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VOL. XLII.

DALLAS, TEXAS, THURSDAY, JUNE 25, 1896.

NO. 43.

## EDITORIAL.

### THE PROMISES OF GOD.

The promises of God are many, varied, precious and true. They have been furnished in lavish abundance, they reach every phase of our checkered life, they administer an inestimably satisfying consolation and they have stood the crucial test of time.

The prodigal munificence of nature has often been noticed. How infinite the blossoms of spring! How richly laden with fruitage the trees of autumn! Just so the pages of the Word of God are thronged with the pledges of an everlasting divine love and of a ceaseless providential care. There is a bewildering profusion of covenants. They troop like the masses of an army. They flow like an inexhaustible stream. They congregate and shine like a starlit sky.

They extend to every point of our many-sided experience, bringing pardon and peace, purification and strength, guidance and sustentation under every combination of circumstances, providential interpositions and temporal mercies—a provision absolutely commensurate with the entire field of human life. Our infinite wants have been anticipated and a corresponding supply infallibly guaranteed. The combined wisdom of the world could not make one single supplement to the schedule of the divine promises. The inventory stretches from the cradle to the grave and embraces in its sweep every conceivable exigency and every possible demand. The wings of these cherubim overshadow all the fortunes of our troubled race.

Without the consolations of revealed religion, human life would be a tragedy and a farce. Without the clue furnished by the Word of God the windings of the labyrinth would involve us in despair. The riddle of the Sphinx would be pastime compared with the agony of this problem. Life would not be worth living. The burden would crush the mightiest soul. But these promises have irradiated the melancholy scene. They have hushed our sighs. They have wiped away our tears. They have braced our hearts for duty. They have strung us for our life-work. They have infused into us the energy of an undying life and of an unconquerable hope. They contain within them that subtle alchemy which transmutes the discipline of life into character and destiny, and that divinely distilled elixir which is the only antidote of human sin.

From the morning of time until the present hour the devout have clung to the promises of God. With what pathos and gratitude David alludes to these sources of consolation and help. For the shepherd-king they were like the springs that bubbled upon the bosom of his own ancestral hills—deep, sweet and unfailing. From them his God-intoxicated soul drew its rapture and its strength. With what impassioned eloquence does the heavily-laden but victorious Paul point us to that blessed anchorage which no storm has ever shaken or can shake. The devout, looking back over the past, are constrained to testify that if they had always believed the promises of God, that if they had always acted just as if they had infallibly known that all these things were true, that their largest and most sanguine faith would have been abundantly vindicated. They would not have gone upon a fool's errand. They would not have followed a decoy-light. Their only regret is the unbelief which held them back from a larger and a richer appropriation of the treasures of God. Wisdom is justified of her children. The word of the Lord endureth forever. The Scripture can not be broken.

They are timely now. They are pertinent to our age and our state. If for the results of scientific speculation and rationalistic criticism we would only substitute these promises of Almighty God we would find the light of life playing around our hearthstone and pathway, and the influences of the Divine Spirit bathing our feverish and unhappy hearts. He who confronts this vast array and exquisitely adapted series of consolatory and unchangeable promises, with faith's realizing

vision and appropriating power, holds the key which unlocks the richest treasures of the universe and the deepest joys of human life.

### Connectional News.

Our Centenary Church in St. Louis was damaged to some extent by the recent cyclone, while the LaFayette Park Church was so seriously wrecked as to be unfit for present use. The pastor, Dr. Wetlein, holds services in a tent.

New Orleans Advocate: At a meeting of the Board of Trustees of Millsaps College, on Monday morning, Major Millsaps announced that he will erect at his own expense between now and the opening of the next session a new building to be called "Science Hall." We have space in this issue only for this brief notice.

The recent commencement of the Vanderbilt University was an occasion of great interest. Six of the Episcopal College were present. There was a fine attendance on the part of the Board of Trust. Bishop Vincent, of the M. E. Church preached a great sermon to a large and cultured congregation. The capital programme was well rendered, yielding pleasure and profit. We note many indications of growth and prosperity. A noble institution and a blessing to the Church.

