAS.

Terrell District—Second Round.
Fate cir, at Royse......3d Sun in Apr
Chisholm cir, at Poetry......4th Sun in Apr
Cochran and Caruth, at C'n......1st Sun in May
Kaufman sta......2d Sun in May
Pleasant Mound, at Rylie......3d Sun in May
Mesquite, at Pleasant Ridge......4th Sun in May
Crandall......1st Jun in June
Garland, at Reinhardt......2d Sun in June
Allen......3d Sun in June
Praireville cir......4th Sun in June
C. B. Fladger, P. E.

Bonham District—Second Round.
South Bonham......Apr 20, 21
Gober, at Gober......Apr 27, 28
Trenton, at Medlintown......May 4, 5
Fannin cir......May 11, 12
Bonham sta......May 18, 19
Randolph......May 25, 26
J. R. Wages, P. E.

Greenville District—Second Round.
McKinney......3d Sun in April
Merit......4th Sun in April
Nevada......1st Sun in May
Floyd......2d Sun in May
Farmersville......3d Sun in May
Bethel......4th Sun in May
J. A. Stafford, P. E.

Sulphur Springs District—Second Round.
Sulphur Bluff cir, at Sulphur Bluff..Apr 20, 21
Wolfe City sta......Apr 27, 28
Mt Vernon cir, at Pine Forest......May 4, 5
Mt Vernon mis, at Hopewell......May 7
Sulphur Springs sta......May 11, 12
Fairlie cir......May 18, 19
Celeste cir, at Celeste......May 25, 26
Leonard cir, at Grove Hill......June 1, 2
Bailey cir......June 8, 9
Cooper cir......June 15, 16
W. L. Clifton, P. E.

Sherman District—Second Round.
Whitesboro cir, at McComb......Apr 20, 21
Whitesboro sta......Apr 21, 22
Collinsville cir, at Tioga......Apr 27, 28
Gordonville cir, at Cedar Mills......May 4, 5
Pilot Grove cir......May 11, 12
Howe cir......May 18, 19
J. M. Binkley, P. E.

Montague District—Second Round.
Chico cir, at Pleasant Ridge......Apr 20
Alvord sta......Apr 21, 22
Sunset cir, at Pleasant Hill......Apr 27, 28
Crafton cir, at Willow Springs......May 4
Bowie sta......May 5, 6
Benvanue cir......May 8
Belleville cir, at Stoneburg......May 11, 12
New Hope and Christian......May 18 19
Jacksboro and Bryson......May 25, 26
Post Oak cir......May 25, 26
W. D. Mountcastle, P. E.

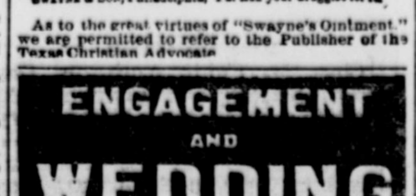
Paris District—Second Round.
White Rock, at Liberty Hill......Apr 20, 21
Clarksville......Apr 22
McKenzie, at Brewster Prairie......Apr 27, 28
Rosalie......Apr 29
Emberson, at Bethel......May 4, 5
Lake Creek, at Brushy Mound......May 11, 12
Powderly......May 18, 19
Maxey, at Post Oak......May 25, 26
F. A. Rosser, P. E.

Gainesville District—Second Round.
Argyle......3d Sun in April
and Denton at night.
Sanger......4th Sun in April
Boonsville......1st Sun in May
Dye Mound......2d Sun in May
Garvin......3d Sun in May
Rosston......4th Sun in May
Era......1st Sun in June
Rhome......2d Sun in June
Decatur cir......3d Sun in June
and Decatur sta at night
Denton cir......4th Sun in June
Greenwood......5th Sun in June
R. M. Powers, P. E.

Dallas District—Second Round.
Aubrey, at Friendship......Apr 20, 21
Renner, at Alpha......Apr 27, 28
Ervay Street......May 5, 6
Plano......May 11, 12
E. W. Alderson, P. E.

MEXICAN BORDER.

San Antonio District—Second Round.
San Antonio......Apr 20, 21
Luling, at Gonzales......Apr 27, 28
Austin and San Marcos, at A......Apr 30, May 1
Bandera, at Polly......May 4, 5
T. del Valle, P. E.

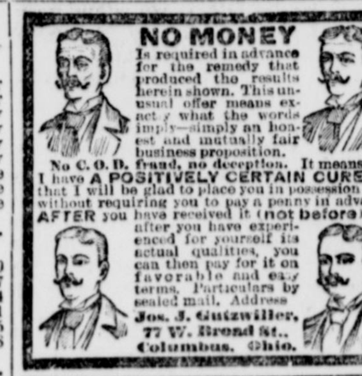


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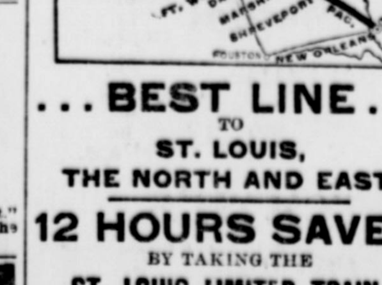

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DALLAS, TEXAS.

Marriages.

Boling—Weeks.—On April 11, 1895, at the residence of the bride's parents, Mr. J. F. Boling and Miss Sallie Mae Weeks, by Rev. J. B. Turrentine.

Mitchell—Crounse.—At the residence of the bride's father, at Peaster, Texas, Mr. N. B. Mitchell and Miss Lizzie Crounse, April 7, 1895, the Rev. B. A. Snoddy officiating.

Chitwood—Lowe.—On April 10, 1895, at the residence of the bride's son, Mr. J. J. Chitwood and Mrs. M. A. Lowe, Rev. J. D. Whitehead officiating.

Dye—Price.—At the residence of the bride's parents, Carl, Travis County, Texas, April 3, 1895, Mr. A. D. Dye and Miss Maggie Price, Rev. E. G. Hocutt officiating.

Summerrow—Hancock.—At the residence of the bride's parents, in Manchaca, Travis County, Texas, Mr. R. E. Summerrow and Miss Myrtle Hancock, Rev. E. G. Hocutt officiating.

Delk—Moore.—At the home of the bride's mother, Mrs. Cartwright, at Tascosa, Texas, October 10, 1894, Mr. R. J. Delk and Mrs. Ada Moore, Revs. W. M. and T. L. Adams officiating.

Sevall—Stringfellow.—At the residence of the bride's uncle, Mr. Hume, at Emma, Crosby County, Texas, March 17, 1885, Mr H. J. Sevall and Miss Beatrice Stringfellow, Rev. W. M Adams officiating.

Hines—Standifer.—By Rev. Daniel Morgan, at his own home, in a buggy, April 14, 1895, Mr. M. L. Hines and Miss N. O. Standifer; all of Lometa, Lampasas County, Texas.

Scott—Burcham.—At the Duxbury School-house, April 12, 1895, Prof. Walter W. Scott, of Dexter, Cooke County, Texas, and Miss Mollie J. Burcham, of Duxbury, Montague County, Texas, Rev. F. M. Sherwood officiating.

Rutlege—Post.—April 15, 1895, Mr. T. J. Rutlege, of Kenedy, and Miss Myrtle S. Post, of Runge, all of Karnes County, Texas, Rev. E. H. Holbrook officiating.

