The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, $2.00. OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. 10 PREACHERS, $1.00.

VOL. XLI. DALLAS, TEXAS, THURSDAY, MAY 23, 1895. NO. 38.

Editorial.

A PLEA FOR THEOLOGY.

Some have attempted to draw a sharp line of demarcation between theology and religion, speaking derisively of the former and flatteringly of the latter. We record our protest against this effort to belittle truth in its unity, and especially to substitute for it that pious sentimentalism which is nothing better than a rose-colored, skin-deep, evanescent emotion. Our modern liberals tell us that they love religion, but that they hate theology. Such a statement is a consummate absurdity. You can no more separate theology and religion, rightly understood, than the sun and the beams which issue from it, or the fountain-head and water-course; for all our ethical principles, obligations, aspirations, hopes and joys are based upon and inseparably connected with the truth in its totality. Those who plead for religion as against theology are those who delight to emphasize certain isolated though favorite doctrines, and to enjoy the spiritual intoxication engendered thereby. What is sometimes denominated religion is nothing but sentiment, sickly and maudlin at that. Those who worship at the shrine of such a religion are unwilling to cultivate the studious habits and to endure the intellectual strain which are necessary to the comprehension of systematic theology, which is, after all, simply a broad and radiant transcript of the thought of God. Tears, amens and hallelujahs are cheap. The mastery of this, the noblest of all the sciences, taxes both brain and heart to the uttermost. The student must pitch his tent for forty years in the wilderness, and there pray, meditate and decipher the Scriptures until the bush flames and the beatific vision stands disclosed.

When the isolated truths of the Bible are gathered, duly co-ordinated and correlated, and thus combined into a systematic whole, we have theology. Man is compelled by the very constitution of his mind to classify his knowledge. Generalization or a relapse into imbecility are the only alternatives. The very same imperious intellectual necessity which leads an observer to group the single facts of astronomy into a system, and to point out the laws which govern it, forces a man to construct a comprehensive and compendious formula for his faith. The very same principle which induces the student to arrange the members of the animal kingdom in branches, classes, orders, families, genera and species, and which induces him to reveal the existence of sex in flowers, the advantages of cross-fertilization and the marvelous methods which secure it, the laws of the growth and distribution of plant life, moves him to gather about the cross in orderly gradation all the subordinate and auxiliary truths, doctrinal and ethical, which constitute that Christo-centric theology, which is but another name for Christianity itself. Systematic theology is as legitimate a product as astronomy, zoology and botany. Every argument that would lie against theology would lie with equal force against every species of scientific research. The true glory of astronomy does not exist upon the surface. We must lift the veil and find the laws which swing these giant worlds through the unfathomable depths. A man can not appreciate zoology until he rips up the hide and gets among the bones. The skeleton is richer in truth than the sleek and beauteous skin. Nor does he understand botany until he realizes that color and fragrance are but the blandishments which tempt the pollen-bearing butterfly and moth to perform the vital office of cross-fertilization. And so with theology. The single, independent, disconnected truths are comparatively nothing until they are placed in their legitimate and appropriate setting, and thus quadrupled in significance and grandeur by the combination. If Watson's Institutes and Pope's Compendium of Theology are to be placed upon the Index Expurgatorius, then by the very same principle of reasoning the Principia, Novum Organum and every masterly classification of knowledge should share the same fate. Each doctrine which, as a solitaire, challenges our admiration is infinitely more appreciated when we see it dovetailed harmoniously into a massive and magnificent combination. The obligations which we accept upon authority come to us with an added and thousandfold intensity when we see the philosphy or the reason which lies behind it. And when truth has been labeled and formulated thus, it can be pigeonholed in the memory for future use.

The rationalist's fling at dogma, and the sensation-monger's dig at theology are a cut at the very heart of Christianity itself. No amount of eloquent mouthing about love and the sweeter aspects of the faith can compensate for an attempt to repudiate the principles from which they spring as effect from cause. If we were asked to enumerate the books which have been most helpful to us in our personal religious life, we would be compelled to name among the very first "Watson's Institutes," that fine and precious Methodist classic which has never been superseded, and which, like the freighted bee-hive and the gold-seamed quarry, drips with honeyed wisdom, and yields the imperishable ore of truth. Truth ought to be taught systematically, and if our preachers would only review the great formulas of the faith and give their congregations a series of profound and brilliant discourses covering all the essential ground, they would perform an incalculably beneficial service to them.

Preaching upon isolated themes, especially avoiding the more terrific aspects of the faith; dealing promiscuously in semi-literary and semi-political harangues, keeping in abeyance the distinctively evangelical element; stirring the heart without illuminiating the judgment, and relying upon the rush of natural emotion rather than upon a Spirit-quickened conscience and a divinely energized will, will prove the tragic and irretrievable undoing of this generation. It is this liberalism and softness which lie behind the effort to displace our truth-telling, heart-touching psalmody by the senseless rhymes and infantile jinglings of the modern popular hymn. The man who does not want a clearly-cut, distinctive Arminian theology and the fine old music that naturally goes with it, has turned away from the very best which the religious world has to give.

With theology as a rock-ribbed basis, we can rear a superstructrue of ethics, promises and devotional elements. Each separate truth, like the single luminary, is exquisitely lovely in itself, but theology, the broad sheet whereon the great thoughts of the Eternal Spirit are emblazoned in harmonious and radiant coordination, like the star-strewn, correlated universe, is a thousandfold more satisfactory and consolatory to the mind and heart of man. Give us dogma and then the long, winding silver stream of consequences which flow from it!

CONNECTIONAL NEWS.

We have received a programme of the commencement exercises of the Scarritt Bible and Training School, Kansas City, Mo. Bishop John H. Vincent, of the M. E. Church, preaches the sermon. There are other decidedly attractive features.

The Montana Methodist has suspended publication indefinitely.

Bishop Galloway's letters, recording the sights and experiences of a trip around the world, will be published in book form. The book will probably be issued from the press during the coming summer.

We clip from an exchange the following interesting item about a fine old school:

Wofford College is just closing forty-one years of its history. During this time nearly 400 have received its diploma, and over 2000 young men have spent one, two, or three years upon its campus as students. The trustees, faculty and Spartinburg alumni have determined to make the commencement a memorable one in the history of the college—memorable above everything else for the reunion of the alumni and former students.

New Orleans Advocate:

A meeting composed of representatives of all the Methodist Churches of the city was held at Carondelet Street Church, on the 7th, for the purpose of organizing a City Mission and Church Extension Society. Presiding Elder Sawyer in the chair. Addresses were made by Dr. Sawyer, J. L. Pierce, F. S. Parker, D. Zable and E. P. Mackie. A constitution admirably adapted to the purposes of the organization was read by Bro. Westerfield, and unanimously adopted. A collection was taken aggregating nearly a hundred dollars. A tent or a gospel wagon will soon be procured and aggressive work will commence. New Orleans is a field white unto the harvest for work of this sort. The society begins with a good membership which will, doubtless, be much increased in the near future.

GENERAL CHURCH NEWS.

The Brooklyn Methodist Hospital, though doing a magnificent work, is still unfinished. It will take $100,000 to complete the building.

The McCormick (Chicago) and Lane (Cincinnati) Theological Seminaries have rejected the proposition of the Presbyterian General Assembly that these institutions place their property under its control. This action is construed as favorable to the liberal element in the Church.

Central Advocate:

A remarkable meeting, that can not fail to powerfully affect the future shaping of the destiny of the Methodist Churches, was held the other day in Wesleyan Centenary Hall, London. A committee appointed by the British Wesleyan Conference invited the leaders of all the English Methodist Churches represented at the Ecumenical Conference held in Washington in 1891, to a joint committee to consider how far and in what direction concerted action among the British Methodist Churches in matters affecting their mutual interest might be adopted. All the Churches concerned were represented, except the Primitive Methodist, and it was purely accidental that its representatives did not receive the summons to the meeting. The genial President of the Wesleyan Conference, Rev. Walford Green, presided, and the session was characterized by wonderful unanimity and brotherliness.

The Outlook:

At the last monthly meeting of the Methodist Social Union, in this city, the fresh and interesting topic, "Should our Churches and their Services be Generally Advertised?" was the subject of discussion. The speakers—Bishop Fowler, of the Methodist Church; Mr. Charles A. Dana, of the New York Sun; Mr. Herbert F. Gunnison, of the Brooklyn Eagle, and Mr. N. C. Fowler—seemed to agree that to reach the people the Churches should avail themselves more than they do of the approved methods of newspaper advertising.

Mr. N. C. Fowler, whose ideas about advertising are nothing if not original and suggestive, pertinently pointed out that—

It is the business of advertising to bring people to the church door. It's the business of the clergyman, the ushers, and the people of the Church to make them come in. There is no use in advertising the Church unless the Church has the right kind of material in its people. The goods are all right, for religion can hold its own anywhere, but the salesmen of religion are frequently as dishonest as the salesmen of clothing on Chatham Street. It's just as dishonest to advertise welcome when there is no welcome as to advertise all-wool coats and vests when they are both made of shoddy. If your minister doesn't know how to advertise the Church properly, and your Church deacons don't understand it, hire a man who does. If religion is what you say it is, it is just as much your duty to properly tell the people about it as it is the duty of the business man to make people buy of him.

A striking collection of posters was exhibited, illustrating to what extent the Churches are availing themselves of modern business methods of attracting attention.

WHAT QUAKERISM STANDS FOR.—For what is right; not what is expedient. For courage of conviction; not a weak submission to incipient evil. For love and forbearance; not hatred and strife. For cheerful obedience to those in authority; not rebellion against wholesome rule. For good taste and simplicity; not dead conformity or display. For neat, tasteful homes; not ostentatious mansions. For wholesome recreations; not corrupting diversions. For cordial hospitality; not elaborate entertainments. For honesty and fair dealing; not injustice and avarice. For moderation in all things; not extravagance in any thing. For pure, every-day living; not spasmodic goodness. For broad, cultured minds and warm hearts; not selfish intellectualism and coldness. For self-respecting aid to the needy; not demoralizing charity. For simplicity in worship; not formality and grandeur. For sincerity and freedom in belief; not cant and narrowness. For toleration; not assuming judgment. For the inward revelation of truth; not dependence upon dogmatic theology. For faith in God and the Divine Christ in men; not faith alone, or works alone, but both combined.—Friends' Intelligencer and Journal.

Zion's Herald:

Dr. T. M. Flood, editor of the Chautauquan, has been spending a few days in New York, mainly for the purpose of advancing plans for the Chautauqua season of 1895. He says the association has arranged for the expenditure of $50,000 for the summer university for teachers, lecturers, signers and instructors in the various branches of Chautauqua literature and science. Among persons of note who are expected to pass a part of the season at Chautauqua, are the Governor-General of Canada, Lord Aberdeen and Lady Aberdeen, and Rev. Dr. A. M. Fairbairn, of Mansfield College, Oxford, England, who will deliver a course of lectures.

CURRENT EVENTS.

Peace in the Orient.

All the steps necessary to the establishment of peace between Japan and China have been taken. The modifications dictated by Russia, Germany and France were adopted by Japan. The Emperors of the respective nations have signed the document. All concerned profess to be satisfied. The battle flags have been furled and the martial encampments have broken up. The attention of the late belligerents will now be turned toward the more tranquil employments of commerce and agriculture. Japan, buoyant with a sense of victory, will, no doubt, continue her wondrously progressive career. China, like the wounded lion, will retire for a while to lick her healing sores. Thus rounds to a close one of the most notable events of the Nineteenth Century.

The Independent Reichstag.

The Anti-Revolution Bill, which had for its object the coercion of the press and the repression of free speech, was overwhelmingly defeated in the Imperial Parliament the other day. While aimed primarily at socialism and anarchy, it was so sweeping in extent and so oppressive in its character as to seriously endanger the liberties of the German people. Count Caprivi resigned the Chancellorship rather than be responsible for such a reactionary measure. The Reichstag, by rejecting this bill and the tobacco tax and by refusing to congratulate Bismarck, has served notice upon the German Emperor that from henceforth it proposes to be untrammeled in the discharge of its functions and to resent the dictation of imperialism.

Two Injunctions.

On Thursday of last week Judges Goff and Simonton, of the United States Circuit Court, handed down two decisions—one overthrowing the South Carolina Registration Law, and the other making a serious breach in the South Carolina Dispensary Law. These two injunctions have been made permanent, and South Carolina will be forced to appeal to the Supreme Court of the United States. The future course of this matter will be watched with a great deal of interest. The principle of local self-government seems to have been challenged.

Columbia's Good Fortune.

Seth Low, President of Columbia College, New York, has just given $1,000,000 to that justly famed institution. The money will be used in the erection of a library building in honor of his father, A. A. Lowe, "a merchant who taught his son to value the things for which Columbia College stands." W. C. Shermerhorn, the President of the Board of Trustees, has also given $300,000 for the building of a hall for natural science. These are splendid gifts, and are an additional proof of the growing interest in higher education.

The Question of the Seals.

Poaching is carried on to a large extent, and all the precautions thus far taken to protect the seals have proved ineffectual. The pelagic sealers are reaping richer profits at present than the lessees of Prybylov Islands. This whole question is coming rapidly to the front again. Secretary Carlisle has predicted that unless some better protection than is afforded by the Paris rules be established, that the Alaskan herds will be exterminated in less than five years.

The Shifting of the Storm-Center.

The relations between Norway and Sweden are exceedingly strained. Russia and Germany are strongly tempted to take a hand in the affair. The German press is filled with expressions of sympathy and half-veiled offers of assistance for Norway. Russia is disposed to take sides with Sweden. This trouble has been brewing for a long time and a comparatively trivial event may precipitate the crisis. Sagacious observers apprehend serious trouble.

Income Tax.

The Income Tax law has been declared unconstitutional by the Supreme Court of the United States. The vote stood five to four.

THE PRESS.

Ian MacLaren, the author of "The Bonnie Brier Bush," writing on "Culture" in the Young Man for April, ventures on the following critical comparison of the balance of worth of some of the books on the Bible and certain masterpieces of English literature:

No book in any literature can be for one moment compared with the Bible in its completeness, as a means either of ethical or spiritual culture, but there are many books that will bear comparison with certain of its parts. The "Pilgrim's Progress" has done more for the spiritual in men than Chronicles; and one would rather see Augustine's "Confessions" in a young man's hand than the Song of Solomon. General Gordon's Life is more wholesome for the average reader than the Book of Esther, and Morley's "Dutch Republic" contains the history of a struggle as heroic and as religious as any waged by Israel against the Philistines. Outside the Bible, but not apart from its spirit, has arisen a literature where Dante—

That scarred veteran
Of a lifelong fight—

gives us as the Psalms; and Bacon in his Essays of condensed wisdom takes the place of Proverbs, and More's "Utopia" is the prophetic vision; while Ruskin teaches the beauty of holiness, and Carlyle the sacredness of work, and Browning the "life everlasting."

We heartily agree with the Pittsburgh Christian Advocate in the following emphatic deliverance:

Sensational preaching is only the froth, which endures just as long as it requires for its myriad little bubbles to burst. The mass of humanity love it, but for a very brief season only. A year or two ago a brilliant young minister in New York City set up to preach on his own responsibility, founding a nameless Church with no other expressed purpose than to afford him an opportunity for erratic preaching. The crowd followed him and the press lauded him. But now the bubbles are nearly all gone, leaving only the flat and stale liquor in the glass. The people are returning to their former Church affiliations.

"Stylus," in the Christian Advocate, New York, makes a good point on sensational pulpit announcements:

"Stylus" would be sincerely thankful if every church in these cities would withdraw its notice from the newspapers and depend upon its own pulpit announcements. It is only the gadabouts, the sensation hunters, the people with itching ears, the thoughtless, curious loaters, who are affected by striking topics and startling themes; and though such announcements may fill the aisles and call heavily upon the camp chairs, neither the Church membership nor the Church treasury reaps any advantage. A catchpenny notice means a catchpenny sermon, else it is a delusion and a snare, and so in either case is worthy only of contempt.

The following, which we copy from the Northwestern Advocate, illustrates one of the glaring evils of great wealth:

It is stated in an exchange that with the possible exception of young Lionel Walter Rothschild, the eldest son of Lord Rothschild, there is not a single son of the Barons Rothschild who is competent to take the place of his father in the firm. The sons of the Paris Rothschilds are physically and mentally stunted, the result of too close intermarriage—a practice the object of which has been to keep the money in the family and to prevent the business secrets of the five-headed bank from leaking out. The total fortune of this great house is estimated as being over $2,000,000,000, the Paris Rothschilds alone being set down at $350,000,000, of which Baron Alfonso, the head of the French branch, is credited with $200,000,000. Two of the younger Rothschilds have committed suicide, and a third has made an attempt on his life.

Rev. W. V. Kelley, D. D., delivered the annual address at the commencement of the Garrett Biblical Institute. The Central Advocate reports him as speaking thus:

I would ask in all seriousness: Why should natural science curl the lip of scorn at religion and theological science? Is not theology as valuable as geology? Are not its foundations as solid? Does not Garrett Biblical Institute at Evanston deal in realities as certainly as the Smithsonian Institute at Washington? An eternal Personality at the crest and center of the universe is a necessity of our hearts and intellects. The highest welfare of this world, morally as well as physically, requires that it be run by sky-power. An inhabited heaven and a vocal sky have furnished the historical setting of Christianity. Out of that upper sky comes the only sufficient inspiration to noble endeavor. Heaven bends low with sympathy and help whenever a man is trying to do his duty. I am here to affirm that the most memorable event in the history of any man's life is his communion with the Divine voice, and the noblest work on earth is to bring as many as possible into this experience. A few of the spiritual realities we see when we look into this upper sky are, first, the universal omniscience of God; second, the universality of Divine government; third, the universality of Divine Providence; fourth, the universality and unchangeableness of Divine truth; fifth, the universality of the provisions of Divine grace.

PERSONAL.

TEXAS.

Bro. J. M. Gallagher, of Lacus, paid the ADVOCATE a pleasant call during the week.

Rev. W. F. Lloyd, President of the Polytechnic College, made the ADVOCATE a pleasant call during the week.

Rev. G. S. Wyatt, presiding elder of Fort Worth District, will preach the commencement sermon for Waco Female College.

A note from Bro. C. E. Gallagher brings the sad intelligence of the death of J. F. Reinhart, one of the stewards of the Methodist Church in Joshua.

Mrs. M. E. Scruggs, widow of the late Rev. J. A. Scruggs, of Wills Point, Texas, died May 21, at the home of her sister, Mrs. J. L. Neel, Dallas, Texas.

The following brethren paid the ADVOCATE an appreciative call during the week: J. M. Franklin, of Poetry; E. A. Jordan, Josephine, and J. E. Davis, Nevada.

We had calls during the week from Rev. H. A. Bourland, of Cleburne, and Rev. J. R. Waggs, of the Bonham District. We regret that we were absent from the office.

Rev. F. S. Onderdonk writes us that Mrs. McClendon, who has charge of our city mission school in Laredo, is quite sick. We hope to hear of her speedy restoration to health.

We acknowledge with pleasure the reception of an invitation to the marriage of Miss Ellie Kate Horton to Mr. Walter Lewis Johnson, in Seguin, Texas, May 21, 1895.

Bro. J. L. Williams, of Moscow Circuit, East Texas Conference, will be married to Miss Lulu S. Conner, of Fort Worth, Texas, June 6, 1895. The ADVOCATE wafts its hearty congratulations in advance.

Rev. J. W. Stovall, presiding elder of the San Angelo District, was married to Miss Mary Wood, in Kyle, Texas, May 13, 1895. Rev. Sterling Fisher solemnized the rites. The ADVOCATE tenders sincere congratulations.

Rev. S. J. Rucker, who finishes his theological course at the Vanderbilt this May, desires employment as a supply until the meeting of our Annual Conferences in the fall. Write to him at Vanderbilt University, Nashville, Tenn.

We have received a beautifully printed invitation to the commencement exercises of the San Antonio Female College. Rev. New Harris will preach the sermon, and Rev. H. D. Knickerbocker will deliver the annual address.

Miss Haygood, of the China Mission, will address the people of Waco upon our missionary interests Monday night, May 27. She will fill a similar engagement in Fort Worth, May 28. These will be fine opportunities to hear a gifted and consecrated woman.

Rev. R. W. Thompson dropped in to see us during the week. He was just from Cleburne, to which place he had been providentially called. He preached morning and night for Rev. H. A. Bourland, and reported the Cleburne charge in first-class shape in every way.

SOUTHERN METHODIST.

The Christian Advocate, Nashville: We are sorry to say that Bishop O. P. Fitzgerald, who is now at the home of his daughter in this city, is by no means well. Since the meeting of the Board of Missions he has not been able to stir about much. It is hoped by his friends, however, that a few days of absolute rest will entirely restore him. He ought to do no heavy work this summer.

Dr. J. W. Heidt, in the Wesleyan Advocate, says of Rev. T. F. Pierce: In the most casual way I heard the old general commanding the division of the militant hosts in North Georgia, known as the Rome District, say to a few friends: "I was seventy years old last Sabbath, and almost forgot it. I preached in the morning an hour and ten minutes, ate a hurried dinner, rode fourteen miles and preached again at night. On Monday I preached twice, on Tuesday and Wednesday, twice each day, reached home at midnight on Wednesday, and rising at daylight next morning was off again to another part of the field." His face was bright and his heart happy as he told the tale of a few days of the first week in his seventy-first year. Younger ministers were about him as he spoke, but not one of them could boast of superior vigor, or power of toil and endurance. Unflagging, fearless and true, he moved through the ranks of his battalions and never fails to inspire them with courage and hope. He marshals them under the "old tactics," and his bugle blast rings out the old tones under which our fathers conquered. He will not need the retired list for ten or more years, and he will ask no quarter to the end. Worthy son of our noblest sire, and honored successor of his illustrious brothers, he carries in himself marks of the power and eloquence of his distinguished kindred.

GENERAL.

General Ballington Booth, of the Salvation Army, has announced his intention of becoming a citizen of the United States.

The degree of Doctor of Divinity has been conferred upon Rev. C. M. Stuart, of the Northwestern staff, by the Garrett Biblical Institute.

Lord Rosebery, the English Premier, is a great student of the Bible. In a recent speech he quoted the Bible seven times, Shakespeare twice, and Aristotle once.

Bishop William Taylor reports that his Angola mission in Africa has acquired property to the amount of $37,184.31, and that the net profits last year, after supporting the mission, were $762.11.

Christian Advocate, Nashville: Rev. Dr. Wm. H. Whitsitt was on last Thursday evening unanimously elected to the Presidency of the Baptist Theological Seminary at Louisville, Ky., to succeed the lamented Dr. J. A. Broadus. Dr. Whitsitt is a man of large experience and great scholarship, and his election to the Presidency of the seminary, we dare say, will have the hearty indorsement of all his brethren.

The Advance: The announcement of the death of Julius H. Seelye, ex-President of Amherst College, though not unexpected, has carried sorrow to many hearts. He was a man of eminent intellectual abilities, of quick and tender sympathies, and of wide usefulness in his day and generation. Since he was laid aside from active duty a number of years ago, he has been greatly missed in all our educational and missionary and philanthropic conferences. Dr. Seelye was born at Bethel, Conn., September 14, 1824; and thus had passed his three score and ten when he heard the voice which called him to his final reward.

Devotional.

The Best Answer.

When God strengthens the soul or intensifies its life, he does a higher, more tremendous work than if he merely wrought some change in the outward things to accommodate them to our weakness. Take the extremest case—say such a case as that of old Bishop Hooper, who, in Queen Mary's time in 1555, was burned at Gloucester for his Protestantism. All the time he was burning at the stake there was a box before him with his pardon in it if he would recant. Now, when he cried out to God for help, what would have been the noblest answer? Had the Lord put out the fire by providential interposition, every one would say that was a good, real answer. Or if the Lord had suspended the law by which fire burns, and made it that it had climbed and wreathed about him without scorching him, that, too, would be reckoned a good real answer. But I tell you that when that old man, by his praying, was strengthened so that through the long three-quarters of an hour that his torture lasted he never flinch, never stretched out his hand to the box with the pardon in it; and that when the shriveled life at last ebbed out of him, it went not out in mad shrieks of incoherant agony, but in broken gasps of faith and trust—I tell you that there was a more tremendous manifestation of the power of prayer than there would have been in any outward help against the flames.