Alabama Advocate: Mobile Methodist shares in the general forward movement. There has been a handsome little church erected in West Ward, and Bro. White is doing a fine work. Broad Street has a new and elegant Sunday-school room in which the congregation is worshipping. They have converted the old church into a neat and comfortable parsonage. Bro. Tate is in favor with his people. Bro. McGehee is doing well and winding up his fourth year of a successful pastorate. The new church erected by the congregation at St. Francis has one of the most beautiful auditoriums to be found anywhere. Bro. Shoaff and his people have worked hard and made sacrifices to build it, but it is worth it all. Bro. Shoaff is also serving his last year in this charge, and there will be mutual regrets when the time comes to sever their relations.

### General Church News.

Christian Advocate, New York: The Press, Philadelphia, speaking editorially of the approaching annual meeting of the Christian Endeavor Societies in Washington, says:

"These huge gatherings do good, in spite of all criticism. They arouse enthusiasm, they stimulate new views, they save members and societies from a too provincial outlook, and they play no small share in the national life by making and keeping great sections in close touch and acquaintance through their young people in these societies who meet in these yearly throngs."

"But everyone knows that these vast gatherings have their special dangers, their special temptations, and are liable to demoralizing influences and incidents, of which some appeared at Boston. Why not guard against these by having in the delegation of each society some older people? Why should it not be the rule for the pastor and, still better, the pastor's wife to accompany these delegations whenever possible? Why should not every Christian Endeavor Society whose members are now planning for this excursion welcome and invite the kindly supervision and care of those who are older and know more as to the possible perils of assembling in one city for two or three days fifty thousand to seventy thousand young people of both sexes, nearly all under thirty and most under twenty?"

We submit the foregoing to the consideration of the Epworth League, with the conviction that those morally and intellectually best qualified to take care of themselves will be likely to approve it, and those least so, to condemn it.

The Outlook: Mr Gladstone's recent letter to the Pope concerning the validity of Anglican orders has excited very bitter feeling among the Nonconformists in England; indeed, has attracted far more attention in that country than in this. In order to understand the excitement it is necessary to recall the long and acrimonious controversies between the Protestants and Roman Catholics in that country. The agitation among Dissenters is without doubt due more to that fact than to any other. The letter itself is what might have been expected from any High Churchman. Mr. Gladstone says that if the Pope should admit the validity of Anglican orders, the result would be beneficial to both the Anglican and Roman Catholic Churches; whether it led to intercommunion or not, it would surely tend to harmony between the two bodies; and that an

adverse decision would widen the breach already existing. Mr. Gladstone thinks that the two Churches have come nearer together during the last half-century, and does not hesitate to say that he thinks that organic union between them is desirable. He pays an earnest tribute to the sincerity and great influence of the Pope, and, we think correctly, says, "It is the Pope who, as the first Bishop of Christendom, has the noblest sphere of action." That statement hardly seems to admit of question. As to what would be the result of the recognition of Anglican orders by the Roman Church we can only speculate. For ourselves, we doubt if it would have any influence except to divide the Anglican Church and create more controversy than it would cure. Neither body is yet ready for action so radical. It would probably tend toward making Anglicans more aggressively Protestant, and toward driving out of the communion all extreme High Churchmen. It might also tend to embitter the relations between the Anglican and other Protestant bodies. We do not refer to this matter because we think it one of great practical importance. There is no immediate probability of Mr. Gladstone's dream being realized. On the other hand, the letter is one of the encouraging signs of the times. All who think much on the divided condition of the Church must feel that greater unity is desirable, although as yet no one can predict along exactly what lines that unity will be realized.

