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EDITORIAL.

RECUPERATION IN NATURE AND LIFE.

Nothing is more apparent than that humanity is in a fallen and diseased condition, than "that the whole creation groaneth and travaileth in pain," than that "the time is out of joint;" but it is also equally clear that a great remedial process is constantly going on. There are laws and forces at work to civilize and redeem the race; nature struggles and moves forward over all barriers to her ultimate goal; every age shows signs of effort at rectification. Man's apostasy and the inauguration of the plan of salvation were almost simultaneous. The Scripture and history record the workings of this beneficent influence which has done so much and which is destined to do so much more. The process of restoration goes on. The movement is a forward one. God's purpose does not falter. God's enterprise will not be balked.

God foresaw the fall of man and all the consequences and made a vast and efficient provision against the ensuing evils. Parallel with the stream of sin and death runs the current of grace and life; grace abounding and superabounding and counteracting the baleful results. The representative and historic natures reached a high degree of enlightenment and civilization through the operation of these beneficent forces. Other nations, lagging somewhat in the race of progress, were kept from a profounder demoralization and decay through the influence of the same. History is a record of this stupendous conflict. The annals of the race are pregnant with collisions between good and evil. Though the evil for a long time has been in the preponderance, yet there has been a steady and successful encroachment upon it. Slowly but surely its magnitude and force have been diminished. This cumulative and advancing power which we name civilization on the one hand and evangelization on the other, is prophetic of a final and universal conquest. Evil is being sloughed off like the pus from a healing wound. Effete institutions and erroneous conceptions of life and nature drop away like the faded plumage of the moulting bird. The revolutions and catastrophes of history are but the flames which consume the symbolical Phoenix which springs from the ashes into a fuller and a richer life. The stream of progress may have its eddies and its cross-currents, but the trend is forward and the movement irresistible. Providence "unhasting and yet unresting" works out in all its original amplitude and blessedness the everlasting purpose of God.

The human body has within it subtle and secret forces which constantly seek to heal its wounds and diseases. Nature tries to neutralize all the violence done to her framework and hides her scarred bosom beneath green grass and many-colored flowers. In society, through the laws and sometimes without them, men seek to right the wrongs and to redress the grievances of their neighbors and their friends. 'Twas a profound remark of Victor Hugo that as in nature the tendency is toward universal equilibrium, so in the great world of human life the trend is toward equity and right. This process of restoration is co-extensive with the race and coeval with history, and the movement will ultimately prove commensurate with all the difficulties and exigencies of the case.

It may be worth while to note that the forces which converge to bring to a final consummation the civilization and the redemption of man are cumulative. The good gathers an added momentum and capital with every year and decade. The thousand and one efforts to save and bless the world are like the snowflakes massed in an Alpine avalanche, which hangs brooding on the mountainside until the critical moment arrives. The forces which work together for human good increase in a geometrical ratio and acquire a worldwide swing. Such considerations justify the predictions that one shall chase a thousand and two shall put ten thousand to flight and that nations shall

be born in a day. The Lord God Omnipotent reigns and shapes the destiny of his creature man.

CONNECTIONAL NEWS.

Baltimore Advocate: The collections on Orphans' Home Day in Georgia resulted in a handsome sum for that institution. Dr. Candler raised \$1,500 at Trinity Church, Atlanta, while Sam Jones raised \$800 at First Church and \$700 at the Tabernacle.

Baltimore Advocate: The new Methodist Orphans' Home in St. Louis was dedicated by Bishop E. R. Hendrix. The Home will accommodate 200 children. The building cost \$100,000, and is the gift of Mr. Samuel Cupples.

G. R. Loehr, in Wesleyan Advocate: Permit me most heartily and earnestly to thank you for making the Wesleyan an advocate for missions. I wish also to thank as heartily Drs. Candler, Lovett, Lovejoy and Wadsworth for what they have written and done for the great cause of missions. It is gratifying to know that there are more men at home who love this cause, and are working for it so earnestly and intelligently. The Missionary Institute is a move in the right direction. I am glad that the first held by Dr. Wadsworth was so well attended and did so much good. I hope such institutes will be held in every district in the two Georgia Conferences, and that they will spread throughout the entire connection. The more the subject of missions is talked about, preached on, the more light is given on it, the more prayer is offered for it, the more money will be raised for it, and the more men and women will offer for the mission fields. How many of the preachers here need Miss Haygood's talk to the Nashville preachers in the Methodist Review of Missions? Miss Haygood is right. I am glad she made the talk. I hope it will stir up the preachers to do better than they have been doing. Let it be understood that we need workers for all departments of the work—evangelistic, educational and medical. We need the best men you have at home and the most consecrated to the work. Missionaries have trials, hardships and difficulties wherever they are. It takes more grace to keep a missionary in the field than it does to get one to it. I read so much about the kind receptions given to preachers, the poundings, etc. We do not have such things here, but on the contrary have to help others in so many ways. There is a drain made on one's time, sympathy and pocket. It is give out, give out nearly all the time. One often feels like doing what the Master told his disciples to do: "Come ye aside in the desert place and rest awhile." While often tired in the work, we are not tired of it, and we are glad that we have the daily privilege of working where the need is so great. The work goes encouragingly on.

GENERAL CHURCH NEWS.

Zion's Herald: Moderator Withrow, of the Presbyterian General Assembly, pleaded harmony of action at the opening of the sessions last week, and his advice was heeded. The proposition to sell the new \$1,800,000 mission building at Twentieth Street and Fifth Avenue and return to the old vacant Lenox quarters at 53 Fifth Avenue, was unanimously adopted. The moral effect of this vote will be quickly felt in increased missionary contributions, while, financially, the mission boards will be relieved of a burden which would have more or less embarrassed them, will save the \$25,000 estimated annual rental for its offices in the new building, and will have on hand a fund of \$450,000 for safe investment. Miss R. L. Kennedy agrees, in case the board decide to re-occupy the Lenox mansion permanently, to immediately alter, enlarge and improve the same so as to make it adequate for all needs. A committee of eleven was appointed to carry into effect this action of the assembly. The vexing question of seminary control was, after much debate, compromised. Notwithstanding the continued contumacy of certain theological institutions, the committee deemed it unwise to enter into any contest at the present time, and asked to be discharged from further duties. The assembly contented itself with affirming its position with reference to the seminaries, and urging them to adopt the plan of changing their charters so as to bring these institutions completely under Church control. Credal revision was not discussed. The General Assembly in 1896 will be remembered for the tolerance and harmony which marked its proceedings.

Zion's Herald: The episcopacy of our Church is due to the initiative taken by John Wesley and to the confirmatory acts of the Christmas Conference of 1784. Prior to that date Bishops were unknown among the Methodists. Wesley was the supreme ruler in the societies on both

sides of the Atlantic. He believed himself to be a genuine episcopos; and, as founder and organizer of the institute of Methodism, he decided he had the right to transmit his authority to other hands. Holding to the episcopal form of ecclesiastical order, and that that order would be adapted to the work in America, he ordained Dr. Thomas Coke for the episcopal service on this continent. Wesley undoubtedly supposed he had made a complete Bishop who would be accepted by the societies here without question or further ceremony. The preachers in America, and especially Asbury, thought quite otherwise. The ordination by Mr. Wesley could not be accepted without the confirmatory vote of the preachers. The will of the preachers, and not simply that of Wesley, was to be accepted as ultimate authority. They laid down as a fundamental rule: "No person shall be ordained superintendent, elder or deacon without the consent of a majority of the conference and the consent and imposition of the hands of the superintendents." The episcopacy could not perpetuate itself; each new candidate must find the source of authority in the will of the members of conference.

But, once authorized, the Bishop was turned loose on the continent to labor very much according to his own judgment and tastes. He must preside in the conferences, form the districts, station the preachers, and then travel at large. The preachers and people were from the first subjected to stringent rules; the Bishop was the only man left to a great extent to regulate his own conduct and labors. He could live where he pleased, preach much or little, and determine for himself the meaning of the phrase "at large." But it was impossible that this lax method could continue. The conference which had a right to create a Bishop possessed the additional right to determine the limits and mode of his administration. It could make rules for the superintendent as well as for the preacher and lay member. In 1784 the regulations in regard to a Bishop were contained in a few lines, but they now fill three considerable chapters. Many of these provisions have acted as limitations on episcopal power.

At first he could appoint preachers for an indefinite period—the Bishop was the only time limit; and the limit in this form proved to be a sliding scale. In 1804 the conference limited his appointments to two, in 1804 to three, and in 1888 to five years. The chapter containing the five-year rule is loaded with exceptions. In 1872 it was made the duty of the General Conference to "determine which of the Bishops are effective and which are non-effective." Under this rule Bishop Morris was declared "non-effective." Prior to this time each Bishop was allowed to continue in the active work as long as he chose; and some of them continued long after they could acceptably occupy leading pulpits. The rule is a very important one; for, without it, it would be difficult to retire any of the Bishops; each would have his friends who would oppose his superannuation. Under the same rule by which Bishop Levi Scott and Matthew Simpson were retired, Bishops Bowman, Foster and Taylor in our late General Conference were retired. The late act caused a gush of sympathy and a word of remonstrance; but, as Bishop Foster said, the act was altogether proper; age comes to Bishops as to other people, and it is inevitable that after the seventieth milestone they must step down and allow "younger strength" to advance to the front. It is by no means improbable that the conference will have to fix seventy as the limit of effective service for a Bishop. Such a rule would have many and great advantages. The Church and the Bishops would know the inevitable. Without the age-limit the army could not retire at sixty-five its greatest and popular generals. Men like Grant and Sherman would continue ten or fifteen years longer. But with the limit at sixty-five, the great as well as the smaller General passes out without a word.

The limitations on the episcopacy will no doubt increase rather than diminish, as seen in the proposal to limit the power of transfer and to make residential districts, which was also an important measure. Before that was done, all the Bishops were inclined to reside about our great cities. The fixing their residences now carries them to the frontier and to all parts of the work. No one of the Bishops would live in New Orleans or Fort Worth, or at Portland, Oregon, without the command of the conference. As it is, the distant as well as the near parts of the work are served.

It is undoubtedly wise to make these limitations. They are in the interest of the cause. They insure a more efficient board. Without these limitations and others to come in the near future, the episcopacy itself would be abolished. Men are restless at the sight of an order with great honors, power, special privileges and a life-tenure. Preachers will demand that Bishops be carefully and wisely restricted in their lines of duty and service, and be

made to work under rules as stringent as those which govern pastors.

THE PRESS.

As Others See It.

The United Presbyterian, Pittsburg, has something that is well said, and indicates the trend of sentiment that should grow up in the Church respecting veteran ministers:

It was a touching scene in the General Conference of the Methodist Church a few days ago, when the Committee on the Episcopate reported concerning two of the Bishops, that, by reason of age, they were no longer efficient. The two Bishops were present; whether or not they were aware of the report that was to be presented, we do not know, but the recommendation for their retirement came as a severe blow—we might say, a rude blow. They were not prepared for it, and were staggered, almost prostrated, by it. (This strangely erroneous view must have been borrowed from the secular press dispatches.—Ed.) They had been growing old, but did not know it. There was no consciousness of failing powers, no thought of inefficiency; for any physical weakness that may have been felt was counterbalanced by the greater experience and the cumulative influence of successive years in the episcopate. Suddenly they were told that age had done its work, and they must give place to others. The personal regard manifested by the conference did not remove the pain of being thus laid aside as no longer efficient, and we all felt sympathy with them, as they fell like trees under the ax.

Is there not a better way? Is this method of reaching a desired end necessary even in the despotism of the episcopal organization? Far better, it seems to us, would be a fixed rule for retirement from the office, a rule under which every man would know what was coming to him.

The pulpit scene on the floor of the conference is enacted more privately in a hundred cases. We are slow to realize the change brought by years. Age comes to us with stealthy step; before we are aware of it we are in its grasp. Others see the change, but we are not conscious of it until, perhaps, some rule shock opens our eyes to the fact that others think us inefficient. How many ministers have suffered thus! In their love for the people they labor on. Their loves deepen with years and ministry; and love does not see the change that is going on in the minds of the people. It does not see that others note failing powers. It does not know that they are forgetful of the long years of godly service, and are restive under the supposed inability to minister. The younger generation demands a pastor nearer their own age, and the man who baptized them and ministered to them in all their experiences of life is told that he is inefficient and must retire. With a heavy heart the long-time pastor leaves the pulpit to enter it no more. Many such sad cases have we known. Is there no other way? Can not our congregations make such provision for the pastors who have served them long, that they will never feel that their long and faithful labor is forgotten? Let the relations between the pastor and his people be so intimate that he will be woven into the life of all his people, so that the thought of separating will be as painful to them as to him; and when he becomes as Paul the aged, let the honored place of pastor emeritus be his while a younger man takes the burden of the work.

"Go Ye Out."

Going out is the indispensable preliminary to bringing in for every worker in the Master's vineyard. This holds true of the great Worker himself. It was necessary for the Savior to go out from heaven before he could bring in lost world within the pale of salvation. Only the aggressive Church can be the redemptive Church. Dr. Chalmers, the famous preacher and reformer of Scotland, used to contend that there are two kinds of Churches. One is simply attractive, while the other is aggressive. The attractive Church draws within its walls persons suited by its teaching and services, but the aggressive Church goes out into the highways and hedges taking with it the message and machinery calculated to win back to the fold those who had strayed away or carelessly kept outside. The latter is beyond doubt the type of Church most in harmony with the New Testament ideal. Ecclesiastical conventions are in the habit of spending a good deal of time and talk over "the secret of winning the masses," but in reality there is no secret about the matter. It was made plain long ago in the instructions given by our Lord to his disciples. "Go ye out," said he, "into the highways and hedges and compel them to come in." Going out invariably leads to bringing in. The marvelous success of the Salvation Army in

winning the unchurched multitudes is the result of its going out after them. When the Church of Jesus Christ goes out after her alienated or indifferent children with full understanding of their needs and the open hand of hearty human fellowship, then—and not till then—will she succeed in bringing them back.