Rider—Mullenix.—On April 14, 1895, at the home of the bride's father, Mr. T. B. Rider and Miss Lizzie Mullenix, all of McLennan County, Texas, Rev. J. A. Rogers officiating.

The soft glow of the tea rose is acquired by ladies who use Pozzoni's Complexion Powder. Try it.

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.

Swint.—The venerable William Swint died at the residence of his son, J. C. Swint, Cass County, Texas, on the 31st of March, 1895. He was born in Georgia in 1816, and moved to Texas in 1881. For many years he was a faithful member of the Primitive Baptist Church. His life was consistent, his death tranquil.

Stuart Nelson.

Key.—Ruby Frank, infant daughter of Dr. M. F. and Mrs. A. J. Key, departed this life on the 20th of March, 1895, being just eighteen months of age. She was baptized on January 14, 1894. Franks was a sweet child, just beginning to talk. She would say papa and mamma so sweetly. Jesus said, "Of such is the kingdom of heaven." May the parents and brothers and sisters all live so as to meet her in that bright world above. As she was being placed in the coffin her little sister said: "Wake her up!" She shall wake to sleep no more when the trumpet shall sound in the last day. May the entire family rise at the sound of the first trumpet. Geo. F. Fair, P. C.

Robert Lee, Texas.

Barnett.—Sister Susan Barnett (nee Stone) was a native of the State of Tennessee; was born July 28, 1830; embraced religion when but a miss; joined the M. E. Church, and exemplified by her godly walk and pious conversation that she was a Christian until God said to her, on the night of March 1, "It is enough, come up higher; enter thou into the joys of thy Lord." Her illness was of short duration. When in great pain, she said: "Oh, how good to have One to whom you can look!" She was punctual in her attendance at Church; loved her Church and pastors, and enjoyed their society at her home. This writer knew her for many years, even before her marriage to her now bereaved and aged husband, W. H. H. Barnett, which occurred nearly twenty years ago. To know her well was to admire and love her. Dry up your tears, disconsolate husband and loved ones; your precious Susan "is not dead," but rests in the arms of her blessed Savior. J. B. Hall.

Kennedy.—A good man passed away when Pryor Kennedy died, March 21. He was born in Sumner County, Tenn., July 29, 1813, and was consequently nearly eighty-two years of age when he died. Moving to Texas a half century ago, he settled in Milam County, where he lived a number of years. Later he moved to Bell County, and here spent the evening of his life. Bro. Kennedy was converted and joined the Methodist Church when a small boy. His was a religious, Christian life. He was not ashamed nor afraid to tell others how he stood religiously. One thing can be truthfully said of him that can not be said of men generally: He was never head to speak unkindly of anybody. If there was nothing good to be said he kept his counsel. He did good unto all men as he had opportunity. Bro. Kennedy was in his usual health up to within a few hours before he died. He was taken violently ill, and though medical aid was summoned at once, he passed peacefully away before midnight.

W. B. Andrews.

Salado, Texas.

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

White.—The subject of this notice, little Leona Addie White, daughter of J. R. and L. B. White, was born January 25, 1888; died April 2, 1895. Little Leona was a great sufferer, having been confined to her bed for three months. From all accounts Leona was a good child by nature; was, with her goodness, a sensible child; but best of all, a praying child. Her mamma said she prayed to get well. She didn't want to leave papa and mamma; but when she saw she was going to die she became reconciled. The day before she died she said: "Papa and mamma, come here. I am dying. I want to tell you good-by." She had a favorite song she sang before she died: "I'm going home to die no more." The last thing she said, her mamma said to her, "God will make you a bright angel," and little Leona said: "Yes; with the angels!" Grieve not, dear loved ones, over the death of little Leona; her gain and your loss. E. M. Myers, Pastor.

McWhirter.—Mrs. Amanda J. McWhirter, daughter of J. M. and M. E. Livesay, was born in the State of Illinois September 28, 1853; moved with her parents to Greene County, Ark., in 1866. She was married to J. W. McWhirter December 28, 1871. She, with her husband, then moved to Texas in December, 1882, at which place she continued to live till the death angel called for her, December 24, 1894, at her home on the Wills Point Circuit. Sister McWhirter died in the faith, and we mourn not for her as they who have no hope; but we realize that "Blessed are they that die in the Lord, for they shall see God." A husband and three children are left to mourn over her sad departure. We commend her family to God and his grace, who is able to comfort those that mourn and give strength to those that are weak. May the family press on to the goal, where awaiteth a dear one for their coming. R. J. Birdwell, P. C.

Wills Point, Texas.

Moore.—Sarah Waters Moore, daughter of Rev. John Oslin, was born in Troup County, Ga., April 13, 1838, and departed this life in the town of Neches, February 21, 1895. She was married to Rev. W. A. Moore May 10, 1866. In early life Sister Moore gave her heart to God, casting her lot with the Methodist Church, in which she lived a consistent Christian life. She was greatly afflicted, yet she endured it without complaint, knowing in whom she had believed, and she had that love which is unspeakable and full of glory. I visited her often and always found her happy in Christ and resigned to the will of her Heavenly Father. She was a good wife, a loving mother, a dutiful daughter, a kind and obliging friend. The community has lost a good friend, the Church a valuable member, but their loss is her eternal gain. Many of the preachers will miss her, for she was their friend. We sorrow not as those who have no hope, for we know Sister Moore has gone to "that land not very far away."

J. L. Dawson.

Miller.—Adam R. Miller was born February 13, 1813, in Cumberland County, Penn.; married Miss Martha Boyd in same State, in 1839; moved to Kansas in 1881, and thence to Texas in the fall of 1894, stopping near Angleton, in Brazoria County. Bro. Miller gave his attention to the claims of Christ in his early life. Though brought up under the teaching of another Church, he preferred the Methodist, and this at a time when, in that section, to be a Methodist subjected him to persecution. This, however, did not deter him, though he suffered personal abuse for bearing the despised Methodists. He united with the Methodist Church in 1837. Bro. Miller was in feeble health when he reached Texas. In age and feebleness extreme he lingered on till March 28, 1895, when his soul was released from the earthly tenement and entered into endless joy. Bro. Miller's aged wife tarries behind, watching and waiting for the call of the Lord. G. S. Sandel.

Crowson.—Thomas H. Crowson was born in Madison County, Ala., December 14, 1813, and was married to Mary Bledsoe, December 20, 1833, and remained in Shelby County, where he was reared, until 1847, removing then from Alabama to Saline County, Ark.; thence to Fannin County, Texas, in October, 1863. Uncle Tommie was converted and joined the Methodist Church when he was twelve years of age, and for nearly three quarters of a century faithfully served his Church as steward and class-leader—being encouraged and strengthened in all his Church work by his pious wife, who loved the Church with all her heart. God blessed this happy union with fifteen children, sixty-six grandchildren, and forty-six great-grandchildren. He was optimistic, and his religion adorned this grace so that he looked upon the brighter side of life; hence was happy and cheerful in disposition, and full of sympathy and love for his fellowman. On the 16th of January, 1879, a band of angels came into his home and bore the wife of his youth and the mother of his children away, and the strong man reverently bowed his head and wept; but, like the giant oak amid the storms, his faith was more firmly fixed in God, growing more rooted and grounded in love, and abounding in good works, until extreme old age brought him, too, to the margin of the river. He had set his house in order, and on the 6th of March, 1895, the summons came, and with joy he crossed over to rejoin wife and six children, with all the triumphant host of God's children. Thus ended the pilgrimage of the devoted husband, the loving father, the abliging neighbor, the servant of the Church, and the friend of God, from the home of a dutiful son, Asa, to the bosom of his father.