### THE PRESS.

#### Flammarion's Views of Mars.

Camille Flammarion, the French astronomer, is the most imaginative and poetic of his class. He contributes an article to the North American Review on "Mars and Its Inhabitants." The canals, which are so strange a feature of Mars, are natural irrigation ditches on a grand scale, carrying the waters of the polar snows down through the continents. They are to Mars what the Nile is to Egypt. There are no rains, the precipitation being in the form of snow, which falls mostly on the polar regions. The solar heat received by Mars is only forty-three hundredths of that received by the earth, and yet the polar ice caps almost wholly disappear during the long summer; so that the temperature does not differ materially from that on the earth. The days are half an hour longer than ours, and the year nearly twice as long—686 days. In summer the canals are seen in the middle of a wide, dark band, doubtless of vegetation. The absorption and storing up of heat seems to imply that while the atmosphere is not so dense, it is much deeper than that of the earth. Gravitation on the surface of Mars is but little over a third of what it is on the earth (0.376). Flammarion therefore imagines that the highest development of life there is in aerial, not in terrestrial, forms—that men are winged creatures. He thinks that as the planet is much older in its period of habitability, it is inhabited by beings more intelligent than we. Here we are free to speculate. We will add another. As the only limited terrestrial creature is only limited by gravitation, the earth may be three times as large as our earth. We will suppose, therefore, that the highly intelligent winged men employ the physical strength and possibly the limited intelligence of the great quadrupeds, in their service. Therefore they need no locomotives. What would a Martian gentleman want with a railroad, when he could hitch up a coach and four, each steed of which would be fifty feet high, and good for two miles a minute, on a jog trot?—when also he would invite his wife or sweetheart out for an evening's soar. They must have great games of base ball—the field a thousand feet in the air. Still, on the whole, we prefer to be a citizen of the United States.—The Interior.

#### Sermons of the Season.

Baccalaureate sermons have not fallen out of the programme of college commencements. Student orations, which used to be the most attractive feature of these June festivals, are but a memory in some of the institutions; but the sermon to the graduates holds its place, and it is an important place, for our colleges are Christian colleges, not atheistic or even agnostic. It is among the last words which the president has the opportunity of saying to the young men and women who have been under his care for four years; and if he is a serious-minded Christian President, as he is in nearly every case, he must be anxious to deepen and fix the impression which he has, in his relations with them, ever sought to make.

Those who go out from our colleges in the last decade of the Nineteenth Century will take high and responsible positions in State, Church and society in the early decades of the Twentieth Century. They will come to the front

in the professions, in business and in other influential callings, and will, if our expectations of them are not disappointed, help to make the morals of the coming age, and give higher and firmer tone to its civilization. If they should fail in this, the time and money spent upon their education will have been worse than wasted. We do not believe that they will fail, for the moral and religious influences which have been around them and upon them in their college course must have made an indelible impression upon their sensitive minds; and they have been pearly taught, indeed, if they have not learned that no success in business or professional pursuits can compensate for failure to understand and rightly direct the purpose of life, so as to make life not only harmless, but helpful. No one needs more than the college graduate to look out upon the unknown world before him with a clear sense of his responsibility to his Maker, and of his duty to follow and love his Savior.—The Independent.

#### Breadth of View.

There are few things that most people need more than they do this illuminating touch. Most of us lack perspective. We see the near, but not the distant. Our horizon is very limited. We decide the issues of life on the ground of present appearances. Few lift their eyes to see the larger and deeper things that lie beyond. But it is always the best that lies concealed. The sticks and stones are on the mountain side, but the veins of gold are in its heart. He who wants ore must mine beneath the surface. Apocalyptic visions are caught only on mountain tops. He who deals with the petty present walks amid the merest commonplace. But whose eyes have been opened sees the hills filled with the armor and chariots of God. Life has little purpose and little meaning till the scales have fallen from our eyes. When that is done we see, as Mrs. Browning tells us—

"Earth's crammed with heaven,  
And every common bush afire with God."

Every place on which we stand is holy ground, if we only have vision enough to see it. Every trifling present interest relates itself to the future and to destiny. Lightning is always in the skies, waiting to be captured, if we learn how to sail our kites so as to reach it. We live and move amid infinities, and there is nothing that is "common or unclean." God has set everything on the largest scale, and the seer can see a world in a dewdrop. Most lives, we repeat, need more perspective. They need vision of intellect, that God may be seen walking among his suns and stars. They need vision of purpose, that the end of living may not terminate in mere present temporal advantage. They need vision everywhere, that the meaning which God has attached to things may become apparent, and that life in its real significance and compass may appear. We lead little lives. We are swayed by trifling considerations, while the infinite and eternal crowd closes upon us. It is all because our eyes are hooded that we can not see. Even the Savior himself walks with us and is unrecognized.—Epworth Herald.