Religious indolence and selfishness are the two great obstacles in the way of going out after the lapsed masses in our day. Too many professing Christians content themselves with the unworthy reflection that there are plenty of Churches and mission-halls in every town, and that if the people who live within the sound of Church bells go to no place of worship, the fault is their own. They forget that the "come" from the cold iron throat of a church bell falls unheeded on ears that would be responsive to the warm, loving, urgent "come" of Christian sympathy. Miss Ellice Hopkins sarcastically suggests that we of the Nineteenth Century have introduced modern improvements into the parable of the Good Samaritan. The Good Samaritan has no need to get off his beast nowadays, and go to the wounded man where he lies. Least of all is he required to go to the sensational length of giving up his own beast, and trudging laboriously on foot. He satisfies himself with the remembrance that the inn is close by where the wounded stranger can be attended to, and it is his own fault if he does not go to it. How the man is to get there, or whether he is in too weakened a condition to walk to the friendly shelter, does not agitate his mind. He rides on his way with the comfortable reflection that so much is being done for that class of people.

The sting of this sarcastic rendering of the grand parable of philanthropy lies in its truth. We have devoted to church bells and mission agencies the work we ought to do ourselves. Nothing can be more opposed to the spirit and method of Jesus Christ than the policy of that Church which has a handsome building, luxuriously cushioned, carpeted and furnished for its richer adherents, and is content to keep the poor at arm's length in what it is pleased to call its "mission." Equally fatuous is the decision of a professed follower of Jesus Christ that he does his duty by his brethren wandering in the highways if he pays a subscription to home missions while he sits in his church or at his fireside in selfish and indolent ease. The demon of selfishness must be driven out, and the only way in which it can be driven out is by the expulsive power of a new affection for souls. Tarrying at the cross, the smoldering embers of enthusiasm will leap up into a fire on the altar of our hearts, and we shall be urged by the irresistible constraint of a Christlike passion to

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus, the mighty to save."
—Selected.

Self or God.

Two forces are working in the universe. One is creative, and one is destructive. While the planets were assembling in their stately order, disintegration and decay were already at work, and ever since, there has been going on a ceaseless struggle between the power that builds up and the power which destroys. The flower or the tree, or the glacier or the mountain no sooner comes into its mature beauty and grandeur, than its bloom fades or its leaf withers, or its crystals melt or its rocky summits are worn away by the silent chisels of time.

It is apparent, also, that these agencies of waste and destruction not only war against the agencies of good, but they prey upon them, and derive their very life from the fruits of decay and dissolution. For example the tree gives its shade and sap to the moss and fungus which feed at its roots. The lower gives its pollen to the insect which stings it, the ocean ship gives free passage to the barnacles that eat up its bottom. Nature is everywhere hindered by forces and things which seem always to be making for ruin and loss.—Ram's Horn.

Life a Preparation for Life.

The old religious attitude toward his present earthly life was one of extreme seriousness, mingled with indifference and contempt. The feeling was a strange one. Life, in a certain aspect, was momentous and valuable beyond all compute. In another aspect it was utterly contemptible and worthless. Thus we see the old-time Christian pleading with all his soul the val-

ue of the present hour, the present moment of existence, as an opportunity for repentance; and then, when Christ was accepted and salvation sealed, putting so small an estimate upon the remainder of the earthly life as scarcely to make it worth the holding. To die was gain to the Christian under the old theology and philosophy of life.

But with new light and broader interpretation both of the Scriptures and of human life, new views of the sacredness and value of our present earthly existence have arisen. And, above all, there has come into the thought of the age a nobler conception of what this present life is for. According to the old theology and the old preaching, it was to prepare men for death. But the new spiritual interpretation says: "Nay, life is to prepare us for life. We are not to consider its mission performed when it has brought us into a right attitude concerning Christ and salvation—so that, so far as the future is concerned, we might as well die then. Life is inexpressibly sacred and significant up to its very last moment of earthly duration, because it is the continuous and progressive preparation for a larger and nobler life to come."

Life for life—not life for death—that is the grander message of the religion of to-day. It is not as well for you hereafter if you merely accept Christ and salvation in this world, and wait for Heaven in which to climb your Pisgah-heights of spiritual growth and blessedness. Begin the divine life now—be an angel here! That is the nobler, grander, wiser message of the preacher of to-day. Life is not given you to prepare for death any more than day is given you to prepare for night. You do not work that you may sleep; you sleep that you may work.

Think of each hour of your present existence as so much added hold upon eternal, progressive life. Think of each deed as the beginning of an endless series of deeds like it—life leading up to life, unbroken, homogeneous, one in purpose, in meaning, in power! Just accepting salvation is no more when this life was given you, than just saying, "I will," is the keeping and consummation of the moral law. Life now, life then, life forever, is a preparation for life to come. There is no such thing as spiritual inertia in the universe. Christ says, "Come," but after that he says "Go—go ye into the whole world;" and so by noble, helpful living prepare, not for the hour of death, but for the aeon of celestial service which is to come.—Exchange. Gf

TEXAS PERSONALS.

Dr. W. F. Lloyd made the Advocate a pleasant call during the week.

We had the pleasure of a visit from Dr. Tigert, who dropped in to see us while on his way to Sherman to preach a commencement sermon. His presence and conversation were a real treat to us all.

Rev. I. W. Clark preached at First Church, Dallas, morning and night of Sunday last. Any congregation may consider itself happy which sits under the ministrations of this truly great preacher of the gospel of Christ.

Rev. C. M. Harless, preacher in charge of Trinity Church, Dallas, lost his little boy, Thomas Miller, Tuesday night, June 9. The child was two months and three days old, but during this period had concentrated upon himself the utmost affection of his parents. We sympathize truly and deeply with our friends in this trying hour, and most sincerely commend them to God and the word of his grace.

THROUGH pure inadvertence we failed to mention in our note on the Georgetown commencement the strong and charming address of Rev. W. D. Bradfield, of Weatherford. His speech was one of the most notable features of the occasion, and it would have afforded us great pleasure to mention it. We regret the oversight very much.

SOUTHERN METHODIST PERSONALS.

Baltimore Advocate: Rev. Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, sails for Europe June 3, to spend three months in the Russian and Turkish Empires.

Richmond Christian Advocate: After ten years' service in his high office, Bishop W. W. Duncan comes to preside over the conference of which he was a member longer than in any other. He has always had a warm and warm place in the Old Dominion. In its bounds, and not a little by the suffrages of its delegates at Richmond in 1889, he was elevated to the episcopacy. Now, for the first time as Bishop, he is appointed to preside over the conference in which are many men his seniors in the ministry. He has every advantage of good-will and personal affection among those whom he has long known. His name is a household word in Virginia. Our loved and lost James Duncan, "almost our idol," as Bishop Granbery wrote in his memoir

of him in 1877, long vanished from our midst, will seem to introduce him to his younger brethren and invoke for him a double portion of the respect, veneration, attention, and consideration commonly accorded a Bishop in our annual session.

GENERAL PERSONALS.

Central Christian Advocate: The consecration of Bishops McCabe, Cranston, and Hartzell, on Tuesday of last week at Cleveland, was a service marked by dignity, impressiveness and beauty from beginning to end. Nearly three thousand people assembled to witness the scene, and upon them and on the General Conference profound impressions were made. All the Bishops took part in the disciplinary ceremony, and the part which each one took was heeded with breathless interest by the waiting congregation. Bishop McCabe was presented for consecration by his venerable uncle, Professor L. D. McCabe, of the Ohio Wesleyan University, and by Rev. Dr. T. C. Hiff, of Utah; Bishop Cranston was presented by Rev. Dr. R. S. Rust, of Cincinnati, and Rev. Dr. L. Rader, of Pueblo, Colorado; Bishop Hartzell was presented by Rev. Dr. M. C. B. Mason and Rev. Dr. S. L. Beller, of Washington. The service lasted about an hour, and was characterized by deep solemnity and devotion throughout. The Church everywhere will pray that the new Bishops, and their seniors as well, may be enriched and energized mightily for their work of superintendence.

The Interior: One of the most unique characters in modern missions is this prototype of Colonel Cody, the wild rider of the West—Cody hunted buffalo, and Jackson hunted up Presbyterians over the same grounds. Afoot, on horseback, anyway to get there, he went, and left a trail of Presbyterian churches in his track. They told of him that he caught a poor woman whose grandmother had been a Presbyterian, stood her up by the side of a prairie schooner and organized her into a Presbyterian church. We used to make some fun of Dr. Jackson in those days—say that his presence in a region could be recognized by a trail of dust in the air after the heels of his bucking broncho. As soon as he was ordained to the ministry, 1858, he started for Texas—then the most difficult and unpromising of home missionary fields, but was soon after ordered to work in western Wisconsin, and in 1870 took charge of nearly everything between the Mississippi river and sunset, when his remarkable career as a pioneer missionary began. Of course many of his plants died for lack of irrigation, but he has over one hundred prosperous churches, some of them great and powerful, to show for his labors. Early in the eighties we heard of him in Alaska—we shall expect to hear of him on the furthest western of the Aleutian Islands—and there he developed the talents of a statesman, and of a civil economist. He secured the organization of the territory by the government, provided for a common school system, and was made the general agent of the United States for education in the new territory. He was soon in conflict with corrupt officials of all classes, and showed the traits of a cool, indefatigable, and unconquerable fighter. He probably never lost his temper in his life. They could not frighten, enjoin nor do anything else with him, least of all outgeneral or beat him. He downed them and then sent on with his educational and missionary work. The natives needed a regular supply of healthy food before they could be Christianized—so he went across to Siberia and began the importation of reindeer. To teach the Aleuts how to care for such live-stock, he brought over a colony of Lapps. The reindeer have increased to about 1,000 head, and this scheme will provide for a new industry and mode of subsistence for the Arctic Indians. He will be regarded as the patron saint of that people for all the future. As an evidence that he did not exaggerate the activity of Dr. Jackson when we used to describe him as the wild rider of the Sierras, we may add that he has traveled on missionary work over 605,000 miles! preaching everywhere to all sorts of people under all sorts of conditions, organizing, securing the ways and means, giving what he had himself and compelling others to—some of the most incessant, plucky, cool-headed and warm-hearted missionaries that ever rode a broncho, or swam a river. He is the last of his tribe on this continent—for there are no more wilds to explore—and nobody can go anywhere west of the great river without finding Jackson's tracks. He was in good health the last time, we saw him, and just as hungry for work as ever.

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Traveling Agent for the TEXAS CHRISTIAN ADVOCATE, and will receive and receipt for money due the paper.

I WILL make a faithful effort to put the ADVOCATE in every Methodist home in my charge. Nothing is more clearly seen than that the readers of the ADVOCATE are the Church's best friends. W. M. LEATHERWOOD, Ladonia, Texas.

I HAVE received the machine. I am well pleased with it. Everyone who sees it says it is very nice. Everything was in good order. (Mrs.) EFFIE WHITE, Buffalo Gap, Texas.

THE ADVOCATE is a fine paper. As long as we have enough to eat and wear we will have the paper. We will not do without it. I have a cousin who sends the ADVOCATE to seven families. Years ago I gave my ADVOCATE to a neighbor after reading them myself. She soon let me send her name and \$2. Reading it caused her to become a Christian and a Methodist, brought her children into the Sunday-school and made her husband a Methodist. This is an illustration of the good some who have means could do by sending the ADVOCATE into homes where no religious papers are read. (Mrs.) FANNIE J. SCOTT, Flatonia, Texas.

ALVIN, Texas, June 3, 1896.

Dear Bro. Blaylock:

Please discontinue the "strawberry ad," as the shipping season has been out nearly a month from this distant point. The dear old ADVOCATE is a fine medium through which to reach an honest and intelligent class of Christian people. I had no idea so many people would read and answer that ad. Through it we sold about 150 crates of berries, the proceeds of which have been spent on the Church property here. In the name and on behalf of about 300 intelligent Methodists I wish to thank you. I am talking for the ADVOCATE everywhere I go. I am going to extend its circulation all I can. R. T. WOOLSEY.

UNANSWERED LETTERS.

JUNE 4.—C. H. Smith, sub. J. W. Dickenson, sub. C. S. Field, sub. C. V. Oswalt, sub. M. J. Allen, sub. J. L. Russell, sub.

JUNE 5.—I. S. Smith, sub. Jno R Steele, sub. has attention. J. D. Whitehead, sub.

JUNE 6.—B. J. Guess, sub. W. H. Stephenson, sub. C. L. Browning, sub. C. H. Maloy, sub. R. H. H. Burnett, sub.

JUNE 8.—E. K. Denton, sub. J. W. Blackburn, sub. C. E. Simpson, sub.

JUNE 8.—W. J. Owens, sub. J. W. Clifton, sub. J. P. Callaway, sub. has attention.

JUNE 10.—R. J. Birdwell, has attention. J. W. Dickinson, sub. N. M. McLaughlin, sub. J. T. Bloodworth, change. W. B. McKeown, sub. J. B. Adair, sub. J. A. Whitehurst, sub. A. W. Wilson, sub.

To the Pastors:

Our canvassers are desirous of visiting, as far as possible, the revival meetings on the circuits. If you will notify the publisher when yours will be held, where and about how long it will last, the canvassers will endeavor to arrange their routes so as to be with you and assist in meetings as well as attend to the interests of the paper. THE PUBLISHER.

REV. W. D. KIRKLAND, D. D.

It is extremely painful to be called upon to chronicle the death of Dr. Kirkland, the accomplished and efficient Secretary of our Sunday-school Board. He died suddenly in Asheville, N. C., May 31, to which place he had gone in search of health and strength. Dr. Kirkland was born in South Carolina, August 17, 1849. He graduated from Wofford College in 1870. For fifteen years he was engaged in regular ministerial work, and for nine years he was the editor of the official organ of the South Carolina Conference. Since the last General Conference he was in charge of our connectional Sunday-school publications, which he edited with conspicuous ability and success.