That is just how the answer to Paul's prayer came in. Not the "thorn in the flesh" removed, but his heart strengthened. Paul came at last to feel that that answer to his prayer was the noblest answer. He came to glory in it at last, even as he gloried in his revelations and exalted spiritual experiences. Instead of his faith in prayer being weakened, it was strengthened. And so it has been all life through. The strongest believers in prayer have not been those to whom it has seemed to bring a loaf in their want, or deliverance from some danger. No! The strongest believers in prayer have been those who, though they have asked a score of outward gifts in vain, have yet felt its power as the sweetener and strengthener of life.—*Brooke Herford, D. D., in Sermons of Courage and Cheer.*

The Honey of God's Word.

A singular incident in old Hebrew history illustrates the sweetness and light that flow from God's blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines, and King Saul had forbidden the troops to taste of food during the march. When the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were found lying upon the earth. Jonathan—not having heard of the royal edict—put forth the rod in his hand and dipped it in a honeycomb, and put it to his mouth, "and his eyes were enlightened." Refreshment came to his hungry frame and enlightenment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God's Word! In the superbly sublime 19th Psalm David pronounces that Word to be sweeter than honey and the droppings of the honeycomb. In the same passage he declares that "it is pure, enlightening the eyes." Again the Psalmist says: The entrance of Thy Word giveth light." It is not the careless reading, or the listless hearing of the Book, but its entrance into the soul which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures; when read publicly in the sanctuary thousands give but little heed with the ear and none at all with the heart. They do not take the vitalizing, heaven-sent truth into their souls as Jonathan took the honey into his system.

But when the Word is partaken of hungrily, and the Holy Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skillful oculist. His mother led him out-of-doors, and, taking off the bandage, gave him his first view of sunshine and sky and flowers. "Oh, mother" he exclaimed, "why did you never tell me it was so beautiful?" The tears started as she replied: "I tried to tell you, my dear; but you could not understand me." So the spiritual eyesight must be opened in order that the spiritual beauty and wisdom and glory of the divine Word may be discerned. Many a poor sinner has never found out what a glorious gospel our gospel is until he has swallowed the honey for himself. Dr. Horace Bushnell voiced the experiences of many of us when he said:

"My experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure or living affinities, it opens, it multiplies discoveries and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths."

The most glowing Christian never outgrows his Bible; in that exhaustless jewel-mine every stroke of the mattock reveals new nuggets of gold and fresh diamonds.

"Even as a mental discipline there is no book like God's Book. Nothing else so sinews up the intellect, so clarifies the perceptions, so enlarges the views, so purifies the taste, so quickens the imagination, strengthens the understanding, and educates the whole man. The humblest day laborer who saturates his mind with this celestial schoolbook becomes a superior man to his comrades—not merely a purer man, but a clearer-headed man. It was the feeding on this honey dropping from heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. The secret of the superiority of the old-fashioned Scottish peasantry was found in that "big ha' Bible," which Burns described as the daily companion at every ingleside. Simply as an educator the Scriptures ought to be read in every school-house, and there ought to be a chair of Bible instruction in every college. As the honey strewed the forests for Jonathan and his soldiers to feed upon, so the loving Lord has sent down his Word for all hungering humanity; high or humble; as the sunlight was made for all eyes, this Book was made for all hearts.

It is more than light; for it is an enlightener. Not only does it reveal the grandest, sublimest and most practical truths, but it improves and enlarges the vision. It makes the blind to see, and the strong sight all the stronger. Who of us that has been sorely perplexed about questions of right and wrong and been puzzled as to our duty, has not caught new views and true views as soon as we dipped our rod into this honeycomb? Once when I was sadly perplexed about the question of changing my field of labor—which would have changed the whole current of my life—a single text of Scripture instantly decided me; and I never repented the decision. Poor Cowper, harassed and tormented, found in the twenty-fifth verse of the third chapter of Romans the honey which brought light to his overclouded soul. John Wesley made the most signal discovery of his life when he thrust his rod into this verse, "The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." Even Paul had not learned his own sinfulness until "the commandment came," and opened his eyes. It is this heart-revealing power of the Book that makes it so invaluable in both pulpit and inquiry room.

Ah, there is many a one among my readers who can testify how the precious honey from heaven brought light and joy to his eyes when dimmed with sorrow. The exceeding rich and infallible promises were not only sweet, they were illuminating. They lighted up the valley of the shadow of death; they showed how crosses can be turned into crowns, and how losses can brighten into glorious gains. When I am in a sick room I almost always dip my rod into the honeycomb of 14th chapter of John. It brings the Master there with his words of infinite comfort. One of my noblest Sunday-school teachers so fed on this divine honey that on her dying bed she said: "My path through the valley is long, but 'tis bright all the way."

Nothing opens the sinner's eyes to see himself and to see the Savior of sinners like the simple Word. The Bible is the book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning: "Look not on the wine when it is red," he may discover that there is a nest of adders in the glass! If the skeptic and scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find hell a tremendous reality, to be shunned, and heaven a glorious reality, to be gained.

Brethren in the ministry, I am confident that our chief business is not only to eat hugely of this divine enlightening honey, but to tell people where to dip their rods. A distinguished theological professor said to me: "if I should return to the pastoral charge of a Church, I should do two things: I would make more direct personal efforts for the conversion of souls and I would spend no time on the rhetoric of my sermons. I should saturate my mind with Bible truth, and then deliver that truth in the simplest idiomatic English that I could command."

The honey from heaven lies abundant on the ground. May God help us to show it to the hungry, the needy and the perishing! —Theo. L. Cuyler, D. D., in Independent.

Hope.

Hope is a duty. Despair is a sin. There is a bright side and a dark side to life itself, and to every event in life. We can choose our point of view; it is not forced upon us. We can resolutely look toward the light, or away from it. There is no cheer in gloom; there is no gloom in cheer. Our duty toward God, toward others, and toward ourselves, demands that we should always recognize and be grateful for the light that is, and thus honor God, help others, and be glad ourselves.—S. S. Times.

Old and Young.

THE MOST BEAUTIFUL THING.

In visiting one of the large city hospitals the writer asked the superintendent of nurses what was the most remarkable incident that she remembered in her long hospital experience. The lady thought for some time, and then, with a perplexed smile, said:

"We are so used to suffering that I can not recall any special incident, such as you desire."

She stopped, while her face became grave. Then it lighted up.

"I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. I don't need to think long for that."

As the writer begged her to relate her story, she began thus:

"It took place several years ago. There was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital; the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope for the boy's life was to have them taken off immediately, but it was probable he would die under the operation.

"'Tell me,' he said, bravely, 'am I to live or die?'

"The house surgeon answered as tenderly as he could: "We hope for the best, but it is extremely doubtful.'

"As the lad heard his doom his eyes grew large and then filled with tears. His mouth quivered pitifully, and in spite of himself the tears forced themselves down his smoke-grimed cheeks. He was only seventeen, but he showed the courage of a man.

"As we stood about him, ready to remove him to the operating room, he summoned up his fast failing strength, and said.

"'If I must die I have a request to make; I want to do it for the sake of my dead mother. I promised her I would. I have kept putting it off all this while.'

"We listened, wondering what the poor lad meant. With an effort he went on:

"'I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die.'

"We all looked at each other; it was a situation new to our experience. What should we do? A nurse was dispatched for a clergyman who lived near by. In the meanwhile we moved the boy upstairs to the operating room. There we laid him on the table. By this time the minister arrived hatless. The boy welcomed him with a beautiful smile. The clergyman took his poor hand. I had been holding it, and it was already growing cold. The house surgeons, the nurses, and others who came in to witness his confession stood reverently by. The boy began:

"'I believe—' he faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words when the boy said:

"'I believe in Jesus Chirst—his Son—our Lord—and Savior—'

"He stopped, because he had not strength to say another word. Then the clergyman, seeing that the end was near, hastily put a small piece of bread in the lad's mouth, a few drops of hospital wine to his lips; thus formally administering the sacrament and receiving the lad—from the operating table—into the company of those who profess the name of Christ. Summoning up all his strength, while the minister was praying, the boy said distinctly:

"'I believe—' With these blessed words upon his lips he passed away.

"The surgeon put aside his knife and bowed his head. The Great Physician had to take the poor boy's case into his own hands. That, sir, was the most touching and beautiful thing I have ever seen in my hospital experience of almost twenty years."—Youth's Companion.

A FOOLISH NOTION.

We heard the other day of a young woman whose circumstances obliged her to seek employment. She was mistress of the dainty art of hand-sewing, and as at present there is a demand for dainty work of this kind exquisitely done, she had not far to seek a market for her labor. The home in which she and her dear ones lived was dependent upon her success in the line for which she had ability, and in which she had opportunity.

A lady anxious to employ the girl sent for her with the intention of giving a liberal order. To her surprise, on entering the room where the young woman had been shown, the lady was greeted by eyes swimming with tears, trembling hands, and a voice aquiver with eager protestation. "I am so afraid," the young woman hastened to say, "that you will not know that I am a lady. I never was brought up to do any kind of work. My father was a rich man, and I had people to wait on me, and lived in a house as nice as this. I never expected to have to work for my living."

The scene might have been pathetic had it not been absurd. In a way it was pathetic, for it revealed very clearly the inherent weakness and the false pride of a character such as this girl displayed. In a democratic country, where the millionaire may be the grandson of a day-laborer, and where the grandchildren of millionaires occasionally are day-laborers, it is absurd to the last degree that the accident of poverty or wealth should come to the front at all as a factor in cases like this.

The girl had not ceased to be a lady—if we attach to the word "lady" the meaning happily given to it by Hamerton, namely, "a woman in a high state of civilization,"—because it had become necessary that she should earn her bread by honest work. Her ladyhood was not touched, did not enter at all into the transaction. She should have been as dignified, should have felt as independent, in receiving work as the other did in tendering it.

The feeling that one kind of work is necessarily more honorable than another is entirely opposed to the self-respecting thought of American women. Whatever work comes to one's hand—whether it be painting pictures or washing dishes, scrubbing floors or making cake, writing poetry or designing embroidery, selling goods or nursing the sick—it makes no difference. It is the doing of a task thoroughly and well that is the honorable thing, and the girl who performs her work perfectly, finishing it as it should be, with no loose threads, either literal or metaphorical, fulfilling all her duties patiently and serenely, is as truly in her right place and is as worthy of honor and respect as the most exquisite woman who rides in her carriage.

In point of fact, many of our busy women of wealth could, at a moment's notice, change places with their cooks or seamstresses, and do the work these do surpassingly well; nor would they be in the least ashamed of it. Brains and cultivation tell in all departments, and she who explains herself and apologizes when seeking for work proves only that she is stupid, and not in touch with the period.—Harper's Bazar.

GREAT WALL OF CHINA.

Long ago Mongolia was not a part of the Chinese Empire, as it is to-day, and the Hiungnu ancestors of the Mongolians were China's most terrible enemies. So this great wall was stretched along the border between China and Mongolia, in order to keep out the formidable invaders from the north. It is probably the only instance in history where the precise boundary between two countries was for ages marked by a stone wall. The wall, or its ruins, may be traced from the Gulf of Liaotung, at the northern extremity of the Yellow Sea, far over the plains and mountains, nearly to the western limit of China proper.

It was a colossal work, and ranks with the Grand Canal of China and the Pyramids of Egypt, as among the most stupendous of human achievements. It had a length of over two thousand miles, counting various sinuosities and the double and triple walls built in a few places, notably to the north of the provinces of Pechills and Shansi. When we consider that this wall had an average height of about thirty feet, and a mean width of about twenty-two feet, and it is supposed to have contained one hundred and sixty million cubic meters of solid masonry, we may gain some idea of the enormous labor involved in its construction. But it did not take many years to build it. The Emperor Chi Hoangti was very sure that he needed that wall when he began the great work twenty centuries ago. It cost as much in human life and treasure as a great war, and cost all the more because so much haste was made to erect it. Several hundred thousand men are believed to have perished while they were at work on the wall, which was to be at once a protection against the country's enemies and a memorial of their martyrdom.

A great many writers have spoken of this wall as a pure waste of human energy. This is a mistake. It is certain that the wall was worth to ancient China far more than it ever cost her. From a military point of view, it proved to be of prime importance. There is no doubt that for some centuries the hordes of Mongolia were stopped in their war expeditions at the foot of this wall, which marked the southern border of their land; for the wall was nothing more nor less than an immense fortification, the greatest the world ever saw, and there were plenty of Chinese soldiers to man it. Scattered all along the top of the wall were sentinels within communicating distance of one another, and no enemy could approach without these sentinels signaling the fact all along the frontier. Every gate in the wall had its garrison, and every mountain pass through which the wall was built had its military camp. Towns were built and agriculture developed along the wall in order to supply the soldiers, and this fact in itself was a protection to China, as it increased the density of population along the frontier.

For fourteen centuries the wall helped to protect the country from her Northern foes. Then came the great conqueror of Asia, Genghis Khan, who forced the mighty rampart China had reared, and from that day the wall ceased forever to be of any strategic value. For long stretches the wall has now almost entirely disappeared. Millions of tons of material have been torn from it to serve the purposes of near-by inhabitants. The mere wear and tear of the ages alone would have toppled much of it into ruins. The time was when it was a crime punishable with death to so much as scratch it with a pin. Yet it is doubtful if to-day much of the original wall is left. What is now seen of it is the patchwork of the centuries during the time when the wall was China's great bulwark to the north.—New York Sun.

CZAR PETER'S DWARFS.

The peculiar fancies of Russia's rulers are well known. We can understand why Friedrich Wilhelm, of Germany, selected tall men for his own regiment; but when Czar Paul maintained a regiment of pug-nosed soldiers and officers, we can find a reason for this only in the fact that the Czar himself was pug-nosed.

Czar Peter was known for his many odd ideas and notions. Once, while in Copenhagen, he drove up, six in hand, to the top of the famous Round Tower, and to prove to the Danish King that he was absolute ruler and could command obedience, he ordered one of his grenadiers to throw himself down from the top of the tower. The grenadier did it, the legend says, as a matter of course.

Peter had a strong liking for dwarfs. It is related that when one of his pet dwarfs died, the Czar gave him a magnificent funeral. Twenty-four male and twenty-four female dwarfs walked in the procession, followed by the Czar in person, his ministers and guards.

He was particularly fond of inducing them to marry, and always gave a fete on occasion of such ceremony. The wedding was celebrated with exactly the same rites and pomp which attended the marriage of Princess Ann to the Duke of Curland, a few days before. At this dwarfs' wedding seventy-two of these little people supped at a separate table in the Menshikof Hall. The dwarfs were gathered from all parts of Russia. They were all dressed in court costumes, at the expense of the Czar.

It was not only at court that dwarfs abounded; even in the houses of the nobility they were kept "as necessary furniture." It was no uncommon thing to see two or more dwarfs standing on a dinner-table, holding big decanters, pie-plates, or posing as ornaments on the festive board.—Selected.

AN INCIDENT.

A few weeks since a preacher of the Roanoke District, whose name is not given because we have not asked his consent, was preaching in a protracted meeting. Some young men were seriously disturbing the services by misbehavior, and by running in and out of the church at any stage of the meeting. At last he stopped short, and said in the most serious way: "Some of you may think I ought to reprove those young men, but I am loath to do so. I have had two experiences which have made me slow to reprove. I was preaching once at G——. In the congregation was a young man who misbehaved, and caused me no little embarrassment. I reproved him without effect. A second reproof was given, and still there was no amendment in his conduct. I then reproved him roughly and threatened him with arrest. At the close of the service a steward told me he felt sorry that I should have found it necessary to rebuke the young man, explaining that he was idiotic, and that he was not responsible for his actions. His parents were in the congregation, and felt kneenly all I had said. I was sorry, of course, and was determined to be more careful in the future.

"On another occasion, while I was preaching at B——, a young man left the congregation in a great hurry, and after a little while returned. I reproved him for disturbing the congregation, and at the close of the service he came to me and humbly said he was sorry that he had disturbed me, and hoped that I would pardon him. He was subject to fits, and had gone out into the yard to have one that he felt coming on. I shall not reprove the young men. If any of you are going to have a fit, I would much prefer that you retire to the outside of the church and have it there. If there is an idiot in the congregation, he may do as he chooses. The people will not mind him, and I will not hold him responsible." It is needless to add that thereafter while that meeting lasted there were no further symptoms of either idiocy or epilepsy. —S., in the Richmond Christian Advocate.

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CURES OTHERS

MRS. MARTHA JANE PRINGLE, of *Chase, Jackson Co., W. Va.*, writes: "Having been a great sufferer for many years with nearly every disease my sex is heir to, I can now say I am well and hearty. Have done more hard work in the past year, and with more ease, than I have done for twelve years.

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I send you my picture together with my most heartfelt thanks. To any one suffering as I did who wants to know the particulars of my case and who will send a stamped envelope with name and address on, I will write particulars."

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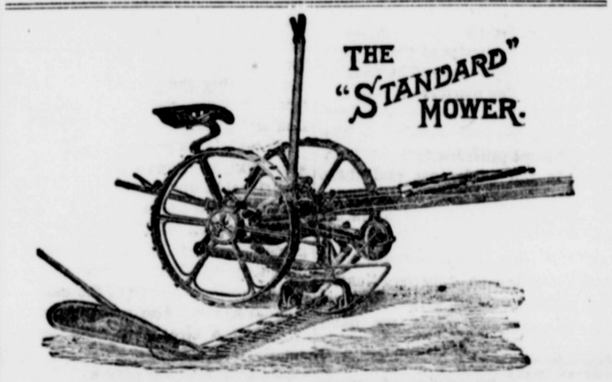

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Dear Sir—I will say that the Favorite Sewing Machine I bought of you has given complete satisfaction. My wife says, after using it three months, she can recommend it to all of her friends. Yours truly,

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A FORWARD MOVEMENT IN NORTH TEXAS FEMALE COLLEGE.

The great growth of the College patronage makes enlargement a necessity. The building now used as a dining-room is the oldest one on the campus—more than twenty years old, and of necessity "the worse for wear." The increasing number of boarders has outgrown its capacity. WE MUST HAVE ROOM. In other words, we must put up a new building which will furnish an ample dining-hall and other accommodations to meet the need of this most prosperous and popular institution.

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

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

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

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

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

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

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

LUCY KIDD KEY.

SHERMAN, TEXAS.

Sunday School.

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

THE Sunday-schools are probably not doing all they could for the Church. They are, many of them, teaching the children who voluntarily come on Sunday mornings. But are they going out after those who have irreligious parents?

There are children in every community who have no encouragement to go to Sunday-school. Many have not clothing suitable to wear in a crowd of well-dressed people.

The school should have missionaries whose duty it shall be to look up these unfortunate children, and provide them with teachers. It may be well to have an extra hour, when they can meet the teachers of the regular school, and hear the Word of God, and learn things pertaining to their salvation. We are in an age of much show, and people are too apt to neglect the real work of the Lord in this press of parade. It is well to have gatherings, picnics, etc., but we must never forget that in these things we often get too far away from those who are in the humbler walks of life. I know a Sunday-school for the boot-blacks and poor children, and, if you could see the bright faces of children under the attention of those consecrated teachers, you would go and do likewise.

These little care-worn faces have, at least, one hour in the week when trouble is chased from their hearts, and the sunshine of beautiful songs makes them feel that they are not altogether neglected.

The children should be instructed in the great missionary enterprises of our Church; they should know the doctrines of Methodism; they should be encouraged to remain for the preaching hour, and every child should be given some work to do for the Church.

Children should be taught to love and honor their pastor, and loyalty to Methodism should be a part of their nature.

Simply asking the questions of the Lesson Papers is *miserably poor teaching.*

The Sunday-school is the grandest field in Methodism for doing good. It is one of labor and toil, of sowing and cultivating, but it is where the real work for God and the Church is accomplished.

We too often find people who are willing to stand on dress parade and hold a banner to the breeze, but are never found in the dust and sweat of Christian work.

Let the Sunday-schools be filled with *workers* who love and fear the Lord, and whose hands are ever extended to the poor, the outcast, the helpless.

Methodism is Christianity in earnest, and no Methodist can afford to spend time in idleness, when so many children are living around them in helpless ignorance of the Word of God.

Let picnics be given for the children, and see that they enjoy it. But the grown people should desire stronger meat. They should experience the highest pleasure in doing work for Christ.

"If thou, my Jesus, still be nigh,
Cheerful I live, and joyful die;
Secure when mortal comforts flee,
To find ten thousand worlds in thee."

Dear Bro. Clark, Paris, Texas:

I write this to let you know where we are, and how nicely our Sunday-school is getting on. We are in the drouth-stricken regions of West Texas, right on the bank of the Rio Grande, a little town of about 2500, mostly Mexicans; nevertheless we have a real good Sunday-school. Two of the main reasons of our school being so good is, first, we have one of the best all-round pastors I ever saw, Rev. R. S. Adair. We all love him. Secondly, our eight teachers are all present nine Sundays out of ten, and not only present, but they have the lesson well in mind, and their hearts full of the love of God, and ready to impart knowledge and the truth of the lesson to their classes. This is why the children are nearly always present with good lessons, and of seventy that we have on the roll, we have in attendance regularly an average of sixty, and they are still coming in, so that we need more teacher material.

We have a teachers' meeting once a week in connection with our prayer-meetings, which I think is beneficial to all who attend. The Magazine is just fine. Oh! how good to have Christ for our leader! With wishes for success to all the Sunday-school workers, I am yours, truly,

C. L. HICKSON,
Superintendent.

SUNDAY-SCHOOL CONVENTION.

Programme of the Brenham District Sunday-school Convention, to be held at Rockdale, June 19, 1895:

9 a. m., enrollment of delegates; 10 a. m., address, "Sunday-school and Missions," Heber Stone; 10:30 a. m., address, "Qualifications of a Superintendent," W. M. Stone; 11 a. m., sermon, J. C. Mickle; 3 p. m., address, "Qualifications of a Teacher," Monroe Walker; 3:30 p. m., address, "Discipline in the Sunday-school," J. D. Campbell; 4 p. m., address, "The International Lesson System," R. T. Woolsey; 4:30 p. m., address, "Sunday-school Literature," A. J. Anderson; 5 p. m., address, "The Infant Class," D. N. Harris; 5:30 p. m., address, "The Bible Class," S. P. Brown; 6 p. m., general discussion; 6:30 p. m., adjournment; 8 p. m., song service and testimony meeting.

In addition to two delegates, let each pastor appoint a Sunday-school Superintendent, and send names to Rev. E. P. Newsom.

The District Conference will meet Thursday, June 20, at 9 o'clock a. m., and continue through the following Sunday. During the conference the following subjects will be discussed by the brethren named: "Methodism," W. Wimberly; "Church Extension," G. A. LeClere; "Education," C. H. Brooks; "Missions," J. C. Mickle; "Epworth League," J. T. Browning.

Dear brethren, let us earnestly pray for a mighty baptism of the Holy Ghost. G. H. HARMAN, P. E.

SECOND QUARTER—LESSON 9, JUNE 2.

THE RESURRECTION OF JESUS—Mark 16:1-8.

GOLDEN TEXT: *The Lord is risen indeed.*—Luke 24:34.

This lesson embraces the most important doctrine contained in the Bible. The establishment of all the miracles of Jesus will not be sufficient for our faith without the resurrection. Even the presence of God in human form can not bring to us the evidence of our immortality in that state where the soul and body are reunited forever. The resurrection of the dead addresses itself to our faith as a miracle, pure and simple.