#### The Parting of the Way.

Every human life has its "Contentional Divide." There comes a time to every soul when, poised on the apex of Destiny, it must choose between the east and the west, between the right and the wrong, between holiness and sin; between Christ and Barabbas. No one escapes that day when the voice of the Omnipotent comes, sometimes by his word, sometimes by his Spirit, sometimes by a peculiar Providence, and calls, "Choose ye this day whom ye will serve." Unlike the helpless elements of nature, which go by chance as fate may decide, we are endowed with conscience and free will, and it is ours to say whether our lives shall be spent in the service of God or Baal. At such a juncture, at the supreme crisis of existence, the angels of God stand and point Christward and whisper, "Tara ye, oh souls! Turn ye, for why will ye die?"—Ram's Horn.

#### The Power of the Gavel.

Another thing that impresses the English visitor is the wonderful power of the gavel. This is the mallet with which the presiding Bishop cuts short the inordinate speaker. I have at home somewhere a little list of "modern instruments of torture," and when I return the gavel will certainly swell the catalogue. No instrument of torture pertaining to medieval times could be more delicately cruel: it does not kill a man in the eye, it kills him in that equally delicate organ, the tongue. One speaker is just in the act of fixing the rivet in a neat logical chain;

another, who has lost sight of perspective, is now clear of the pre-arranged, and is beginning the speech so long and fondly coned; another, an impassioned rhetorician, in the final heat and agony of declamation, prepares to place a highly wrought periodical like a crown of roses, on the brow of lovely woman; all are ruthlessly cut short. Some of these quench speakers drop without a murmur into the obscurity of the floor, whilst others turn upon the chair an imploring glance, which, interpreted, signifies a kingdom for five minutes. But Rhadamanthus is serenely inexorable.

One can not look at the sinister hammer without thinking of the Roman dictator, the Spanish inquisitor, the Medical headman. At the beginning of the Conference two gavels were presented to the assembly by two colleges. What irony! It was like presenting a ferule to an academy of young gentlemen, or a cat-of-nine-tails to a jailer. And two gavels! Somebody is anxious to stop the flow of eloquence, however much speakers may walk away with bleeding heart. But all the sufferers smilingly hide their wounds, and there is no bitterness or complaint.—Rev. W. L. Watkinson, D. D.

#### How to Get Fame.

Many years ago it was a great privilege to hear William Arthur, who wrote the capital little book "The Tongue of Fire." He was just returning from a visit to Egypt, and preached before a small English audience in Paris. He said that near the Upper Nile he had visited the ruins of a once majestic temple. Here and there was a broken arch or a shattered column, and the vast foundations were nearly covered with the drifting sand. Melancholy and oppressed by the scene of utter desolation, he had sought a dark apartment to muse upon the mutability of human greatness. Who built this enormous structure? What architect planned it? What king reared it by his money? The silence of the grave was the only answer to his questions. Suddenly his painful meditations were broken by a voice in the Egyptian language calling out from a distant and unseen nook in the chamber, "Abraham! Abraham!" Another voice answered, "Yes, Moses, I am here;" and instantly the dusky forms of the two Egyptians disappeared. "Ah!" added Mr. Arthur, "God has seen fit to hand down to the remotest posterity the name of the man who never owned a foot of ground, but was a man of the tent and the altar, and the name of the man who esteemed the reproach of Christ greater riches than the treasures in Egypt; and they still live in all lands." They despised earthly glory and wealth; but the righteous shall be in everlasting remembrance.—Exchange.