Dr. Kirkland was one of our best and most useful men. His character was irreproachable, his record was stainless, and his service to the cause of Christ large and permanent.

The ADVOCATE tenders condolence to the grief-stricken family circle and prays the richest blessings of heaven upon the hearts which have been broken by this sad bereavement.

THE N. T. F. C. COMMENCEMENT.

It was our pleasure to attend the commencement of the North Texas Female College, which embraced the first Sunday of June, and ended with the graduating exercises the Monday morning following. It was a brilliant and charming affair, intensely interesting to the pupils, patrons, visitors and the public generally. The closing exercises of this fine Church school are always phenomenal, and the present occasion was no exception.

Dr. J. J. Tigert preached the commencement sermon. A notable assemblage thronged the Opera House to hear him. The discourse elicited many favorable comments and gave universal pleasure. Judge Padelford, of Cleburne, delivered the annual address. It contained many fine thoughts and passages and was generously applauded.

The graduating class was large, numbering some thirty-six. The essays which were read were exceptionally fine, and the music, both vocal and instrumental, which was discoursed at appropriate intervals, was refreshing and enjoyable to a high degree. A musical recital, given by Prof. Douillet, was the greatest event of the occasion. His playing was marvelously good, and though the pieces rendered were of the very highest order, still the audience was greatly impressed and charmed, while the experts and professionals were overjoyed.

This institution of learning has grown from the very moment Mrs. Key took charge until the present hour. The building of the dining hall, a large and elegant structure in the classic style, is the latest improvement. The putting in, too, of a beautiful fountain is another stroke of enterprise. The President contemplates other improvements not only in the way of building and such like, but also in the direction of enlarging the course of study and multiplying facilities for the very best intellectual development. If Mrs. Key is spared to us a few more years she will bequeath to Texas Methodism a priceless heritage and an incalculable agency for good. Arnold of Rugby had no better reason to be proud of his life-work than she. Happy are those whose genius, character and life-work are positive contributions to the regeneration and upbuilding of the world!

THE FATHERHOOD OF GOD.

The most glorious revelation that God has made to our race is that of his Fatherhood. Through long ages, beginning with the period and labors of St. Augustine, this revelation has been obscured by a theology that can find footing only in unscriptural conceptions of God's sovereignty. That God is a sovereign, ruling universally and absolutely over all realms of both matter and spirit, is a revealed truth; but it makes all the difference conceivable whether he is only a sovereign, dwelling alone in unapproachable light and glory, jealous of his honor, and wielding infinite resources for the promotion of his own glory, alike in the salvation of a select number and the eternal death of perhaps a majority of our race; it makes all the difference conceivable whether he is also the universal Father of mankind, moved toward us with infinitely more tenderness and love than is possible to an earthly parent. Under the shadow of this misconception of God, what can we do other than misinterpret his providences, especially those that are afflictive? Conceiving of him as a stern, inexorable being, having no

interest in us only as he can put us in such a setting as to reflect some ray, however feeble, of glory upon himself, the natural effect is either to cause us to rebel against him or to seek to withdraw from all sense of his presence. The hurt done to our race by this misconception of God is incalculable. God is the Father, not only of a select few, but of the race universally. He is the Father of the disobedient as well as of the obedient members of his earthly family. The prodigal was still a son when rioting in a foreign land. True in a double sense is God the Father of the believing soul. St. Peter says such an one is "begotten again to a lively hope by the resurrection of Jesus Christ from the dead." St. Paul proclaimed at Athens that he was the offspring of God. As a spiritual, intelligent, immortal being, man universally is God's child—morally deformed and degraded it may be, but still his child—and the object of a love that can be measured only by the gift of his first-born Son upon the cross. This relation was not fully realized in Old Testament days, yet a few choice spirits got glimpses of it. David caught the idea and the corresponding inspiration when, in the presence of assembled Israel, he broke out in exclamations, "Blessed be thou, the Lord God of Israel, our Father for ever and ever." So Isaiah, standing on a summit approached by any other scer of old, cries out, "Doubtless thou are our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father; our redeemer from everlasting is thy name." But it is to the New Testament that we are indebted for the full revelation of this relationship. It is the keynote to this last, best oratorio of God's love for our race. It runs through St. John's gospel a full-orbed, exultant refrain, occurring about one hundred times, in the richest variations. Our Lord Christ tells us that it was the express purpose of his coming, "to show us the Father." This he did by showing us himself; and O, his great, loving, pitying heart is to be taken as a likeness of the heart of our Heavenly Father toward us. Is it not enough? Love, infinitely full and overflowing! St. Paul strikes still a higher note: "For this cause I bow my knee to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Angels, then, as well as our sainted dead, are of close kin to us, having our Lord Jesus Christ as our elder brother. God, the sovereign of the universe, is also our Father! Let it ring in the ears of the most wicked, undutiful child, God is your Father! Let it steal like the silvery music of angels into the ears and heart of the tempted, smitten one, God is your Father!

God is a faithful as well as a loving Father. Too often parental love degenerates into mere fondness. There may be a world-wide difference between a faithful and a fond father. Eli was a fond father, and his scapegrace priestly sons are a warning to parents in all succeeding ages. Eli was, perhaps, of a phlegmatic, indolent temperament that made him indifferent to the conduct of his boys; or perhaps he, like many parents since, was the victim of that form of egotism that expresses itself in doting upon and bragging about children; perhaps he thought his boys had to "sow their wild oats," and that when they got through they would settle down to decent living. But fond father and petted boys were overthrown in a common ruin, because, God said, Eli had not been faithful as a father. Parallel cases are not wanting all around us to-day. At the risk of being considered out of date, I will add that, taking childhood as it is in its average, no home is fit to be the home of children from which chastisement is eliminated. If the home is to be an institution in which to train children for an honorable position, even in this world, it must be understood that there is reserved force to compel, if necessary, obedience when higher motives fail to secure it.

Yes, God is a faithful Father, and for my sake I am glad of it. Nothing to an immortal soul is of such value as character, and whatever develops it on right lines, though it be loss of worldly goods, friends, health, is best for us. The night watches may be disturbed by sleepless tossings to and fro under the heavy hand of affliction; the heart may quiver with anguish unutterable over the loss of earthly friendships, but if God, my Father, appoints it, or even works it in it rounding out a more Christ-like character, better is it than health, or earthly ties, or treasure that perishes.

"Come, then, affliction, if my Father bids, And be my trowling friend; a friend that frowns is better than a smiling enemy."

Such faithful, fatherly discipline teaches humility, trust, resignation. It develops and stores up reserved spiritual force to meet the unexpected emergencies of life. Unbroken prosperity, with little exception, is a curse. Its tendency is to turn the affections from eternal realities to perishable illusions. We realize in nothing except in what we love, and if we love only that which we must leave at death, eternal bankruptcy awaits us. Hence our heart-ids drop away from us, that we may cleave all the closer to the eternal Source of moral excellence and happiness. God, our Father, is careful of us. Hence, "Whom he loveth he chasteneth, and scourgeth every son whom he re-

loveth." Have patience to wait until the immortal, clustering fruit of righteousness shall appear. We can afford to wait. Planting ourselves upon God's Fatherhood, we can sing, as Martin Luther sang when under great stress of persecution:

When the sky is black and lowering, when thy path of life is drear,
Upward lift thy steadfast glances 'mid the mists of sorrow here;
From the beaming fount of gladness shall descend a radiant light;
And the grave shall be a garden, and the hours of darkness light;
For the Lord will hear and answer when in faith his people pray;
Whosoever he hath appointed shall but work the good way.

For thy very hairs are numbered; God command when one shall fall;
And the Lord is with his people—helping each and blessing all.
May I not add:
When chastisements shall be ended, and the fruit of faith appears,
On the clustering vine of Patience, water'd by the mourner's tears,
In the tide of noonday splendor you shall fully understand
The deep mystery of suffering meted by a Father's hand.
Courage, then! Be up and doing! In the city of the God,
Chief among his blessings given, we will thank him for the rod.

E. S. SMITH.

Huntsville, Texas.

THE SABBATH.

All honor to the Southern Presbyterian General Assembly, convened at Memphis, Tenn., for taking initial steps for the protection of the Christian Sabbath against the greed of gain. On the 29th ult. they adopted the following:

"The permanent committee on the Sabbath is authorized and directed to take such steps as may be necessary to arrange preliminaries for securing a united and simultaneous effort on the part of the different denominations in the United States to get up a mammoth petition to the civil authorities for the enactment and the enforcement of a law to stop all unnecessary state and interstate travel and traffic on the Sabbath day."

After the report had been adopted serialim, Rev. Mr. Price moved to amend the report as a whole by the following:

"Inasmuch as it appears from the official statement of the Postmaster-General that any of the postoffices of the country may be closed on the Sabbath if the people of the town and the postmaster in charge desire it, that the General Assembly urge the members of the Southern Presbyterian Church to do what they legitimately can to procure the proper closing of the postoffices on the Sabbath."

This is a step in the right direction and should meet with an earnest response and co-operation of all Christians without reference to denominations. Is it not time for the Christian people of this country to awake from the long sleep of indifference which has allowed one encroachment to follow another until this country, claiming to be a Christian land, has well-nigh lost its Sabbath, which is the safeguard of the nation? We are rapidly becoming a nation of Sabbath deserters. No longer have we the quiet that indicates the peaceful rest of this sacred day; but the thundering roar of trains, the shrill peals of whistles, the trundling of carriages and omnibuses, the sound of revelry and the din and roar commingling from the greed of gain and the love of pleasure.

Why millions of Christian people should remain silent and thus tacitly sanction the most flagrant desecration of this holy institution is hard to understand. It is inexcusable stupidity, if not to say downright perfidy, to the sacred trust committed to us. No wonder this government is trembling to its foundation. I am not surprised at the unrest and threatening aspect of the masses. I am not astonished that God has harnessed up the forces nature as chariots of death to devastate the land and people the city of the dead. Fire, wind, hail, lightning, steam and floods appear to have gathered their forces in one grand conspiracy against us, to wage a war to final desolation. Sin is the great disturbing element—rebellion against Divine authority. Should we continue to divorce this government by wanton perversity and persistent obduracy from Divine authority, then we may only expect to share in Divine retribution. As we recede from the standard of right, insofar as we disregard the law of God as a nation, insofar as we expect the penalties of violated law to fall upon us. George Washington, of whom it was said, "First in war, first in peace, and first in the hearts of his countrymen," gave out to the people of the United States in his farewell address this philosophy, "Religion and morality are indispensable supports of political prosperity. And let us with caution indulge the supposition that morality can be sustained without religion. Whatever may be conceded to refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Is this sound philosophy? It most certainly is. How can morality prevail in exclusion of religion? Religious principles form the basis of morality. Sweep away these principles and you sweep away, not only morality, but political prosperity also. Does history vindicate the truth of this philosophy as applied to the question in hand? For the answer let us go to the highest authority: "But if ye will not hearken unto me to hallow the Sabbath day, and not bear a burden,

even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

—Jer. 17:27.

In this text we have a clear statement from our Lord that the law of the Sabbath can not be disregarded with impunity. Retributive fire—adequate punishment with resistless force—is to be the inevitable fate of those who trample upon the Divine statute enacted by the Infinite for the protection of the sanctity of his own day. About 170 years after this statement, Nehemiah charges the ruin of Jerusalem and distress and captivity of the people upon the Jews because they violated the Sabbath law. We will quote the charge as made:

"In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; and also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals."

"There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."—Neh. 13:15-18.

It is well for us to note that there has been no repeal of the Divine statute; no reversal of the principles of ethics. God's laws are as immutable as himself, nor do principles of ethics ever change. If it was fatal for Jews to ignore the law of the Sabbath, so has it been to all others, and so shall it be to this Government. This is the logical deduction from the premises, which is attested by the wisest statesmen. De Tocqueville said: "Despotism may govern without faith, but liberty cannot." Mirabeau, the eloquent orator of the French Revolution exclaimed, "God is as necessary as liberty to the French people." And still another Frenchman, La Place, has said, "I have lived long enough to know, what at one time I did not believe, that no society can be upheld in happiness and honor without the sentiments of religion." Franklin propounded this significant question: "What are laws without morals?" There cannot exist, I insist, morals without religion, and religion is impossible without the Sabbath. Hence Voltaire was forced to say, "There is, no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day." Then the reverse of this is true—that, there is no hope of preserving it in a community where the Sabbath is not observed. And it is also true that civil liberty must also go down. This is exactly what Justice McLean of the Supreme Court of the United States has said in the following words: "Where there is no Christian Sabbath there is no Christian morality; and without this free institutions cannot long be sustained." It would be easy to multiply authority in proof of the position taken, but let these suffice.

Then why not petition Congress? Why not thunder from every pulpit and from every tripod from the Atlantic to the Pacific, from the Northern limit to the Southern boundary, the danger that threatens us as a nation until we get laws that will wrest this holy day from the perversion of the motley crew, chiefly foreigners? R. C. ARMSTRONG, Weatherford, Texas.

TOWARD THE SIERRA MADRE MOUNTAINS.

(NUMBER ONE.)

On a beautiful April day a very happy company were aboard a special train en route to the land of the Aztecs. It was a day of cloudless skies. Our cars were elegant, our company all that could be desired. The air was cool and bracing and our special fairly flew over the broad prairies of West Texas, as if we rode on the wings of the wind. Here and there we passed through beds of blue clover blossoms, which burdened the air with perfume. We only stopped once or twice in the run of 168 miles from San Antonio to Laredo, just long enough for our iron horse to drink and rest a moment and then on again! Modern travel never ceases to be a wonder. There is something enchanting about it. I was glad to be thrown in company with Bro. J. Richie Mood, one of our own men who has been in the work in Mexico for several years.