J. E. Vinson.

Honey Grove, Texas.

Ballard.—Dona Ballard was born in Lee County, Miss., December 24, 1875; aged nineteen years two months and nine days; professed religion at eleven years old; joined the M. E. Church, South, at Andrews' Chapel, and lived a faithful, Christian life until death. She was a kind sister to the other children, and so gentle and kind to her parents, and such a firm Christian, that everybody seemed to love her. She departed this life March 5, 1895; and when we looked on that face, though cold in death, there was a heavenly smile still lingering that seemed to say: "I am going to live with the angels." And with her father (T. D.) and wife, C. B. Ballard, and a host of friends, we laid her to rest in the old Heidenheimer graveyard to await the resurrection morn. We say farewell, dear Dona, until we meet you on the evergreen shore. By her pastor,

G. W. Harris.

Parsley.—Bro. J. W. Parsley, President of the Board of Stewards of the Mulkey Memorial Church in Fort Worth, has been taken from us to live with God. For several months he has been gradually sinking until March 29 at 3 o'clock in the morning his spirit took its flight for fairer worlds on high. Our Church sustains a heavy loss, as from its organization here more than five years ago he has been recognized as one of its best men and a leading spirit in all Church enterprises. He was born January 20, 1834, in the State of Tennessee, but came to Fort Worth, Texas, in 1887. For nearly half a century he has been a faithful follower of the lowly Nazarene, and for thirty consecutive years a steward in the Church he so much loved. For a number of years he has been a delegate to our Annual Conference. Bro. Parsly was faithful to God, and true to every interest of the Church. While not rich in this word's goods, he was rich in good works. Too much can not be said in praise of this faithful and pious servant of God.

H. A. Boaz.

Curry.—A. J. Curry, aged twenty-one years, son of Mr. and Mrs. R. H. Curry, died at home, near Fairfield, March 18, 1895. He matriculated in the Nacogdoches University last September, and he became distinguished for his exemplary character, as witnessed by the management. He won the esteem of all, and such were the terms he had to comply with in order to procure an education that these bore testimony to his appreciation of a cultivated mind, and they signalled as well a mind that would have forged its way to the front. He joined the Methodist Sunday-school; was always present and an eager student. Having called to see Mr. and Mrs. Gramling, and his father being sent for, came, and, as soon as he had sufficiently recovered, he was conveyed home, when he appeared to improve; but, lingering only a few days, he fell asleep in Jesus. He made a profession of faith in Christ and left every evidence possible that he was saved. His experience imparts hope, and the word of his testimony abides to smooth the pathway of loved ones with the spirit of resignation.

G. V. Ridley.

Nacogdoches, Texas.

O'Neill.—Mrs. Laura C. O'Neill, daughter of Mr. Lee Floyd, was born near Gonzales, Texas, Jannary 3, 1873. In 1890 she was married to Mr. J. M. O'Neill, with whom she spent four years of happy wedded life until death claimed her on the morning of the 17th of March, 1895. She was sick for several weeks. It was the writer's privilege to visit her a number of times and witness the heroic spirit and Christian fortitude with which she bore her sufferings. She met death as the Christian only can meet it, calm, serene and happy. Said she had been thinking about it ever since a child, and had tried to live so as to be ready. She fell asleep in Jesus as sweetly as an infant in its mother's arms. She had been a member of the Methodist Church from a child. Her only regret was to leave her family, especially her only child, a little girl about two years old. She was buried in the country near Floyd's Chapel, Rev. Alanson Brown conducting the funeral services, and a large concourse of people gathering around the grave to pay their tribute of respect to the dead. I. T. Morris.

Gonzales, Texas.

Atkins.—Eddie L. Atkins, son of J. D. and Mrs. Mattie A. Atkins, was born January 21, 1872, at Dardanelle, Ark.; was converted and joined the M. E. Church, South, in 1883; died at San Marcos, Texas, March 5, 1895. Thus runs the brief history of a comparatively short life, and yet how much is couched in the above statements: born 1872, and born again 1883; died 1895; died to continue in a higher realm and brighter world the divine life already begun in the soul. We thus speak emphatically because, judging the tree by its fruit, as the Lord directed, we know whereof we speak. Eddie Atkins lived the gospel of Jesus Christ in his quiet, unobtrusive, every-day life. He never pained the hearts of his Christian parents by any act of immorality. He was never found among the crowd of young men that stay away from Sunday-school and Church, and loaf around the public square on the Sabbath day, but he, as all good people do, found his chief joys in the associations of the "pure in heart," and attending on the ordinances of the Church. His life, though short, was a great success, because he adds another testimonial to the long list of youths who have demonstrated the power of the gospel to save young men from sin. We heartily commend his life to the young. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" not the least among these blessings—a Christian death. J. M. Alexander.

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Parks.—Ruth, daughter of H. R. and Jettie Parks, died at 757 Ross Avenue, Dallas, Texas, February 22, 1895, aged four years, nine months and ten days. She was only sick a week; not supposed dangerous until a few days before her death. When declining to take medicine she was told she would die, she said: "Oh, no; but if I do pa and ma will have a baby in heaven." Parents, let this thought dry up your tears, and, knowing she can not return to you, seek to go to her, where partings are unknown. May God bless this sad dispensation of his providence to the good of the family, is the prayer of the writer, F. P. Ray.

Philpott.—Death has again visited our official ranks. Bro. J. F. Philpott, one of our faithful stewards, at the age of sixty-one years, falls by the way. Bro. Philpott joined the M. E. Church, South, in 1877. He was loyal to the Church he loved, faithful to the God of his salvation. He continually grew in favor with the Church, as well as his community. Men who have known him for twenty-five years say he was one of our best men; good to his neighbors, true to his family, loyal to his Church, and faithful to his God. He leaves a devoted wife and five children to mourn their loss. Bro. Philpott leaves all evidence necessary to insure us of his acceptance with God at the last moment. Let the servant of God rest from his labors, and let the bereaved family remember that: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." God bless and make happy the home that death has made sad.

A. A. Kidd.

Barber.—Benjamin Barber was born in Louisiana March 17, 1822; came to Texas when seven years old. After living in different portions of the State he moved to Blanconia, Bee County, Texas, in 1865, where he fell on sleep February 21, 1895. He was married in 1853 to Miss Nancy Robinson, who lived ten years. This union was blessed with six children, four preceded him to the other world. In 1864, October 25, he was married to Miss Jane Williams, who died in 1889. Of this marriage eight children graced their home, two of these having gone home to welcome their father. Bro. Barber was converted and joined the M. E. Church, South, September 30, 1866. His house was the preacher's home. A pillar of the Church has been removed. His life was a blessing to the community. He was a faithful husband and father, a good Christian; lived a life of consistent loyalty to his Church, and died in peace. Everybody loved Uncle "Ben." Around the family altar he was gentle, loving. His dealings with his neighbors were always Christ-like—honest. The same grace that helped him to live right will enable his children to meet him in his present home. Jas. W. Long.