#### Dante.

It is a great pity that criticism is not honest about the masterpieces of literature, and does not confess that they are not every moment masterly. They are often dull and tough and dry, as is certainly the case with Dante's. Some day, perhaps, we shall have this way of treating literature, and then the lover of it will not feel obliged to browbeat himself into the belief that if he is not always enjoying himself it is his own fault. At any rate I will permit myself the luxury of frankly saying that, while I had a deep sense of the majesty and grandeur of Dante's design, many points of its execution bored me, and that I found the intermixture of small local fact and neighborhood history in the fabric of his lofty creation no part of its noblest effect. What is marvelous in it is its expression of Dante's personality, and I can never think that his personalities enhance its greatness as a work of art. I enjoyed them, however, and I enjoyed them the more, as the innumerable perspectives of Italian history began to open all about me. Then, indeed, I understood the origins if I did not understand the aims of Dante, which there is still much dispute about among those who profess to know them clearly. What I finally perceived was, that his poem came through him from the heart of Italian life, such as it was in his time, and that, whatever it teaches, his poem expresses that life in all its splendor and squalor, its beauty and deformity, its love and its hate.—W. D. Howells, in "My Literary Passions."

#### Texas Personals.

We had a highly appreciated note the other day from Rev. Andrew Davis. The good wishes expressed for the ADVOCATE are heartily reciprocated.

The press dispatches of June 23 announce the death of Horatio R. Hearne, who passed peacefully away in the city of Houston the night before. He was a venerable, staunch and honored friend of the Methodist Church. This announcement will carry sadness to

his numerous friends throughout the State, and his decease will prove an irreparable loss to the grief-stricken family circle. The ADVOCATE tenders sincere condolence.

We regret to learn that Rev. W. V. Jones, of Iredell, is suffering from a sharp attack of fever. The ADVOCATE wishes him a speedy restoration to health.

Rev. H. A. Bourland, of Cleburne, preached at the First Methodist Church, at both hours, on Sunday last. The preacher had a warm welcome from his former parishioners and his visit and ministrations were much enjoyed.

We note with pleasure that our friend and neighbor, Ashley W. Culum, has been elected President of the North Texas Conference Epworth League for the ensuing year. We wish and predict for him a prosperous administration.

#### Southern Methodist Personals.

Bishop J. C. Granbery has entirely recovered from the disease which, at one time, imperiled his life. The whole Church rejoices.

Bishop R. K. Hargrove, who spent several weeks at the Red Boiling Springs in search of rest and recuperation, is decidedly better. This is gratifying intelligence.

Bishop Keener is reported to have said of Bishop Vincent's recent commencement sermon at the Vanderbilt: "It took twenty years to make that sermon, and few men could make it in that time."

Rev. A. F. Watkins, in New Orleans Advocate: According to previous announcement Dr. John Mathews, of St. Louis, Mo., preached the commencement sermon for the Millsaps College. A great throng of people came to hear the distinguished divine and crowded every available space in the great building. His text was II Cor. 4:6. Any attempt to describe the sermon or the preacher would be a failure. The beaming face, the tremulous voice, the flashing eye and the wonderful magnetic power of the great preacher can not be described. For fifty years Dr. Mathews has been a preacher of the gospel. In Tennessee, Alabama, Louisiana and Missouri he has spent a long, useful and eminently successful ministry. Thousands of souls have been converted through his ministry, and he is more popular to-day than ever before. He uses manuscript in delivering his sermons, but does it in a most skillful manner.

Dr. James Atkins, of the Western North Carolina Conference, has been elected editor of our Sunday-school periodicals. He is a devout, gifted man, whose training, experience and attainments qualify him for the responsible position to which he has been called. The action of the Book Committee will, in our judgment, receive a hearty and general ratification.

#### General Personals.

The Independent: Prof. Samuel P. Langley, who seems to have been successful in solving the problem of aerial navigation, is Secretary of the Smithsonian Institute at Washington, where he has now been for eight years. It was he who found a way to photograph and fix the location of stars so distant as to be invisible to the eye, even when aided by the most powerful telescope. He is an authority on the wonderful changing landscape, if it can be called such, on the surface of the sun, and his drawings of some of the sun spots are considered works of art. The electric time system in use upon our railroads is also his invention. He was born in Roxbury, and graduated from the Boston Latin School. He is described as a genial, kindly and simple-minded man, with a rather dreamy air, which changes to wit and fun and earnestness as he grows more interested in his talk. His brows are heavy, and his forehead is broad and massive, and lately it has become deeply furrowed. His countenance is said to resemble in some degree the rugged and beetling aspect of Darwin. With all his honors and medals, and he has many of them, he is still a modest and retiring man, happiest when in the companionship of his laboratory or his telescope.