There are illustrations contained in nature, such as the seed placed in the soil, and coming forth to life after death; or the transforming power of the oxygen taken into the lungs; or the life of the animal being renewed by processes of decay in vegetable and animal matter taken into the stomach; but, after all, the doctrine of the resurrection of the human body rests purely on the truth that Jesus died and rose again, and the resurrection is the bed-rock of our faith; and if infidelity could prove that Jesus did not rise again after he was pronounced dead, or that he did not really die, but simply swooned or fainted, and afterward revived, it would shake the foundations of our faith.

If we can prove beyond doubt that Jesus died and rose again, then we have the whole matter solved, and his former teachings, so well established by his wisdom and miracles, are doubly secured from all danger of refutation.

We are too prone to accept the statements of the Bible without examining the proofs of these statements; not that we should parade our abilities against the declarations of inspiration, but faith comes by hearing, and hearing by the Word of God.

When we have determined what God has said, doubt must end and faith must begin simply on the authority of God's Word, for his Word always has a reasonable demand on our faith.

When I know that God says a thing, then I must accept it without further investigation, for his Word is the last analysis.

This resurrection of Jesus settles the matter of all his teachings, and saves us the trouble of searching for any more proofs.

How can I believe that this body will rise again?

I have nothing to show that any other body rose after death. But if Jesus, who lived thirty-three years among the same people, having the same habits of life that other men had, except sin; subject to pain, weariness, having the same passions, and in all things like us, save that he sinned not—if this man thus identified as a human being, born of a woman, rose from the dead, then we have every reason to believe his words when he said we should rise from the dead also.

If I prove the seed, which I hold in my hand, to be a wheat seed, and in all particulars like other wheat seeds, then, to prove that all wheat seeds that have life in them will bring wheat seeds containing the same properties and life when planted in the soil, I have only to plant this one, taking care to preserve its identity and show the resurrected seed coming from the seed planted.

Jesus had been proven to be a man by all necessary tests. He was born of a woman. He suffered the vicissitudes of cold and heat as other men did, his humble birth and lowly origin being an obstacle to his divine claims.

The priests charged him with treason because he claimed to be King of the Jews, and he was condemned to death for saying he was the Son of the Blessed.

There could be no mistake about Jesus being the man whom Pilate delivered to be crucified, and there could be no danger of a mistake as to his being the Jesus who led his disciples, for Judas led the guard and identified him, and Peter followed him to the judgment hall, indicating his trepidation by denying his Lord.

The day he hung on the cross was a public day at Jerusalem, being the preparation of the passover, and thousands saw him who had heard him preach and had seen him work miracles.

There was no interval between the crucifixion and the burial where any stratagem could have been practiced. That he really died is evidenced by the facts that his enemies were the judges, and they knew he had claimed he would rise again on the third day. The spear that was thrust into his side was followed by blood and water, showing that the heart had been pierced, and that death had occurred.

The evidence of his death was so satisfactory that his legs were not broken, as was the custom, and as they really did with the thieves who were crucified with Jesus.

His body was taken charge of by one of the Sanhedrim, Joseph of Arimathea, and while he may have intended the act as one of respect for Jesus, and doubtless did, for he was the man who refused to give his vote to condemn him to death, but he was one of the court, and his possession of the body, delivered to him by order of Pilate, kept the body of Jesus continuously in possession of the civil authorities by whom he had been crucified.

The grave was sealed with the seal of State, and no one dared to break this seal without proper authority. A guard of Roman soldiers were placed over the grave to prevent any interference on the part of sympathizers, and to secure his body against any deception.

This is the true history of the facts, and they have never been contradicted by history, either sacred or profane.

Now, that Jesus was seen alive after his burial is a fact that can not be denied. The women who went early on the morning of the first day of the week to the tomb saw the angel and the empty tomb, and the soldiers were gone. They saw and recognized Jesus whom they at first took to be a gardener. He reminded them that he would meet the disciples in Galilee. He was seen of the eleven, and Thomas permitted to handle him to establish beyond all doubt the fact that Jesus, with the wounds received at the cross, stood before the disciples.

He walked with two to Emaus and was recognized, after he had preached to them the prophets which foretold the resurrection.

Will any person believe that the priests remained silent and inactive while the people were coming together and claiming to see the resurrected Jesus? The body had been embalmed, and a guard was placed over it; being thus preserved from decay and protected from accident, they should have been able to refute the claims of a resurrection by presenting the body of Jesus.

Paul says he was seen of over five hundred people, and that many who saw him were living when he wrote about it.

The physical phenomena that attended the crucifixion should not be forgotten. An earthquake rent the veil of the temple; an angel, whose countenance was like lightning, rolled away the stone that people might see the empty tomb.

These scenes brought to mind the presence of superhuman power, and the centurion said surely this was the Son of God; and no man, who has any regard for history will deny these facts.

Josephus, in his "Antiquities of the Jews," B. 18, chapter 3, says: "Now there was about this time Jesus, a wise man—if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day." This is the testimony of Josephus, who prided himself in being descended from the priests, and, on his mother's side even had royal blood in his veins.

But the final testimony is yet to be presented. Men may be deceived by the senses, and, though the facts already stated can never be refuted, the testimony of consciousness is the highest evidence man can receive. If I have Christ, alive, in my heart by faith, I have more than those had who only saw him and heard him speak.

If I have the evidences of his presence in my conscious soul, then nothing can ever unprove the problem.

"I know that my Redeemer liveth." I trace in my experience the outlines of his character as stated by the four evangelists, and if a man can be identified by a descriptive list, or a photograph, then I have Jesus in my soul, the real, risen Savior, who feeds my hungry soul on the bread of life, and satisfies me with the waters of salvation. The perfume of the rose of Sharon abides with the Church forever.

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

Epworth League.

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

REV. E. M. SWEET, preacher in charge of Bertram charge, Northwest Texas Conference, writes that he has a League at Bertram with thirty-two members. At his other appointments, on May 12, he organized another League with twenty-two members. These are the officers: President, L. M. Smalley; First, Second and Third Vice-Presidents, P. T. J. Root, Mrs. G. B. Marcus and Lowell Deavors; Secretary, C. L. Root. The members of these Leagues are enthusiastic.

REV. J. M. PETERSON writes that he organized a League at Celeste, April 21, which is doing good work.

IF you are going to Gainesville, send your name immediately to John M. Maupin, so that your home may be assigned and you notified in advance.

THE railroads have found out that the Epworth League is strong, and its supporters are numerous, and they are working hard to get to haul a big crowd to Chattanooga. We notice that the Texas and Pacific offers the choice of five or six different routes. This is quite an inducement, as it will enable the excursionist to get a peep at some of the largest cities of the South. The Cotton Belt also is pulling for a crowd by their line.

BRO. J. C. LOWE, President, writes that they organized a League the third Sunday in April, at Salem Church, Irene Circuit, with thirty-two members. Officers: President, J. C. Lowe; First, Second and Third Vice-Presidents, W. M. Robbins, Nellie Jetton and A. M. Graham; Secretary, J. E. Jetton; Treasurer, Mrs. Jennie Graham. They have made a fine start.

No, you will not miss the Chattanooga Conference? You can go by Shreveport, New Orleans, Mobile, Montgomery and Atlanta; or up through Birmingham and Nashville; or by Shreveport, Meridian and Birmingham; or by Texarkana, Memphis and on to Chattanooga. Why not make this your summer trip?

TEXAS will be well represented on the program of the International Conference. Rev. J. R. Nelson talks on "Visiting;" Rev. W. L. Nelms, "Church Officers—Our Duty to Them;" H. E. Jackson, "The Duty of Giving;" Rev. Seth Ward, "Secular Help for the Lost in Our Cities;" Rev. W. W. Pinson, "Witness of the Spirit." We must send a host along with these brethren.

A CARD from Rev. J. J. Clark of Winsboro, and a letter from Bro. C. H. Morris, say that the League there recently held prayer and praise services for two weeks. The first week they had six or seven conversions at the altar, and the interest continued to increase up to the close of the two weeks' services. Much good was done. Church and League both were greatly blessed. This looks like the League at Winsboro means business.

MISS ELLA PRICE, Secretary of the White Rock League, sends us resolutions of condolence and respect passed by that League upon the death of Bro. L. P. Magill, a devoted and consecrated member. These resolutions are signed by G. W. Sandifer, Nora Moulin and Jennie Rosser. We extend our sympathy to the bereaved.

A NOTE from a member of the League at Haskell Avenue Church, Dallas, says they are getting along splendidly there. The devotional meetings interesting and well attended.

THE choir for the Chattanooga meeting will be composed of 500 trained voices. Think of it!

REV. J. E. HARRISON, Third Vice-President of the State League, will give the Literary Department some valuable aid occasionally through these columns. We advise every Leaguer to read everything from his pen.

BISHOPS Hendrix, Fitzgerald, Galloway and Hargrove are on the programme of the Chattanooga Conference.

THE League editor enjoyed very much a visit this week from that earnest, successful and consecrated League worker, W. F. Barnum, President of the Northwest Texas Conference League. If Texas had a few more Barnums the League movement would simply take fire all over our State.

THERE was a League rally of the San Augustine District, held at Timpson, May 7. Hurrah for East Texas.

THE annual meeting of the Northwest Texas Conference League will be held this year at Waco, July 16-18. Bro. Barnum showed us the programme as far as it has been completed. It will be rich. He says they will have 1000 delegates.

RANDOLPH CIRCUIT reports one League organized with about thirty-three members, working well. President, Luther Dobbs; First Vice-President, A. B. Ely; Second Vice-President, Miss Maggie Williams; Third Vice-President, Bruce Cobb; Secretary, George Robinson. Post-office address, Whitewright, Texas. This League is Porter's League, the new church on my work.

B. A. THOMASSON.

DEAR BRO. McVOY: Our Travis Street League is right in line with the "forward movement in Texas." At our business meeting, held 6th inst., the following was adopted:

Whereas, The Texas State League in conference at Houston pledged the Leagues of Texas to support three missionaries in foreign fields, to be known as Epworth League missionaries; and

Whereas, The urgency of the call for "more men," and the opportune time for effective work in foreign lands, require prompt action; therefore, be it

Resolved, That the Epworth League of Travis Street M. E. Church, South, heartily approves the action of the State Conference in above pledge, and promises prompt acceptance and payment of the assessment to be made on our League for above purpose;

2. That a copy of these resolutions be sent the TEXAS CHRISTIAN ADVOCATE for publication.

From this you see the enthusiasm we brought home with us from Houston is not resulting in enthusiasm and nothing more, but we are applying it along practical lines; and in this connection I quote from the report of our efficient First Vice-President, Miss Ina Ashburn:

"Since our last business meeting it has been the pleasure of some of our Leaguers to attend the State Conference at Houston. I am sure all that attended heard, saw and remember many things that will tend to enhance the devotional feeling of our Leaguers. Suffice it to say, that every one came home determined to be more devout, and do more for our Savior. Everyone that has been appointed to lead has done so without hesitancy, and I have noticed also that many have read Scripture, led in prayer and conducted our devotional services that never did any work of that kind before. We intend to begin with A and take them to Z, if possible, along this line."

Our League is moving forward in all departments. Our President, F. S. Sleight, Agent of the Cotton Belt Railway here, is zealous, enthusiastic and progressive, and has the hearty support of his officers and League, and to show our pastor, Rev. I. S. Ashburn's, appreciation of his Epworthians, we have only to mention that he has frequently called on our membership to lead the weekly prayer-meetings, to conduct love-feasts, to hold cottage prayer-meetings, and has given us the privilege of filling his evening hour at least once a quarter. The result of his encouragement of the young in Christian work is, leaders are being developed among them where none existed before; and a further gratifying result is seen in the large attendance of the young people at all the services of the Church, they usually constituting the majority.

We will have a good report at Gainesville. Fraternally.

D. E. EMERSON,
Sherman, Texas. Secretary.

NORTH TEXAS LEAGUERS, ATTENTION!

Blank reports, similar to those used at Houston, are now ready for distribution. You can get them by dropping me a card. Let the preachers see that this matter is attended to. We want a report from every League within the bounds of the North Texas Conference, whether represented at Gainesville or not. If your League is not represented send your report to me. E. C. McVOY,
Alvord, Texas. Secretary.

PROGRAMME OF THE NORTH TEXAS LEAGUE CONFERENCE.

To be Held at Broadway Street, M. E. Church, South, Gainesville, Texas, June 5-7, 1895.

Wednesday, June 5—8 p. m., opening sermon, Rev. N. B. Read, Denison; 9-10:30, reception at Y. M. C. A. rooms and address of welcome by J. R. Shortridge, Mayor.

Thursday Morning—Sunrise prayer-meeting, lead by B. M. Burgher, Dallas; 8-9, opening exercises and organization, H. H. Halsell, Decatur; 9-9:30, welcome address, H. L. Graham, Gainesville; 9:30-10, response by Sam Ashburn, Paris; 10-10:15, "How Does the Epworth League Benefit Our Young People?" S. R. Hay, Belton, fraternal delegate from Northwest Texas Conference; 10:15-11, intermission; 11, League sermon, Bishop J. S. Key, Sherman. Thursday Afternoon—2-2:15, song service, conducted by D. J. Evans, Whitewright; 2:15-2:30, religious services, conducted by Miss Emma Cullum, Dallas; 2:30-3, enrollment of Chapters; 3:3:50, reports from Chapters; 3:50-4, song service; 4-4:30, "Is Literature of Any Value? If so, What Shall I Read? And How Shall I read?" Rev. W. A. Stuckey, Bowie; 4:30:45, general discussion; 4:45-5:30, "Why I am a Methodist, and why I am a Southern Methodist," Rev. C. B. Carter, Dallas; adjourned. Thursday Evening—8, Lecture: "Religion from a Lawyer's Standpoint," Hon. John Church, McKinney.

Friday Morning—Sunrise prayer-meeting, led by H. H. Watson, Little Rock, Ark.; 8-8:30, opening exercises, conducted by R. G. Andrews; 8:30-9, "The Literary Department and Its Possible Development," Miss Belle Marshall, Whitesboro; 9-9:20, general discussion; 9:20-9:45, "The Best Method of Conducting the Junior League," Mrs. F. B. Carroll, Van Alstyne; 9:45-10, general discussion; 10-10:30, "The Necessity for and How to Conduct Cottage Prayer-Meetings," J. J. Clark, Winnsboro; 10:30-10:45, "general discussion; 10:45-11, intermission; 11, sermon, H. H. Watson, Little Rock, Ark. Friday Afternoon—2-2:30, opening services, conducted by Miss Cora Sears, Whitewright; 2:30-3:10, "The Relation of the Epworth League to the Church of the Future," E. H. Casey, Sulphur Springs; 3:10-3:25, general discussion; 3:25-3:50, "How to Derive the Greatest Possible Good from League Prayer Services," Ed D. Steager, Bonham; 3:50-4:20, general discussion; 4:20-5:30, election of officers and miscellaneous business; 5:30, adjournment. Friday Evening—8, jubilee meeting; doxology.

Committees—Homes: F. L. Armstrong, Chairman. Reception: J. M. Maupin, Chairman. Transportation: J. H. Wright, Chairman. Music: Miss Norine Woolridge, Chairman. Music Director: D. J. Evans.

Officers—H. H. Halsell, President; E. C. McVoy, Secretary.

LEAGUERS AND PREACHERS, N. T. C.

Let the Leaguers send the names of the delegates to the North Texas Epworth League Conference, which meets in Gainesville June 5, 6, 7, at once.

Let the pastors where no Leagues are organized send names of those whom they may get to come from their charge. All who send names in time will be royally entertained by Gainesville Methodism and friends. How can you expect us to give you "good homes near the church" if you do not send names of those coming before June 1? Send the names at once to Rev. John M. Maupin.

A fare of one and one-third has been secured on all roads. Better rates will be obtained, if possible.

GEO. S. SEXTON.

WACO, TEXAS.

Let Northwest Texas Conference Leaguers begin to look forward to the conference at Waco, July 16 and 18. Begin to pray now for mighty power, and when you come expect to receive it. At Cleburne we invited you to come shouting the praises of God, and we expect you to accept the invitation. W. E. HAWKINS.

About fifteen conversions and fifty requests for prayers in four open-air meetings of the Union League at Waco, and interest increasing. Leaguers, get out in the open air this beautiful weather, and seek people who never attend Church; they will hear the gospel gladly.

W. E. HAWKINS,
Pres. City Union.

TO THE EPWORTH LEAGUERS OF TEXAS.

Your Committee on Chattanooga Transportation has been wrestling with the problem of "rates" to the International Conference. So far, the best we can report is a "one fare" for the round trip, about $21 from Central Texas. We hope yet for a fare of "one cent" per mile each way, equal to about $16 for the round trip. If we get this, from the present indications, Leaguers will go out of Texas in droves, by the hundreds and hundreds. Your committee will be prompt to inform you of the first road that will put on this "one cent" rate. The generous rate of the roads to our Houston Conference not only brought us a multitude, but paid them royally. So it would be with the Chattanooga Conference. We are listening for the good news to come down the line. In the meantime let everybody be arranging to move on the "historic city." It will be the trip of a lifetime. Mississippi, the "father of waters," will be crossed, the "Sunny South" will be traversed, "Lookout Mountain and Missionary Ridge" will be seen. Vanderbilt University and the Publishing House, Nashville, headquarters for Southern Methodism, will be visited; Methodism from over "Mason and Dixon's" line will be met and conquered by love, Canada Leagues will be annexed to the State Epworth League Conference of Texas, the "immense." North or South, or East or West—on earth or in sky—going? Of course we are going! Can't afford to miss this time. Going! until you can't count us, if the railroads gives us that rate.

JOHN R. NELSON,
Chair. Chattanooga Transportation Com.
Georgetown, Texas.

TERRELL DISTRICT.

At the District Conference, just held in Forney, Texas, we held an Epworth League rally on Sunday afternoon. Speeches were made by Revs. W. B. Patterson, I. Z. T. Morris, J. Marvin Nichols and Bro. John Warren. The movement was considered in all its various phases, and without question much good was accomplished.

The Committee on Epworth Leagues brought out these facts: There are in Terrell District 15 Epworth Leagues, 10 of which are reported and chartered, only 4 have paid the 10 cent assessment, 83 Eras are taken, our membership, independent of 5 Leagues not chartered, whose enrollment ought not to count, is 542, 4 out of 15 do not hold devotional services. These 4 evidently do not understand the purpose of a League. Only 2 are reading the prescribed course; expended for charity, $203; 1 Junior League with an enrollment of 12. In the district there are 28 congregations without a League, and 5 pastoral charges without one.

The following resolutions, based upon the above facts, were adopted:

Resolved, That it is the sense of this District Conference that each League should be chartered and pay the 10 cents per member assessment to the central office.

2. That it is the opinion of this conference that there is some point in each pastoral charge at which a League could be organized.

3. That each League should hold devotional meetings.

4. That a District League Conference be organized for the Terrell District, and that the presiding elder is hereby instructed to organize said conference as soon as practicable.

Revs. C. B. Fladger, P. C. Archer, J. Marvin Nichols and Bro. J. W. Warren were suggested as a suitable committee to arrange a programme and call the session at an early date.

Bishop R. K. Hargrove, who presided over the Terrell District Conference, was thus noted in statements:

"The Epworth League has assumed such magnitude in so short a time it must be closely guarded by wise and cautious men. Things are dangerous in proportion to their value."

The Bishop is carried away with Texas. He declared that if he had a voice in the Committee of Entertainment he would have voted for Dallas as site of our next General Conference. "If there was such a thing as an Episcopal diocese, I should bid for Texas," the Bishop said; "for this is the Egypt of America."

Terrell District expects to show up handsomely at our meeting in Gainesville, and has "the earnest of our inheritance"—a hope to get it within our borders next year.

J. MARVIN NICHOLS,
Sec. Dist. Conf.

TEXAS LEAGUES AND THEIR PLEDGE.

The Texas missionary movement is taking hold. Haskell Avenue League, at Dallas, is the first to report ready with their amount for our three missionaries. They have $10 in hand, and hope to raise $10 more. This League is only one month old, at a Church that is a mission.

Bro. D. E. Emerson, Secretary of Travis Street League, at Sherman, sends this encouraging note: "I read your article addressed to Leaguers in last issue of the Advocate. I shall, at the first opportunity, lay your suggestion before our League, and am sure they will pledge four or five shares." He also gives the following, of which I trust every pastor and League officer in the State will take notice: "Bro. Ashburn kindly promises us his evening hour at any time convenient. We shall get up a programme, have a live missionary meeting, and take a collection for above purpose. May God hasten the day when our Texas Epworth League missionaries shall be enabled to start for the 'regions beyond' to assist in winning 'all for Christ.'" Amen.

This is a capital idea. Why not every League in the State hold a special service at once for this cause? I regret that Boaz (not H. A. Boaz) in last week's ADVOCATE, seems to think the League yet in its "swaddling clothes." If Ruth is old enough to don a "convention hat and go screaming off to conferences" she is most assuredly old enough to "glean in the fields after the reapers." She can at least "carry water to the men," and that is what she proposes to do for three men at least. Bro. "Boaz" if your "Ruth" is not bringing in sheaves, hadn't you better pray with her and encourage her rather than use the rod. The League was never intended to take the place of the Church, nor was it organized to do all the work of the Church. Its success lies wholly in the hands of the pastors. We never intend to be disloyal to grand old Methodism, and if some in their youthful zeal step aside from the beaten track let the watchful eye of the under shepherd be on them, and, if necessary, with tender hands lead them back.

The year is fast slipping away. Half the amount for the first year should be raised at once. Again, let no League expect to assume less than one share; $10 in twelve months can be easily raised. Set your mark high and do your best to reach it. We have 100 Leagues in the State that can pay two shares, and many from three to five. Every Leaguer who attended the State Conference should hold himself responsible for his League. By prompt action we can raise the full amount in a short time.

The Mission Committee meets next week. I would like to report to them what each League wills to do. If you are at work on your amount please notify me at once.

A. K. RAGSDALE,
Dallas, Texas. Secretary.

THE LEAGUE IN EAST TEXAS.

Several months ago the Nacogdoches League submitted a proposition to the Leagues at Timpson, Lufkin, Center and Garrison to enter into a union with it. Center and Lufkin accepted, Timpson and Garrison, not having Leagues at the time the proposition was made, held the matter in abeyance and organized soon after they consented to the union, and since Shelbyville and Carthage have joined us. This is seven in the family.

Timpson invited us to hold the first service there, for the purpose of

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getting acquainted, talking over the work and crystallizing the matter in hand. We consented to go up the 7th of May, and forty-three of us, from Nacogdoches alone, went to the feast that day in a "special." Bro. C. F. Smith wanted us to hold two public sessions, and to this end we held one at 3 p. m. and one at 8 p. m. same day. The first consisted of papers from Vice-Presidents on their work, prefaced by one paper on the system practiced by the Nacogdoches League, the name of the League not being mentioned, and its effects. After the papers were all read very interesting speeches were made by the pastors, some referring definitely to their mode of work.

The directory for the evening's exercises was adhered to and well rendered. The Nacogdoches orchestra reinforced the organ and the voices with great efficiency. These young men transpose as they play. So all you have to do is to announce your hymn and go at it right. We use our standard Hymn and Tune Book and "Living Songs," and I hope the time is here when Methodists will not have to tell what hymn books they use. Let the world, the flesh, the devil and the brethren know that we use our own standards.

The meeting at Timpson touched a chord in the League work of San Augustine District that will vibrate as long as there is faith to walk by, courage to defend the truth and hearts, loyal leal and true, to offer their homage and gratitude to our God.

A District League Conference was organized and every arrangement made to make the future work of the League easy and a matter of course.