Blanconia, Texas.

Foster.—The subject of this sketch, Andrew B. Foster, was born in Wythe County, Va., August 2, 1815; was raised in Franklin County, Tenn., on June 28, 1838; was married to Emily A. Hardwick, who now lives to mourn her loss. Andrew Foster moved to Decatur, Wise County, Texas, in 1858. Here he lived until his death, which occurred, February 27, 1895. Bro. Foster joined the Methodist Church in young manhood, lived religious, and died in the faith and full of hope. He was an honored member of the Masonic fraternity. Bro. Foster was not as demonstrative in his religious duties as some, but was steady in his onward march toward that city whose maker and builder is God. He lived during the Indian troubles in this country—the times that tried men's souls; worked for awhile in the County Clerk's office; filled all the offices and relations of life well; was a true husband, an affectionate father and a good citizen. His last illness was protracted. He suffered long, but never murmured. To the weeping widow and disconsolate children we would say, imitate his virtues, and be ready. His pastor,

J. D. Whitehead.

Potter.—Sister Annie O. Potter was born in Union City, Obion County, Tenn., in 1869; professed religion and joined the M. E. Church, South, in Lake County, Tenn., in the summer of 1885. She moved to Lauderdale County, Tenn., in 1886, and united with the Church at that place. She was married to J. W. Potter September 14, 1887, and came to Texas in 1894, but not being satisfied with Texas she did not unite with the Church. She departed this life March 23, 1895. The writer was not permitted to visit her in her affliction, but she talked to her mother and expressed her willingness to go and life with Christ. She was a devoted wife, a fond mother. She leaves three little children in the care of her mother. One little boy had preceded her to the throne of God, to welcome mamma through the gates of the new Jerusalem. We extend our profoundest sympathy to the bereaved husband, and pray the blessings of God upon him and his children. May they trust in God. Annie is gone home and is now resting in the paradise of God, where afflictions never come. J. W. Tincher.

Davis.—Wilford Allen Davis, infant son of Rev. C. C. and Ida Davis, was born in Aubrey, Texas, October 19, 1894. He was dedicated to the Lord in baptism by Rev. R. M. Powers, November 5, 1894. He died of bronchitis, after eight days suffering, at 9:45 a. m., Sunday morning, April 7, 1895, being only five months and eighteen days old. He died in the same room where he first saw the light. The funeral service was conducted by Rev. W. F. Clark, and its little body laid to rest in Pilot Point Cemetery. * *

Aubrey, Texas.

Colvin.—Mrs. E. Jane Colvin was born in Perry County, Ala., July 14, 1824, and left her earthly home in Henderson County, Texas, for her heavenly home January 31, 1894. She was converted and united with the M. E. Church at the age of seventeen, and ever after sustained her Christian integrity; always consistent, devoted, useful, and faithful to her Church and to her God. She was of Methodist stock. Sister Colvin was a pioneer Methodist to Texas. At her home the early pioneer Methodist preacher found Christian hospitality of a very rare type. She was twice married. She leaves four children—two sons and two daughters—while she goes on to meet a sainted daughter and others in the "sunbright clime." She met death with that fortitude which characterized her beautiful life, shouting as she passed the gates, "I am glad I was born to die!" Thank God, with her "to live was Christ and to die is gain." Don't weep, Sister Hardy; in the glorious resurrection morn you will be re-united to your precious husband and dear mother in heaven.

J. C. Calhoun.

Hardy.—W. H. Hardy was born December 8, 1864, in Cherokee County, Texas, and departed this life March 18, 1895. He professed religion and joined the M. E. Church, South, in the spring of 1894. Ever true and ever faithful to his widowed mother, he emplyed every possible opportunity to make her happy and the home cheerful. Their home was the preacher's home, and I recall now many pleasant hours spent in this home during my pastorate of the Canton Circuit. God bless Sister Hardy and God bless this sad home. He was happily married to Miss Dora Colvin, February 6, 1894. Little did I think, when I solemnized the rights of matrimony for this promising young couple that I would so soon be called upon to chronicle the untimely death of this noble young man. Verily, man cometh forth as a flower and is cut down. He was aware for several weeks before the death angel came that his days were numbered, and told his wife he was ready to go. On the last night he expressed himself freely to a friend who asked him if he was ready to meet his God. He replied that he was, and when a little later his wife asked him if Jesus was with him said: "Certainly; all is love, love," and passed peacefully into that rest that remaineth for the people of God. He leaves a wife and little babe, and many other relatives and friends to mourn their loss.

J. C. Calhoun.

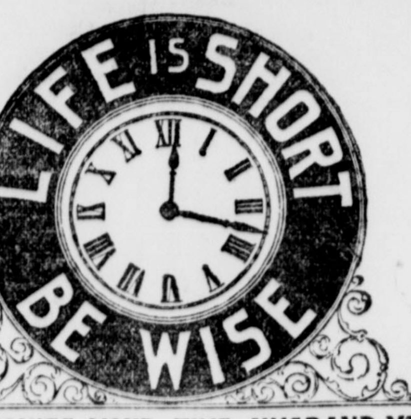
Pittsburg, Texas.

Mangrham.—Mrs. Lula B. Mangrham (nee Steger) was born in Pike County, Ga., January 2, 1851; married Bro. Mangrham November 27, 1867; moved to Texas 1870, and settled in Panola County, where she lived till the angel of death took her, March 24, 1895. She professed religion in early life and joined the Baptist Church; afterward joined the M. E. Church, South, in which she lived a devoted Christian. She was the mother of fourteen children; thirteen of those are alive and at her bedside at her death. Her physician told me he never saw such faith—perfectly resigned to God's will; only said her children needed a mother. Weep not, husband and children, she is not dead, but sleeping. She can't come to you, but you can go to her. I think this ought to be styled Loula Mangrham in heaven.

Geo. R. Hughes.

Beckville, Texas.

Keahey.—S. E. Keahey (nee Bishop) was born in Alabama, January 22, 1843; came to Rusk County, Texas, in 1851; married to Rev. D. B. Keahey August 8, 1869; professed religion and joined the Methodist Episcopal Church, South, September, 1867; died at the home of her husband, Eastland, Texas, March 31, 1895. She leaves a husband, four children, an aged mother, four brothers and one sister to mourn their loss. Five children preceded her to heaven. The Church has lost one of the best women of our town, the husband a noble wife, the motherless children a devoted mother. I have been her pastor two and a half years, and saint and sinner respected her as a Christian. Sister Keahey was outspoken and candid. She made no compromise with sin—had the courage of her conviction. Refractory members received rebuke at her hands. She died triumphant. I visited her often, never heard her complain, but was patient. She had been praying for fifteen years to die on Sunday. Her prayers were answered. She was ready. Death came and she left a world of suffering for a home in heaven. She has been a great sufferer. J. H. Trimble.