Dr. H. K. Carroll, religious editor of the Independent, in his last letter to the General Conference, says:

"The General Conference is a body of debaters, and there are several sharp parliamentarians to raise points of order, among whom are Dr. J. M. Buckley, easily first, Dr. T. B. Neely, author of a book on parliamentary practice, Prof. C. J. Little, Dr. A. J. Kynett, and Dr. Frank M. Bristol. If a Bishop gets astray some one is quick to remind him of it, and point him to the particular rule applying to the case. But

the bishops are skilled presiding officers, and are seldom taken unawares. Those who succeeded less signally than others were generally those lacking in voice. It requires a strong voice to put the questions so as to be heard. The bishops are a body of remarkable men. If a single descriptive word be applied to each, perhaps the following characterizations may not be far astray: The saintly Bowman, the intellectual Foster, the profound Merrill, the systematic Andrews, the noble Warren, the judicial Posa, the scholarly Hurst, the spiritual Niles, the tireless Walden, the intense Mallin, the eloquent Fowler, the catholic Vincent, the amate Fitzgerald, the evangelistic Joyce, the scarcely Newman, the excellent Goddard, the popular McCabe, the efficient Cranston, the apostolic Taylor, the indefatigable Thoburn and the heroic Harzell."

Western Advocate: The venerable Dr. William . . . last celebrated the eighty-ninth anniversary of his birth last Monday, June 15th, at his home in Avondale, under most delightful circumstances, enjoying an extraordinary degree of good health for his advanced years. On the preceding Sunday he had been able to attend the special services connected with the re-opening of the Race Street German Methodist Church in this city—the mother Church and cradle of German Methodism in America. Dr. Nast made the closing prayer after the morning sermon, and an address of much originality and force at the union service in the afternoon. On his birthday he was pleasantly surprised by the German Methodist preachers of Cincinnati and Hagler, editor of Haus und Herd, read an original poem, composed for the occasion, and further congratulatory remarks were made by Rev. J. S. Schneider, presiding elder; Rev. William Borchering, one of the early trophes of German Methodism in this city; Rev. G. E. Hiller, Rev. C. Golder, and Rev. H. Gredzenberg. Dr. Nast responded at considerable length, and gave expression to his strong desire to be of some further service to the Church. During the day he was the recipient of many other congratulations by mail and in person. All who know him join in the wish that the evening of his life may be full of peace and joy.

#### THE WORLD'S METHODISM.

BY J. MARTIN NICHOLS.

Somehow statistics have a charm for me. When you get reliable figures into comparative relationship some wondrous features resolve themselves into stubborn facts. The statistics of the religious world are a splendid apothecary shop for a pessimist. The man who dreams this world is like the historic Sodom and Gomorrah needs to have his horizon broadened by a keen insight into the real progress of Zion. When you meet the militant Church on the master ground you face God's hosts by millions. The progress of the Church every year is but an enforcement of the thought that the dawning of that "sinless day" is just upon us.

I have in my hand the latest official returns of all the Old World Methodism and those of Canada and the United States. The general statistics exhibited in the following paper are gathered from 7 Methodisms in the Old World, the 11 Canadian conferences, and 17 issuing branches of Wesleyanism in the United States. I have taken the time—to me a real pleasure—to arrive at the true statistical information and at the same time approach that nearest possible point in accuracy. I do it, since but few of us, especially our laity, know the real status of that movement for which Wesley planned more wisely than he knew. But few ever stop to take a comparative view of the religious world in order to catch the inspiration of the movement and know the intense rapidity of its growth.