All our Leagues fell in love with Timpson and its superb entertainers, and in turn the visiting Leaguers tried to capture Timpson, though they had promised faithfully not to do so, I think, however, it was a kind of mutual conquest, first one and then the other saying, "Why, here I am." In order to reach Timpson in the most economical way, the Nacogdoches League requested me to arrange for their transportation. I told them I would do so for every League in the union, and the result of my efforts was all that I could wish. The H., E. and W. T. Railway entered into an agreement with me through the F. and G. P. A., Manager Downey, to give half-fare to every League in the union, traveling to and from any of the places designated for the purpose of holding meetings, and it was agreed that when a League, or parts of different Leagues, desired to hold a service all that is necessary is for the League Secretary to notify the local agent, and every Leaguer present a certificate of membership in applying for return tickets. None but bone fide members can procure the benefits of rates granted, and it is to be hoped that every railroad in the State will follow the example of the H., E. and W. T. G. V. RIDLEY.

Nacogdoches, Texas.

TOPIC FOR JUNE 2.

The Excellency of Wisdom—Job 28: 12-28.

There is a great difference between the wisdom of man and the wisdom of God. If a man has studied philosophy, is acquainted with the laws of science, is proficient in literature, and has attained to some perfection in art, the world calls him wise.

But this is not wisdom according to God's standard. We read: "The wisdom of this word is foolishness with God." True wisdom is to fear God, and true understanding is to depart from evil.

In other words, to know God and enjoy him, this is wisdom, and this is understanding.

The lesson opens with the question: "Where shall wisdom be found?"

Job has just been speaking of the wealth of the world, and its value as estimated by man; he implies that they that enrich themselves in earthly things suppose that they are wise; he grants that they have gained all the wealth of earth; and yet he asserts that they have not attained unto wisdom.

THE VALUE OF WISDOM.

We think the wisdom of this world is of great value, and it is. The wisdom of man is very important; it is necessary for us to study science and philosophy, to be acquainted with mathematics and literature, and to develop our intellectual faculties.

But the value of this dwindles into insignificance when compared to the other.

Speaking of this wisdom, Job says: "Man knoweth not the price thereof." None of us value religion as we should. A few have broad and grand conceptions of it, but considering its excellency, even our sublimest thoughts concerning it comprehend but little of its value. Many have the poorest, meanest, ideas of its worth; they place it below the riches, honors and pleasures of earth. The god of this world has blinded their minds.

But Job comprehends something of its value, and attempts to set forth its worth. He brings before him and examines the most valuable treasures of this world. Of metals, gold and siver; of precious stones, onyx and sapphire, pearls and rubies, and the topaz of Ethiopia. These things are prized higher than anything else in the markets of the world, yet should all of these be offered for wisdom, they could not purchase it. It is vain for man to attempt to procure God's favor by offering for it gold, or silver, or precious stones.

The value of these things is as nothing compared to the value of true wisdom.

WHERE CAN WE FIND THIS WISDOM?

The supreme question with many is, "Where shall I find riches?" Others are troubled with the question: "Where shall I find pleasure?" and still others ask: "Where shall I find honor?" The question that troubled Job more than all things else was: "Where shall wisdom be found?" This is what should concern supremely the mind of the world.

Job gives answer: "It is not to be found in the land of the living." Mingling with men will not bring it to us, because man by wisdom knows not God; studying the books of earth will not reveal it; the Greeks tried to find it by seeking for it in philosophy and science, and yet their search was vain. True wisdom will never be ours if we expect to find it in books and men.

"The depth saith, It is not in me." You may dig into the bowels of the earth; you may search in the caves and dark recesses of the world; here you may find gold, silver, and precious stones, yet that rare jewel which Job calls wisdom can not be found, though you remove the rocks and tunnel the mountains.

"The sea saith, It is not in me." You may sail over the waters from shore to shore; you may dive into the depths of the ocean; you may cross all the seas of earth, and yet you can not find wisdom there.

ITS HIDING PLACE DISCOVERED.

Again Job asks the question: "Whence then cometh wisdom? and where is the place of understanding?" It is hid from the eyes of all the living; philosophers, scientists and politicians have never discovered it in their researches; the fowls of the air with their keen eye and lofty flight have never penetrated its abode.

"Destruction and death say, we have heard the fame thereof with our ears." The word translated "destruction," means literally, "the destroyer." Hence we may say, the destroyer and his offspring, death, have heard of this wisdom, for it is aimed at the overthrow of the kingdom of the devil.

Now Job tells us that this wisdom is hid in God. Until he reveals himself unto us, we are in great darkness. Do not despair, O man, because thou searchest in vain for this rare jewel in books and men, in the depths of earth and beneath the billows of the sea. Here the words of James, the apostle: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

When Peter confessed Christ, Jesus said: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Spirit of God comes and conducts us from darkness into light, and then we are in the possession of that true wisdom.

A DEDUCTION.

Not only does God give us this wisdom, but he is the source of all wisdom. He sees all things. "The eyes of the Lord are in every place; they run to and fro through the earth." Nothing is hid from him. He has all power. The winds are under his control; the rains fall at his will; the waters have been measured out by him. All things are governed by him. This being so, man should not question the wisdom of God, for, "He doeth all things well." Job consoles himself with the thought that God knows what is best for him, and hence he should not complain; his friends, not knowing the principles regulating God's wisdom, can not justly infer his guilt from his sufferings.

A CONCLUSION.

After discussing this question, Job sums up the whole matter by saying: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Similar to this are the words of the wise man: "Fear God, and keep his commandments: for this is the whole duty of man."

Let us, as Leaguers, seek this true wisdom. Let us neglect everything else rather than neglect our religion. O for broader, better, and grander conceptions of duty and of God!

THOUGHTS ON THE LESSON.

1. What makes religion of such inestimable value? This question is answered in I. Tim. 4:8.

2. If our religion does so much for us, should we not esteem it above all the things of earth?

3. Ought we not to be thankful that God is so willing to bring us from darkness into light?

4. If we have found the pearl of great price, should we not tell others where to find it too?

5. Is it not wrong to complain about our lot in life when we know that our Heavenly Father does what is best for us?

6. Ought it not be our supreme delight in life to love God and keep his commandments?

REFERENCES.

Prov. 3:13-18; Rom. 11:33-36; Deut. 4:5, 6; Psa. 111:10; Prov. 1:7, 10-19, 20-23; Eccles. 12:13; Prov. 4:5-10; Prov. 16:16; 19:8; I Cor. 1:22-24; Col. 1:9; James 3:17; Matt. 6:33.

THE BOARD IN FT. WORTH.

The earnest call of the President, supplemented by the hearty invitation of Bro. H. A. Boaz, pastor in charge of Mulkey Memorial Church, Fort Worth, Texas, brought a good number of brethren together May 8, 1895, as members or visitors of the semi-annual meeting of the Board of Missions of the Northwest Texas Conference.

The board heard from a greater number of brethren in charge of missions than ever before. The failure of a few to send in their report gave us to that extent an imperfect view of the field and its wants.

The primary object of this mid-year meeting is that the board may gain that information which can not be obtained midst the rush of Annual Conference business; hence the importance of a report from every field.

Red hot, intensely practical, suggestive discussions, and far-reaching results, are the descriptive terms to be used concerning the spirit of the occasion.

The accumulated forces of the Corsicana meeting broke out afresh in the missionary love-feast, led by our President, Rev. Horace Bishop. At this hour the fact was developed that the brethren who had made special effort along the line of mass-meetings, mission prayer-meetings, sermons, etc., had received special spiritual blessings.

The Holy Spirit seems waiting to press the glowing signet of his approval upon all contributions of energy thought or prayer tending to the success of the forward movement now thrilling the Church. Under the ministry of Rev. E. A. Bailey, we shed tears of penitence because of wasted time, ascended the mount of consecration, and felt the uplifting of Divine grace.

If the spirit of the board may be taken as an index of the standing of our Church, then the following observations are in order:

1. Methodist people believe in an earnest, persistent effort in the accomplishment of appointed tasks.

2. There is no substitute for Divine power. Human faithfulness must be crowned with Divine mercy, and human energy must be charged with Divine power.

3. Sustaining this vital relationship to God we come into saving relationship to man; whether he walks the gilded halls of civilization or threads the tangled jungles of heathendom.

That result of Providence, Dr. W. R. Lambuth, the man who by birth and continued residence in the foreign field is thoroughly equipped for mission work there, yet being indispensable is kept in the home land, about whom the great mission interests of the Church are revolving, was with us.

This means that we were at once awed by the view given us of the task in hand, and thrilled with hope as he recited to us the conquests of the gospel in darkened lands.

He gave us a bird's-eye view of the reasons for and work of medical missions in foreign lands, showing that medical science in China is but a system of vague superstition, accompanied by inhuman acts, supposed to be the practice of surgery.

The writer could not stay over Sunday to hear once more this man of missions, who was announced to preach for Bros. Boaz, Sensabaugh and Bishop. He whose hands had handled, eyes had seen, and ears had heard, heathen bodies, sights and sounds—to say nothing of over-taxed olfactory nerves—was an inspiration to all. We were moved by his marvelous experience and burning words. The cloak of the ascended father is upon the son. Reader, if ever he comes within the radious of your pocket-book go to its utmost limit to hear him. J. H. WISEMAN.

NOTES.

Rev. E. A. Bailey said: "As long as men love money more than they do men, they will sacrifice men for money. When men learn to love men more than they do money, they will sacrifice money for men. Then the question of missions will have been solved."

Rev. G. S. Wyatt, under head of presiding elders and missions: "The presiding elder is like some little piece of machinery hidden away midst the intricate workings of a great engine—quietly holding all in connection; constantly transmitting the driving power."

Rev. J. T. L. Annis: "Wrong there, Bud. I know some beloveds who are neither small, noiseless nor unseen."

A P. C. said: "I appointed my mass-meeting and told the workers if they needed information to come to the parsonage and I would help them out. They came, and the preacher found that he knew nothing himself; but now he is trying to catch up with the procession."

A Western Missionary: "I have received less than $50 to date, and the most of that in wood and feed. The preachers of other denominations have left, but I am there to stay."

Dr. Lambuth: "All the heroes are not dead yet."

Rev. John M. Barcus, presiding elder of Vernon District: "One of three things must be done: the Church must leave these faithful people without preaching, or send men to starve with them (and there are men who will go. I have able and acceptable men, with wife and children to support, who have received less than $50 this year), but I can't believe the Church is ready to take either of these positions. I believe she must and will come to the help of these needy works and worthy workers."

Rev. W. M. Shelton: "We who have had our zeal kindled while in touch with this meeting must not be discouraged when we go back to our works and find that our people are not aroused as we are. We must remember that our increase of zeal is due to an increase of information, and therefore must proceed by the way of mass-meetings, mission periodicals, etc., to educate our people, and then the masses will catch the step."

Rev. J. T. L. Annis on the German question: "Our relation to this movement is similar to our relation to the whisky traffic. There are men and women over our land who are not pronounced prohibitionists now; but wait till a son is ruined or a drunken son-in-law blights their hopes, then you will hear from them. Wisdom would suggest that the time to work is before ruin is wrought. So with regard to the question under discussion. But few of us know the ruin being wrought in our land. The sacred institutions bequeathed to us are endangered, our holy Sabbath is being desecrated. We at a distance may fold our hands in peace, but they who have seen their camp-grounds turned into beer-gardens and their churches into dance-halls, see the real and only side there is to this question. I am no political preacher, but I have decided views upon this subject, and here they are:

"1. The law of self-preservation demands that we should regulate the coming of foreigners to our shores.

"2. We must regulate their education.

"3. We must secure them in their social privileges, not ostracizing, but giving social recognition according to moral standing.

"4. We must Americanize them.

"5. We must evangelize them as soon as we can."

Rev. G. S. Wyatt: "There is great demand for men and women who are training for city mission work. The work is so peculiar that few are qualified for it."

Dr. Lambuth: "This is a day of danger to Japan. She may accept the results of Christian civilization without passing through the crucial processes of Christianity." This statement led this scribe to thinking as follows: Just as Japan may accept the large guns and improved methods of a Christian civilization, so individuals, living in the heart of a Christian nation, enjoying much of the fruit of Christianity in its community results, may be far from Christ in individual character. Are there not those among us who mistake their enjoyment of common blessings for Christian character?

Dr. Lambuth: "There are 10,000 medical men in the M. E. Church, South, who ought to be greatly interested in medical missions."

"Have we not left hospital work to Roman Catholics long enough?"

"I thank you for the inspiration you have given me in this meeting."

"I believe that here at Fort Worth, in the heart of the great Northwest Texas Conference, we have the broadest and clearest view that is to be obtained of this great question of missions."

Report of the Executive Committee adopted by the board:

Whereas, The Mission Board of the Northwest Texas Conference is seeking to carry out the policy of the Church in the forward movement of missions,

And Whereas, There has been appointed in each district of the conference, a missionary speaker, the presiding elder being ex-officio District Conference Missionary Secretary,

And Whereas, Some special work is needed in visiting mission fields occupied by our conference; therefore, be it

Resolved, That your committee recommend to the Board of Missions that instead of sending representatives of the Board to District Conferences, that the presiding elder and district speaker prepare and have executed a suitable programme at the Missionary Anniversary of the District Conference.

HORACE BISHOP,
JOHN R. NELSON.

TERRELL DISTRICT CONFERENCE

Bishop R. K. Hargrove, President.
J. Marvin Nichols, Secretary.

The Terrell District Conference met in its twenty-seventh session at Forney, Texas, May 11, 1895. Bishop Hargrove was with us. His rapidity in the conduct of business, his spiritual force and unction which he imparts to the conference made his presence with us a providential benediction. Bro. Fladger, our "Uncle Charlie," quaint in his expressions, powerful in his spirituality and sympathetic in his ways, made the boys love him more than ever before. Bros. Vaughan, of the Orphanage, Ballard, of the Polytechnic College; Hayes, of Southwestern University; Blaylock, of our ADVOCATE; Sister Purcell, State Organizer W. P. and H. M. Society, gave hopeful recounts of their fields.

Out of a membership of ninety-nine, sixty-three were present. All the pastors, save one, were present; eleven out of twenty-three local preachers answered roll-call. It was the testimony of all that there was more spirituality and more needed facts brought out in this conference than any heretofore attended.

Resolution, referring to the death of Sister Crim, was passed. ADVOCATE resolution was adopted by rising vote, and may be found in another column. One in support of W. P. and H. M. Society, and one of thanks, referring to Forney's hospitality, were adopted. Another, pointing out the liberality of L. Blaylock in the Scoggins' offer, was adopted by rising vote.

Epworth League report showed 15 Leagues, 83 Ems, 542 members, and charity work $203.

Mission report was: Six congregations having W. F. M. Societies, which collected $308.80; four having W. P. and H. M. Societies, having collected $1389.

Committee on Education will receive attention elsewhere, as there are some startling facts which ought to be noticed more minutely than can be now.

Report of Temperance Committee was ordered published.

Report on Spiritual State of the Church brought out these facts: Out of a total membership of 5024, but 250 have family altars. Only 531 ADVOCATES are taken. Have 11 congregations without prayer-meetings and 16 without class-meetings. Not one-half of our membership attend Church regularly, and only one twenty-third part of our enrollment attend class-meeting. No wonder that the Church has so little spiritual force, when so negligent of the means of grace! Yet, while it is not offered as an apology, we believe Terrell District is on an equality with Texas Methodism.

Bro. Vaughan, after preaching a powerful sermon on Christian Experience, collected $101.10 for the Orphanage. Bishop Hargove preached Sunday morning on "Enoch's Walk with God," and dedicated a country Church, raising a debt of over $500. Garland gets the next District Conference.

Delegates to Annual Conference: Rev. A. N. Keen, C. J. Fogleman, J. W. Reeder, W. H. Allen. Alternates: W. H. Cullum, W. H. Atherton. J. MARVIN NICHOLS, Secretary.

NOTES.

Bro. Archer stated that out of a membership of 425 but about 75 attended Church Conference. Bishop Hargrove offered this recipe: "Study your sermon as much again, preach one-half as long, preach at 11 o'clock and call them into a Church Conference—literally take them by guile."

Pastors are prone to complain when there are small reports in the early part of the year. This ought not to be so, since the Financial Report revealed that the stewards had collected one-third of the preachers salaries, while the pastors had gotten one-twentieth of general collections.

Bro. Ballard, stressing the great need of Christian education, made this assertion: "I had rather my boy would associate with a dog than read a bad book. I could wash off the dirt and fleas, but could hardly drive out the ugly effects of a bad book." Quaint and characteristic, yet profoundly true.

Dr. Hayes declared the highest type of character is "faith-giving." To give and expect personal benefit is wrong. I never knew the son of a stingy father called to the ministry.

Bro. Vaughan made the following startling statements: "Among the $30,000 collected for the Orphanage, not one cent was given by a saloon man." The saloons of Texas make the home a wreck and turn its children out to starve; yet it has no shelter or sympathy for its progeny. Shame on a civilization so inhuman. "Not one of the forty-one inmates is a child of religious parents." Did not David say he had not seen the righteous forsaken, nor his seed begging bread? "If for no higher reason, parents ought to be religious."

A great many are pessimistic enough to think that loyalty is a dead virtue. To have heard how Lovett and Smith put even their wives on the altar ought to have revealed a peculiar grandeur in the religion of the Nineteenth Century. The spirit of martyrdom in our missionaries is just as profound as was the apostolic spirit. God's infinite heart was moved just as much when Lovett put his wife upon the altar in the Indian Territory as when Paul faced the headsman's ax. They each cried, "All for Christ."

Bishop Hargrove gave out a thought of tremendous weight in that statement, "Things are dangerous in proportion to their value." Value is a synonym of influence. As the world values an enterprise to that extent is it influenced by the same. With what care and precision then should the League be guided since even in Texas it has under its influence 16,000 of the most buoyant bloods.

The feature of adaptability as a means of propagating truth is one peculiar to our religion. Christ was a man in order to adapt the God-thought to human conception. Sister Purcell gave a happy illustration of this idea. The Territory wants, and must have, married men. An Indian has no confidence in a single man. They want to see a white man's squaw.

Bishop Hargrove says money is the root of all evils. Take covetousness out of whisky traffic and you kill it.

Bishop Hargrove declared an utter dislike for that religion which parades itself. "I want to see the time when a man will tell what he has done for others and not for himself. I don't see in the Bible much of what Christ enjoyed, but what he did for others." He went about doing good.

RESOLUTIONS.

Resolved, That the pastors of Terrell District tender Louis Blayiock, of our ADVOCATE, its thanks in appreciation of his liberal offer in the case of Sister Scoggins; and that we urge this matter at once in behalf of this good woman.

M. A. SMITH,
J. MARVIN NICHOLS.

Resolved, That we, the members of Terrell District Conference, do approve and appreciate the editorial work of Rev. T. R. Pierce, especially on the question of prohibition, and in evidence of our appreciation do pledge ourselves to put this worthy paper into all the homes wherever possible. J. MARVIN NICHOLS,
W. B. PATTERSON.

Your Committee on Temperance submits the following report:

Recognizing that our Church is confronted with a problem demanding lucid solution, and believing that no question or issue is of more vital importance to the healthy growth of Methodism than sobriety, realizing that nothing will conduce more to her welfare than the suppression of the liquor traffic; therefore,

Resolved, That we pledge ourselves, as representatives of the M. E. Church, South, in District Conference assembled, that we will do all in our power to promote temperance, and to destroy the evil influences of the saloon.

2. That as Methodists we are untrue to our vows in countenancing the use of intoxicants, and in giving our suffrages to persons who are in favor of measures looking to the destruction of our homes and our Churches. D. T. BROWN,
Chairman.

EL PASO DISTRICT CONFERENCE.

The El Paso District Conference was held at this place May 8-12. The following preachers were present: C. C. Edington, P. E., C. J. Oxley, Thos. Hodgson, B. B. Scoggins, C. H. Govett, W. A. Govett, J. M. Crutchfield and J. E. Sawders. Delegates: C. B. Smith, Thos. Clayton, J. L. Giles and T. B. Pruett.

An interesting program for the whole session was prepared by the presiding elder and was printed and circulated among our people, which added much to the interest of the occasion.

The reports from the different charges showed that Methodism had come to stay, notwithstanding some of the places are only maintained through sacrifice of self and family and unswerving faith in God. This is seen when some three reported as having received less than $100 in the last eight months. The increase in membership, Sunday-schools and Epworth Leagues, a marked advance among our young people in spiritual development, is certainly gratifying and indicates for us a future.

Our presiding elder deserves credit for the zeal with which he labored to make the occasion the success it proved to be. A more interesting session has never been held in the New Mexico Conference.

Bro. C. J. Oxley and wife, of El Paso, came a week in advance of the conference to help us in a meeting. We began Friday night. Saturday morning Bro. Oxley preached the first sermon that was ever heard upon the streets of Pecos. It was something new for our people. Some of our Methodist brethren could be seen to look from around the corners and from windows, while others very suddenly had to attend to important business just then, while Bro. O. walked out where he could be seen and heard, and, like a Wesleyan hero for Christ, "he reasoned of righteousness, temperance and of judgment to come." These street meetings were continued till close of conference with increased attendance and earnestness. Some asked for prayer who have never entered a church in Pecos.

Perfect quietness and respect were shown at every service. Several of the preachers had a new experience—street preaching.

The preaching and addresses by all were spiritual and instructive, and were duly appreciated by our people. The Church has been revived. A higher attainment of spiritual life has been reached by the pastor and wife, who shall labor to bring the whole Church to a higher spiritual status. Our people pounded their pastor well just before the conference, which makes four or five this conference year. A beautiful black silk dress, among the many nice things for the pastor's wife, was the gift of our ladies.

J. E. SAWDERS.

A LETTER FROM BRO. EVANS.

Please give me space in the ADVOCATE to answer the many letters of condolence we have received during our protracted sorrows, brought about in the death of our three oldest boys, between the dates of February 13 and April 29 of this year. It is impossible for us to say how much we appreciate the sympathy expressed by so many of the brethren in the ministry, and other friends in these sorest trials and the darkest providences through which we have ever passed. These numerous letters have been a great comfort to our hearts, as they assured us that friends were mingling their tears with ours, and in their prayers bearing us to Him, who indeed has been "our refuge and strength and very present help in trouble."

Be assured, brethren, the Lord has heard your prayers and administered his grace in what we have realized to be amazingly abundant in the midst of it all. Truly these providences seem mysterious, but recognizing the fact that "secret things belong unto the Lord our God," we have learned to trust him more implicity, and have tested him more fully, and therefore do rejoice in the knowledge of the grace and power of him who hath said: "I will never leave thee nor forsake thee." Our family circle has narrowed down, oh! so much, and how lonesome the thought—the boys will not come home any more, nor even write any more to us; but heaven has grown richer, and we thank God for the gospel which led them all (before they were nine years old) to Jesus, and for the faith they had in him in life and death which assures us that heaven is their home. Through the grace of God we do say "Thy will be done," and in this resignation there is rest and peace. From a human standpoint the darkness is extremely dense, but faith reaches within the vale, and with the hope of the resurrection and Jesus' words, "Be of good cheer; it is I, be not afraid," we shall ply the oars and expect a safe landing over there where they are waiting and watching for us.

C. A. EVANS.

FOR FORTY YEARS.

DEAR ADVOCATE: How strange that for forty years you have been making your regular weekly visits into my home, and I have never written you a word. But, as to-day I reach the sixty-eighth mile-stone that marks the periods of my journeyings towards the "Celestial City," I feel constrained to express my heartfelt appreciation of your continuous coming.

Profoundly grateful am I that you ever came into my humble home. You have improved as the years have glided away and added their tale to the record of the past.

You have been the friend faithful to me through all these years. If circumstances have been adverse, if criticisms have been unkind, if friends have forgotten me, you have been the one constant, true friend—always the same.

You have come, bringing into my home the purest literature, sweetest consolation, and strength and courage for every day's duties. Perhaps more than any other agency, outside the grace of God, you have done most in assisting me in the rearing of ten children.

Through you I have kept in sympathetic touch with my brethren all over Texas, and you have brought me weekly messages from them which is the next best thing to talking with them face to face. You have told me of their triumphs of faith. You have kept me constantly informed with regard to the thousands who are annually being added to the Lord's hosts. You have repeated to me the shouts of triumph of those who have realized the Psalmist's words when he declared, "Though I walk through the valley of the shadow of death, thy rod and thy staff they comfort me." These all have strengthened and encouraged me very much.