All our missionaries in Mexico labor incessantly to put the Word of God in the hands of the people. They know that "the entrance of his own giveth light; it giveth understanding to the simple."

Selling Bibles.

Bro. P. Blackley, a colporteur of the American Bible Society, is the most successful Bible man in Mexico. He makes it a rule to pray with his wife each morning before going out on his daily rounds that the Holy Spirit may help him in his work of distributing God's word. He goes up to their homes, and while he women are baking, cooking or sewing, he takes out his book and begins to read to them. Though devout Catholics, much of it is new to them, and they become inter-

ested. He then effects a trade, taking either money or an image, a rosary or anything he can get. He told me that he had known Mexican women to divide the last "tortilla" (bread) for a copy of the New Testament.

In one of the small towns of the Republic he traded a Bible to a Mexican woman for her rosary.

The next day she came to him and desired to "buy back"—acting, no doubt, under the influence of the priest. Blackley refused to exchange, whereupon she had him arrested and put in jail. Blackley wrote to the American Consular Agent. It was several days before he heard anything and by the received a long letter from him, advising the colporteur how to sell Bibles in Mexico. In the meantime he had appealed to the Mexican authorities and had been liberated.

The missionaries in Mexico say that it is case of any trouble or persecution they have learned that it is almost useless to appeal to American agents for relief, but that they invariably find support and protection when they appeal to the Mexican officials.

The Republic is in two parties: The Church party and the Liberal party. Diaz is a Liberal and the Liberal party now being in power believe in absolute religious liberty, and hence afford protection to Protestant missionaries.

An Incident.

Mood and Cox went out in San Luis Potosi recently selling Bibles. Mood went up to a home where there was an intelligent-looking woman, sitting near a window sewing on a machine. He began to read to her the beatitudes (Matt. 5). As he read she exclaimed, "That is very beautiful!" Finally he read the last, "Blessed are ye when men shall revile you and persecute you," etc. She then said: "That is a bad book. It is not like my book. I would not have it. You could not give it to me."

The priests furnish them with expurgated texts—much of the Bible being changed or omitted—and tell them it is the Word of God and not to read any other text; that all others are "bad."

They have even laid hands on the Ten Commandments and changed the first to read thus, "Ye shall attend the feasts of the church," knowing that the first commandment as God gave it would strike down every image and idol in all their churches. By taking away from and adding to the word of God this apostate Church fails under the terrible malediction of Rev. 22: 18, 19. The plaques written in this book shall be added to them and the part of the book of life and of the holy city will be taken away by an offended God. The priests have told their people that all books with "New York" on their fly-leaf are "bad books." Most of the Bibles of the American Bible Society are published in New York. It is much harder to sell them than Bibles printed in London or Spain.

The American Bible Society should take notice of this and not put "New York" in their books.

White and Black Images.

Before the War of Independence and under Spanish rule, the priests had white images in their churches; but the feeling against the Spaniards was so intense about 1821, when Hidalgo secured the independence of Mexico from Spain, that white images were not so popular, and to accommodate the Mexicans the priests had "black Christs" and black virgins placed in the churches; so now they have both black and white images. Many of the Mexicans greatly prefer to worship before a "black Jesus" or virgin.

Our Lady of Guadalupe.

Such a shrine is now found in nearly all the churches of Mexico. The story is about as follows: On one of the hills near the City of Mexico a peon was keeping some sheep. The virgin appeared to him; he fell down and worshipped her. She told him she had appeared to inform him that she desired a church built upon that spot. The peon went to the Bishop and told his story, which was not credited, and he went back to his labor greatly disappointed.

She made a second appearance to him, and this time her image was photographed upon his "tilma," (blanket). He carried this to the Bishop, who was convinced and went to work to build a church upon that spot. A magnificent structure has been completed, and the tilma is now encased in a massive gold frame, supported by an altar, overlaid with pure gold and thither the devout go to gaze in wonder and adore.

At Laredo.

We were met at the depot with nice lunches and coffee, prepared by the ladies of our Church in Laredo, and after a "snack" we hurry on to the Laredo Seminary. The school is on a campus near the Rio Grande river; was built in 1882, and they have five substantial two-story brick buildings and two one-story buildings, seven in all. The campus contains ten acres. The property is worth about \$60,000, and is the most valuable property owned by the Woman's Board. There is an enrollment of 215 bright-faced children. Anticipating our coming the children were in double file on the green sward in front of the main building and singing, with glad hearts, "Onward, Christian soldiers, Marching as to war, With the Cross of Jesus Going on before."

It was our good fortune to meet Mrs. C. S. Anderson, who soon saw that we were interested in the school, and took pains to give us all possible information. She showed us through the elegant parlors, airy dormitories, with sheets and pillows outrivalling the snow in whiteness, the attractive dining hall, recitations rooms, etc. "Faith Chapel" is a two-story brick building just north of the main building, and Mrs. Anderson gave me its history. A few years ago Miss Holding felt the need of a place for worship. They had no place that would comfortably hold the pupils where they assemble for devotion. One night her soul was drawn out in prayer and she asked God to help her build a place of worship. Early next morning Miss Holding had the gardener digging up the fruit trees on the ground north of the main building and had marked off a site. One of the teachers desired to know, what that meant. Miss Holding told her that she had "prayed over the matter" and that she would build her chapel. At the time this godly woman stepped off the ground she had not one cent and no visible means of erecting a building. She did have the assurance of faith, and dug up the fruit trees. In due time "Faith Chapel" was built and dedicated. It is a lovely brick building and the chapel is artistic, commodious and beautifully furnished.

They had just been blessed with a glorious revival, conducted by Bros. Onderdonk and Grimes. Some seventy-five of the pupils had been converted.

God told his people when they entered Canaan, "Every place whereon the soles of your feet shall tread shall be yours."—Deut. 11:24. If a man had faith to step off the ground he could have a firm possession. Miss Holding stepped off the ground and possessed it. God give us more of this type of faith!

Miss Holding was away for her health at the time of our visit. Mrs. Anderson seemed all that the school demanded in point of skill and management during her absence.

All these buildings were planned by two women—Mrs. Parks and Miss Holding—and as I looked through them I decided that women have architectural skill. If we put some of them on our building committees we would have in many places more artistic and convenient churches as a result.

We had a short open air service, the children singing in Spanish, "Blest Be the Tie That Binds;" then prayer, after which Hemphill sang "Never Alone."

Dr. Tigert made a short speech, and saying good-bye to Mrs. Anderson, and bearing away a bunch of white oleanders to present with her compliments to Mrs. Field, we hastened to catch our train for Monterey. God bless the "woman's work" of our Church and may we all remember to "help these women who labor with us in the Gospel."

As we walked toward the depot Newsom, of Brenham, said to me: "Field, be sure and write this up for the Advocate; you have a fair pen. It will be read with great pleasure."

I said, "Maybe I will when I have time." So this suggestion may account for this article, and perhaps more to follow, telling of sights and scenes in Monterey, Saltillo and in the mountains of the Sierra Madre, in which we wandered for a few days.

CHAS. S. FIELD.

Gatesville, Texas.

AMONG THE INDIANS.

Rev. Thos. F. Brower, President of the Harrell Institute at Muskogee, Ind. Ter., very kindly invited me to preach the commencement sermon before that school on the 24th ult. I accepted and went. I was surprised at the size of the town, the character and condition of the people and at the splendid property we have there. Our school building is a magnificent brick, three and one-half stories high, and cost about \$25,000. It is situated in the center of a beautiful three-acre campus, well supplied with trees and shrubs, and with a little more improvement can be made a perfect picture and a thing of beauty.

Dr. Brower is the founder of the school, which has quite an interesting history. He opened it in 1881 in our little church there, of which he was pastor, and at the next meeting of the Board of Missions went to the managers and asked their support. But they were afraid of the enterprise and it was five years before Brother Brower got the board to help him. In the meantime he not only kept the school going, but built up the local church and founded and edited Our Brother in Red, the present organ of the Indian Mission Conference. Bro. Brower is very modest and will say but little of his fifteen years' labor in that place, but it is only justice to say that Methodism in Muskogee and in the Territory at large has had no better friend, no abler advocate in the history of our Church in that field. The local Church, a splendid type of Methodism, the conference organ and the Harrell Institute are all indebted to his piety, zeal and intelligence for the high character they possess today.

I heard many express regret that the need of rest and change made it necessary for Bro. B. to quit the school.

Dr. W. R. Thornton, the present pastor of our church at Muskogee, is to succeed Bro. Brower as President. He is a young man of good parts, is well recommended by competent people and will no doubt make the school

★ WOMAN'S DEPARTMENT ★

All matter intended for the Woman's Department should be addressed to Mrs. Florence B. Howell, 28 Masten Street, Dallas, Texas.

THE PILGRIM.

A pilgrim in this world below
I wander here,
Mid treacherous snares and thorns I go;
I feel no fear,
His grace shall all sufficient be,
And as my days my strength shall be,
Sometimes the clouds of doubt o'ercast
Me on my way;
And crushing storms of sorrow fast
Shut out the day.
O, then, I fly on wings of prayer
To Him who doth our sorrow share!
Sometimes a sadness dark and drear
Pervades my soul,
And takes my eyes through bitter tears
From off the goal.
Then read I in His word and know
The waters shall not me o'erflow.
Sometimes a heavy loss I feel—
A dear one gone—
Then 'neath the cross I kneel;
It can't be long,
For they with "glad impatience" wait
For me before the pearly gate.
Sometime I know—some future day—
I shall be free,
I'll lay aside this robe of clay;
A waiting where the righteous meet
In rapture at their Savior's feet.

MOLLIE P. WALKER,
Brenham, Texas.

ANNOUNCEMENT.

The W. F. M. Society of Texas Conference will convene at Galveston, in St. John's Church, Friday, July 3-6. Delegates will please send names to Mrs. James Pollard, Seventeenth and Avenue N., Galveston. Bro. Hendry, missionary from China, and our Miss Holding, of the Mexican work, will meet with us. We are expecting a profitable session and urge full attendance. May His Spirit rule over and direct our work.

LENA I. BLAKELY,
Richmond, Texas. Recording Secretary.

THE KING'S MESSENGER is the title of an attractive little paper recently started in Dallas by Mrs. W. H. Johnson, editor and publisher, to be devoted to the interest of charity work and the building of a "Rescue Home" in the city. The P. and H. M. Society of North Texas Conference is pledged especially to the building of such a Home, and indications are that the P. and H. M. Society of East Texas Conference and of the Northwest Texas Conference will unite forces with the former in the enterprise. Such being the case, the P. and H. M. Society of said Conferences will naturally feel an interest in the success of the paper, and we bespeak for Mrs. Johnson the hearty support and co-operation of the members. The subscription price is 50 cents a year, published monthly, and we trust all who can will subscribe at once and give our sister the encouragement she so well deserves, and thereby give support likewise to a worthy cause—the work of "rescuing the perishing."

PROGRAMME

Of the Sixteenth Annual Meeting of the W. F. M. Society of the Texas Conference.

This society will meet with the Galveston Auxiliaries in St. John's Church, on Friday, July 3, at 4 o'clock, p. m. At that hour a consecration service will be held; 8 p. m. devotional exercises by Rev. C. R. Lamar, then addresses of welcome and responses followed by brief talks from resident ministers, interspersed with missionary recitations and songs by young peoples' and Juvenile Societies. Sunday, 11 a. m., address by a missionary. Sunday, 8 p. m., missionary sermon, by Rev. Seth Ward, providing elder Houston District. Monday, 8 p. m., anniversary devotional exercises, by one of the resident ministers. Reports of Corresponding Secretary and Treasurer. Address, by Rev. J. L. Hendry, missionary to China. S. PHILPOTT, President.

TREASURER'S REPORT.

Treasurer's report of the North Texas Conference, P. and H. M. S.: Balance from last quarter, \$158.51. Dues received second quarter, 239.70. Cuban school fund, 205.12. Week of prayer, 136.15. Donations and mite boxes, 23.81. Contingent, 16.95. Preachers' wives' loan fund, 5.00.

Total, \$845.24.

Forwarded General Treasurer, \$524.17. Parsonage at Anna, 50.00. Indian Mission work, 10.00. Contingent, 23.47. Dallas Rescue Home, 5.00. Balance on hand, 232.60.

Total, \$845.24.

Will all who subscribed to the Cuban school fund at conference please remit amounts to me at once, as it is past due? We urge our Auxiliary Treasurers to collect the contingent fees and remit with the next quarterly report.

MRS. IRA O. WYSE,
Greenville, Texas. Treasurer.

DISTRICT MEETING W. F. M. SOCIETY, DALLAS DISTRICT, NORTH TEXAS CONFERENCE.

The District Meeting of the W. F. M. Society of Dallas District was held in Plano on Friday afternoon, May 29, in connection with

the District Conference. The meeting was presided over by Mrs. R. W. Thompson, of Dallas, District Secretary of the society, and Mrs. F. E. Howell, of Dallas, was elected Recording Secretary of the meeting. The exercises were opened by singing the hymn, "Christ for the World," followed by reading Scripture lesson by Mrs. Thompson and prayer by the presiding elder of the district, Bro. Miller. An address of welcome was given by Mrs. McMeans, of Plano, responded to by Mrs. Newton, of Ervay Street Church Auxiliary, Dallas.

Before the regular order of reports was begun Mrs. Thompson read from the May number Woman's Missionary Advocate a touching incident, "Death of a Chinese Christian Girl," which in the reading did more than any exhortation or exhortation could have done to arouse and fix the attention of the audience upon the work to be discussed and to awaken their heart-felt sympathy in the cause of foreign missions.