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Coker.—Little Anna, daughter of J. P. and Thena Coker, died in the Indian Territory, February 26, 1895, aged six years and three months. The light of my dear brother and sister has gone out. She was the idol of the family. In her home she was like a ray of sunshine, affectionate and obedient. My brother writes me she was the most affectionate and obedient child he ever saw. Little Anna was an uncommon child. She had a mind, in point of strength, that was equal to one twice her age. She was a real musical prodigy. She could reproduce, with perfect chord and harmony, any piece of music she ever heard sung. She was destined, with proper training if she had lived, to have equaled, if not excelled a Rubenstein or Patti; but she is gone to join the grand orchestra in the home where sorrow never comes. A sweeter, more lovely child we have never known; and when such children die the world is poorer.

J. W. Coker.

Samford.—Thomas S. Samford was born August 18, 1870; died March 18, 1895, aged twenty-four years and seven months. He leaves a widowed mother, two sisters and two brothers to mourn his loss. Tommie was a hard working boy, strictly moral in every sense of the word; the pride of his mother—always looking to the wants of mother and sister; would sacrifice his own pleasure to add to their happiness. He did not belong to the Church, but had been a consistent member of the Sunday-school all his life at Sardis. He was admonished to trust in his Savior by his mother and Superintendent at the last; and we have reason to believe that we will meet him in heaven, together with his sainted father who has gone on before. Trust the Lord, Aunt Sallie, for he loveth whom he chasteneth. Sisters and brothers, honor God by submitting to his will and giving him your hearts and service while on earth he lets you live.

His Superintendent.

Hoke.—The subject of these lines, William Hoke, was born in Lexington County, S. C., 1810; departed this life March 28, 1895, at the residence of his daughter, in Grimes County, Texas. Bro. Hoke was raised a Lutheran, but after coming to Texas he joined the M. E. Church, South, of which he has been a faithful, consistent member for forty years. He loved the Church and its institutions. The summons came suddenly, but not unexpectedly to him, for he told me a short time before that he was only waiting for the summons. "Blessed are they which die in the Lord." Weep not, dear friends; his labors are ended, he awaits you in the beautiful beyond, where, if you are faithful, you will be united never to part again.

W. T. McDonald.

Anderson, Texas.

Adams.—Sarah M. Adams was born July 26, 1874; died February 26, 1895, at Pecan Gap, Texas, at the age of twenty years and seven months; professed religion in 1889 and joined the M. E. Church, South, at the same meeting, and ever since that time has lived a consistent Christian, full of the Spirit of the Master. Having lived right she died right, triumphing over death, through Jesus Christ, and entering the haven of rest. May the blessing of God be upon her bereaved parents and sorrowing relatives and friends, and may we all meet in heaven.

R. N. Brown.

Nelson.—Ralph H. Nelson was born September 17, 1843, in Houston County, Texas, near Alabama Crossing, was married to Sarah W. Watson November 1, 1865. He was converted and joined the M. E. Church at seventeen years of age. He remained at the same place on which he was born until April 8, 1895, when God called him home to meet his three little boys, who preceded him to the better world. His illness was brief, with intense suffering. He leaves a grief-stricken wife, five sons, four daughters and a host of relatives and friends behind to mourn his death. We do not weep as those who have no hope, for we expect to meet him again. He was a devoted husqand, an affectionate father, and a good citizen. May God bless and prepare those who are left behind to meet him above. Allie Nelson.

Porter Springs, Texas.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer $100 for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Davis.—Barney Columbus, infant son of George and Dora Davis, is dead. His death, caused by measles running into pneumonia, occurred March 19, 1895; was born on October 27, 1892. Bereaved ones, heaven should have more attraction for you now; little Barney is there safe in the arms of Jesus. Meet him there.

Hiram Graham.

Cuero, Texas.

McEntire.—J. Z. McEntire was born in Somerset County, Pa., February 17, 1818, and died at his home in Young County, Texas, January 17, 1895. He moved to Knox County, Ohio, April, 1835; to Green County, Ill., 1839; to Pike County, Ill., 1851; to Bates County, Mo., 1869; to Fannin County, Texas, 1875; to Hunt County, Texas, 1878; to Clay County, 1887; to Young County, Texas, 1888. Bro. McEntire was happily married to Miss Elizabeth Stevens, 1842, who survives him, waiting patiently for the Master's call to join him in the better land. He professed religion in 1842 and joined the Baptist Church, and was deacon seven years. In 1850 he joined the M. E. Church, and afterwards the M. E. Church, South, and was a faithful, useful member until the Lord took him up. When called upon to serve the Church he was ready. He was Sunday-school Superintendent, class-leader and steward. I do not know that he professed perfect holiness, but better, so far as I could see, he lived it. I never saw him do or say a thing that I thought would shame him on earth or condemn him in heaven. E. W. Simmans.



"It made me Hands thot Sor' I couldn't slape; an' if it was thot harrd on me hands, how harrd it must be on the durrt!" This is the way a good old Irish woman praises some washing-powder or other which she prefers to Pearline. As it was proven she had never tried Pearline, the compliment would appear to be in favor of Pearline. Whoever heard of any one claiming that Pearline hurt the hands? But there's the trouble. —Pearline is the original washing compound; its success has drawn out thousands of imitations—so popular that to many it indicates any powdered washing material.

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CHURCH EXTENSION WORK—WOMAN'S PARSONAGE DEPARTMENT.

To this writer it seems that the Church is just beginning to wake up to a realization of the potent fact that woman, God's grandest earthly gift to man, can be successfully utilized in pushing forward the glorious work of the Church. Too long she has been kept in the background—almost forced to occupy an inferior place in the Church—and prevented from doing the work that God designed that she should do in spreading the glorious gospel of Christ. But, thank God, the darkness of past ages is giving way and the prejudices of men are melting out of sight as the true light shines. Woman is being emancipated from the thraldom of bygone ages, and she is destined in the Twentieth Century to play a more conspicuous part in the redemption of a lost world than ever before since the heroic days of the Apostle Paul, who thought it a proper thing to tell the Philippian Christians to "Help those women which labored with me in the gospel."—Phil. 4:3.

But I must call attention to the special work of the woman's department of Church extension. We have seen that the object of the Church Extension Board is to plant churches in destitute sections where they are not able to build.

The Woman's Parsonage and Home Mission Society was organized as auxiliary to the Church Extension Board, and the object of this society is to help build homes for the preachers who go to these destitute regions. No one who has a home can fail to see that this is a glorious work and that all our women should be encouraged to take hold of it.

Many preachers are compelled to go to fields of labor where there are no parsonages at all, and, of course, they have a hard time finding a place where they can be comfortably cared for. Often it is the case that their poor wives and children have to suffer with cold, if not with hunger, because there are no parsonages for them to live in; and even where there are parsonages, they are so open and uncomfortable that the preachers' families have to suffer, or be crowded up in small rooms to avoid suffering. This, then, is the great work that the Woman's Parsonage and Home Mission Society is engaged in, and we can not afford to be indifferent to it.

I appeal to every Methodist woman who reads the ADVOCATE and ask, can you afford to be indifferent to a matter of so much importance as this is? Consider the condition of the many preachers' wives who are out in these destitute sections of country without parsonages, living in rented houses, some of them in backwoods settlements, deprived of school and Church advantages for their children, and then ask yourself if you are doing your duty.