Then you are constantly telling me the last two or three years of a movement that seems perfectly wonderful to me. It seems destined to involve the whole country in active battle array against sin! What mighty possibilities have lain dormant so long in the latent energies of the young people of our Church. How new and strange, and yet how reasonable it all seems to men! I wonder it was not started long ago! "Epworth League!" Historical and full of force, the very name will inspire the legions of the young with fresh courage.

What mighty changes have been wrought since I first met you, dear ADVOCATE. Then I was full of the buoyancy and hope of young manhood. Though I have experienced my share of this life's trials, I have also shared largely of its joys. As I gaze into your pleasant face this, my sixty-eighth birthday, I can not so easily hear what you say. I search eagerly for every word you have to say to me. My head is already whitening rapidly, as you see. I must be getting nearer some beautiful place, for my way is constantly becoming more illumined. My spiritual vision is clearer, and your messages are sweeter. I am getting ready to visit a country I have been disposed to believe, until recent years, was a long way off, and would require a journey to reach it. But now I believe it is near at hand, for I sometimes get glimpses of it, and hear echoes of soft music like messages from loved ones speaking to me in a still small voice. O it sometimes makes me almost eager to lift the veil and take a look within. But I shall be content to abide my time if you'll keep coming, giving me strength and courage. And now, dear ADVOCATE, good-bye. I may not write you again, but I shall be delighted and encouraged by your weekly visits. Now I pray that He who has been so good to me for all these years may guide you and send you into every home, and through your instrumentality lead thousands of others into a higher living, and finally into the home prepared for all the faithful. L. D. SMITH.

Milburn, Texas, April 21, 1895.

THE CHURCH OF ROME AT HER OLD TRICKS.

I shall review in this article a communication from Samuel B. Adams, Esq., of Savannah, Ga. It will be remembered that here is where Mr. Slattery, an ex-priest, came near being murdered on the evening of the 26th of February by a Catholic mob. Mr. Adams tells us that he is the City Attorney for Savannah. He says that he felt constrained to write the article under review to correct an erroneous impression that Dr. Hoss' editorial of March the 7th may have made, which he conceives to be prejudical to his friends, the Catholics.

But for the fact that Mr. Adams is the City Attorney, and, to use his own language, "decidedly a Protestant, and the Chairman of the Board of Stewards of one of the Methodist Churches of Savannah," and the farther consideration that this apologetic article is found in our connectional organ, I would not review it. Mr. Adams closes his article with this statement: "I know that it is entirely foreign to your [meaning Dr. Hoss] spirit or purpose to do the slightest injustice to anyone, or to encourage the unreasonable and unreasoning prejudice against Catholics which, unhappily, some narrow and bigoted Protestants entertain." If I understand this statement, Mr. Adams means to charge that all Protestants who hold a prejudice against the Roman Catholic Church as such are "narrow and bigoted," because there is no question about individuals. None can deny that there are pure and good men and women among the Catholics. Well, this is a sweeping declaration to be made against a large majority of the people of this country, for it is a fact that almost all Protestants who are posted do entertain a prejudice against Catholicism, just as they entertain a prejudice against every other phase of sin and wrong-doing. Mr. Adams does not deny many statements made by the secular press throughout the land respecting the mob.

Let us see how his defense of his Catholic friends stands to reason in the light of the facts: 1. He says: "In no just sense could the mob be called a 'Romanist mob.'" Then it was a mob of Protestants. But what motive could these Protestants have had to prompt them to use violence to prevent the free speech of a man who stands up with them in opposition to Catholic aggression? None whatever.

Moreover, Mr. Adams, unfortunately for himself, apparently contradicts his previous convictions as to this being a "Romanist mob." I shall now quote from the Fort Worth Daily Gazette of February 27: "Members of the Ancient Order of Hibernians at once took steps to prevent their [Slattery and wife] appearance here. Petitions were circulated asking Mayor Myers to refuse to permit the ex-priest to hold his lecture. The petition said that if Slattery were allowed to speak, there would be disorder and riot. About 500 signed the petition. When it was presented to the Mayor by a committee of twelve Catholics, including the Presidents of the two divisions of the Ancient Order of Hibernians, he handed them a written statement from the corpora-

tion attorney (Mr. Adams) that he had no right to stop the lecture. In his opinion, the City Attorney said, there could be no disorder or trouble if those who would be offended at Slattery's remarks would stay away from his lecture. He urged all to do so, asking the committee to advise all Catholics to keep away from the lecture." Such was the opinion of Mr. Adams before the petition, signed by about 500, was presented by the twelve Catholics, including the Presidents of two divisions of the Ancient Order of Hibernians. Mr. Adams certainly anticipated this petition and had his written statement in the hands of the Mayor in which he says that if the Catholics would stay away from the lecture there would be no disturbance. Mr. Adams well knew that Methodists, Baptists, Presbyterians and outsiders would not create any trouble. But now, after the smoke of battle has cleared away, he says: "In all probability a majority of the people present were not even members of the Roman Catholic Church. . . . I am satisfied that the number of riotous persons would not exceed 100, if so many; and while most of these were nominal adherents of the Catholic Church, they were in no sense representatives of the Church. Now let it be remembered that the number of rioters has been estimated from 3000 to 5000; that about 100 policemen could do but little to quell the mob; that it required the entire military force of the city, except the artillery, which consists of ten infantry companies and the Georgia Huzzars, thirty men. I do not know how many men composed one of these companies, but it is safe to say that it required from 500 to 1000 men to manage the mob. Mr. Adams says that it could not have exceeded more than 100, who in no just sense could be called Romanists, and that none of them were representative Catholics. Will Mr. Adams tell us that none of the signers of that petition were representative Catholics? Are they not responsibles in a measure, for the disturbance? Did they not threaten a riot? Did they not emphatically say that if Slattery attempted to lecture there would be a disturbance? Would Mr. Adams have us believe that Catholic authorities can not control their membership?

But Mr. Adams grounds his apology for this Catholic outrage upon the temerity of Mr. Slattery and wife and charges that their placards contained "vile and filthy charges, not only against the Church, but against the priesthood, and even sisters of charity. This was not said in terms, but the hand-bills were certainly calculated to create that impression."

Indeed! The Catholics know very well the history of their confessional. The evidence convicts many, very many of the priests of vicious lives. It is not uncommon in this country for the priests to be found in saloons and reveling in intoxication, etc. Mr. Adams says by inuendo, however, that there was to be such vilification of his dear Catholic friends by Slattery as was insufferable. I am exceedingly pained to find such an apologetic communication as this in our general organ. If Catholicism is right, Protestanism is altogether wrong. We hold but little in common. To have our chief organ come to the front as the defendant and apologist for this abominable hierarchy is out of the question.

R. C. ARMSTRONG.

Weatherford, Texas.

A TEMPERANCE REVIVAL.

Capt. W. C. Dutton, of Norfolk, Va., has just closed a temperance meeting in Mineola, in which he delivered nine lectures and one talk to the children. He closed his meeting on the 12th ult.

This way of holding temperance meetings of one and two weeks in which religious services are a prominent feature, is a departure from the course persued by other lecturers in the State. It is just the thing we need. One lecture creates such an interest and such a thirst for the next that the tide rises higher and higher. There are not many places in Texas where the habit of drinking has a deeper hold on the people than in Mineola, and if the whisky traffic is a benefit to a town, as is claimed, Mineola is on the way to prosperity. But with all this, Bro. Dutton secured 155 signers to the pledge of tatal abstinance, and organized a Lodge of Good Templars of about 50 members. The interest in temperance work is very great here now.

Bro. Dutton is perhaps the strongest temperance lecturer that has ever been in our State, and any preacher in a whisky town will do well to secure his help a week or two just before he begins a revival. He certainly draws the line close and makes every man take a stand on one side.

I take pleasure in recommending him to all who need help on his line. I say this not for him, because he has more calls than he can answer, but for the people. He is now in Wills Point. A. C. BENSON.

Mineola, Texas.

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Nervous Dyspepsia.
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Formula on Every Bottle.

NORTH TEXAS CONFERENCE.

Paris.

I. W. Clark, May 21: We are in the midst of the greatest revival Paris ever saw. Nearly all denominations are at work in the meeting.

Leonard.

J. T. Bludworth, May 20: Yesterday was a great day for Leonard Methodism. The beautiful and instructive programme ordered from the House was in the main carried out. The collection was good. The League service in the afternoon was spiritual. At night we had one of the best communion services I ever attended. One addition by ritual. My work is warming up.

Blue Grove.

J. D. Hudgins, May 15: We have just closed one of the best meetings Cambridge ever had. We feel sure our work will come out on top this year. We are working, praying and expecting great things of the Lord. We have a prohibition movement on foot, and feel assured we will have a dry county soon. We have now a very good parsonage and three nice churches on our work. Our collections are coming up all o. k.

Whitesboro.

A. F. Hendrix: Closed a two weeks' meeting at Whitesboro; assisted by Rev. C. O. Jones and D. C. Brown; had some success; received 8 members as a part of the results; some reclamations; good revival in the Church. The meeting left a good impression upon the community. All interests pertaining to the Church in good running order. Prohibition for Grayson County is the burden of prayerful hearts. We have a rally for the cause to-night. Will vote in a few weeks for it. We are hopeful. We want to kill the giant monster.

Gainesville, Broadway.

George S. Sexton: We held the second service in our new church last Sunday. Large crowds both morning and night. Results of preaching service, 5 accessions and 2 conversions. Sunday-school is the best I ever saw. Bro. Graham, the Superintendent, and his efficient teachers are doing fine work. Sunday morning 225 answered to roll-call. At first service, May 5, we raised $675 with which to buy windows and pews. Our church is a beauty, and God has accepted our work by giving success to our labors. The seed-sowing of the pastors who were before me still brings forth fruit. Come to see us, brethren, and enjoy the fruits of your labors.

Sherman, Willow Street.

R. C. Hicks, May 20: Closed a good meeting last night; 13 conversions, 23 accessions; with more to follow. Meeting was conducted by Evangelist Z. Bain, late of Tennessee, but now located in Sherman. He is a local preacher of our Church, and with his family, belongs to my charge. He is earnest, thoroughly consecrated, sound in our doctrines, rides no hobbies, abuses nothing but sin, sticks to the mourner's bench, has a most excellent family, and is ready to go anywhere and help anybody. This was his first meeting in Texas. Press notices show him to have been quite successful as an evangelist in the Holston Conference. His address is 703 E. Pacific Street, Sherman, Texas.

Chico Circuit.

Ben. H. Bounds, May 20: Rev. E. G. Kilgore reached us last Monday night, and yesterday was a great day in Bridgeport, beginning with a prayer-meeting under the tabernacle at 6 a. m. Children's Day service commenced at 9:30; preaching at 11:30; praise-meeting at 2:30; preaching at 4 p. m. and again at night. Also preaching in West Bridgeport, at 11 a. m. and at 3:30 p. m., and preaching at Old Bridgeport at night. We are not counting conversions, but to date some 40 have given their names for membership in the various Churches; about 30 of the above in our Church. The work is deepening and widening with every service and will doubtless continue another week. Will make a final report at the close.

Benvanue.

W. B. Walker, May 15: I have just closed a two weeks' meeting at Jolly, one of my appointments. It was the best meeting ever held there, so I was told. Had 15 conversions and reclamations, and closed with penitents at the altar. Had obstacles of great magnitude to overcome, but God led us on to victory. At the close of the meeting, May 8, our "beloved," Rev. W. D. Mountcastle, came in the spirit of Christ and held our second Quarterly Conference. Bro. Mountcastle is a most excellent presiding officer, and the people on my work don't want to swap him off. Stewards made a rather slim report, only reporting $53.90 as quarterage for preacher in charge and presiding elder. They say they will do a great deal better next quarter which, of course, would make this preacher and his family happy. I reported the conference collections all up in cash and good subscription. Benvanue will come out flying colors at Gainesville November 6, if we don't have a drouth out here.

Orphan Home.

Joel S. Graves, May 20: Our second Quarterly Conference convened on the 18th and 19th at Rylie. The spiritual state of the work was reported very good. Finances were up to date. Bro. C. B. Fladger preached two good, wholesome sermons, and Dr. Brown, of Mesquite, gave us a splendid sermon on freedom from sin. After the 11 o'clock sermon on Saturday the ladies spread their edibles in every direction and the great multitude was fed without stint. One of the citizens of Rylie said to me: "You ought to write up Rylie for this display of generosity," and I promised to do so. I secured $27 in good subscriptions on conference claims from the citizens of Rylie with only a slight canvass of the town. They gave from $1 to $2.50 each, and after a suggestion from me as to the propriety of allowing the authorities to make the distribution, they agreed it was best. I secured two names for the ADVOCATE. I also sounded for expressions on local option and found not a single dissenter. Many favorable comments were made on that matchless editorial on Mr. Busch.

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

Royal Baking Powder

ABSOLUTELY PURE

Pilot Grove.

W. H. Brown, May 20: Our second Quarterly Conference convened at Valdasta on the 18th. Bro. J. P. Rodgers, of Anna Mission, was with us and preached us a good sermon Saturday at 11. Bro. Binkley, our presiding elder, preached us two good sermons. Two young men were recommended to the District Conference for license to preach—Bros. W. T. Davis, of Graybill, and A. M. Ownby, of Pilot Grove. These young men are good Christians, and bid fair to do the Church good. Our financial report was very small. Pilot Grove paid $3 85; Cottage Hill, $9; Blackmon's Chapel, $14, and New Prospect, $23. The spiritual condition of the charge has been very good. We have had about 25 conversions during the quarter, and a net increase in membership of 20. We have four good Sunday-schools and three Epworth Leagues, one of which we organized last night. We have one Parsonage and Home Mission Society, and we are still hoping for better things. May the Lord wonderfully bless his Church this year, is my prayer.

Gainesville.

J. W. Hill, May 20: We are alive at Denton Street Church. Since conference we have had 46 additions to the Church; most of whom have been converted at the altar. An old debt of $500 has been paid. I called for $500 to cover the collections ordered by the Annual Conference, and received in cash and good subscriptions $595. Have the Treasurer's receipt for our assessment for foreign missions. Have organized an Epworth League, which is doing well. Observed Children's Day last Sunday and realized $15.50. Have organized the Sunday-school into a missionary society, and have also a Junior League. We now have every wheel in our Methodist machinery running at full speed. The finances are up and ahead. Have a magnificent congregation. Have had no protracted meeting, but as it is my habit to call mourners every Sunday evening, we have a perpetual revival. The ladies are having three large roller-blinds put into the church, cutting off the League and Sunday-school room from the auditorium. We expect to be able to entertain the North Texas Conference, November 6, in good good style.

Mt. Vernon Mission.

Joe Sims, May 17: Our second Quarterly Conference convened at Hopewell May 7. Because of the pressure of work, also being a week-day appointment, the attendance was small. Our presiding elder was present, preaching with power. Bro. Hunter, of Mt. Vernon, was present and preached one sermon for us. Bro. Clifton, our presiding elder, has taken great interest in our work, preaching inspiring sermons at different places on the mission, surveying the field, and helping us to plan, and for which we are very thankful. When we came on our work last November we found but one small church and some other things discouraging for one just beginning in the ministry, but by the grace of God we have been watching, working and praying for success. Methodism in this field has been neglected, greatly to the loss of our Church. I do not reflect on the ministry in this part of the work, past or present; I mean this field ought to have been occupied long before now. Because of this, Churches have been disorganized; many of our good people have joined other Churches, not from choice, but for convenience, while others have drifted back again to the world. Other denominations have organized and built church houses where Methodism ought to be holding the fort. We have a good country; noble people. We have organized as yet only one Church, but think we can report another one in the near future.

Decatur.

O. S. Thomas, May 20: We had 10 more accessions yesterday, making 74 as the result of our meeting, and I have several names yet to receive. Decatur never before enjoyed such a spiritual wave as is now sweeping over the hearts and homes of her people. A week ago yesterday we had 27 additions to our Sunday-school, and more than that number yesterday. Organized four new classes and yet will have to divide. Have just ordered new literature for sixty-six pupils. Our Junior League numbers about fifty little folks, and it would do your heart good to see the energy and zeal they put into their meetings every Sunday afternoon. There must have been 150 present at our Senior League yesterday, and it was a feast of good things. We have a young men's prayer-meeting, in which more than twenty young men, mostly new converts, have pledged themselves to meet once a week for their own personal spiritual growth and to work for the salvation of others. Our little boys, under seventeen years of age, have their own prayer-meeting, led by one of our devout men. They are making it a success. Our Parsonage and Home Mission Society is flourishing and is looking after the girls. Will the results of a meeting be lost where such work is done? I think not. Would that the Church everywhere would heed the admonition given by our Discipline in the reception of members: "Brethren, do all within your power to increase their faith, confirm their hopes and to perfect them in love." Then there would be less complaint of shallow work. Our class-meetings are seasons of grace to our people. These we have held ever since I have been here; besides, one or two cottage prayer-meetings every week. God helping us, we are in for the war.

Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

WEST TEXAS CONFERENCE.

Leesville Circuit.

C. F. Goodenough: The second Quarterly Conference for this circuit was held at Union Hill on Saturday and Sunday, the 11th and 12th inst. Bro. A. C. Biggs, our presiding elder, was duly on had. He preached an able discourse on Saturday morning to a small congregation. He preached again at 3 p. m. to a similar number, after which he held the business meeting. The Sunday morning and evening services were a benediction. I trust the spirit of evangelism may fill our brother's heart during his district work this year.

Beeville.

Theophilus Lee, May 20: We had a packed house yesterday morning at Children's Day. The programme was well executed; a very interesting service; collection, $9.50. We closed our protracted meeting two weeks ago. We had 17 additions during the meeting. We were assisted by J. S. Gillett, "our beloved;" J. W. Long, of Skidmore; M. S. Gardner, of Goliad, and A. B. Bynum, of Lagarto, all of whom did earnest and effective preaching. We are trying to carry on the meeting in our regular work. We had a penitent last night. Our Epworth League has nearly doubled in membership. Nearly every Sunday one or more take the pledge. Our prayer-meeting and Sunday-school are both growing in numbers and, I think, in interest. We have received 17 into the Church from all sources, and have dismissed 14 by letter. We are also abundantly blessed with rain, which insures temporal prosperity. We praise God for all of these blessings, and take courage and press on.

Sherwood.

J. W. Gibbens, May 15: We just closed a ten days' meeting at this place on the 12th. Dr. R. J. Deets and his singer, Prof. W. J. Wilcox, helped in the meeting. The work was deeply spiritual and great power attended the preaching and singing of the Word. Children were converted; young men and women were blessed and quite a number of old men were made happy in the knowledge of sins forgiven. Several of the best citizens were converted to God. There were not so many accessions to the Church or Churches as there might have been, but, thank God, the membership of the different Churches were all blessed. Bro. Deets' preaching was of the true apostolic kind, and the lines between the Church and world were more closely drawn than ever before at this place. Several joined the different Churches, and more to follow. We tried to remunerate those brethren for their services in a material way, which amounted to $86. At the close there were at least three-fourths of the men, and, I believe, all the good women pledged themselves to fight against whisky, card-playing and dancing. So great was the move that Satan is alarmed at the situation, and now we will have a hard fight. "Pray for us," brethren. I can conscientiously recommend those dear brethren to any one who needs help in revivals. The Lord is with them in their work, All denominations united as the heart of one man in this grand work. So, on Monday night after the close of our meeting our little home was the recipient of a propitious pounding, which extended from feed for my stock up to food and raiment for my family and new suit of clothes for this scribe. I can not express my gratitude to this good people, and Bros. Deets and Wilcox, and above all to God for his blessing to us. By the Lord's help we expect to bring everything in full.

San Antonio.

J. Dimaline, May 15: Our pastor, Rev. New Harris, who came to us last conference, has taken hold on the affections of our people and "grows in favor with God and man. He is a splendid pastor; received gladly by the people in their homes; excellent company and withal a man of prayer in the homes. In the pulpit hides behind the cross; sermons evidence study, prayer and strong faith; congregations good; on last Sunday our chairs had to be placed in both aisles to accommodate the crowd and some after standing awhile in the vestibule went away unable to find seats. Our conference collections are all taken up. A few Sundays ago Bro. Harris, after a fine sermon on scriptural giving, asked that the friends would help him lift the burden—starting off with $50 for himself, $25 for Mrs. Harris, and in about twenty minutes $714.80 was secured, the balance (over $100 more) has since been reported. The results of good pastoral work are showing; our Epworth League doing a good work; our Sunday-school is growing in membership and power under the superintendence of our more than esteemed friend and brother, Dr. J. V. Spring. By the way, Saturday last was the time for the Sunday-school pic-nic. A union pic-nic was arranged of all the Methodist schools, together with the Madison Square Presbyterian and the orphans from the Protestant Home, to Leon Springs, a point eighteen miles from town on the San Antonio and Aransas Pass Railroad. Two trains—one of six and another of ten coaches—left the San Antonio and Aransas Pass depot for the pic-nic route. First-class accommodations, ideal pic-nic weather, social crowds, jolly young people, beautiful scenery and soul-inspiring songsters.

Dr. Price's Cream Baking Powder
Awarded Highest Honors at Midwinter Fair, San Francisco.

EAST TEXAS CONFERENCE.

Henderson.

A. J. Frick, May 18: Have closed our meeting; was assisted by Revs. J. T. Smith and G. A. LeClere. Both did excellent preaching. Singing conducted by W. L. Vaughan, of Oak Cliff. Had fine music, which was an important factor in the meeting. The meeting was a success; 19 conversions; 18 accessions to the Church; Church wonderfully helped. We thank God and take courage.

Chireno.

S. M. Thompson, May 16: Our second Quarterly Conference has come and gone. Bro. C. F. Smith, the presiding elder, being kept at home on account of sickness, very kindly sent us Rev. T. J. Milam, of Timpson, who preached just like a real presiding elder. Bro. Milam preached five clear-cut sermons, which, no doubt, will accomplish lasting good. We are moving up on all lines. An Epworth League was organized at Chireno with 30 charter members. I think we will go to conference with a full report. I have a good Board of Stewards and a faithful crew of local preaches. We are expecting a revival at every place on the work.

Winfield Circuit.

S. W. Jones: Our second Quarterly Conference for Winfield Circuit convened May 18 at Concord Church, a new church, built the present year, 26x36, well seated, all finished up except ceiling overhead and painting, which will be done soon. Rev. O. P. Thomas, our presiding elder, was with us in fine preaching order, and presided with his usual pleasantness to the satisfaction of all present. Bro. A. Little, of Mount Pleasant Station, was with us Saturday and preached one of his sweet sermons, and won the hearts of all who heard him. Nearly all of the official board was present. Assessed for preacher in charge, $500; paid present quarter; preacher in charge, $55.95; presiding elder, $6.65; our foreign mission assessment, $42.50, all paid in cash and good subscription; domestic missions assessed $21.25, paid all cash; collected past quarter for other objects, $101.15. We have two Epworth Leagues organized on Winfield Circuit. The circuit generally in good spiritual condition. Finances are wonderfully behind, but we have confidence in our people and believe all will come up right after awhile. We have four Sunday-schools, 239 scholars, all moving up nicely.

Have you ever noticed how your system seems to crave special assistance in the spring? Just the help required is given by Hood's Sarsaparilla.

NORTHWEST TEXAS CONFERENCE.

Moody.

S. J. Franks, May 21: Our Children's Day was a grand success on the 19th. The programme, as sent out by our House was used, and it was splendid. Our Sunday-school is doing well at this point.

Mansfield.

J. H. Stewart, May 16: We have just closed a good meeting in which 8 or 10 precious souls were saved. We had 9 accessions. Bro. F. B. Sinex, of Ft. Worth, was with us and did some earnest, faithful work, which will tell in days to come. We expect to build a parsonage soon.

Bruceville.