The report from Plano Auxiliary was read by Mrs. Mays. The report from the Juvenile Missionary and Aid Society of Plano was read by Miss Beverly, in which a fine showing was made of work done by this society, which is an independent organization organized and conducted by Mrs. Schimpfeling as lady messenger. This society has now been at work for several years, and has contributed liberally to both home and foreign interests. The report from Ervay Street Auxiliary, Dallas, was read by the delegate, Mrs. Eakins. The report from Floyd Street Auxiliary, Dallas, was read by Mrs. Slaughter, delegate, and the report from Trinity Church Auxiliary was read by Mrs. Heckman. These two latter auxiliaries had only been in existence about a month, having been organized by Mrs. Thompson, the District Secretary, only a few weeks previous, but the reports (or messages, rather) which the twoladies, Mrs. Slaughter and Mrs. Heckman, brought from the recently organized auxiliaries, had the ring of the true metal about them, and taken as an expression of the spirit which animates the two auxiliaries, leads us to expect noble results in the future following their organization.

The report from First Church Auxiliary, Dallas, was read by Mrs. C. A. Gill, delegate. The report from Pilot Point Auxiliary was read by Mrs. McMeans, of Plano, no delegate from that auxiliary being present. The reports from the various auxiliaries were encouraging, showing each to be in a state of healthy activity and giving promise of fruition in good deeds for the time to come.

The reports were followed by several interesting papers prepared and read by Mrs. Eakins, of Ervay Street Church, Dallas, and by Mrs. Gill, of First Church, Dallas, and Mrs. Young, of same Church, the number of papers closing with an able article prepared and read by Mrs. Schimpfeling, of Plano. Mrs. Rose, lady manager of the Juvenile Missionary Society of Ervay Street Church, Dallas, made a short talk on the work of that society, and gave in a concise, but clear and pointed style, an outline of her manner of conducting the society, etc. The exercises of the District Meeting were continued by a quartette, "Hallelujah! for the Cross," sung by members of the Church at Plano; and by a concert recitation, "The Missionary Clock," rendered by a number of "little tots," boys and girls of the Church, giving a pleasing variety to the whole.

The exercises closed promptly at the appointed time, to give place to the exercises of the sister society—the P. and H. M. Society of Dallas District, which also held a District Meeting in connection with the District Conference. The members in attendance upon this District Meeting of the W. F. M. Society will hold pleasant memories of the day spent with the sisters of the Plano Auxiliary, and earnestly wish for their success and many heavenly benedictions in the work of our Lord and Master, in which they are so actively engaged.

DISTRICT MEETING P. AND H. M. S.

The annual meeting of the Woman's Parsonage and Home Mission Society of Dallas District, North Texas Conference, was held at Plano, Texas, May 29, 1896. Mrs. S. D. Thurston, District Secretary, presiding. The meeting was opened with devotional exercises. The sweet words of welcome, delivered by Mrs. Overaker, were responded to by Mrs. Dorsey, of Oak Cliff, after which the various auxiliaries were reported in the following order: by delegates elected for that purpose: Plano Auxiliary reported by Mrs. Mary Mays; Lancaster Auxiliary reported by Mrs. Crutchfield; Lewisville Auxiliary reported by Mrs. Jacobson; Wheatland Auxiliary reported by Miss Uhl; Oak Cliff Auxiliary reported by Mrs. Dorsey; Trinity Church, Dallas, by Mrs. Heckman; Haskell Avenue, Dallas, by Mrs. Tichnor; First Church, Dallas, by Mrs. F. E. Howell; Juvenile Society, Oak Cliff, by Mrs. Jackson. The P. and H. M. S. at Renner, the society ever organized in Texas, by Mrs. Viola Hunt, was reported by the pastor, Bro. Davis. We hope for good things from this pioneer society first in the good work.

The organ of the P. and H. M. Society—Our Homes—was ably represented by Mrs. Tongue, of Ervay Street Church.

Mrs. Ed. Rose, Lady Manager of the Juvenile Society of Ervay Street Church, gave a fine report of the

children's work, telling how they were not only working as "Home Builders," but were developing Christian character by means of that society.

A talk from Conference Secretary Mrs. L. P. Smith was well received. A fine paper on "Rescue Work" was read by Mrs. W. C. Young, of Dallas.

A talk from Mrs. W. H. Johnson, of Dallas, on behalf of a paper called King's Messenger, was effectively made and well received, as evinced by the fact that it called forth the following resolution from some appreciative hearts:

Resolved, That we, the members of the Dallas District Conference, pledge ourselves as pastors and people, to not only encourage our ladies to build and equip a Rescue Home for fallen women, but to give of our means also to help in the enterprise, and that it be owned and controlled by the Parsonage and Home Mission Society of the M. E. Church, South. L. P. SMITH, C. M. HARLESS.

Plano, Texas, May 29, 1896.

The above resolution was adopted by the District Conference, greatly to the delight of the auxiliaries interested in "Woman's Work for Woman."

With this closed a very encouraging meeting, and with thanks for the hospitality extended by the good people of Plano, the meeting was dismissed by presiding elder Rev. Mr. Miller, and the delegates repaired to their respective homes, feeling strengthened for improved attendance at the meeting, and each determined to work more zealously in future for Him who has seen fit in His own good time to call the weaker members of His Church militant to labor in the grand work of "rescuing the perishing," building homes for those who preach the word, and bringing children into the Sunday-schools. May the time speedily come when this "arm of the Church" shall be established in every charge.

MRS. S. D. THURSTON,
Dallas, Texas. District Secretary.

Whatever it is the Christian's duty to do, he may depend upon God's help in doing.

The Time for Building
Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The body has been overworked and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the One True Blood Purifier and nerve tonic.

Hood's Pills become the favorite cathartic with all who use them. All druggists. 25c.

Every step a good man takes, tells some wicked man that he ought to forsake his way.

DRUNKENNESS IS A DISEASE.
Will send free Book of Particulars how to cure "Drunkennes or the Liquor Habit" or without the knowledge of the patient. Dm. J. W. HAYNES, 107 Race Street, Cincinnati, Ohio.

A lie is more devilish than the sin it tries to hide.

If the Itchy is Cutting Teeth.
We are sure and you are sure and we are sure. A little box of Dr. Williams' Pink Pills for Pale People, for children, will cure it. It is a sure and the best remedy for it. Two or three cents a box.

SOLID SILVER.
SPOONS, FORKS, BUTTER KNIVES, SUGAR SHELLS, etc., will never be any more in price than they were before. We are sure and you are sure and we are sure. A little box of Dr. Williams' Pink Pills for Pale People, for children, will cure it. It is a sure and the best remedy for it. Two or three cents a box.

Scrofula and Scrofulous eruptions, whether hereditary or contracted can be cured by the use of Dr. Williams' Sarsaparilla. What it is composed of is printed on the label. Only 50 cents.

SUMMER EXCURSIONS.
On and after June 1st excursion tickets to Summer Resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited to 21 days.

General Passenger and Ticket Agent.
The M. K. & T. P. is now running through Water Vessels. Buffet Sleepers from Dallas to St. Louis and Chicago. For rates and particulars apply to the Ticket Agent at Dallas, Texas.

CONFEDERATE VETERANS REUNION.
Very low round trip rates will be made by lines connecting with the Louisville & Nashville Railroad for the meeting of this association at Richmond, Va., June 29, 1896. Tickets will be valid for return until June 30, 1896. The Louisville & Nashville Railroad provides two trains daily from both New Orleans and Memphis, insuring connections from all points in Texas. This is the only railroad line with this advantage. Col. Thos. H. Kingsley, Traveling Passenger Agent, will be pleased to give you further information desired. Write him at Dallas, Texas.

FOR ONLY \$15.
The Texas and Pacific Railway Company will this year sell to regularly ordained Clergymen, duly credited Missionaries, or others solely engaged in ministerial duties, One Thousand-Mile Tickets, good on all portions of that system. Application for these tickets should be made to the nearest Ticket Agent of the Texas and Pacific Railway, or address GASTON MESLER, Gen. Pass. and Ticket Agent, Dallas, Texas.

Nothing shall separate me from the love of Christ.
FIVE—All Five stopped free by Dr. King's Great Kidney Pills. No other after the first day's use. Careful cure. Treatise and trial bottle free to all cases. Send to Dr. King, 101 Arch St., Phila., Pa.

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MARRIAGE NOTICES.

CURRY-OWENS.—On June 2, 1896, at the residence of the bride's father, in Cisco, Texas, by the Rev. J. H. Chambliss, Mr. C. C. Curry and Miss Willie Owens.

Neely-Neely.—At the Methodist Church in Iola, Texas, Sunday evening, June 7, 1896, Prof. C. C. Neely, of Schleicher County, Texas, and Miss Hattie Neely, of Iola, Texas; Rev. W. Wootton, presiding elder, officiating.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 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 manuscripts are sent. Price, 5 cents per copy.

JOHN WESLEY SANSON.

John Wesley Sanson, preacher in charge of Hubbard City church, and son of William P. and Mary Ann Sanson, was born near Moscow, in Polk County, Texas, December 31, 1846, and at life's meridian, aged forty-nine years, five months and twenty-six days, ended his earthly pilgrimage, in Hubbard City, Texas.

His parents emigrated to Texas in 1837. His father was a Methodist preacher, and at the last camp-meeting he ever held his son, Wesley, was converted—a son not only in the bonds of the flesh, but also in the ministry of the Lord Jesus.

Near Crockett, in Houston County, Texas, he was happily married to Miss Georgia Thomas, January 6, 1869. This wife of his youth and companion of his maturer years and eight living children mourn his death, but not as those who have no hope, for they shall see him again some sweet day. One sweet baby girl had preceded father to the glory land.

Bro. Sanson was licensed to preach July 17, 1875, by the Quarterly Conference of the Alvarado Circuit, Weatherford District, T. W. Hines, presiding elder, and continued as a local preacher until 1883, when he entered the itinerant ministry of the Church in which he had cast his lot and with whose interests he linked his destiny. Deacon's orders were conferred upon him by the laying on of hands by Bishop George P. Pierce, at Waco, Texas, November 14, 1880.

Nolan's River Circuit was the first charge to which he was assigned by Bishop Parker, in the fall of 1883, and for three successive years by reassignment he served with great acceptability this, his first charge.

At the session of the Conference in Corsicana, November 15, 1883, he was ordained elder by Bishop H. N. McIntyre.

In 1886 the Whitney Circuit was the field of battle to which this servant of God was assigned. This work, owing to the drought, he served only one year, during which time he had nothing to eat for him and his dear wife and children but bread and water. This is literally true; and that was the only circuit to which he was sent that he was moved at the end of the first year. The years 1887 and 1888, he filled acceptably the Abbot charge. He was sent to Hanks in 1889, and returned to this charge the next year. In 1891 he was sent to the Irene charge, where he remained three years, which brings us to this last appointment—Hubbard City—and in the midst of his second year of great efficiency and dearly beloved by his charge, he changed his station here to the Church triumphant. Under the order of the Great Bishop of souls, May 27, 1896, at 10:20 o'clock, p. m., J. W. Sanson received an appointment in heaven. Few men among us have been more successful than was he—one of our best field hands, true to God and the Church, a noble specimen of a splendid Christian manhood. Oh, may the mantle of such devotion fall upon the young men of the Church to-day. He preached his last sermon on Easter Sunday. His theme was, "Ye are the salt of the earth and the light of the world," etc. How he loved to preach about the Church, her firm establishment upon the promises of eternal truth, her means of grace, her offer of salvation to all the world! He loved the Bible, and in a sermon in defense of this blessed book he said, after a very forcible argument, "This book tells me of a future home. I saw my father laid in the grave, and if it were not for this Book I would not know where to find him. Thank God, he is not dead, but sleeping. It tells me where my soldier brothers are, who lost their lives in the army, and who sleep in unmarked graves. It tells me where my sainted mother is who died so triumphantly only a short time ago. Thank God for his revealed truth."

For several weeks Bro. Sanson had been confined to his bed from a complication of troubles induced largely by indigestion. What he suffered no one can tell, and yet he was the very embodiment of patience and seemed to think almost from the beginning of his sickness his work was done, and yet no fears, no regrets. He came up the last hours in that confidence and composure that were heroic; talked to his dear wife much about his going; said to her near the close, "Georgia, God bless you; you have been faithful

until death;" had a good word for all of his children. To the little boys he said, "Stand by your mother, and be good boys." Near the end he asked them to sing his soul to sleep. Oh, how happy while they sang. The last couplet he ever repeated was the "Kingdom is coming, tell ye the story," etc.; then said: "Tell Uncle Robert Sanson, at Alvarado, that it is all right with me." To others he sent words of cheer, telling them that it was glorious to go. Thank God, our people die well. The writer, assisted by Bros. Hotchkiss, Winburn and Moss, attended his funeral, and what a crowd of the members of his charge and friends of the family followed him to his burial. He was laid to rest with Masonic honors by the fraternity of Hubbard City. May God bless the bereaved ones. We hope to see him again.

JOHN S. DAVIS.

EARHART.—S. M. Earhart was born in Sherman, Texas, February 24, 1852, and was reared to manhood on the frontier, principally in Wise County. He was married to Miss Nora Belle Porter by Rev. Frank Anderson, in Chico, Texas, June 22, 1882; professed faith in Christ at a meeting held by Rev. P. C. Pearson, in August, 1892, joined the M. E. Church, South, and lived an exemplary Christian life ever afterwards, and died in the triumph of faith February 25, 1896. Brother Earhart was a man of sterling character, noble in all those qualities that tend to make the world better, a man in whom even his enemies might rely. Bro. Earhart made a splendid steward, until he received the appointment of postmaster of Chico, which his declining health and close confinement to the duties of the office made it necessary to relieve him of the steward's office; but he loved the Church and his preacher. He leaves a sorrowing wife and five little boys to mourn his untimely death, one having preceded him to the better land. May the grace of God sustain her in this her darkest hour of bereavement; and make the burden of her family a joy forever; and may the good offices of her neighbors continue to assist her in rearing her family for God and heaven.