I believe that there ought to be a live, thorough-going Woman's Parsonage and Home Mission Society in all the pastoral charges wherever practicable—especially in the towns and cities—and that our women should be fully aroused to see the importance of this very much needed work. There are but few such societies in this conference, and but little is being done by our good women in this department of our work.

I am sorry that the report of the woman's department is not published in the minutes of the Texas Conference, so that we could see just what was done by our women the past year. This was evidently an oversight, which, I trust, will be avoided in the future. By all means, let us have full reports on this line and let the Church know just what is being done by this society. For the information of all concerned, I will quote what the Discipline says on this subject:

Paragraph 389, Article 12: "The Board of Church Extension shall organize a department to be known as the Woman's Parsonage and Home Mission Society, the object of which shall be to unite the efforts of Christian women and children in the collection of funds by private effort, personal solicitation, membership fees, devises and bequests for procuring homes for itinerant preachers and otherwise aiding the cause of Christ." (See Discipline, p. 163, rev. edition.)

Paragraph 391 of Discipline also says: "There shall also be a Secretary and Treasurer for each Annual Conference, and a District Secretary for each presiding elder's district, to be elected by the respective Conference Societies; provided, that where no organization exists, the Conference Board of Church Extension shall make those appointments."—Discipline; p. 164.

I think the appointment of District Secretaries was neglected by our board. If such Secretaries were elected, I am not aware of it and would be glad to be informed on that point.

Before concluding this article I wish to give the reader the benefit of the following information taken from the Church Extension Bulletin, edited by Dr. Morton. The Doctor says:

"By a fair division of labor the work of providing homes for the itinerants has fallen to the lot of those without whom there could be no homes. The right arm of the Board of Church Extension is the Woman's Parsonage and Home Mission Society, and the devout women composing it are pledged to see that every houseless itinerant preacher shall have a home for his family while engaged in the pastoral work of the Church. This undertaking is not a quixotic one, but, on the contrary, the results already attained demonstrate its practicability. There are in the Church 4600 pastoral charges and 3015 parsonages. That is to say, two of every three Churches are now provided with pasonages. How many of these are due to the impulse given to parsonage building by the Woman's Society? The figures are interesting; indeed, they are startling! In 1886 the parsonage statistics for the first time appear in the General Minutes, and the total number then in existence is there reported at 2030. These figures represent what had been accomplished in this direction in one hundred years of building.

"In that same year (1886) the women went to work, the parsonage question began to be discussed and pressed upon the attention of the Church as never before, and, behold! at the end of seven brief years the number of parsonages reported advances from 2030, valued at $2,247,288, to 3015, valued at $3,693,436. That is to say, in the first six years following the organization of the Woman's Parsonage work, there were built one-half as many parsonages as the Church had to show for all the previous century of building. The comparison is made with statistics in the General Minutes for 1892, the latest yet published.

"About one-half of these new buildings received aid directly from the Woman's General and Conference Boards and their local auxiliaries, while the persistence with which they pressed the matter upon the attention of the Church undoubtedly suggested and stimulated the building of many of those not directly contributed to by them. We think it clearly demonstrable that to the efforts of these faithful women is due the great activity of the Church in parsonage building since 1886.

"Such results would have been gratifying even had all the women of the Church been enlisted. They become marvelous when it is considered that, while we have 15,000 congregations in our Church, in less than 600 of them have auxiliaries of our Woman's Parsonage and Home Mission Society been organized. Had our preachers everywhere organized these auxiliaries or encourged the women to do so, the results attained by the small army who have been at work justify the conclusion that there would not now be a homeless pastor in Southern Methodism."—*Church Bulletin for May, 1894.*

In conclusion we appeal to our pastors to organize Woman's Parsonage and Home Mission Societies in all your congregations wherever practicable. Turn your Ladies' Aid Societies into these societies and thus help on the good work. We appeal to our sisters and ask them, in the name of Christ, to take hold of this work and put new life, spirit, pluck, energy and power into the societies that have already been organized, and organize new ones where they do not now exist. Let us not relax our efforts until every pastor is supplied with a comfortable home and every charge has churches enough to supply all the demands of the people.

W. W. HORNER,

President Board of Church Extension, Texas Conference.

PREACHER'S MEETING.

As you kindly published the report of our preacher's meeting, I will report again.

We met at the time and place agreed upon, and our pastor took the chair. He reported a reasonably good service on the preceding Sunday, a moderately good crowd and good attention, but no additions. The report opened the way for me to bring up the matter that I wanted to talk about at our last meeting, and also to give considerable emphasis therto. So I solemnly but kindly called the attention of our pastor to the fact that our congregations are not as large as they used to be. I also proceeded to suggest that it might be well for us to devise some plan to create an interest and draw the people out. I reminded him of the time when we had some exercises, and what a house full we had! Those exercises were not of the tame kind, but had some life in them. I am one of the kind that believes in the spice of variety. Now, at the time of which I speak, Sister Blank (sub rosa, I am bound to admit there is something in a name), who loves to be always employed in a good cause—when she is running it—insisted on introducing some recitations. Our pastor agreed, but was afterwards sorry, and said he would not agree to any more such, and herein I wanted to convince him that he was wrong. True, some of the parties had bare arms, etc., but then the recitations were so dramatic, and why not? Let our folks satisfy their hunger for this kind of thing at the Church, and then they will not have to go to the theater for it. The preacher thinks it may develop more appetite than the Church can satisfy. But he is timid and sees danger where others do not. But look at the facts. Did we not have a crowd? Didn't people come that are not in the habit of coming? Why, even the saloon-keeper and his family were there, and near the front, too. Now it is well known that saloon men and gamblers will pay when a thing suits them, and help to meet expenses and so lighten the burdens of the Church. Now if we can manage to keep them coming by the use of some little dramatic bait, we bring them under the influence of the gospel and help the Church financially. True the gospel would be a little mixed, but better give it to them somewhat diluted than not at all. So I am for Sister Blank. She is always on hand and full of zeal; and then she makes things so attractive. The discussion had proceeded thus far when the preacher suggested that Sister Blank's children were not converted. I looked at my watch and found that it was time to adjourn. But I hope to keep the ADVOCATE posted on our discussions.

BROAD GAUGE.

High Station, Texas.

TALKS TO YOUNG MEN.—NO. 1.

The questions of deepest interest to us individually are the ones we should discuss. I know of none so broad or deep, or of such vast importance, as the health of the soul. To meet the creative purpose of God we must belong to God from our infancy; must grow up breathing the atmosphere of truth and holiness. That young man is truly blessed who can look back on a life that has been so completely given to God that he does not know its commencement.

I am addressing young men who are ambitious to gain a place in the crowded thoroughfares of life, and are impatient for me to pass on to speak of some other subject of practical importance. Wait, young man, wait; do not rush out into the unequal contest unarmed; take with you the sword of the Spirit and the power of prayer. None build so wisely as he who digs deep and lays a firm foundation. Your life needs a completeness outside itself; you can find it only in God.

There are perplexities in life that your own sagacity will fail to bridge; there are paths along which only the Divine guide can lead you. Wait until you have laid the foundation, then finish the building, stone by stone, and at last you shall finish a structure from whose golden halls and diamond windows shall radiate a light that shall bless mankind and lift them into the atmosphere of God.