C. N. N. Ferguson: Our second Quarterly Conference was held at Bruceville May 11 and 12. Rev. Jas. Campbell, our new presiding elder, held things down, and business ran smoothly. The sacramental service on Sunday was largely attended, and was the best we have had here. The outlook is very encouraging. The League prospers.

Aledo Circuit.

C. E. Lindsey, May 20: Things are moving up on Aledo Circuit. Our congregations are very fine, and peace and good will are prevailing more and more. I have recently organized a Sunday-school with thirty-two members. This gives us four good schools. On last night we had our Children's Day service at Aledo. It was real nice, as well as instructive. The children all did well in reciting their speeches; but the last, "I'm Glad I'm a Methodist," rendered by a little girl, captured the large congregation. Good collection. May we yet see greater things on this work.

Emma.

W. M. Adams: We are in the midst of a glorious revival of religion at Emma, county seat of Crosby County, Texas. We have collected in cash and good subscription on our conference collections $35.50. Indeed, this is a fine collection for this appointment. Last night we had a glorious meeting; 2 conversions; a father and mother were converted, according to their own testimony, and we baptized the father and five of his children; and the mother and father and six children sat as we received the entire household (like the jailer and his household at night). We have had 2 reclamations; 3 adults and 6 children have joined the Church, and there are two more children to be received by baptism, and still the meeting is increasing at each service. Praise the Lord. Pray for us.

Comanche.

J. W. Coker, May 16: Local option election ordered for the entire county. We will have a hard fight; ask the prayers of all the friends of temperance in Texas. Some so-called Methodists (am sorry to say) aligning themselves with the whisky crowd. I think the Church member that votes against prohibition equally as guilty as the saloon man, if not more so. Your timely editorial touching up old Anheuser-Busch was the best thing of the season. Don't spare the old Dutch, beer-guzzling buzzard, who is maligning the best citizens of our State. Lay on, Macduff, and you will receive the thanks of every good man and woman in all Texas

Cisco.

R. F. Dunn, May 20: Our revival here, conducted by Bros. Lowery and Byron, closed May 5, and now that we have had time to see some of the permanent fruits, we will write about it. It was a co-operative meeting, and brought the Christian people closer together than they have been for a long time. Our congregations are much larger, and attendance at the weekly prayer-meeting greatly increased; Sunday-school larger than it has been for years; Epworth League more spiritual, and growing in numbers. Cottage prayer-meetings have sprung up since the meeting with large attendance, and family religion has increased considerably. Fifteen have been received into our Church on profession of faith, and more to follow. We thank God for the labors of Bros. Lowery and Byron. They did faithful and earnest work, which was blessed of God, in the conversion and reclamation of about 60 souls. The Church has been very much quickened and the pastor greatly rejoices.

Hubbard City.

J. W. Sansom, May 17: We closed on last night, by being rained out, an interesting meeting at Hubbard City. We began on the first Sunday in May, but were hindered some on account of rain and delay of some help which was expected, but Bro. C. V. Oswalt, of Mt. Calm, stood by me the first week, and on last Monday Bro. J. G. Putman, of Hillsboro, reached us and gave us three days' fine preaching; interest was increasing all the time till rain prevented us from going on. Bro. W. Love Vaughan, of Dallas, was with us from the first Tuesday night of the meeting until its close, conducting the singing, and it was certainly done well. He sings with the Spirit and the understanding. Visible results were: the Church strengthened and revived; 5 accessions to our church, and I am sure from the pulpit there went forth words which will bear fruit in the future. Rev. J. M. Dunn, of Axtell, preached us two good sermons during the meeting. Could I have held my ministerial and singing help, and the weather continued favorable, I believe we would have had many conversions ere many days had passed, yet we are very thankful for the good done.

Eldorado, Greer County, Okla.

J. N. Broyles, May 15: Our second Quarterly Conference for Eldorado charge was held at Paradise Valley, May 11, 12. Owing to the dry weather we had a large attendance and an interesting time. Our beloved presiding elder, Bro. John M. Barcus, failed to be with us. He was called to meet the Board of Missions at Fort Worth, but sent Bro. G. S. Hardy, of Quanah. Bro. Hardy preached two very instructive sermons, and they seemed to be well received by all. He surely gave Campbellism some hard jolts. Stewards reported $72.50 for preacher in charge and presiding elder. Notwithstanding the hard times we reported $101.85 for parsonage. We lack $15 having our parsonage finished. If some brother will send us the money we can finish our house and make it a neat home for any preacher with a small family. Our parsonage is 14 by 32, and a good storm-house. I hope, Bro. Pierce, you will you allow me to say amen to your editorial versus the beer-guzzling Dutchman.

BETTER THAN A GOLD MINE.

Last month I cleared, after paying all expenses, $250.38; the month before, $186.36, and have at the same time attended to my regular business. I believe any one, anywhere, can do as well, as I have not a particularly good location and not much experience. When you have an article that every family wants, it is very easy selling it. It seems strange that a good, cheap dish washer was never before placed on the market. With the Perfection which sells at $3, you can wash and dry the dishes for a family in two minutes, without putting the hands in water. As soon as people see the washer work, they want one, and that is why so much money can be made so quickly. For full particulars address The Perfection Mfg. Co., 624 63rd st., Englewood, Ill. I feel convinced that any lady or gentleman, in any location, can make $5 to $10 a day, as every family will very soon have a dish washer. Try it and publish your experience for the benefit of others.

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TEXAS CONFERENCE.

Harrisburg Circuit.

J. R. Murray: Just after our first Quarterly Conference we sent you a card, saying that our circuit parsonage was located at Clear Creek. We are now living in it, just completed and well furnished. Clear Creek did the greatest part building the house, yet Dickinson and Webster rendered substantial aid. Dickinson, Genoa, Harrisburg and Hitchcock furnished it. If good and growing congregations indicate a spiritual growth, we are on rising ground. Since our last we have held two very successful meetings, one at Hitchcock and the other at LaPorte. Our three Methodist Sunday-schools will observe Children's Day.

Chilton and Lott.

C. E. Simpson, May 17: Our second Quarterly Conference was held in Chilton, May 11 and 12. Our presiding elder, Rev. J. B. Cochran, was at his post of duty and preached us three excellent sermons and baptized six of the "little ones." We had a good communion service after the 11 o'clock sermon. Good children's service in the afternoon. The Sunday-school Missionary Society gave a missionary concert at night, consisting of missionary songs, essays and recitations, which was very entertaining as well as instructive. Then followed a strong appeal from Bro. Cochran in behalf of missions. In all we had a profitable Quarterly Conference. We think Bro. Cochran is the very man to have followed our dear Bro. Allen, who first and last, has served this, the Calvert District, eight years. We are to begin our protracted meeting at Lott the first Sunday in June. We are hoping and praying for a gracious revival. Pray for us.

Mr. E. B. Chichester

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Hood's Sarsaparilla Cures

of Hood's Sarsaparilla made such a change in me, I was surprised at myself. I have a number of men working here and I got them to take it, and now I do not go to town but what someone wants me to bring back a supply of Hood's Sarsaparilla. Well, now as to myself, I am on the fourth bottle. Today I can get out and do any kind of work and feel good. I weigh 179 pounds and am gaining flesh every day. What I eat tastes good and I am

Enjoying the Best of Health,

better than I have been for years. I recommend Hood's Sarsaparilla to all for it was a blessing to me." EMORY B. CHICHESTER, Manager of Tuscaloosa Lumber Co., Hull, Ala.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

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CARRIAGES, BUGGIES, HARNESS and Bicycles, at Factory Prices. Work guaranteed and 20 to 40 per cent saved. Our goods received the highest awards at the World's Fair. Our 1895 Mammoth Illustrated Catalogue is free to all. It shows all the latest styles and improvements and reduced prices. It has 200 pages and is the largest and most complete catalogue ever issued. Send for it. *It's free.* Alliance Carriage Co., Cincinnati, Ohio. "A" Grade, $45. Write to-day. "A" Grade, $67.50. Write to-day.

"SAY AYE 'NO' AND YE'LL NE'ER BE MARRIED. DON'T REFUSE ALL OUR ADVICE TO USE

SAPOLIO

Woman's Departm't.

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

"THE HARVEST IS WAITING."

Go work in my vineyard, the Master said,
There is work for all to do.
Ripe fruit is waiting for someone to gather;
There is work in plenty for you.

There is work for each and every one—
Something for willing hands to do;
The fields are laden, the harvest is waiting,
But the laborers indeed are few.

Then, oh, let us hasten the ripe fruit to gather,
Ere it fall to the ground and decay;
Gather it all for the Master's table,
And He our labors will repay.

Let us garner the wheat, all ready and waiting,
And leave the field so clean
That none may have our footsteps to follow,
The scattered wheat to glean.

And tho' we labor but a few short hours,
We shall all receive our pay
From the Master's hand, and equal with those
Who have borne the burden and heat of the day.

Then let us work, lest we be found wanting,
And bringing no sheaves at all,
But only leaves, dead and withered,
When we hear the Master's call.

ARABELLE RICHARDS.

Dallas, Texas.

TO THE AUXILIARIES OF THE W. F. M. S., BEEVILLE DISTRICT.

It has been impossible for me to visit you in your homes. For this reason I feel anxious to have a district meeting, where we could all meet and could learn something of the work. After an interview with Bro. Gillett, our presiding elder, he favored holding a district meeting in connection with District Conference, which will be held in Corpus Christi the last of June. This would be pleasant and helpful to missionary workers and all the sisters of the Church. Please, dear sister, respond at once to this call; please do not procrastinate in this matter, as we have already done too little. Send in the name of a delegate from each auxiliary, and any one who wishes to attend will be kindly cared for. Address MRS. E. J. HOLDRIDGE,
Corpus Christi, Texas. Dist. Sec.

FROM AN AUXILIARY W. P. & H. M. SOCIETY.

The auxiliary of the W. P. and H. M. Society met last Thursday in its regular weekly meeting. We had quite an interesting meeting—the selection of officers, etc. The reading of leaflet by Miss Mamie Manry, "An Experience; by a Minister's Wife on the Frontier," did much to strengthen our faith and incite us to good works. Our society is composed of a band of sisters who are anxious to work in the vineyard of our Master; much good having already been done, we feel anxious to do still greater good. The interest in the W. F. M. Society is also increasing. We are praying for a gracious revival in our midst.

(MRS.) BETTIE WOODSON.

Trinity, Texas.

RESOLUTIONS on the death of Mrs. Rosa E. Powell, of Jasper, Texas, were passed by the W. F. M. Society of that place, signed by Mrs. A. N. Stone, Mrs. Arrie Curtis and Miss Belle Henderson, committee, expressing in fitting terms the sorrow of the society in the death of such an estimable and worthy member.

EASTER EXERCISES.

Easter Sunday was observed by the Woman's Foreign Missionary Society at Cedar Creek, North Belton Circuit. At 11 o'clock our pastor, Bro. C. G. Shutt, preached a soul-inspiring sermon on "The Resurrection," from Mark 16:6, which was indeed a feast unto our souls, and at the close we felt prepared for success or failure, whichever awaited us. Then followed a recitation, "Just a Little To-day," by a little girl. A collection was taken up and $3.75 was the amount received.

There was a large congregation out. Quite a number of ladies brought baskets and an excellent dinner was served in the shadow of the church.

We had expected to have our District Secretary, Mrs. Blanchard, to meet with us, but she was providentially hindered and failed to come, a fact which caused much disappointment and regret to us all. Bro. Shutt, being compelled to go on and fill his afternoon appointment, the duty of conducting the afternoon service was laid upon this writer. We would like to give a detailed account of that service, but neither time nor space will allow it. The devotional exercises were opened by reading Scripture lesson, Matt. 28:5-7, and prayer, led by Bro. Grace, song, "From All the Dark Places."

The service then consisted of missionary readings, recitations and songs, and all seemed to be rendered as unto the Lord.

We wish here to express our sincere thanks to our pastor, his excellent wife, and all others who assisted us in arranging and carrying out our programme; and for the good sister who rose and made an earnest appeal for the cause, we say, "God bless her and give us many more women with such zeal."

Two new names were added to our roll, and two subscribers secured for the Woman's Missionary Advocate. We then sang the long metre doxology from full hearts, and closed the public exercises with prayer, led by Bro. L. T. King. The congregation was then dismissed. Our society was then called together, with a few who accepted the invitation to remain, and Bro. W. P. Turner, being requested, occupied the chair, while we proceeded to reorganize our society by electing the following officers for the ensuing year: President, Mrs. C. G. Shutt; Vice-President, Mrs. H. F. King; Corresponding Secretary, Mrs. M. O. Robinson; Recording Secretary, Mrs. W. H. Nichols; Treasurer, Mrs. R. Wood; Agent for Woman's Missionary Advocate, Mrs. L. E. Wood. Offerings, dues and other funds collected as a result of the meeting were $9.10. A motion to adjourn was made and carried, and we closed, feeling that we had made one step forward and upward.

MRS. W. H. NICHOLS.

Moffatt, Texas.

NOTICE.

The second district meeting of the Woman's Parsonage and Home Mission Society of the Gainesville District will meet with the Gainesville District Conference at Decatur, June 13-16. One afternoon will be set apart for the reading of reports and general discussion of the work. It is earnestly requested that each auxiliary send a delegate, or written report of the work done since last annual meeting. Let the reports contain a full and explicit account of all money collected for local purposes and how expended; how much sent to Conference Treasurer in dues, thank-offerings, special donations, shares taken for Cuban school, boxes of clothing, garments distributed to the poor, number of cottage prayer-meetings held, children brought into Sunday-school, jail work and helpful service to the fallen. In no other way can we so clearly set before the Church and people the broad field which our Parsonage and Home Mission Society covers. From the lordly mansion to the humblest abode, banded together as Christian women under the name of Parsonage and Home Mission Society, we are earnestly endeavoring to carry the glad tidings of the Son of God to every creature. Elect your delegates at once. Do not wait until the last moment, and then send or carry an imperfect and hurriedly written report. Thus let us go in faith, expecting great things of the Lord. If we are faithful on our part, there will be no failure on God's part. It is God who has promised and he will be faithful. So may we prove a benediction to the good people of Decatur and they to us. Send your names to Bro. O. S. Thomas, and he will give them to the proper authorities. Should I not be able to attend, Mrs. Purcell will serve in my place.

MRS. R. M. POWERS.

Gainesville, Texas. District Secretary.

COMMENCEMENT EXERCISES OF CHAPPELL HILL COLLEGE.

The class in elocution will give a recital Friday, June 7.

Baccalaureate sermon Sunday, June 9, at 11 a. m., by Rev. W. Wootton.

Sermon to the undergraduates, 8 p. m., by Rev. W. Wimberly.

Monday, 11 a. m., society anniversary; 8 p. m., annual concert.

Tuesday, 11 a. m., graduating exercises.

The public and the friends of the college are invited to attend.

S. M. GODBEY,
Chappell Hill, Texas. President.

COMMENCEMENT EXERCISES, CORONAL INSTITUTE, SAN MARCOS, TEXAS, JUNE 2-5.

June 2—11 a. m., annual commencement sermon, by Rev. I. T. Morris, Gonzales, Texas.

June 3—9:30 a. m., elocution, music, calisthenics; 8 p. m., primary and intermediate concert.

June 4—9:30—T. S. A. Society; 2 to 5 p. m., art exhibit; 8 p. m., prize recitations and declamations.

June 5—9:30 a. m., annual literary address by Prof. Geo. P. Garrison, University of Texas; essays and orations by the graduating class, presentation of prizes and diplomas; music; benediction; 3 to 6 p. m., social reunion.

All our friends are cordially invited to attend these exercises.

A. A. THOMAS,
President.

COMMENCEMENT EXERCISES NORTH TEXAS FEMALE COLLEGE.

The ministers of the North Texas Conference are cordially invited to attend commencement exercises of North Texas Female College, beginning June 1st, with the "Old Folks Concert." Sunday morning, baccalaureate sermon will be preached by Rev. H. M. DuBose. Sunday night, the Epworth League will be addressed by Rev. J. W. Hill.

Entertainment Monday morning.

Monday night, entertainment by physical culture class.

Tuesday morning, entertainment. Tuesday evening, entertainment by elocution class.

Wednesday morning, baccalaureate address by Judge Perkins, of Greenville.

LUCY KIDD KEY.

Sherman, Texas.

DISTRICT CONFERENCE NOTICES.

Cuero District.

All persons attending the District Conference at Yoakum will please get certificate of full fare. It will help somebody else if it does not you. We prefer your coming by rail, if you can.

J. K. WALLER.

Yoakum, Texas.

Bonham District.

Please send me at once the names of all the members of the District Conference, local preachers and delegates in your several charges, as I want to begin right soon to arrange homes for all and can not do this without your names.

W. H. STEPHENSON.

Brookston, Texas.

Llano District.

The Llano District Conference meets at Cherokee on Thursday before the fifth Sunday in June, instead of July, as in the ADVOCATE. It will meet at Cherokee, June 27.

M. A. BLACK, P. E.

San Angelo District.

The San Angelo District Conference will be opened by sermon by Rev. W. G. Cocke, at San Angelo, on Thursday night before the fourth Sunday in June. We are anxious to make ample provision for all who propose to attend. That this may be done I ask each pastor to write me as to the probable delegation from his charge, and as to the means of conveyance. Let this be done as early as possible.

THOMAS GREGORY, P. C.

San Angelo, Texas, May 20, 1895.

A Living Shadow.

(From the Greenville, N. C., Reflector.)

The following interview has just been given our reporter by Mr. G. A. Baker, the overseer at the farm of Col. Isaac A. Sugg, of Greenville, N. C. It will interest anyone who has ever had Typhoid Fever. Mr. Baker said in part:

"I was living in Beaufort County, and on the 2d day of October, 1893, I was stricken down with typhoid fever. I had the best physicians to attend me, and on the 15th day of January, 1894, I was allowed to get up. I was emaciated, weak and had no appetite. I could only drag along for a short distance and would be compelled to sit down and rest. This continued for some time, and I began to give up hope of ever getting well. I lost my position in Beaufort County and having secured one in Pitt County, clerking in a store, I undertook it, but was so weak I could not do the work and had to give it up. The disease settled in my knees, legs and feet. I was taking first one kind of medicine and then another, but nothing did me any good. I was mighty low-spirited. I moved out to Col. Sugg's about four or five months ago and commenced taking Dr. Williams' Pills. I took three a day for about three months. I began to regain my appetite in a week's time, and then my weakness began to disappear, and hope sprung up with a blessedness that is beyond all telling. At the expiration of the three months I was entirely cured and could take my axe and go in the woods and do as good a day's work as any man. I was troubled with dyspepsia and that has disappeared. It is also a splendid tonic for weak people. I say, Mr. Editor, God bless Dr. Williams; may he live for a long time. I know he will go up yonder to reap his reward, for he has done a wonderful lot of good. Tell everybody that asks you about Dr. Williams' Pink Pills for Pale People that if they will come to me I can certainly satisfy them as to their merits. I always carry a box of pills with me and whenever I feel bad I take one." We were forcibly struck with the earnestness of Mr. Baker, and his statements may be relied on.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price (50 cents a box, or six boxes for $2.50) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

WILL KEEP UP THE WORK.

Some time ago I wrote you for sample copies of the ADVOCATE, which I have handed out among our people. I have secured six subscribers which I will hand to our pastor, and I hope to get several more yet. God bless the ADVOCATE. I expect to keep up this work.

C. M. PATTILLO.

THE EPWORTH LEAGUERS HAVE DECLARED WAR.

The Epworth Leaguers of Canada and America have joined forces for the purpose of battling all evils, and thereby raising fallen humanity to a full and proper appreciation of the only principles upon which this and all other nations are to ultimately attain and fully enjoy such pure fellowship and prosperity as has never before been delivered as a general legacy to mankind. Their forces will be mobilized as an "International Conference" at Chattanooga, Tenn., on June 27th, 28th and 29th, 1895, under the leadership of the most eminent and interesting Church and League workers of the two countries, and when so concentrated will show a strength of many thousand. Texas Leaguers are deeply and very sincerely interested in the movement, and it is confidently expected that she will, as she should, send thereto the strongest delegation of any State in the Union. In anticipation of this unusually strong movement, leading Leaguers of Texas have, in behalf of all interested, arranged with the Cotton Belt Route for such full and special train and car service as will be necessary or desired for the quickest, and most comfortable transportation of all Leaguers and friends to Chattanooga and return. The Cotton Belt, and all lines connecting with it, will sell tickets from all Texas points via Cotton Belt Route and Memphis at one fare for the round trip, dates of sale being June 25th, 26th and 27th, and with arrangements whereby the same are to be made good for return passage for thirty days from date of sale.

Also, at all lines of railway diverging from Chattanooga will, during and at close of the "International Conference" sell Round Trip tickets from Chattanooga to points in Tennessee and adjoining States at Half Rates, and with liberal limits, thereby enabling all interested to make such long or short side trips as they may desire. In going via Cotton Belt Route and Memphis parties can purchase tickets so as to go via either the Memphis and Charleston R. R. direct, or via Nashville, Tenn.

The Following Attested Resolution is Self-Explanatory.

RESOLUTION.

Therefore, be it Resolved, That we, as Epworth Leaguers and ministers, in appreciation of the above-named favors, do most heartily recommend the Cotton Belt as our route to Chattanooga, provided that the Cotton Belt Railway give as good accommodations and as low rates as any other competing line.

C. C. Davis, Geo. S. Sexton, J. J. Clark, T. J. Beckham, Z. B. Pirtle, R. S. Adair, S. A. Ashburn, J. C. Langley, J. Marvin Nichols, N. B. Reed, D. E. Emerson, O. P. Thomas, T. S. Armstrong, J. W. Brazleton, Tally Works, J. S. Lilliard, E. L. Spangins, J. L. Morris, Leon Sonfield, W. A. Hemphill, W. H. H. Biggs, S. R. Hay, A. T. Galloway, O. S. Thomas.

The above resolution was concurred in by the Committee on Resolutions, and adopted by rising vote of the Texas State Epworth League Conference, Houston, Texas, April 18th, 1895. Attested, A. K. RAGSDALE, Secretary Texas Epworth League Conference.

For further incidental or detailed information, address your nearest Ticket Agent, or

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

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

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

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

A VALUABLE GIFT.

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

THURMOND CHEMICAL CO.,
Dallas, Texas.

The pedestal means nothing until the statue is in place.

PROTRACTED MEETINGS.

Pleasant Ridge.....1st Sunday in July
Mesquite .....3d Sunday in July
Long Creek.....1st Sun in August

D. T. BROWN, P. C.

UNANSWERED LETTERS.

MAY 16.

A J Weeks, sub. G D Wilson, change and subs. S C Littlepage, sub. G E Sandel, sub. C I McWhirter, sub. D W Towns, sub; one stopped. J W Rowlett, sub.

MAY 17.

J W Dickinson, subs. I J Coppedge, sub at half price. W N Bonner, sub. J W Sims, o k. C C Davis, trial subs. C H Peele, sub and change. J T Gillett, sub.

MAY 18.

T J Lassetter, subs. C R Wright, subs. J S Graves, o k. Albert Little, sub. B T Hayes, subs. B J Guess, sub and trial subs. W H Brooks, sub.

MAY 20.

R L Williams, sub. E K Denton, sub stopped. W P Garvin, subs. H A Boaz, subs. George E Clothier, sub. H R Kimbler, subs. C H Smith, subs. C N N Ferguson, sub.

MAY 21.

F B Carroll, will stop the paper named. J P Rodgers, sub. Samuel Weaver, sub. J M Peterson, sub. Z B Pirtle, change made. J W Montgomery, subs. J M Mills, subs have attention. Sterling Fisher, subs.

MAY 22.

H A Boaz, sub stopped. C E Simpson, sub. C G Shutt, subs. J M McCarter, sub. W L Pate, subs. W K Simpson, subs. W B McKeown, subs. R A Ellis, sub. Robt B Bonner, subs. E M Myers, sub stopped. W T Burch, sub. K S Van Zandt, has attention. S F Chambers, subs. G S Sandel, change and sub.