BEN H. BOUNDS.

Chico, Texas.

TARRANT.—Annie Wilson Tarrant, daughter of James C. and Maria A. Spencer, was born in Tuscaloosa, Ala., November 3, 1844, and died at Brenham, Texas April 6, 1896. She joined the M. E. Church, South, under the ministry of Rev. J. B. Cottrell, in 1858, was graduated with honor from Tuscaloosa Female College, under the presidency of Rev. and Mrs. R. M. Saunders, in 1864, and was married to E. W. Tarrant in 1869. She was the mother of eight children, seven of whom—three boys and four girls—live to cherish her memory and to mourn the loss of her counsel. Throughout the twenty-six and a half years of her married life she magnified her womanly nature in the varied relations of wife, mother, teacher and Christian. Always positive in her convictions and consistent in her life, in her last lingering illness of six months she frequently expressed an abiding confidence in her Savior, and constantly prayed for grace by which she could endure without murmuring to the end. Such patience and endurance under intense suffering is rarely seen. Her mind was clear to the last moment, and such godly admonitions as she gave to her mother, sister, brothers, husband, children and ministering friends, urging them to meet her in heaven, can never be forgotten. Surely "the path of the just shineth brighter and brighter unto the perfect day." **HER HUSBAND.** Breaham, Texas.

MAXWELL.—Mrs. Laura Alice Maxwell (nee Jones) was born in Collier county, Texas, August 13, 1872; was married to J. W. Maxwell in 1889; professed religion and joined the M. E. Church, South, when she was thirteen years old; died near Levita, Coryell county, Texas, April 15, 1896. Sister Maxwell was a sweet-spirited Christian, a loving wife, a dutiful daughter, a kind sister, a faithful, tender and loving mother. She was faithful in all her duties and loved the Church. She leaves an afflicted husband and three children to mourn their loss. May her loved ones follow her example as she followed Christ and meet her where sad partings come no more.

Levita, Texas.

FISHER.—Sister Willie Fisher, aged sixteen years, was badly burned March 8; died March 9, 1896. She had been married only a few short months when God called her home. She was a sweet and lovable character, and had many friends. She leaves a young husband, who is a non-Christian. May this be a warning for him to prepare to meet his God and loved ones on the other shore.

C. H. SMITH, P. C.

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

WALTER T. AX, Wholesale Druggists, Toledo, O. WALKER, KIRKMAN & MARTIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all Druggists. Hall's Family Pills are the best.

DAVIS.—Died, on March 30, 1896, Ella, little daughter of T. B. and Tabitha J. Davis. We can not see through the mysteries of God and tell why Ella should have to die, but we know that God doth know all things and doeth all things for our good, and he has promised to bear our burden. So, brother and sister, cast all your care on him and he will lighten the load. If it were not for the hope of one sweet day seeing our loved ones and being freed from these troubles that beset us here, we could hardly bear up; but we bless the Lord for a hope of meeting our children on the beautiful shore; so cheer up, brother and sister; it won't be long.

MRS. LOU AYDELOTT.

STEADMAN.—Larkin Steadman was born September 7, 1847, in Perry county, Alabama. After several weeks of intense suffering departed this life April 23, 1896. He was a member of the Methodist Church; was the eldest son of Hilkey and Elizabeth Steadman. He leaves a wife and three dark hour, when our hearts are bleeding with grief and the memory of the loved one is being jeweled with tears of the holiest sorrow, how sweet the thought, where the beautiful river rolls its sunny tide through pastures ever green and scatters its silver spray over rocks that never fade, his spirit has been clothed in the beauty of immortal youth, and that in the sweet by and bye we will meet and know him again.

A FRIEND.

MYRICK.—Sarah Ann Myrick (nee Parrott) was born March 28, 1846, in Smith county, Texas; was converted when young and joined the M. E. Church, South. On the 10th day of November, 1868, in Starville, Texas, she was married to Dr. J. P. Myrick, and moved to Hill county, Texas, in 1877, and settled near Irene, where on April 17, 1896, her pure spirit went home to God. She leaves to mourn their loss a husband, three sons and daughter. Sister Myrick was richly endowed with every element that constitutes true greatness—a strong mind, well cultured, sanctified heart, truly devoted to the best interest of her family and the glory of God. For the last ten years she suffered much, but was always cheerful and happy. In every condition of life she saw the brighter side revealed in the precious promises of God. She fought a good fight, she kept the faith, and reigned queenly over the duties of life. She left an imperishable inheritance, both to her family and the community in which she lived. May her loved ones "die the death of the righteous."

N. A. KEEN.

MITCHELL.—Mrs. Mary H. Mitchell, the subject of this sketch, was born in Mercer county, Tenn., January 9, 1832, and died February 22, 1896. She came, when five years old, with her parents to Texas, and settled in Harrison county, where she spent her girlhood days. In 1851 she was married to John S. Cannon. After a few brief years of happiness together this happy union was blasted and severed by death. In 1862 she was again married to F. P. Mitchell. In a very brief period she was again left a widow, with the burden and care of an family of children to raise. In her young womanhood she was converted and joined the M. E. Church, South, of which she was a faithful and consistent member until her death. In her declining years she was a great sufferer, but she bore her affliction with patience and meekness. Her faith was strong in God, who was her help and refuge. Her Christian life was calm and peaceful, and met the "last enemy" without fear. Thus living, she died in the hope of a blissful immortality. May God bless and comfort the sorrowing ones.

W. J. SNOW.

ARBuckle.—Mary J. Arbuckle (nee Burch) was born in Claiborne county, Tenn., February 14, 1848, and was converted under the ministry of Dr. Barbee in 1870. She was married to J. K. P. Arbuckle, December 26, 1872, and came to Texas in 1882. After many years of suffering her pure spirit went home to God, May 2, 1896, at her home, near Del Valle, Travis county, Texas. This writer was her pastor five years, and in her death has lost a true friend. Sister Arbuckle and her family have always been friends to the preachers. Many times she has told her experience—a bright conversion, a strong faith and perfect submission to the will of her Heavenly Father. She loved her Lord and worked faithfully for the Church. She always said that she was ready and willing to go at any time the Lord should call for her. She leaves a husband, four children and many relatives and friends, but she has joined her father and mother and many loved ones in the paradise of God.

E. G. HOCUTT.

Austin, Texas.

MYERS.—No amount of preparation can make us ready for the work of death. When Anne Clara Myers was taken her parents had known for days that her little suffering body could not bear the strain, but the trial was none the less sore on that account. She was born in Walnut Springs, Texas, October 23, 1889, and died April 11, 1896. Being the youngest child she was the pet of the household. Reared at the family altar she had the most careful Christian training and loved Jesus from infancy. She was never

healthy. She would converse as calmly about death as other children talk of their playthings. At the beginning of the fever, which took her off, she said to her father, "If I die I'll be at home; I'll be in heaven and see Jesus." Her parents are sorely bereaved, but they thank God for leading them keep her so long, and are sustained by the sweet hope of finding their baby again in our Father's house, where "the inhabitant shall not say, 'I am sick.'"

E. HIGHTOWER.

TEMPLE.—The death of Miss Lily Temple was unusually pathetic. For some months she had been the victim of complications which baffled medical skill and gradually grew worse. At the time of the State League Conference, as a last resort, she was carried by members of her family from her home, near Glen Rose, to the town of Devine, in Somers, in the hope that a change of climate and surroundings would produce a reaction. But they were disappointed. Her people were wired that she was worse and a brother and sister hastened to her side. She wanted to die at home, and they started with her at once, but it was too late. On the train between the towns of Hunter and San Marcos, leaning on the bosom of her youngest sister and holding the hands of a devoted brother she calmly took leave of earth and went home to live forever. The remains that she left when she ascended were brought home and tender hands laid them to rest by the side of her sainted father and brother in George's Creek burying ground. She was born near Greenville, Tenn., June 12, 1865, came with her parents to Texas in September, 1881; moved to Glen Rose in 1882, and ended her earthly life May 9, 1896. She was graduated from the State Normal School in 1892, and devoted her life, with marked success, to teaching. In 1889 she joined the Methodist Church. She put her whole being into whatever she did. This was conspicuously the case in her religious life. Without professing more than the least of all points she dwelt in that sun-brigat spiritual clime, where the soul has conscious peace with God and hope is the fruit of knowledge. Her life, in its sweet unselfishness, was as fragrant as Mary's ointment, and like the box of ointment, was broken and emptied for the sake of her Savior. When she gave herself to God she made no reservations. Her all was at the disposal of her Savior and her Church. She exhibited the type of Christian womanhood set forth in the New Testament—modest, chaste, devout. May such womanhood be abundantly multiplied in our land.

E. HIGHTOWER.

CARSON.—W. J. Carson was born in Georgia on the 21st day of September, 1839. He came with his father to Collier county, Texas, in 1856. From thence he moved to Jack county, and in 1860 he settled in this county, where he spent the remainder of his life. He married Miss Bettie Martin in the State of Georgia in 1867. A son and a daughter were the fruit of this marriage, both of whom died early. His wife died in 1892. He became a member of the M. E. Church, South, in early life, and lived a consistent member until death. For many years he was quite successful in business, and accumulated a large fortune. Then followed reverses. Death claimed his children. The companion of his young manhood was taken from him in the

Radway's Pills

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, pure, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constipation, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION, AND ALL DISORDERS of the LIVER.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c, per Box. Sold by Druggists or sent by mail. Send to Dr. RADWAY & CO., Lock Box 365, New York, for Book of Advice.

ENGAGEMENT AND WEDDING RINGS

Besides many other styles of gold rings in stock. Make to order or repair any ring. New illustrated catalogue of over 200 different patterns sent. C. F. BARNES & BRO., 340 W. Market, Louisville, Ky. This firm is reliable.—Publishers Texas Advocate.

Texas Christian Advocate, \$2 per year. \$1 to preachers.

very strength of mature womanhood, and his material possessions vanished; then followed the depletion of disease; but amid it all his faith in God faded not. He was kind, obliging, affectionate, charitable, liberal. He maintained his integrity to man and God amid the strain of great prosperity and the stress of the deepest adversity. On April 16, 1896, he died of heart disease. Thus went to rest a true soldier of the cross, a warm supporter of the Church, a lover of his race, a constant friend and good citizen. He has left behind a large circle of friends.

R. C. ARMSTRONG.

Weatherford, Texas.

DOZIER.—John Spence and Edmond Whately Dozier were born to Bro. and Sister J. J. Dozier, of Pulisher, November 24, 1895. On May 21, 1896, the angels bore the spirit of little John Spence to its Savior's bosom. On May 26 they came again and took with them little Edmond Whately. He went to his Savior's bosom and to his little twin brother. This is a severe ordeal to the parents, but they know that their little ones are safe with Him who took infants in his arms, and said, "Of such is the kingdom of heaven." What beams of light these words are.

JIM ADAMS.

HUFF.—Mrs. Lizzie Huff was born in Panola county, Texas, September 4, 1863; was converted in early life and joined the M. E. Church, South; was married December 27, 1888; died May 10, 1896. Sister Huff had been in very poor health for some time before her death, but amidst all her sickness and suffering she was cheerful and happy. I never at any time found her the least despondent. She always looked on the bright side of every picture. She was very deeply religious, consecrated, true to God and the Church. For the past two years I have not known a woman of greater faith. Her greatest ambition and desire was to glorify God and do his will on earth, and get home to heaven. She was a faithful and loving mother, friend and companion. The Church and home have sustained an irreparable loss, but heaven

has gained a rich reward. She leaves mother, father, sisters, brothers, husband and four little children to mourn their loss.

W. N. CURRY, P. C.

FERGUSON.—Bro. John F. Ferguson was born in Lawrence County, Alabama, Dec. 18, 1831. His parents moved to Arkansas when he was about four years old. His father died when he was 14 years old, leaving him in charge of his mother and five children. He moved to Bell county, Texas, with his mother and brothers and sisters in 1852. He finally settled in Three Forks, Bell County, Texas, where he accumulated a handsome estate. He was thrice married; was the father of ten children, and he has gone to meet three of them. As a man he was charitable to a fault, a kind husband and father. He was converted driving an ox wagon to Calvert for a load of lumber in 1872. He was a charter member of Three Forks congregation, and has filled some office in our Church nearly all the time since he has been a member. He loved children and all children loved him; hence, they rise up and call him blessed. He was called home to his rich inheritance that he had laid up in heaven May 5, 1896, at 4 o'clock p. m. C. H. SMITH, P. C.

TYSSINGER.—Mrs. Fannie Tyssinger (nee Harrison) was born Aug. 9, 1869, and departed this life April 23, 1896. In 1885, while attending school in Tyler, Texas, she was happily converted, but she did not join the church until several years later, when she became a member of the Methodist Church. She developed a high order of Christian character. She lived her religion. As an organist I never knew her superior; as a Sunday-school teacher she had few equals. She was an enthusiastic missionary in spirit and work. Had her health permitted she would have offered herself to the Woman's Board of Missions for work in the foreign field. The last act of her life was to request her mother to send some money to a girl in Laredo Seminary, which was granted. She and her mother had been clothing the girl for several years. She attended Mrs. Nash's school at Sherman, Texas, one session. On the first day of this year she was married to Mr. John Tyssinger. She was the joy of his heart and life for a few short months, and then she fell asleep. She is mourned by a large circle of friends and relatives. Her works follow her. Her pastor, W. L. PATE.