Too much importance can not be attached to this question of soul-health. Your heart must decide your life: "For out of the abundance of the heart the mouth speaketh."

Many of us have never fathomed the meaning of being a Christian. Some of us have thought of it as being simply the assent of the mind, or an outward profession. We must get past this. Christianity is an actual life in the soul—a constant guiding power. It is the result of being one with Christ Jesus.

I am afraid many of us have never discovered this, but are still living in an atmosphere of formality. Believe me, young man, you are in no way prepared for the battle of life until you have joined your strength to that of the Divine. You may win in an earthly sense, but in your own soul you feel how dreadful your defeat has been.

There is no need of my reminding some of you of the importance of commencing early. All of us who have gone out in sin and spent our years in revelry, know only too well how unequal has been the strife, and how, though we have been Divinely delivered, we have been maimed for life. We have sown the crop of sin and shame and must reap in agony and tears.

Young man, analyze your own actions; see what your motives have been; if they have been selfish or narrow, lift your standard until it touches that of the Divine life.

Do not waste your years; for when gone they will haunt the chambers of your soul and face you at the judgment bar to cause you endless pain.

As I close this somewhat lengthy article, let me ask you, young man: Would you live a joyful, prosperous, useful life? If so, seek your completeness in Christ, the Son of God.

We must leave some other questions to another article. ROBERT.

LADIES' ANNEX.

I have seen nothing from the Annex since you stepped upon the tripod as pilot of the dear old ADVOCATE. For many years she has made her weekly voyages, bearing her precious cargo to the eager, anxious throngs that press their way to the port of delivery. I imagine the anxiety, mingled with curiosity, that so often attends the first voyage of a proud ship under its new management.

Will she make time? Will she preserve the fine record of the past? Will she keep pace with the development of an age of inventive genius? or will she be forced to plow the waters of a rough sea at a "tortoise place," while her competitors take her crown, are questions that often arise with the "fearful and faint-hearted." With the readers of the TEXAS CHRISTIAN ADVOCATE there is no longer a question. From its pages there are flashes of light that help us across the chasms that so often lie athwart the pathway of the faithful on their journey to the better land. Of it, as our conference organ, all Texas should be proud.

Ten months is a long time for a school girl's first stay from home, and with me it would be intolerable but for the home-like surroundings at the Annex. The parental care of Dr. and Mrs. Allen; the affectionate vigilance of Miss Pallie Young, our matron; together with the spacious parlors and libraries, in a great measure, compensate for the sanctity and sweetness of home and mother. Notwithstanding all this, we can not at times suppress our tears and must hie away to the "attic" or some secluded place, where we quickly brush them away to find at last that it is no crime unknown to those who have passed this way before us.

Our societies contribute no little to our entertainment and instruction. Our programmes are rendered with glowing interest until we reach the climax, where our thoughtful teachers relieve the tension by declaring "rules suspended for fifteen minutes." Happy is the girl who is so fortunate as to have the privilege of finishing her education in this institution.

But two months of the session remain and we will then say good-bye for awhile, and enjoy home and mother. I have not yet seen our new home, the district Parsonage at Abilene, but learn that it is neat and comfortable, and best of all, papa is relieved from that large Panhandle District. For four years his exposure and our loneliness made us rejoice that the term was no longer.

Now I have made the venture, and if this does not reach the waste-basket you may hear from us girls again.

BERNA LITTLE.

Georgetown, Texas, April 5, 1895.

The Gunmaker of Ilion.

JEFFERSON M. CLOUGH REFUSES A A TEMPTING OFFER FROM THE CHINESE GOVERNMENT.

His Health was too Poor to Permit Attention to Business. A Great Sufferer for Many Years, But Has Now Recovered.

(From the Springfield, Mass., Union.

There isn't a gun manufacturer in the United States who does not know Jefferson M. Clough, and why? Because he has been intimately associated all his life with the development of the two best American rifles, the Remington and Winchester. For years he was Superintendent of the E. Remington & Sons' great factory at Ilion, N. Y. After leaving there he refused a tempting offer of the Chinese Government to go to China to superintend their government factories, and accepted instead the superintendency of the Winchester Arms Co., at New Haven, at a salary of $7,500 a year.

It was after this long term of active labor as a business man that he found himself incapacitated for further service by the embargo which rheumatism had laid upon him and resigned his position more than two years ago, and returned to Belchertown, Mass., where he now lives and owns the Phelps farm, a retired spot where he has five hundred acres of land.

Being a man of means he did not spare the cost and was treated by leading physicians and by baths at celebrated springs without receiving any benefit worth notice. During the summer of 1893 and the winter of 1894, Mr. Clough was confined to his house in Belchertown, being unable to rise from his bed without assistance, and suffering continually with acute pains and with no taste or desire for food, nor was he able to obtain sufficient sleep.

Early in the year 1894 Mr. Clough heard of Dr. Williams' Pink Pills for Pale People. He began taking these pills about the first of March, 1894, and continued to do so until the first part of September following. The first effect noticed was a better appetite, and he began to note more ability to help himself off the bed and to be better generally. Last August (1894) he was able to go alone to his summer residence and farm of 163 acres on Grenadier Island, among the Thousand Islands, in the River St. Lawrence, where, from the highest land of his farm, he commands a view for 13 miles down the river, and 60 of the Thousand Islands can be seen.

Instead of being confined to his bed, Mr. Clough is now, and has been for some time, able to be about the farm to direct the men employed there, and he is thankful for what Dr. Williams' Pink Pills have done for him.

These pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., 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. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

THE CHURCH PAPER.

There is a growing interest among my people in the ADVOCATE. This is a good sign. I challenge any member of the Church to read the ADVOCATE weekly without becoming more devoted to all the interests of the great Church to which we belong. The member who takes and reads our paper will support all the institutions of our Church. His children will not fail to go to our Sunday-schools. He will regularly attend all our services and help to build churches.

B. A. SNODDY.

Peaster, Texas.

ORPHAN HOME, TEXAS, March 28, 1895.

Thurmond Chemical Co., Dallas, Texas:

GENTLEMEN—According to your offer of a "Valuable Gift" in the Texas Christian Advocate of above date I am entitled to a book. I bought a bottle of your Catarrh Cure some time ago from Messrs. E. A. Thompson & Co., Seagoville, for my little boy, Reid, and it worked with such marvelous effect that I bought another bottle from the above firm on 25th inst.

Please allow me to say that I am well paid, and my little son is grateful to you for the discovery. The first marked effect the medicine had was to take away an awfully offensive breath, which is now as sweet as an infant's. He soon lost his headache. He had great difficulty in breathing—such as choking in sleep. I had to sleep with him, and have turned him over as often as twelve times in a night; never less than four times. This choking, I think, was caused by a complication with tonsilitis. He very seldom chokes now.

I have just recommended your medicine to a lady visiting us from Pittsburg, Texas, for a little boy who has catarrh very bad. The boy's father is named J. E. Robinson, Pittsburg, Tex.

I just feel that since your medicine has brought such relief to our sick boy I am morally bound to say so.

Yours very truly,

JOEL S. GRAVES,

Pastor Pleasant Mound Circuit, North Texas Conference, Orphan Home.