In the 7 Methodisms of Europe and the East there are 6,144 traveling preachers, 41,549 local preachers and exhorters with a membership of 1,123,675. In the 11 Canadian Methodist Conferences there are 2,964 traveling preachers, 3,535 local preachers and exhorters, with a membership of 261,740. The 17 leading branches of Methodism in the United States, together with their missionary contingencies, have 32,547 traveling preachers, 44,176 local preachers and exhorters, and 5,598,254 members. This gives a total of 40,755 traveling preachers, 89,260 local preachers and exhorters, and 6,989,669 members. If, as some religious statisticians do, you add the traveling preachers to the membership, you have in these 35 bodies of Methodism scattered throughout the world the enormous sum of 7,030,424 communicants. By these figures the itinerant ministry is brought face to face with not only the millions yet in sin, but with this great fold after which they must look out the Grand Overseer comes to call

(Continued on fourth page.)

Devotional

Abyz' Prayer.

My friend Abyz is a young man of parts and of some power. He is a product of a good home and of a series of schools—from the best kindergarten to one of the best graduate schools—a university that is a university. He is, moreover, a husband, and well married. That is, his wife is as well educated as himself, and has her Latin testimonial signed by president, professors, and trustees of a college. Her graduate course is, however, domestic. And she is not by any means through with it. Kitchen, crib and cradle are able drill-masters. They make her very best (but by no means the only) graduate course a woman, who is a woman, can possibly take. They add to mental drill more mental drill, and promote the two qualities without which intellectual power and acquisition are of little value—sympathy and patience. They are a normal college, a pedagogical seminar of superior power. So that Abyz, who has "gone through" the range of professional preparation from AB to YZ, is a well-trained candidate for life and its service.

I have reason to fear, however, that my friend is lacking in one important respect. The religious element is still deficient. I dare not say that he is wholly without religious sense. He is not an infidel. He is a theist. And he has fine ethical instincts. He is reverent, and believes, on the whole, in Matthew Arnold's "power not ourselves that maketh for righteousness." The personality of God perplexes him. But still he believes in a God of some kind. He is not a Pantheist, and yet he can more easily believe in the impersonal God of Pantheism than in the personal God of Christianity with the accompanying doctrines of providence and prayer.

Abyz owns an automatic piano that plays the tunes picked and cut out on the cylinders which he bought with it. He insists that the only tunes that piano can produce are those on the cylinder. He was surprised, therefore, when a fine master of the keys sat down one day and accompanied the unrolling cylinder and produced charming musical effects—variations and harmonies—not provided for at all in the rolling sheet. And he was still further surprised when the same musician sat down and, without any cylinder at all, played on the same instrument a selection from Wagner which was superior to anything the scrolls contained or the automatic process ever produced. It was a discovery to Abyz; and a friend hinted to him that there might be as great and as wonderful possibilities in nature and life; and that when we know certain forces and laws which reveal themselves in the universe our knowledge may not exhaust the resources of the First Cause, the present ruler and the loving father of our race. He at first smiled at the telephone and at the Roentgen ray. But he now laughs at the skeptic. There is hope for Abyz.

His wife wanted Abyz to pray in the family and in private. The faintest trace of a sneer touched his lips. He said at once, "To me there is nothing in prayer. I cannot even understand how any one can believe in it! Does not God know our needs—if there be a God at all who cares for us?"

She made warm reply for her husband's declaration of doubt. "There is our precious Irene. She is four years old. What you are to Irene God is to you. As you love her God loves you! What if Irene never tried to talk to you! She does not need to talk. You know what she needs; and yet at table you insist that she shall ask for what she wants. Indeed, you insist that she shall ask in a particular way. You love to see her reach out her little hand in graceful, artless gesture to emphasize what she asks. You now and then make her ask over and over again just to enjoy the sweetness, simplicity and earnestness of your child. Her talk does a great deal more than to tell her needs. It improves her vocabulary and enunciation. It gives her facility in expression. It weaves more closely the spell of mutual sympathy between you and her. It increases her sense of dependence upon you, and her love for you. And it wins for her many a hug and kiss and smile even when you give her no information. Is communion between you and Irene so much to you and to her, and so necessary to both, and yet no probability of a corresponding communion between you and your loving Father in the spiritual world of which you are a part?"