WHAT IS BRIGHTER, more attractive, than the homestead painted white, with green blinds? It may not suit the critic, but we like it and it will please the owner. Painted with

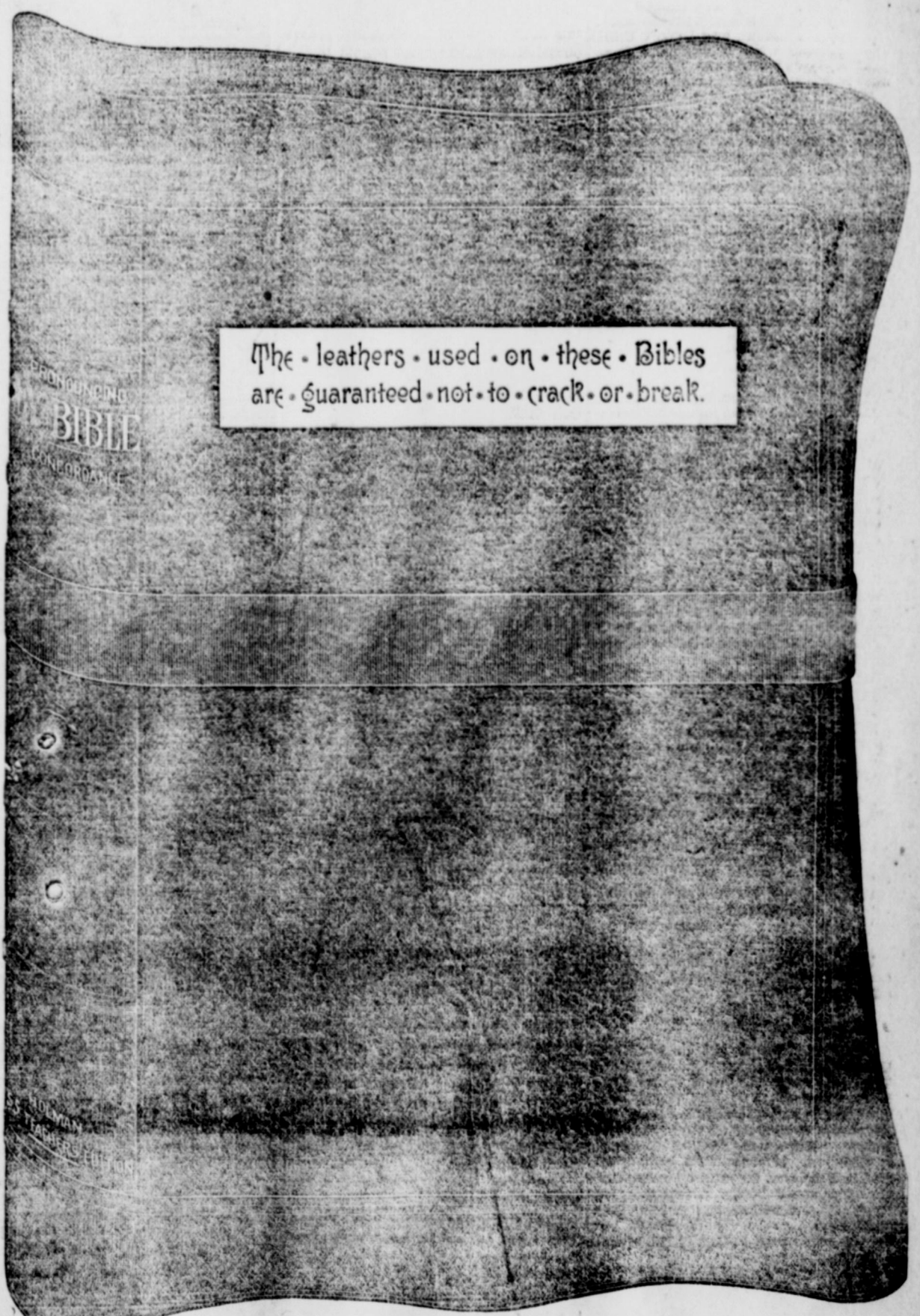
Pure White Lead

and Pure Linseed Oil, it will look fresh and clean longer than anything else; if properly applied, it will not scale, chip, or chalk off, but forms a perfect base for subsequent repainting; is therefore economical.

To be sure of getting Pure White Lead, examine the brand (see list of genuine brands). Any shade of color desired can be easily obtained by using NATIONAL LEAD CO.'s brands of Pure White Lead and Tinting Colors. Pamphlet giving valuable information and card showing samples of colors free. Also cards showing pictures of twelve houses of different designs painted in various styles, or combinations of shades forwarded upon application to those including to paint.

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BIBLES Full Supply on Hand. Orders Filled Same Day Received. HIGHEST PRAISE GIVEN THESE BIBLES



The leathers used on these Bibles are guaranteed not to crack or break.

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SEND ALL ORDERS TO L. BLAYLOCK, DALLAS, TEXAS.

Crushed to the Earth.

CAUGHT UNDER A HEAVY LOG
AND PICKED UP FOR DEAD.

A Veteran of the Mexican War the Victim
of a Painful Accident—Back and
Legs Partially Paralyzed.

From the Tribune, Sioux City, Iowa.
Thomas Miller, of Adairville, Ia., was
recently interviewed by a Tribune re-
porter. He is a man of 66 years of age
and a veteran of the Mexican war. He
is a man of remarkable vigor, consid-
ering his age and the hardships
through which he has passed.

"Mr. Miller," said the reporter, "I
understand you have used Dr. Williams' Pink Pills for Pale People and
have also recommended them to your
neighbors. Will you tell me how they
have benefited you?"

"Certainly," replied the veteran. "I
shall be glad to tell you about my case,
but in order that you may understand
it fully I will have to go back about
twenty years and give you a part of
my past history."

"In 1875 I was the victim of a very
painful accident. I was then living in
the State of Michigan, and at the time
of which I speak one of my neighbors
was building a log house. I was the
one 'raising' and the structure had
nearly reached completion and a heavy
black ash log was being hoisted into
position. It was nearly in place when
the workmen above their hold on the
scaffold to the ground and I was caught
under it and crushed to the earth. They
picked me up for dead and carried
me into the house. I was not
dead, however, but I was pretty badly
used up. I had received severe inter-
nal injuries and had several bones
broken."

"In a day or two inflammation of the
bowels set in and the doctors gave
up all hope of saving me. But I have
a very strong constitution and I think
that helped me in a great measure to
rally. When I had recovered sufficiently
otherwise to get around I found that
my back and legs were partially para-
lyzed and I could not walk. I finally
got so I could walk with the aid of a
cane, but I was unable to do any work
and there was scarcely a moment that
I did not suffer more or less pain in
my back and kidneys."

"I continued in this condition until
about four years ago, when I visited
my brother, Adam Miller, who lives at
Reinbeck, Grundy County, Iowa. His
wife had been a great sufferer from
rheumatism and told me she had been
cured by the use of Dr. Williams' Pink
Pills for Pale People. I resolved to
try them, and accordingly bought a
box. Before I had finished taking
them I felt a decided improvement, and
when I got home to Marcus, where I
then lived, I bought six boxes more. I
used them strictly according to direc-
tions and soon began to feel like a new
man. There was a peculiar sensation
in my back and limbs, which I can
best describe by saying that I felt as
if I was being supplied with new
nerves and new muscles. The im-
provement continued until to-day I
think I am as strong as I should have
been if I had never met with the above
mentioned accident, and I don't think
I exaggerate when I say I can do as
good a day's work every day as any
man in Plymouth County of my age."

"Yes, I still take Pink Pills occa-
sionally," said Mr. Miller, in reply to
a question. "If I were without them
in the house and I never lose an
opportunity to recommend them to my
neighbors. I believe it is due to them
that I am in my present state of health
and vigor."

Dr. Williams' Pink Pills for Pale
People are not a patent medicine in
the sense that name implies. They
were first compounded as a prescrip-
tion and used as such in general prac-
tice by an eminent physician. So
great was their efficacy that it was
deemed wise to place them within the
reach of all. They are now manufac-
tured by the Dr. Williams' Medicine
Company, Schenectady, N. Y., and are
sold in boxes, neatly in loose form by
the dozen or hundred, and the public
are cautioned against numerous imita-
tions sold in this shape at 50 cents a
box, or six boxes for \$2.50, and may be
had of all druggists or direct by mail
from Dr. Williams' Medicine Company.

No man can pray with much unction
for the conversion of the world, who
spends more for tobacco than he gives
to the missionary cause.

The pulpit, the bench and the bar
recommend Cheatham's Chili Tonic as
the finest antiperiodic in use, being free
from poison and guaranteed. Put up in
both the Tasteless and bitter styles.
Tasteless in 50c size.

L. & G. N. EXCURSIONS.

For the Christian Endeavor meet-
ing, San Antonio, June 9-11.

State Teachers' Association meeting,
Austin, June 16-19, and

B. Y. P. U. and State Sunday-School
Convention, San Antonio, June 22-27.

The L. & G. N. will make reduced rates to
\$5.00 maximum round trip.

Excursions to Monterey and City of
Mexico via Laredo will be run follow-
ing each event.

Call on Agent for full particulars.
D. J. PRICE, A. G. P. A.,
Palestine, Texas.

Farmer Shaw, Dallas, can sell you as
good a Berkshire Pig as can be found
anywhere. Write him for particulars.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great
Discovery cures all Kidney and Bladder
Troubles, removes Gravel, cures Dia-
betes, Seminal Emissions, Weak and
lame backs, and all irregularities of the
Kidneys and Bladder, in both men and
women. Regulates Bladder Troubles
in Children. If not sold by your drug-
gist, will be sent by mail on receipt of
\$1. One small bottle is two months'
treatment and will cure any case above
mentioned.

E. W. HALL,
Sole Manufacturer, P. O. Box 215, Waco,
Texas.

Send for testimonials and mention
the Texas Christian Advocate.

POLITICAL CONVENTIONS.

For the following political conven-
tions the Santa Fe will make round
trip rates of one fare from all of its
Texas and Indian Territory points:

National Republican Convention, St.
Louis, Mo., June 16, 1896.

National People's Convention, St.
Louis, Mo., July 22, 1896.

For particulars as to limits and time-
cards, call upon any Santa Fe agent, or
write to

W. S. KEENEAN,
Gen. Pass. Agent, Galveston, Texas.

DALLAS DISTRICT CONFERENCE.

The thirtieth annual session of the
Dallas District Conference met at Plani-
no, Wednesday, May 27, at 9:30 a. m.,
and closed its labors Saturday after-
noon, May 30.

It was a most delightful session—
many of the older preachers saying
that they had never attended a more
pleasant session of a District Confer-
ence in their lives.

Our presiding elder, Brother F. O.
Miller, is to be congratulated on the
successful and harmonious manner in
which he conducted the affairs of the
conference.

Plano entertained us royally, and
the only complaint we heard from them
was that there were not more of us to
be entertained.

Brother Miller presided with much
grace, and his rulings, entirely devoid
of presumption, but firm, were entirely
satisfactory to all.

The reports of the preachers showed
that Methodism on the Dallas District
was by no means on a losing ground.
Several conversions and additions dur-
ing the year were reported by several
of the preachers; some whose Church-
es have been almost overburdened with
debt reported much progress toward
paying out. The Churches, as a rule,
are in good spiritual condition, and in
some cases the finances were all up,
though in a majority of the Churches
they are badly behind.

The roll call showed that twenty-
four clerical and twenty-seven lay dele-
gates were in attendance during the
session.

Rev. R. Gibbs Mood was elected Sec-
retary, and Rev. E. R. Edwards assist-
ant.

The reports of some of the commit-
tees provoked considerable discussion,
which, while spirited, was good-humored,
and everything passed off just as
well as could be asked.

Friday afternoon was turned over
to the Woman's Parsonage and Home
Mission Society and the Women's For-
eign Mission Society. Both of these or-
ganizations, especially the former, are
strong in Dallas District, and doing
good work.

Mrs. L. P. Smith, the Conference
Secretary of the W. P. and H. M.
Society, and Mrs. Dr. S. D. Thurston,
District Secretary of the W. P. and H.
M. Society, have been doing good work
this year.

The following resolution, presented
by Bro. L. P. Smith and Harless, was
adopted with regard to one branch of
their work:

Resolved, That we, the members of
the Dallas District Conference, pledge
ourselves as pastors and people to not
only encourage our ladies to build and
equip a Rescue Home for fallen women
but also give of our means to help in
the enterprise, provided it is owned and
controlled by the Woman's Parsonage
and Home Mission Society.

Saturday was given to the considera-
tion of Epworth League interests and
work; and on Saturday afternoon there
was organized a Dallas District Ep-
worth League Conference, with the fol-
lowing officers: President Frank
Reedy, of Plano; First Vice President,
Miss Clara Harris, of Dallas; Second
Vice President, Miss Nettie Hughton,
of Plano; Third Vice President, Mrs.
Georgia Rawlins, of Lancaster; Sec-
retary-Treasurer, Miss Annie Shaw, of
Oak Cliff.

On Sunday the various pulpits of the
city were filled by Methodist preachers,
and the League rally at 4 o'clock,
to which were invited the other local
young people's societies, was quite en-
thusiastic and spirited.

The following brethren were recom-
mended to the Annual Conference for
admission on trial: E. L. Spillock,
Marvin Coppedge and W. W. Goughlin.

The following had their licenses re-
newed by the conference: W. C. Owens,
Wallace Crutchfield, B. F. McCutcheon,
James Wilson, W. N. Vance, R. F.
Russell, D. G. Stoker, H. Diceman and
W. W. Goughlin.

The following brethren were present
during the session: I. S. Ashburn, N.
C. Little, C. L. Ballard, D. J. Martin
and W. H. Vaughan. Brother Vaughan
represented the Orphanage and raised
a collection in cash and subscriptions
of \$113. Brother Ashburn gave us a
very fine missionary sermon Friday
night.

The following were elected as dele-
gates to the Annual Conference: B. M.
Burgher, J. H. P.oman, W. M. Crow,
and A. M. Ragland, with J. O. Wyman,
E. G. Knight and J. L. McKamy as al-
ternates.