N. B. SLIGH, late proprietor of the McLeod Hotel, Dallas, and who was successful in keeping it up to a high standard, has leased the Hotel Palmo at Waco, Texas, one of the neatest and most comfortable hotels in the State.

Those who know Bro. Sligh will go to see him when in Waco

"My rule," said the new guest, "is to pay as I go." "Our rule," said the hotel keeper, "is to pay as you come, unless you have sufficient baggage.'

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

IMMERSE FOR BAPTIZE.

On yesterday evening I received a sample copy of the Arkansas Baptist, with one article embraced in pencil marks. This was done to attract my special attention. It was a quotation from the Baptist Standard with reference to what I wrote to the TEXAS CHRISTIAN ADVOCATE concerning the new Baptist Testament, published by the American Baptist Publishing Society at Philadelphia. In this translation the word "immerse" is substituted for "baptize." Now, we must not say one word about this, but let it be circulated among our people, and spit out before our children, and we agree that it is all right. To condemn such a thing, according to the Standard, is to make ourselves out a set of plain hypocrites; that is, if we ever immerse at all. It is true we immerse such as have been taught that way, and conscientiously believe it to be right, as we do not propose to lord it over the conscience of any one, either in baptism or in the sacrament of the Lord's Supper. If we Methodists would discard the dread of "hurten feelens," and teach our people the Scriptural mode of baptism, we would not be called on to immerse people. But we stand back and let them howl about immersion almost every sermon, and we say nothing on account of "hurten feelens."

Now, for the benefit of our readers who have not a pure Baptist Testament to read I will give a few of the main quotations differing from God's Word. I give these with their Testament in hand, just as I read them there. Matt. 3:6: "And they were immersed by him in the Jordan, confessing their sins; 16, and having been immersed, Jesus came up straightway from the water." Mark 10:39: "And they said to him, we are able. And Jesus said to them, the cup that I drink, ye will drink; and the immersion that I undergo, ye will undergo," etc. Here, baptize means to undergo. If we put this word in place of baptize everywhere in the Bible, would we not have a nice thing? They tried it, or something else on Matt. 20, 22 and 23, and nothing would do. Rather than put in baptism they left out twenty-three words in these two verses. The word "baptize," which is used something more than a hundred times in the Testament, is not used a single time in this translation. In fact, the changes are too numerous to mention. All of this is in the face of the blessed Lord's last words, Rev. 22:18 and 19: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

If the Baptist Standard will tell me where I can find the word immerse in the Bible, or give me the book, chapter and verse where any one ever was baptized by immersion, then I will strike hands with him on immersion, and wade out into the water and be immersed by him. Now, perhaps I will get another sample of the Arkansas Baptist. Let Bro. Trimble tell us something more about *baptidzo*.

M. W. ROGERS.

Throckmorton, Texas, Feb. 19, 1895.

Hood's Sarsaparilla gives great bodily, nerve, mental and digestive strength, simply because it purifies, vitalizes and enriches the blood.

"Dah ain' no doubt," said Uncle Eben, "'bout contentment bein' better'n riches. But mos' ebrybody now'days seems too p'lite ter want de bes' foh hisse'f."

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A Welshman, after attempting to take part in a prayer-meeting conducted in English, and finding it very difficult to express the fervor of his heart in the partially acquired tongue, suddenly broke the halting and laborious sentences with a joyful exclamation, "Lord, I thank thee that thou knowest Welsh!" and straightway launched upon the sea of gutturals which came so readily to his lips.

LORD & THOMAS' LATEST.

We have just received from Lord & Thomas, the well-known advertising agents, their new book about religious publications. It is tastefully printed on heavy plate paper, well and tersely written and filled with valuable information from one handsome cover to the other.

Its publishers are anxious to place this book in the hands of every general advertiser in the country. Write inclosing stamp to Lord & Thomas, 45 Randolph Street, Chicago.

UNANSWERED LETTERS.

APRIL 11.

Chas H Peele, sub. I W Clark, sub. A A Kidd, sub. J O Jorden, sub. C E Gallagher, sub. G W Templin, subs. W T Melugin, sub and change. J D Crockett, subs. J H Stewart, sub. G W Langley, o k. L P Smith, subs. J C Weaver, sub. A T Galloway, sub. A J Potter, sub.

APRIL 12.

William Sproule, subs. Abe Long, subs. J J Canafax, sub. W H Moss, sub. I A Thomas, subs. A N Keen, subs. C S Cameron, subs. L C Ellis, subs. W T Morrow, sub. H E Smith, sub. J J Golden, trial subs. I F Pace, sub. W H Killough, sub. J D Dorsey, sub. R N Brown, sub. J E Walker, sub.

APRIL 13.

J W Dickinson, subs. G W Templin, o k. C L Browning, sub. E S Williams, sub. W J Owens, subs. D A Williams, sub. O A Shook, sub; one stopped.

APRIL 15.

Jno S Mathis, sub. B A Thomasson, sub. J M Alexander, sub. J R Murray, sub. G C Hardy, sub at half price. S L Ball, sub at half price. B A Snoddy, subs. J W Thompson, subs. J H White, sub. J M Holt. subs. M A Turner, sub. J A Wright, sub. J W Kelley, subs.

APRIL 16.

James W Story, subs. J B Elder, sub. J W Cullen, has attention. C L Browning, subs and change. L F Palmer, subs. I F Pace, subs. Sam'l Weaver, sub. B A Snoddy, sub. C E Lindsey, sub. C C Davis, sub. F L Farrington, sub. J M Alexander, sub.

APRIL 17.

S N Allen, has attention; 2 cards. W L Pate, subs. C M Harless, sub. C E Gallagher, sub. I M Woodward, sub. R S Heizer, subs. P G Huffman, sub. J W Bridges, sub. W L Clifton, sub. F M Sherwood, sub. J C Carter, sub. Chas H Peele, sub. W J Lemons, sub. A E Carraway, list will be sent. J W Sansom, sub. J W Dickinson, subs have attention. C G Shutt, subs. J W Adkisson, sub. J M Alexander, sub. J R Barden, sub. A L Scarborough has attention. A G Nolen, subs. A R Nash, subs.



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OFFICE OF COMMISSIONER OF AGRICULTURE, INSURANCE, STATISTICS AND HISTORY. AUSTIN, TEXAS, April 10, 1895.

To whom It May Concern:

This is to certify that the

Covenant Mutual Benefit Association Insurance Company, of Galesburg, Ill.,

has in all respects fully complied with the laws of Texas as conditions precedent to its doing business in this state, and that said Company holds a Certificate of Authority from this office entitling it to do business in this State for twelve months from the 1st day of January, 1895, to the 31st day of December, 1895.

Given under my hand and seal, at office, in Austin, the day and date first above written. [L. S.] A. J. ROSE, Commissioner.

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Can give any number of names privately.

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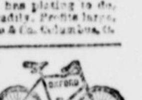
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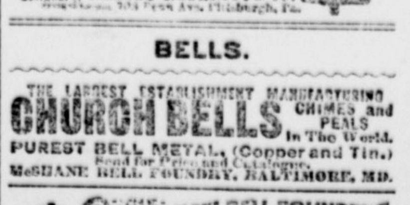
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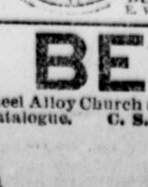
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