Greatly Benefited.

Mrs. J. G. Smith, of Cleburne, Texas, writes the following: "I am taking Hood's Sarsaparilla and Hood's Pills, and I feel greatly benefited by their use. Hood's Sarsaparilla is a grand blood purifier."

HOOD'S PILLS cure biliousness, indigestion.

"It seems," said Uncle Allen, who was looking at a picture of the finding of Moses, "he went early, but he didn't avoid the rush."

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

If God answered all prayers, the heavens would always be raining fire on somebody's head.

An Old Nurse for Children.

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

Christ went about doing good. He didn't sit down in a comfortable place and talk about it.

SCHOOL MEDALS.

Don't delay sending for C. P. Barnes & Bro.'s Catalogue and Price-list of School and College Medals if you want any, so as not to be disappointed in getting the Medal in time. Their address is Louisville, Ky.

When we go to Church without praying for the preacher, the devil walks home with us.

ORGANS AT REMARKABLY LOW PRICES.

Six Church Organs and Twenty-nine Parlor Organs, Second-hand, all guaranteed in good order, prices ranging at $25, $27, $30, $32, $35, $39, $40, $45, etc., etc. Offered by the WILL A. WATKIN MUSIC COMPANY, Dallas, Texas, to close them out quickly. Price includes Stool and Book. Will sell for cash, or reasonable terms, or *all Fall time*, to reliable parties.

Write for particulars.

WILL A. WATKIN MUSIC COMPANY,
Dallas, Texas.

DALLAS, TEXAS, May 21, 1895.

Mr. L. Blaylock, Publisher Christian Advocate, Dallas, Texas:

DEAR SIR—I regret to learn that some of the Epworth Leaguers have taken umbrage at a certain advertisement placed in the Texas Christian Advocate touching the route to Chattanooga, in which advertisement nothing was intended as applicable to any Leaguer, for the reason that we have the greatest esteem for the Leaguers; have always considered them our friends and have always, when consistent, endeavored to extend to them every courtesy possible. Yours truly, GASTON MESLIER, G. P. & T. A.

The Texas and Pacific Railway gives choice of several routes to Chattanooga via Shreveport, New Orleans or Memphis. It is the only line that can put you in Chattanooga without change. For further particulars and rates, call on or address

GASTON MESLIER,
G. P. & T. A., Dallas, Texas.

SPECIAL SERVICE

For the Epworth League to Chattanooga.

Special train service will be arranged by the Texas and Pacific Railway for the comfort and accommodation of the Epworth Leaguers attending the meeting at Chattanooga, Tenn., provided a sufficient number of passengers will be booked. For further information call on or address your nearest ticket agent or GASTON MESLIER,
Gen. Pas. Agt., Dallas, Texas.

EPWORTH LEAGUE.

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

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

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

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

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

FELLOW-LEAGUERS—Your Committee on Transportation beg leave to report:

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

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

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

(Signed) JOHN R. NELSON,
A. K. RAGSDALE,
W. W. PINSON,
H. M. DUBOSE,
G. A. HAMMOND.

Attest: A. K. RAGSDALE, Secretary.

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

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

ANNUAL CONFERENCES.

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

DISTRICT CONFERENCES.

District.	Place held.	Date.
San Marcos	Luling	May 23
Brownwood	Goldthwaite	May 23
Gatesville	Jonesboro	May 28
Cuero	Yoakum	June 6
Gainesville	Decatur	June 13
Brenham	Rockdale	June 20
San Angelo	San Angelo	June 21
Weatherford	Weatherford	June 26
Corsicana	Wortham	June 26
Tyler	Canton	June 26
Bonham	Brookston	June 27
San Augustine	Timpson	June 27
Huntsville	Huntsville	June 27
Greenville	Nevada	June 27
Paris	Clarksville	June 27
Dublin	Stephenville	July 3
Calvert	Hearne	July 4
Houston	Eagle Lake	July 4
Montague	Nocona	July 4
Palestine	Grapeland	July 11
Marshall	Longview	July 11
Sherman	Whitewright	July 11
Austin	Manor	July 11
Sulphur Springs	Black Jack Grove	July 12
Abilene	Colorado	July 24
Llano	Cherokee	June 27
Clarendon	Plainview	July 25
Waxahachie	Ennis	Aug 22
Vernon	Vernon	Aug 28
Waco	West	Aug 29
Fort Worth	Joshua	Aug 30

Church Notices.

NORTHWEST TEXAS.

Vernon District—Third Round.

Rayner, at Mesquite .....June 1, 2
Throckmorton, at Tecumseh .....June 8, 9
Haskell sta .....June 11, 12
Benjamin, at Goree .....June 15, 16
Seymour cir, at Cash Springs .....June 16, 17
Graham mis, at Centre Ridge .....June 22, 23
Graham sta .....June 24, 24
Farmer, at Liberty .....June 29, 30
Seymour sta .....July 6, 7
Crowell, at Savilla .....July 13, 14
Chillicothe, at Doans .....July 20, 21
Harrold, at Long Creek .....July 27, 28
Vernon sta .....Aug 3, 4
Quanah and Childress .....Aug 10, 11
Mangum .....Aug 17, 18
Navajoe .....Tuesday, 3 p. m., Aug 20
Altus .....Thursday, 3 p. m., Aug 22
Eldorado .....Aug 24, 25

JNO. M. BARCUS, P. E.

Gatesville District—Third Round.

Bee House, at Blue Creek .....June 8, 9
Gatesville, at H. Creek .....June 15, 16
Evant, at Live Oak .....June 22, 23
Cyo. Cove, at Rose Church .....June 29, 30
Brookhaven, at Liberty Hill .....July 6, 7
Gatesville sta .....July 10, 11
Lampasas cir, at Sunny Lane .....July 13, 14
Lampasas sta .....July 17, 18
Kileen, etc, at Nolanville .....July 20, 21
Oglesby, at Station Creek .....July 27, 28
Coryell City .....Aug 2
Crawford, etc, at Crawford .....Aug 3, 4
Valley Mills, at Coon Creek .....Aug 10, 11
Meridian .....Aug 14, 15
Harmony .....Aug 17, 18
Hamilton .....Aug 24, 25
Jonesboro .....Aug 31, Sept 1

E. F. BOONE, P. E.

Weatherford District—Third Round.

Mineral Wells sta .....2d Sun in June
Peaster cha, at Zion Hill .....3d Sun in June
Weatherford, First Church .....4th Sun in June
Couts Memorial .....5th Sun in June
Huckabay mis .....1st Sun in July
Weatherford cha, at Bethel .....2d Sun in July
Ranger mis .....18th day of July
Eliasville cha, at Cedar Sp's .....3d Sun in July
Breckinridge cha .....24th day of July
Strawn and Ranger, at Strawn, 4th Sun in July
Gordon and Thurber, at T .....26th day of July
Aledo cha .....1st Sun in Aug
Springtown cha, at Goshen .....6th day in Aug
Santo miss .....2d Sun in Aug
Mineral Wells miss .....3d Sun in Aug
Lipan cha .....4th Sun in Aug
Whitt cha .....1st Sun in Sep

E. A. BAILEY, P. E.

Dublin District—Third Round.

Stephenville cir, at Bethel .....May 25, 26
DeLeon .....June 1, 2
Granbury cir .....June 8, 9
Carlton, at Carlton .....June 15, 16
Walnut and Glenrose .....June 22, 23
Hico, at New Hope .....June 29, 30
Iredell .....July 13, 14
Daffan .....July 20, 21
Rising Star .....July 27, 28
Ripe Springs .....Aug 3, 4
Desdimonia .....Aug 10, 11
Green Creek .....Aug 17, 18
Carbon .....Aug 24, 25
Proctor .....Aug 31, Sept 1

E. A. SMITH, P. E.

Corsicana District—Third Round.

Rice and Chatfield .....2 p m, June 1
Corsicana sta .....June 2, 3
Groesbeck cir .....June 8, 9
Thornton cir .....June 15, 16
Keene cir .....June 22, 23
Groesbeck sta .....July 6, 7
Dawson cir .....July 13, 14
Richland mis .....July 20, 21
Irene cir .....2 p m, July 24
Cotton Gin cir .....July 27, 28
Mexia cir .....2 p m, July 30
Mexia sta .....Aug 3, 4
Barry cir .....2 p m, Aug 7
Blooming Grove .....Aug 10, 11
East Corsicana .....Aug 17, 18
Hubbard City .....Aug 24, 25
Wortham cir .....2 p m, Aug 28

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

Waco District—Third Round.

May 26.....Fifth St., conf. at Fifth St., May 27
June 2...Morrow St., conf. at Fifth St., May 27
June 9.....Tenth St., conf. at Fifth St., May 27
June 15, 16.....Mt. Calm, at Prairie Hill
June 22, 23.....Morgan, at Morgan
June 29, 30.....Mart, at Battle
July 6, 7.....West, at Ross
July 13, 14.....Whitney, at Towash
July 20, 21.....Abbott, at Honest Ridge
July 27, 28.....Peoria, at Kirby
Aug 3, 4.....Aquilla, at Scott's Chapel
Aug 10, 11.....Bosqueville, at Bosqueville
Aug 17, 18.....Lorena, at Standford
Aug 24, 25.....Troy, at Shiloh
Sept 7, 8.....Moody and Eddy, at Moody
Sept 14, 15.....Bruce, and Moore., at Moore.

Jas Campbell, P. E.

PILES ITCHING PILES SWAYNE'S OINTMENT

ABSOLUTELY CURES.

SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. It allayed to coalesce tumors form and protrude, which, if kept free and clean, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50 cts. Prepared by Dr. Swayne & Son, Philadelphia.

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

DON'T TRY TO QUIT.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

THE ROSE TOBACCO CURE

removes the nicotine from the system and at the same time so tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is PLEASANT, HARMLESS and ABSOLUTE. We guarantee a cure. Price, $1.00 per Box.

Write for Circulars, or order of ROSE DRUG CO., 2105 and 2107 Third Ave., Birmingham, Ala.

Clarendon District—Third Round.

Claude, at Mulberry Flat .....May 25, 26
Wellington, at Campbell S. H .....June 8, 9
Canadian, at Clear Creek .....June 15, 16
Mobeetie, at Jackson S. H .....June 22, 23
Memphis .....July 6, 7
Kirkland .....July 13, 14
Floyd, at Emma .....July 20, 21
Tulia, at Hale Center .....July 23, 3 p m
Plainview sta .....July 27, 28
Silverton, at Beulah .....Aug 10, 11

R. A. Hall, P. E.

Abilene District—Third Round.

Anson, at Spring Creek .....May 25, 26
Abilene sta .....June 8, 9
Albany sta .....June 15, 16
Eastland, at Pleasant Grove .....June 18
North Cisco, at Mitchell .....June 20
South Cisco, at Pleasant Valley .....June 21
Cisco sta .....June 22, 23
Baird, at Putnam .....July 13, 14
Cottonwood, at Cross Plains .....July 16
Abilene mis, at Rough Creek .....July 18
Buffalo Gap, at Jim Ned .....July 20, 21
Colorado sta .....July 27, 28
Snyder, at Browning .....July 30
Roby, at Woods' Chapel .....Aug 1
Sweetwater, at Sweetwater .....Aug 3, 4
Big Springs sta .....Aug 10, 11
Midland sta .....Aug 17, 18
Nubia .....Aug 21
Neinda .....Aug 24, 25

M. K. Little, P. E.

Waxahachie District—Third Round.

Bristol cir, at Reynolds .....May 25, 26
Sims and Glenwood, at Foreston .....June 1, 2
Milford cir, at Midway .....June 8, 9
Hillsboro sta, at Hillsboro .....June 15, 16
Red Oak cir, at Sardis .....June 22, 23
Ferris cir, at Bluff Springs .....June 29, 30
Itasca, at Itasca .....July 6, 7
Grandview cir .....July 13, 14
Alvarado, at Alvarado .....July 20, 21
Midlothian cir .....July 27, 28
Reagor cir .....Aug 3 4

John S. Davis, P. E.

Fort Worth District—Third Round.

Marystown cir, at Cahill .....May 25, 26
Cleburne cir, at Robinson's Branch .....June 8, 9
Cleburne sta .....June 8, 9
Osceola cir, Woodbury .....June 15, 16
Covington cir .....June 22, 23
Cresson cir .....June 29, 30
Grapevine cir .....July 6, 7
Smithfield cir .....July 13, 14

G. S. Wyatt, P. E.

San Augustine District—Second Round.

Lynn Flat, at Wallace Grove .....May 25, 26
Nacogdoches sta .....June 1, 2
Concord, at Boncombe .....June 8, 9
Nacogdoches ct, at

TEXAS.

Brenham District—Third Round.

Giddings cir	June 8, 9
Milano cir	June 15, 16
Rockdale sta	June 22, 23
Sealy cir	July 6, 7
Lyons cir	July 13, 14
Chappell Hill sta	July 19, 20
Bellville cir	July 27, 28
Cameron cir	Aug 3, 4
Mayfield cir	Aug 10, 11
Ben Arnold	Aug 11, 12
Davilla cir	Aug 24, 25
Cameron sta	Aug 31, Sept 1
Mt. Pleasant	Sept 7, 8
Brenham sta	Sept 14, 15
Pleasant Hill cir	Sept 21, 22
Lexington cir	Sept 28, 29
Caldwell sta	Oct 5, 6

E. H. Harman, P. E.

Brenham District—Second Round.

Pleasant Hill ct	May 25, 26
Lexington ct	Monday, 8 p m, May 27
Caldwell sta	June 1, 2

E. H. Harman, P. E.

Calvert District—Second Round.

Durango	May 25, 26
Centerville, at Leona	June 1, 2
Rogers Prairie	June 8, 9
Bald Prairie	June 15, 16
Personville, at Personville	June 22, 23
Fairfield, at Sunshine	June 29, 30
Mt. Vernon, at Una	July 2, 3

J. B. Cochran, P. E.

Austin District—Second Round.

Smithville cir, at Ford's Prairie	May 25, 26
LaGrange	May 28, 29
Weimar	June 1, 2
Columbus	June 3, 4
Flatonia	June 8, 9

Jos. B. Sears, P. E.

Huntsville District—Second Round.

Hockley cir	May 25, 26
Cleveland mis	May 29, 30
Conroe and Westfield	June 1, 2
Cold Springs	June 3, 4
Willis sta	June 8, 9
Prairie Plains	June 15, 16
Dodge cir	June 22, 23
Huntsville sta	June 29, 30

W. Wootton, P. E.

Houston District—Second Round.

Velasco	May 25, 26
Houston City mis	May 29
Harrisburg	June 1, 2
Patterson	June 8, 9
Wharton and Hungerford	June 15, 16
Matagorda	June 22, 23
Damons Mound	June 29, 30

Seth Ward, P. E.

There isn't much difference between a devil and a bad man educated.

FREE HOME TREATMENT.

Dr. Hartman's Cure for Female Diseases—A Generous Offer to Women.

In view of the great multitude of women suffering from some form of female disease and yet unable to find any cure, Dr. Hartman, the renowned gynæcologist, has announced his willingness to direct the treatment of as many cases as make application to him during the summer months, without charge. The treatment will be conducted by correspondence. The doctor will prescribe all medicines, applications, hygienic and dietary regulations necessary to complete a cure. The medicines prescribed can be obtained at all drugstores. This offer will hold good only during the summer months. Any woman can become a regular patient by sending a written statement of her age, condition of life, history and symptoms of her derangements. All cases of female diseases, including menstrual irregularities, displacements, ulcerations, inflammations, discharges, irritation of the ovaries, tumors and dropsy of the abdomen, should apply at once and become registered as regular patients. All correspondence will be held strictly confidential. No testimonials of cures will be given to the public except by the express wish of the patient.

As is well known, Dr. Hartman is the President of the Surgical Hotel, an institution which has a department devoted exclusively to the treatment of female diseases. He is thus brought to see thousands of such cases every year, the most of whom return to their homes to be treated by correspondence. The principal remedy he relies upon in such cases is Pe-ru-na, which every woman should have, who has an affection of this kind. Those wishing to become patients should address Dr. S. B. Hartman, Columbus, Ohio.

WOMAN'S HAND-BOOK.

The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio, are sending free to any person writing for it, a neat little pamphlet devoted exclusively to the treatment of female diseases written by Dr. Hartman.

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

Work.

Jesus was busy to the last. In his final moments he prayed for his murderers, saved a sinner, and provided for his mother. There is a lesson here for the man who wants to have nothing to do in his last years but prepare for death.—Anon.

WHO WANTS A SEWING MACHINE?

If any lady, or gentleman, will send us thirty new subscribers and $60 cash, we will ship one of the No. 5 Favorite Sewing Machines, delivered to any point in Texas. Address

TEXAS CHRISTIAN ADVOCATE,
Dallas, Texas.

Marriages.

Sargent—Taylor.—At the residence of the bride's father, on May 7, 1895, at 8 p. m., Mr. I. L. Sargent and Miss Maggie A. Taylor; all of Ellis County, Texas; Rev. G. P. R. VanZandt officiating.

Smyres—Dice.—At the M. E. Church, South, at Benvanue, on April 14, 1895, at 9 p. m., Mr. Lewis C. Smyres and Miss Annie C. Dice, Rev. W. B. Walker officiating.

Boutwell—King.—At the residence of the bride's father, near Cedar Park, Travis County, Texas, May 15, 1895, Mr. E. M. Boutwell and Miss Telmera M. King, Rev. J. L. Yeats officiating.

The delicious fragrance, refreshing coolness and soft beauty imparted to the skin by POZZONI'S POWDER, commends it to all ladies.

Obituaries.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. JOSEPH STEPHENS.

Died, at Graybill, Collin County, Texas, on October 4, 1892, Rev. Jos. Stephens, The subject of this notice was born July 19, 1814, in the State of Georgia, and at the age of three years he was carried by his parents to Butler County, Ala., where he lived for ten years; then removed to Shelby County, and on October 17, 1839, was happily married to Elizabeth Leatherwood, with whom he lived until his death. They moved from Shelby County to Itawamba County, Miss., and from thence to Grayson County, Texas, in the year 1855, and from thence to Fannin County, thence to Denton County, then to Collin County, where he lived until the Master took him home to his reward.

Bro. Stephens professed religion in 1838, and joined the Methodist Church, South; was licensed to preach in 1842, and preached as a local preacher for fifty years. The first night after he moved to his home he erected a family altar, and it was faithfully kept up until his death. Bro. Stephens was the father of twelve children, five of whom went before him to heaven; seven are yet living and all of them are religious, and the old family altar, which had been kept up so long, is still kept up by one of the youngest boys who lives on the old homestead. When Bro. Stephens was seventy years old he had his friends to erect an arbor near his house, and there they met and had a great day in the service of the Lord, whom he had so long loved and served, and ever after that his friends met and celebrated his birthday, the 19th of July, and on his last birthday he tried to preach to his many friends who had gathered around him, and from that was started one of the best revivals that has ever been known at Graybill; scores of souls were converted to God. Bro. Stephens was seventy-eight years, one month and ten days old when he died. He had been a preacher for fifty years, and eternity alone can tell the good he did. As a father he was kind and loving; as a husband he was all that the word could mean; as a Christian he was faithful and devoted; as a preacher he was earnest and true, demonstrating to his hearers, that the gospel he preached to them he enjoyed in his own soul.

J. F. Sanders.

Stephens.—Just one year, three months and six days from the death of Rev. Joseph Stephens his afflicted wife, Sister Elizabeth P. Stephens, was called to join him on the other shore. She was seventy-three years, ten months and twenty days old when the summons came. She was born in South Carolina, February 20, 1820; moved to Alabama, and was married to Rev. Joseph Stephens October 17, 1839, and came with him to Texas. Sister Stephens was converted when very young and united with the Methodist Church in which she lived a consistent Christian until her death. As a wife, Sister Stephens was all that a preacher's wife could be, ever ready to make any sacrifice she could for the salvation of souls. As a mother, she was loving and kind, often telling her children of Jesus, and three times each day she prayed for them, often leading them to secret prayer, and often returned from her secret prayers shouting praise to God. As a Christain, she was ready for every good word and work, so far as her strength would allow. She was afflicted for several years before her death, but never murmured nor complained, but often amid her afflictions she would praise God and rejoice in his love. Grandpa and grandma, as they were called, were both afflicted for sometime before their death, but they were always resigned. Their funerals were preached by the undersigned to large and weeping congregations—his on July 19, 1893, and hers on July 19, 1894.

J. F. Sanders.

Ewing.—Sister Sarah I. Ewing, the subject of this notice, was born in Pontotoc County, Miss., June 13, 1862. She professed religion in her thirteenth year, and lived so that she was an ornament to the Church of God. She was the mother of five girls, who are members of our Sunday-school, and comfortably homed at her brother's, Bro. J. R. Pratts, who is taking care of the little orphans. She was a widow of four years, and during her widowhood she lived in Ferris, Texas, where she died, March 3, 1895. She was a consistent Christian; her death was peaceful. She had many friends, and a large concourse of people attended her funeral at the church, and then followed her to the grave where she rests until the resurrection morn, when she shall arise and shine as the stars forever and ever.

R. D. Moon.

McKinney.—Died, Sister Sarah Eugenia, wife of B. N. McKinney, and daughter of Cowan and Elizabeth McClung, was born in Smith County, Texas, August 28, 1855; professed religion and joined the M. E. Church when about fifteen years old. In this Church she lived a faithful life until she fell asleep in Jesus, May 16, 1895. Her religion was of that Christlike type which made her forget herself for the happiness of others. May God bless the bereaved ones left behind.

W. H. Crawford.

Kerens, Texas.

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

Dyer.—The subject of this sketch, Josephus Dyer, was born in Crawford County, Mo., April 18, 1858, and was there reared to manhood and married to Mrs. Tennie Tucker (nee Clapps), September 18, 1877; from there moved to Ellis County, Texas, September, 1892; was taken sick unto death, of which he was conscious and forewarned, in the winter of 1894, and on January 3, 1895, he passed to his eternal home above. Bro. Dyer was soundly converted in August, 1892, and with his wife was received into the M. E. Church, South. The evidence of his regenerate life was clear to all who knew him. He did not delay the work of the Master, but at once began the earnest exercise of his talents for God and the Church. He erected an altar in his family and worshiped with his wife and children in his own home. In his death the Church has lost much on earth, and the precious good wife and daughter and two sons have keenly felt their bereavement, but our loss is his eternal gain, and we shall join him at the beautiful gate.

G. J. Irvin, P. C.

Adair.—Oscar, son of late Rev. R. H. and Mrs. E. L. Adair, fell asleep in Jesus April 29, 1895, in the thirteenth year of his age. He professed religion and joined the Church under the ministry of Rev. John A. Gardner, September, 1890. Oscar was an affectionate child, the soul of honor. He was earnest and thoughtful beyond his years. With his teachers, both in the day and Sunday-schools, he was a favorite, being respectful, bright and studious, disdaining to practice petty deceptions. He loved the Church, her ministers and members, and if any one had a word of criticism or censure for them, he always spoke in their defense. The missionary cause was upon his heart. He belonged to "The Sunbeam Society," and not only gave his nickels, but followed them with his prayers. He was conscious of approaching death and asked for mother to pray, and sing "Jesus, Lover of My Soul," and with a smile he went to be with loved ones over there.

H. A. Bourland.

Cleburne, Texas

Powell.—Mrs. Rosa Athea Powell (nee Henderson), who walked among us until recently, has passed within the vale. The exceeding and eternal weight of glory she has entered (into it); the pilgrim and stranger has reached the house of many mansions. She was born in Jasper County, Texas, February 11, 1863; died March 6, 1895. At the age of fourteen she joined the Church; was converted at sixteen, and has since been a consistent member of the M. E. Church, South. In 1882 she was married to W. B. Powell. She was a devoted wife and affectionate mother, a consecrated Christian. In 1891 she heard a sermon on the subject of sanctification, which seemed to awaken in her a hungering for the fullness of God's Spirit. She sought the baptism of the Holy Ghost and obtained it, and since her experience has been best expressed in the words of the poet: "I am dwelling on the mountain where I ever would abide, for I've tasted life's pure river and my soul is satisfied." She leaves a husband and six children to mourn their loss. May the God of all grace sustain them and bring them at last where partings come no more.