There were, besides the regular dele-
gates, about forty or fifty Leaguers in
attendance upon the conference. The
League Conference passed a resolution
pledging their assessments for the sup-
port of the League missionaries.

Lancaster was selected as the next
place of meeting.

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place of meeting.

The Committee on Books and Period-
icals reported as follows, concerning the
Advocate, which report was unani-
mously adopted:

We would call especial attention to
the improved mechanical execution of the
paper during the past year. For this
improved condition of our Advocate
the thanks of this District Confer-
ence are due our enterprising and pro-
gressive publisher, Brother L. Blay-
lock.

It is a ability with which our Ad-
vocate is edited is, in our opinion,
equal to that of the Nashville and not
inferior to that of the New York Chris-
tian Advocate. Its utterances on all

questions, whether of Church or State,
faith or practice, have been bold and
fearless, yet at all times orthodox and
conservative.

That we, the members of the thirtieth
session of the Dallas District Confer-
ence, pledge ourselves to immediate
and earnest effort to increase the cir-
culation of the Texas Christian Advo-
cate.

C. M. HARLESS, Chairman.

The following resolutions were passed
with regard to the death of Rev. E.
L. Spragins:

Whereas, God in His providence has
deemed it wise to call to his final re-
ward one of our most faithful, earnest
and devoted co-laborers, Bro. E. L.
Spragins, who was in his fourth year at
First Church, Dallas; and,

Whereas, He, as the prime of his
ministerial life, active, energetic, ef-
fective and always on the alert to do
his Master's bidding, thereby winning
the love and admiration of all who
knew him; and,

Whereas, We cannot fathom the
great depths of Divine wisdom, we la-
ment the death of Bro. Spragins.
Therefore, be it

Resolved, by this District Confer-
ence, That in his death we have lost
one of our most efficient members and
the Church one of its most ardent and
able defenders—a true, consecrated,
devoted minister of the gospel.

Further, that we extend to his wife
and little ones our Christian sym-
pathy, and pray that the Holy Ghost
may comfort them in this their hour
of sore bereavement, and that God's
blessings may rest upon and his spirit
guide them throughout life.

Further, That we meekly bow in
humble submission to God's will, and
that we strive through God's grace
and mercy to be ready when our sum-
mons may come, that we may live with
God and the redeemed forever and
ever.

W. K. STROTHER.

B. M. BURGER.

T. H. MORRIS.

The Plano people were uniformly
kind and courteous, as were the local
papers also, and we all left with grate-
ful hearts for the pleasant session,
the bountiful hospitality shown us and
for the manifestation of the presence
of the Holy Spirit.

R. GIBBS MOOD, Sec.

GEORGETOWN DISTRICT CONFERENCE.

This body held its session at Round
Rock, May 19-21. The Secretary's sick-
ness has delayed the report of its work.
Appropriate committees covering the
several departments of work reported
good progress as well as many things
healthful and encouraging. Several of
the charges have had good revivals,
resulting in nearly 500 additions to the
membership. Every charge has a
parsonage except one circuit, now in
the first year of its organized exist-
ence. Two missions were recom-
mended to be set off and provided for
by the next Annual Conference. Four
young men, all Southwestern students,
were licensed to preach. Five were
recommended for admission, four of
them graduates from the Southwestern.
These will not all apply to the North-
west Texas, one being already em-
ployed in the West Texas. H. B.
Henry was recommended for readmis-
sion. There are twenty-nine resident
ordained local preachers in the district.

The licenses of twenty-nine unor-
dained, nearly all students, were re-
newed. Two were recommended for
deacon's orders. One young man had
gone dangerously near the dead-line
of insubordination. After protracted
discussion and much earnest laboring
with and for the young brother, re-
sulting in his conversion, he was re-
newed. The writer feels that he ex-
presses an absolute unit the senti-
ment of that large majority who an-
tagonized the course of the young
brother in seeming to challenge his
right to renewal of license, when he
says that their one upmost, intensi-
fied and all-swaying desire was to
save him from reckless self-oblivion.

His powers and chances of useful-
ness, by exacting pledges of loyalty
and harmony with constituted author-
ities.

Delegates to the Annual Conference:
R. P. Young, W. T. Davidson, J. S.
Churchill, D. Campbell; alternates:
W. H. Triggs, M. E. Grimes.

Next District Conference goes to
Bertram.

E. M. SWERT,

Secretary.

Nearly everyone made a good tone at
this session. Hood's Sarsaparilla is the one true
tonic and blood purifier.

JONES AND STUART AT AUSTIN.

These earnest men came in the
early part of May and spent ten
days preaching as only they can
preach. Readers of the daily pa-
pers have seen and read most of
their utterances during that time,
but many people who read the Ad-
vocate do not see our city papers,
and to them I would make known
their work.

Sam Jones, at some of these ser-
vices, was caustic enough to satisfy
all who thought sin, saloons and
whiskey needed roasting; and truly
they were roasted in Sam Jones' in-
imitable style. At other times he
uttered enough of his so-called
slang sayings to tickle an audience
who were there to hear him along
that line; and then again, to the
great disappointment of the latter
class, he would lay aside everything
but the pure gospel and preach a
sermon that for depth, breadth and
pathos could not be excelled by any
of our eminent men. These were the
occasions that made his presence a
feast to many of us. Our faith was
strengthened, our aspirations elev-
ated, and we were drawn into
closer relations with our Master.

Sam Jones is indeed a wonder.
His mastery over great crowds can
not be excelled by any public
speaker; his words touch men's
hearts that no one else touches, and
they are constrained to turn from
their ways of wickedness into the
ways of truth; Church members are
led to heal the differences that have



BABIES WITH SKINS ON FIRE

from itching and burning eczema and other
skin and scalp troubles. None but parents re-
alize how these little ones suffer. To know that
a warm bath with CUTICURA SOAP, and a single
application of CUTICURA Ointment, the great
skin cure, will in the majority of cases afford
instant relief, permit rest and sleep, and point
to a speedy cure, and not to use them without a
moment's delay is to fail in our duty.

Sold throughout the world. Price, CUTICURA Soap,
50c. Box, 10c. CUTICURA Ointment, 25c. Per Jar
and Ointment, 50c. Sole Agents, BOSTON,
U. S. A. How to Cure Skin Troubles, mailed free.

existed between them and "dwell
together in unity," and all people
who hear him "with one accord" re-
solve to gather up their latent spiri-
tual powers and live nearer to God.

Geo. Stuart is a preacher of great
power. He is to Jones a valuable
co-laborer. His sermon on "Tem-
perance" aroused even Austin to the
very highest pitch and the 6000
handkerchiefs that waved their in-
dorsement were a sight the like of
which is rarely witnessed in this
life, and of untold value to the cause.

With all Sam Jones' power and
magnetism he did not touch the peo-
ple as did Geo. Stuart on this occa-
sion. The audience simply went
wild and the enthusiasm was awe-
inspiring. Long live Geo. Stuart
to bless the cause of Temperance
rings in many a heart and from
many a lip in Austin to-day.

Results: From 75 to 100 professed
faith in Christ and joined the vari-
ous Churches, many back-sliders
have been reclaimed and many sin-
ners have said that they would
lead better lives. Tenth Street
Church received thirty-four members
at one time (others are coming in)
as the result of this meeting, and the
testimony they gave was conclusive
from the little child who said "I
know I am saved" down to the man
who confessed that "after serving
the devil for thirty years I am now
going to serve Christ." Clear on
through to the aged man with hair
whitening for the grave who testi-
fied that "God is able to save even
me." Whole families are now to-
gether in the Church and on their
road to heaven. Praise the Lord!

BEN E. McCULLOCH.

NOTICE.

We will please call attention of the
members of the Northwest Texas Con-
ference Brotherhood to the call I made
in last issue of ADVOCATE to Brother-
hood for mortuary fee on account of
death of Bro. J. W. Sanson.

R. F. DUNN.

NOTICE.

My camp-meeting will begin at
Summers' Mill, Little River Circuit,
July 3, 1896. Bro. C. L. Ballard, S.
R. Hay and Sam'l P. Wright will be
with me, and I cordially solicit the
assistance of all ministers that can
come. Everybody invited. We are
expecting a grand time. Plenty of
water, good camping grounds, good
seats and every convenience.

C. H. SMITH, P. C.

NOTICE.

The district parsonage is indebted to
Rev. S. C. and Mrs. Riddle for sub-
stantial comforts in the way of wire
screens to doors, windows and gallery.
For this thoughtful care for us we
herby express our sincere thanks to
them and all others who contributed to
this much-needed improvement to the
parsonage.

ISAAC W. AND MRS. CLARK.

Sulphur Springs, Texas.

NOTICE.

Curative power is contained in Hood's Sarsa-
parilla has in any other similar preparation.
It costs the proprietor and manufacturer more
it costs the jobber more and it is worth more
to the consumer. More skill is required in its
preparation and it combines more remedial
qualities than any other medicine. Con-
sequently it has a record of more cures and its
sales are more than those of any other prepa-
ration. Hood's Sarsaparilla is the best medi-
cine to buy because it is an honest medicine
and thousands of testimonials prove that it
does actually and permanently cure disease.

NOTICE.

Every drop worth a dollar. "Is what a gen-
tleman said of Pond's Extract. That is rather
extravagant, but still, when you think of the
most valuable value of a bottle of Pond's Extract
in the house, he was not so far out of the way."

If you want a first-class Jersey Cow,
write Farmer Shaw, Dallas, Texas,
stating full particulars. He will send
you a long list of pedigrees to select
from.

Crushing a rose makes it bigger than
it was before.

WANTED: A reliable lady or gentleman to
distribute samples and make a house-to-house
canvass for our Vegetable Toilet Soap and Pure
Flavoring Extracts. \$40 to \$75 a month easily
made. Address: Crofts & Reed, Chicago, Ill.

Christ never sent anyone to anybody
else who came to him for help.

NEW!!!

The most important religious publication
ever brought from the press of an American
publishing house. Boston Daily Messenger.
No more important contribution to theologi-
cal literature has been published in America.
—New York World.

No book that we are aware of contains a re-
view of Bible history with the fulness and the
scholarship here shown.—Michigan Christian
Advocate, Detroit.

It is a magnificent book—a library in itself
a storehouse of literature, history and apolo-
getics.—Bible Echo, N. Y.

This is "The People's Bible History"—Just
out. Agents wanted in every town and county.
Address: E. W. A. MASON, 11 D.
General Agent, WACO, TEXAS.

That tired, languid feeling cured by
using Dr. Simmons' Sarsaparilla. 50
cents and 50 doses. Purifies the blood,
and strengthens.

The character of love is the same in
every country and climate.

A chronic kicker is had enough, but
a continual scratcher is worse. Better
imitate a mule than a hen. Hunt's Cure
will do up the worst case of Itch, Tet-
ter and Ringworms known. Price 50
cents.

God is not surprised at anything
men do, but the devil often is.

Awarded
Highest Honors—World's Fair,
"DR."
JONES' CREAM
BAKING
POWDER
MOST PERFECT MADE.

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

Those wishing a recommendation to
the Annual Conference for elder's
orders, from the Pittsburg District,
East Texas Conference, will please meet
the Committee of Examination at the
Methodist Church, Gilmer, Texas,
on Wednesday, July 8, at 2 p. m.

Dalingerfield, Texas. For committee.

Dublin District.

The brethren who will apply to the
Dublin District Conference for license
to preach will please meet the com-
mittee at the Methodist Church in
Dublin, June 29, at 4 p. m.

A. E. CARRAWAY,
Chairman.

Greenview District.

Brethren, please send the names of
local preachers and delegates who are
coming to the District Conference at
Merit July 3, 1896. Say how they will
come—by public or private conveyance.
Also the delegates of the W. P. and H.
M. Society will please let us know at
once how many are coming and how.

J. W. BLACKBURN, P. C.

Merit, Texas.

Sherman District.

Brethren, please send the names of
your delegates, local preachers, and
your delegates to the Parsonage and
Home Mission Society, to me right
away. Conference convenes the 9th of
next month.

L. S. BARTON,
Collinsville, Texas.

INTERNATIONAL SUNDAY-SCHOOL CON- VENTION.

To those intending to attend the
International Sunday-school Con-
vention at Boston: 1. Please send your
name at once to E. A. Gilman, 201
Columbus Avenue, Boston, Mass. 2.
The Boston people promise you a great
time and free entertainment. The Pro-
gramme Committee promises to have
the best Sunday-school workers in the
world present at this convention. Mr.
Moody will conduct a series of lectures
daily. The Lesson Committee will hold
its session to finish the next three
years' course of lessons during the con-
vention. 3. The railroads have al-
ready granted a one and one-third fare
rate, and we are trying to get even
this reduced. Delegates will, when
they purchase their ticket to Boston,
get from the Texas agent a certificate
of this fact, paying full fare from
starting point to Boston, and on their
return, by presenting this certificate,
they will be accorded a one-third fare
home. 4. Arrangements are trying to
be made by Mr. J. R. Pepper, of Mem-
phis, Tenn., to have all delegates from
the Southern States meet at Memphis
at a time to be stated later, and make
a solid train of delegates from Mem-
phis to Boston, composed entirely of
those from the South. More will be
said about this later. 5. Arrangements
have also been made for those travel-
ing on this train to stop off at Miller's
Falls Friday and Saturday, June 19
and 20, and spend June 21 at Moody's
School at Northfield at an additional
expense of 50 cents only. 6. Bibles
and credentials are expected now daily
from Mr. Jacobs, and as soon as re-
ceived will be forwarded to the dele-
gates. 7. I am in possession of a pros-
pectus from the Reception Committee
at Boston, giving an outline of what
will be done in Boston during the con-
vention in the way of entertainment,
exercises, etc., and giving the names of
several prominent workers who will be
on the programme. I am justified in
saying to the Texas delegates that no
such an opportunity has ever been
presented for a great time at the na-
tional convention. JINK EVANS,<