J. D. Dorsey.

Gathings.—Bro. Phillip Gathings was born in South Carolina, October 31, 1819. He was converted at about the age of sixteen. He joined the M. E. Church, South, about 1860, of which he lived a member of until April 24, 1895, when he died very suddenly. None of us thought of Uncle Phillip's passing away so suddenly. While he had reached a ripe old age, yet we believed he would be with us for some time yet, but God ordered otherwise. We loved Uncle Phillip, and it is hard to give him up, but we bow ourselves in humble submission to the Divine will. We believe him to be at rest, and we hope to live so that we will be able to meet him in that great day. He leaves a wife and four children behind. All are children of God, and are living in bright anticipation of the day when they shall go up to dwell with the husband and father. May God's blessings rest on the bereaved ones.

Robert B. Bonner.

Covington, Texas.

Carlisle.—Little Elsie Vera Carlisle was born at Kaufman, Texas, October 6, 1888, and died at Leakey, Texas, April 25, 1895, with a short but severe attack of membranous croup. She passed from this to another state of being. We have never met a sweeter and more precocious child in our ministry. She would recite long and difficult poems with as much ease as a skilled elocutionist could. Her grandmother gave her a beautiful Oxford Bible, and she appreciated it more than all other books. She was reading it through when she took sick. She was baptized in infancy, and regarded herself as a member of the Church and tried to perform the duties of such even (child as she was), wanted to help support her preacher, and when she died she had paid half of her assessment. She often said that she wanted to die and go and be with Jesus. Said to her mother: "When I am dead sing, 'We shall sleep, but not forever,'" and almost with her last breath she sang, "I am Jesus' little lamb." Thus she lived and died.

J. C. Russell.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address F. J. CHENEY & CO., Toledo, O.
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Gooch.—Lucile Howard, daughter of Lucius and Jessie Gooch, left earth for heaven January 6, 1895, in Palestine, Texas. After an illness of three week from diphtheria, she rallied, and cheered father, mother, grandmother, and anxious friends with the hope of her recovery. But heart-failure followed in the wake of the other, and before we could prepare ourselves for the fatal stroke, "the silver cord was loosened, and the golden bowl was broken." Just as the Sabbath eve was gliding into the night, she said: "Mother, I can stand no more;" and closing her eyes, her spirit was wafted away by unseen angels to the spirit-land. For nine summers she grew as a rare flower, the delight of home and the pleasure of many. But fragile as a lily, her earthly casket yielded to the laws of nature, and she was claimed by the angels as their own. Her lovely Christian spirit beamed out through her big blue eyes, telling all that her Master's hand had moulded the soul within. Her face was a specimen of rare beauty, with an expression different from other children. Her deep blue eyes seemed to search our very souls. And many times, when she approached me for information or to recite, I would take her little hand in mine, and say to myself: "Lucile, why are you here?" You are too angelic for earth." But, ah! she was claimed too soon for us. The dear little ones, with whom she played, grieve because she is with them no more, and to ease the heartache and to show how much they loved her, they scatter flowers upon her grave. Her teacher, Mrs. Sue DeVany.

Palestine, Texas.

David.—Mrs. Elizabeth C. David was born in Goochland County, Va., November 11, 1815, and died at the home of her son-in-law, Capt. W. K. Jones, near Belmont, Gonzales County, Texas, on February 22, 1895. She was the only daughter of William and Elizabeth Clark. Her mother died leaving her a little girl in the care of grandmother, who left the impress of religion on her young heart as the basis for a long and useful life. She was married to William David in 1833, in Fayette County, Tenn.; moved to Texas in 1837, and settled in Colorado County. That was a frontier country at that date. They suffered the privations and hardships of the early settlers, making a comfortable living. Nine children were born unto them. Six of them are living and witnessed the death of a devoted mother and faithful follower of Jesus. Her husband died in Colorado County in 1876. She remained at her old home till 1880. Since that time she has lived with her children. She professed religion in eary life and joined the Church, and ever after lived a consistent Christian life. During her last illness she said, when spoken to about her future, "I have trusted Jesus always, and now my way is clear."

W. O. Shugart, P. C.

Belmont, Texas.

Gathings.—The subject of this notice, Mr. Philip Gathings, was born in South Carolina, October 31, 1819; was married to Miss Elizabeth Ann White October 26, 1843. They lived to celebrate their "golden wedding" in the presence of many friends. He settled in Hill County, near Hillsboro, February, 1853. His home was ever the home of the preacher, and many a weary traveler found shelter and rest under his hospitable roof. In the good old antibellum days, he would leave his business and farm in care of his slaves and pitch his tent upon the campground, where Immanuel's host was marshaled. He served in the late civil was; was a Royal Arch Mason; was a kind father and true friend. To the writer of this notice, who enjoyed his confidence and friendship for thirty years, he said some months before his death: "I am doing the best I can," in reference to a future state and life. He died suddenly at his home, on the 21th day of April, 1895, in his 76th year. In his death we have lost a friend indeed.

T. H. Y.

Walker.—Mrs. Mary L. Walker was born in Uvalde County, about twenty-one years ago, and has been a devoted Christian for the last six years. She took that awful disease, consumption, and died on the morning of April 28, 1895, while in her mother's arms, with hers around her brothers' and sisters' necks, saying to them: "Do not grieve after me, for I am going home to Jesus." She was buried next evening in Leona Cemetery. The funeral services were conducted by Bro. Cunningham, of the Baptist Church.

A. B. Dillard.

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The Largest Manufacturers of
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COCOAS AND CHOCOLATES
On this Continent, have received
HIGHEST AWARDS
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Templin.—James M. Templin was born in Washington County, Tenn., in the year 1825, and departed this life March 23, 1895. His parents moved to Cocke County, Tenn., while he was a child. At an early age he was married to Rebecca Shrader. They settled in Jefferson County, Tenn., where they lived in peace and happiness together for eighteen years, when the faithful wife and mother was taken to her reward. To them were born eight children, five of whom departed this life before their father; only three left to mourn their loss. One of his sons, a Methodist preacher, Rev. G. W. Templin, lives at Mullen, Texas. About four years after the death of his first wife he was married to Jane Duncan. To them were born five children; four of them living. He was a faithful member of the Methodist Episcopal Church, and died in the faith of the gospel. He was always ready to visit the sick and wait on them in their afflictions. The community in which he lived and died has lost a kind neighbor. The mother and children have lost a kind husband and father. I would say to the bereaved, weep not as those who have no hope; the time will soon come when we, too, must face death, and if we are faithful Christians father, mother and all the children will then meet in the sweet by-and-by.

W. S. McAndrew, L. P.

Sharp.—Bobbie E. L. Sharp, son of W. A. and M. V. Sharp, was born April 15, 1882, only to linger awhile with us—just long enough to blend his young life with ours, and then he was not, for God took him from us to himself, March 30, 1895. All that kind physicians and loving mother and sister could do could not stay the hand of the angel reaper. Last year, at our Willow Springs meeting, he felt his heart "strangely warmed" by a Savior's presence, and witnessed the same at an experience service. Loving ones, cease your sorrowing; Bobbie's hands are beckoning, come. Let God speak to you through St. John 14:1-4.

L. W. Carleton.

Horn Hill, Texas.

Whiteside.—Sister S. F. Whiteside was born June, 1864, in Calhoun County, Ala.; came to Texas June, 1882, and united with the M. E. Church, South, at Alexander Campground in the same year. She departed this life March 18, 1895. Sister Whiteside was ready when the summons came. She was loved by all who knew her. The general expression after death was, that the Church had lost one of its best workers. God knew best and took her to himself. May her example in life and her triumph in death stimulate others to press forward for the prize.

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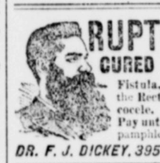

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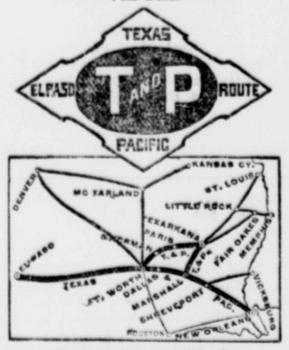

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DALLAS, TEXAS.

Texas Christian Advocate

L. BLAYLOCK, - - - - Publisher

G. W. OWENS, - - - General Agent

Office of Publication—Western Newspaper Union Building, Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

T. R. PIERCE, - - - - - - - - Editor

I. W. CLARK, } Editor Sunday-School Dept.

E. C. McVOY, } Editor Epworth League Dept.

MRS. F. E. HOWELL, } Editor Woman's Dept.

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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

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

COMMENCEMENT AT LAREDO SEMINARY.

This great institution has enjoyed another year of marked prosperity. There has been an attendance of over two hundred at the seminary proper, while fully that number have been instructed in the city by Mrs. McClendon. Besides great strides made in intellectual advancement, a gracious revival visited the institution, and nearly the entire body were converted to God.

The seminary has five large brick buildings that are an honor to the Woman's Board and to Methodism. Besides the five buildings they have the windmill towers walled up, ceiled, and nice recitation rooms there. Our people have no idea of the extent of this gracious work. Still they are crowded and need more room.

On Friday afternoon "Faith Hall" was filled to its utmost capacity to enjoy a most unique programme consisting of music and the delivery of medals and prizes. Medals and prizes for mathematics, English literature, book-keeping, music, penmanship, chemistry, Latin, civil government and general deportment were given. The music on this occasion was sweet indeed. They have a nice orchestra, composed of their own music pupils, and it is fine.

The commencement sermon on Sunday at 11 a. m. was preached by the writer to a large, intelligent and appreciative audience.

On Monday evening we gathered again at 8:30 to witness the exercises of the graduating class. There were only four—one young man and three young ladies. The music was of a high order. The first speaker was Mr. Gussie Kokeritz, of Laredo. Subject: "Our Union of To-day." He was certainly the master of the situation, and in a forcible, graceful and eloquent manner he discussed "our union" in its many important phases. Just as the last words of his oration fell from his lips the orchestra and many voices broke forth on our national air—"America." One cannot appreciate its effect without having been present.

Miss Bernarda Mancillas, who has been supported by the Waxahachie Juvenile Missionary Society, entertained the audience with "Our Fair Land," referring, of course, to Mexico. She showed that while "the union just referred to by her predecessor" was a grand one, that Mexico had the natural resources, etc., to make it one of the grandest nations on earth. The young ladies did not read their essays, as is customary with most schools, but spoke them; and with eloquence and power, too, making them all the more attractive. As she finished her piece the same musicians made the air vibrate with the national air of Mexico. I want to say that the Waxahachie Juveniles ought to be proud of this bright, educated, Christian woman. She is your living monument, and will go forth a power for the cause of Christ. Why can't many of our pastors organize their children this way for the support of a child at Laredo Seminary? It is money well invested.

Miss Louisa Rendon was the next speaker. She was supported for some time by the Bryan Society, but they dropped her a year or so ago. Her subject was "Modern Inventions." She was entertaining in the highest degree. In fact, she held the large audience almost "spell-bound." I wish Bryan could have seen her pretty, sharp, black eyes, with her graceful movements; you would have been anxious for Miss Holding to have assigned you another girl to educate. I hope, however, that you will do this anyway.

The last speaker was Miss Annie Cox, of Pratt City, Ala., on "Woman's Richest Ornament." Space forbids extensive remarks, but her piece was grand. She was converted during the revival, and I know the Lord must have helped her write her essay. It was deep, logical and eloquent. She spoke as if God was sending a message through her.

Mr. Gussie Kokeritz was the valedictorian. His speech was beautiful and touching.

Miss Holding then delivered the diplomas. Her address to the class was one of the sweetest collection of words to which I ever listened. Many wiped away the irrepressible tear as this God-appointed woman gave them her farewell message.

I believe that Laredo Seminary, with its many branches, is going to be one of the leading factors in bringing Mexico to Christ. May God grant our Texas people a greater interest in this worthy institution.

FRANK S. ONDERDONK.

A REPLY TO S. J. ANDERSON.

There appeared in the Texas Baptist of the 14th inst. a communication headed "J. R. Graves," and signed S. J. Anderson, in which unusual liberties are taken with my humble name and nature, and I hope that you will permit me to disabuse the mind of the writer in regard to a few things, for it is written, "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him."

He says, speaking of an article published in the TEXAS CHRISTIAN ADVOCATE January 3, that "the author's pen was dipped in gall, and the article reeks with bitterness." Now I wish to inform the brother and all the readers of your esteemed journal that he is mistaken, honestly no doubt, but certainly very much mistaken. Permit me to assure him that there was not at the time I wrote the article, nor is there now, a particle of bitterness in my nature. I think I can say truly, in the presence of my Maker, that Jesus Christ by the grace of God has removed from me as far as the east is from the west "all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice." And for this abounding grace I bless his holy name. I can appreciate and, in some measure at least, appropriate the blessings pronounced by the Master in Matt. 5:8, and especially 5:11.

I have been trying for a good many years so to live "that an honest, virtuous, well-bred man will not insult me, and no other can;" and since there is no indignity that does not fall under one of these specifications, they all fall harmless at my feet, and I am not insulted. The phrase which served as a caption for my article, and which seems to have exercised the mind of Bro. Anderson so unhappily, was well understood by the editor and the members of our conference.

Dr. Pierce in his editorial salutatory at the late session of our conference at Hillsboro in an admirable address on the functions of the religious press, the claims and prerogatives of the ministry in connection with the Church paper, urged the preachers to write for it, saying in a spirit and with a snap which thrilled the audience: "Brethren, if any of you have new light on *baptidzo*, send your communications right along." My playful allusion to this humorous appeal was lost on Bro. Anderson, of course, and he assumes a degree of ignorance more or less satisfactory to himself and asks imperiously why I did not pursue a certain course his wisdom would suggest, giving specific instructions as to what I should have done in the premises. Alas that instructions should come too late!

The next best thing, under the circumstances, will be for me to give ample quotations from the best lexicons in my reply to Dr. W. L. Harrison's review of my "Logical and Scriptural Discussion of Baptism," unless Bro. Anderson should see fit to change the character of his advice in time to prevent another blunder.

It is true this is not exactly according to my taste. I agree with the great Wm. Goff Capels, of Missouri, that "a resort to lexicons is seldom necessary, except for those who have a bad cause to support." Ours is not a bad cause; needs no extraneous support. Indeed, it stands almost alone intrenched in the grand old English Bible and in the personal consciousness of "the people called Methodists."

"Ours is no sapling chance
Sown by the fountain—
Blooming in summer,
In winter to fade."

No! No! "It is like a tree planted by the rivers of water that bringeth forth his fruit in his season." Methodism doesn't grow on Greek roots, but grafted into the stock of the good olive tree is bringing forth fruit with patience to the glory of God. Nevertheless, while Greek roots may cumber the ground and hinder the workmen in "the Master's vineyard," still it may sometimes be necessary to dig them up and let the sunshine of God's truth kill the bacteria which has such a fatal tendency to fasten on to all dead things. The minister or Church that leaves the precious Bible—the grace of the everlasting, ever-present Christ—and goes to feeding on Greek and English lexicons, German criticisms, and the opinions of great men, is in danger. The doctrine of the unconditional may not be true. It is better to persevere and on right lines, anyway.

To put it mildly, the best way is as good as any, to say the least of it. But we will give the lexicons an airing in our forthcoming pamphlet, "The Lord Willing," and we think he is.

Finally, I want to state, and prove that strength of language or argument do not indicate bitterness of spirit any more than bitterness of spirit or personal detraction indicates strength of argument, or righteousness of cause. Proof (a): Was John the Baptist bitter in spirit when he said, "O generation of vipers, who hath warned you to flee from the wrath to come?" (b): Was the pure soul of the blessed Jesus reeking with bitterness when he said: "Ye are of your father the devil, and the lusts of your father ye will do?" (c): Was it bitterness of spirit that caused Paul to say to the High Priest, "God shall smite thee, thou whited wall?" (d): Or did he dip his pen in gall when he wrote, "Let God be true, but every man a liar?" (e): Or did Peter's heart reek with bitterness and was his pen dipped in gall when he wrote that terrible second chapter of his second epistle, where he speaks of false prohpets as "raging waves of the sea," "brute beasts made to be destroyed," "beguiling unstable souls," "cursed children," and much else equally awful?

Did bitterness or fidelity to human weal prompt the Savior to say, "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye meet, it shall be measured to you again?"

Illustrative proof (a): Do disparaging remarks of the ability of an advocate detract from the value of the principles defended? (b): Does the writing of one's name without a capital letter which at once violates the rules of grammar, good breeding and Christian ethics, cast a shadow upon the truth defended or the character of him who resorts to this style of discussion?

These questions answer themselves and settle the principles involved with all the authority of law.

To pun upon a name is not regarded as the highest style of wit by gentlemen of cultivation, but the opposite; still this is a matter of taste, I suppose, for which it is said there is no accounting. At any rate, it gives a striking illustration of the wise old saw, "Whatever a man writes he always writes himself."

In a ministry of many years, during which my name has passed unchallenged by my conference at each annual convocation in Missouri and Texas, a great many of my converts have found homes in the Baptist Church. Some of the happiest converts from our altars last year joined the Baptist Church, which they had a perfect right to do, and in which they had our blessing; and I am glad to number among my best friends both ministers and members of the Baptist Church.

What manner of man this S. J. Anderson may be, I am at some loss to determine. If I should attempt a diagnosis from the symptoms which appear in this communication, I might do him injustice. One thing I know, that is if he knew me he would be my friend, if he is worthy of my friendship, and presuming that he is, I would subscribe myself among his best, accepting the truth of the old adage, "Our best friends are those who tell us of our faults."

S. C. LITTLEPAGE.

Crawford, Texas, March 26, 1895.

[This article was sent to the Texas Baptist and Herald and was declined.—ED.]

A Nerve Tonic.

Horsford's Acid Phosphate.

Dr. A. MONTEIRO, Richmond, Va., says: "I consider it one of the best tonics we have, where nerve tone is needed."

DISCOURSES ON BAPTISM.

Rev. W. M. Robbins, of Blossom Station, delivered at this place a series of sermons (five) on the subject of baptism. His discourses were replete. He completely analyzed the subject, from the mode of baptism, the subjects to be baptized, and the design of baptism. His arguments were able and entirely exhaustive.

He certainly convinced all unprejudiced minds that immersion is not the only mode of baptism. The question is often asked why do Methodists baptize at all by immersion? My answer is that the Methodists are not inclined to lord it over any one who conscientiously believes it to be right to be immersed, any more than partaking of the Lord's Supper or sacrament; in a word, they don't choose to lord it over any one's conscience, either in baptism or the sacrament.

The Methodists are entirely, so far as I am informed, satisfied with his explanation of baptism, the mode and the design of baptism. I have known Bro. Robbins for nearly fifty years, and can say that he is in every respect a gentleman of the old Virginia style, and a sincere and devoted Methodist. Hope he will live long and be the instrument in the Master's hands of doing much good.

I think if the Methodists would preach more on baptism there would be fewer calls to baptize by immersion. What are the Baptists going to do about the word *baptidso* now, since they have published, at their Publishing House in Philadelphia, a Testament of their own, proscribing the word *baptise* and substituting immerse therefor? What about the last chapter of Revelation, in regard to adding to or taking from the Book of Life?

Times are hard, financially speaking, but everything is moving on in peace and harmony—the crop prospects never better. Rev. J. B. Powers is all right and busy at work on his circuit. S. S. CROCKETT.

Pattonville, Texas.

TALKS TO YOUNG MEN—NO. 3.

It has been urged against the young men of America that they are anxious to rush out into the world and meet its responsibilities without sufficient preparation.

There is doubtless some truth in this, though not so much as some would have us believe.

We admire intelligence very greatly, but we think too much of fame and fortune and are sometimes willing to sacrifice our intellectual strength for these. We are in too great a hurry to enter our life-work and so do not stop to lay a foundation upon which we could build more substantially.

It is important that we should settle down to some definite mode of living as soon as possible. The world makes large demands now. We must have long and thorough training, and it is necessary that that training should commence as early as possible.

There are several reasons why the choice should be made as early as possible.

1. It gives us some definite aim in our lives. You have met men who seemed to have no purpose in their lives, simply drifting, no home, no friends, no interest in humanity beyond the circle of his own family. Their lives have been aimless.

But if you choose an occupation you strive to become proficient in that particular field of labor. You could not drift aimlessly about, for you were anchored in this life-work. There are so many young men who have no purpose in living. There is nothing within them to bind them to the good of their country.

2. The early choice of a life-work adds moral dignity to human character. Idleness and indecision are the great hotbeds of sin, anarchy and ruin. So true is this statement that, if it were possible to give every man permanent employment, we would be supprised at the great moral revotion that would follow.

3. It gives greater ability as business men, and our views have more weight with others. This last point is so true that it is axiomatic. I need not urge it further.

The first question that suggests itself now is, how am I to decide? What rules must govern my choice? As I said, there can be nothing said along this line more than to give some general observations.

It is true of all of us, that God has given us special ability in some certain line of work. This we must discover for ourselves. We should seek to know ourselves thoroughly, study our capabilities, our nature, our sympathies, disposition, etc. If we study our mental and physical natures thus closely, it will not take us long to know what we are best fitted for. Sometimes this is discovered by some chance event that shows no special fact. Select your work early, and lay a broad and deep foundation on which to build. There are some lines of work, however, that are not left to our choice, such as the ministry. God calls men into this sphere of labor. God does not call us as he did Paul, by striking us to the ground and speaking in an audible voice, telling us to go preach. A young man once told me that when he was called to preach a light shown around him and an audible voice spoke to him. I thought to myself and will say to my readers—what a mistake to tell such experiences; even if it were true, men will not believe it, and after all it is far from being the strongest proof of a call from God.

An inward impression on the soul that "woe is me if I preach not the gospel," is a true call from God. If you have head it, do not dare to resist, but go preach, and the Master says "Lo, I am with you always, even unto the end of the age."

ROBERT.

A PERSONAL EXPLANATION.

Through the press and by personal letters our attention has been called to the fact that we are represented before the Church as indorsing a plan for raising missionary money by the sale of toilet soap. We hereby disclaim any such indorsement.

A testimonial to the personal character of W. H. Morrow, Esq., appeared on the back of a circular issued by Messrs. Golden & Morrow, and was published by mistake upon the part of these gentlemen. This testimonial was asked of us personally, and in no way committed us to an indorsement of any scheme. On the contrary, we have distinctly declined to indorse or advocate the raising of missionary money in our Sunday-schools by methods other than those recognized and adopted by our Church.

D. M. SMITH,
T. B. HOLT,
H. C. MORRISON,
W. R. LAMBUTH.

We have met with the brethren signing the above card, and we wish distinctly to say that we did not ask them to indorse our plan for raising missionary money, and we doubtless made a mistake in publishing this testimonial. W. R. GOLDEN,
WM. H. MORROW.

CHILDREN'S DAY COLLECTIONS.

To the Brethren of the West Texas Conference:

Please send to me the entire amount collected. When some of you deduct a per cent it causes confusion, both in keeping books and my report to the Annual Conference.

J. T. STANLEY,
Floresville, Texas. Treasurer.

SUNDAY COLLECTIONS.

Those who have taken their collections for the Sunday-schools will please forward same to Dr. S. B. Neilson, Treasurer, Ladonia, Texas, and if any schools need assistance they will please write to the Treasurer for information.

A. T. HENDRIX.

IN EVERY HOME.

If the ADVOCATE does not go into every Methodist home in Aubrey Circuit this year, it will be because they absolutely refuse to take it, provided I am not providentially hindered. C. C. DAVIS.

Aubrey, Texas.

STANDS WELL.

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A. L. SCARBOROUGH.

Rockport, Texas.

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