"But you forget," said Abyz, "the vast difference between my finite personality and the infinite, absolute being we call God."

"Suppose, then, that your wisdom and power were multiplied ten or one hundred times, is it not likely that your love would be correspondingly increased? But would such increase in you diminish the fact and the sense of dependence in her? Suppose you were infinite in love and power—would that make her less dependent? And how could that make you less interested in her concentration of thought, in her love for you, in her endeavor to talk to you? The greater God's glory, the greater the value of the

creatures he has made. The more he loves, the more he loves to help and bless."

These were good words of a wife to a husband. And one day Abyz received a letter from his old father closing with the following sentence: "My son, there is a reality in prayer. It is an instinct of humanity. The race has always prayed. It must pray. The noblest and most gifted sons of men believe in it. Ask Moses and Lincoln, Shakespeare and Tennyson, Emerson and Gladstone. My dear boy, seek in prayer the broader, deeper, more tender and divine life. Thus your power for good will be augmented and your life will be enriched."

It was evening. The sun drew near to the western hills, and the light clouds that hung in the west were all aflame with the light of the setting sun. Abyz strolled along the road that encircled the crown of the hill, and climbed to a huge rock that overshadowed the roadside, and gazing upon the beauty of the valley and the splendor of the sky, soliloquized in the following manner:

"There is reality which underlies all this life had glory of earth and heaven; this infinite variety and mystery of life; this greater mystery and more radiant glory of the life within—the life of thought of love, of moral conviction and of personal decision. The wisdom I see in nature must represent a Wisdom which is its cause. The power revealed in earth and heaven must belong to a supreme Power at whose command all things came into existence. The moral sense which is within my soul, the greatest factor of my life, must represent an infinite Personality in whom there is a distinction between right and wrong, and who is the eternal representative of righteousness. These inferences that I draw from nature—the nature about me and the nature within me—are sustained by the teachings of that greatest of all teachers, the Man of Nazareth. There are longings in my soul for rest, for peace, for controlling purpose of life, and for harmony with the Energy which controls the universe. I speak to my father and mother and they answer me. Their love anticipates my request and my confession. I find their love waiting for my love, and expressing itself to me before my thought grows into purpose, and purpose into expression. Does the infinite Love meet me with less love? Does the Father of All, the Heart of this universe, desire the development of the creature he has made and the harmony of my soul with his will? The probability is—a strong probability, so strong that no argument to the contrary can weaken it—that God loves, and loves to help his creatures, his subjects, his children.

"Therefore, to thee, O glorious and eternal Creator of blazing sun and distant stars, of flowing rivers and verdant plains, of diving creatures and of all human souls, to thee I come with thought, desire and purpose. I know so little about thee and about thy ways. I find it so hard to fix my wandering thought upon even the fact of thy being and thy presence; and yet I do believe that thou knowest me, that thou hast created me, that thou carest for me, that thou lovest me more than my father and my mother love me. To thee, therefore, I will come. I close my eyes to this outward glory, that I may think of thee as a real presence nearer than the sunlight that warms me, nearer than the blood that courses through my veins. I think of thee, unseen beauty, righteousness and love, as thou art presented by Jesus of Nazareth, Son of Man, Son of God, strength of the weak, justifier of the guilty, purifier of the unholly, supreme Master of every heart that turns to thee. I cannot understand prayer, but I open the gates of my inner being to the inflow of thy life and love, that I may live by that love, and love as thou lovest and be transformed into thy holy likeness. I know less of thee than a child can know of his father's resources and his mother's love. Like a little child I would commit myself to thee. I would have a child's faith, a child's teachableness, a child's satisfaction. Help me to live a pure life. Save me from the domain of sensual desire, from the false aims of merely earthly ambition, from the selfish seeking of personal comfort. Help me to be of use to this world while I live in it. Fill me with the life that is derived from the other world; and until the day of my death may I be a representative of all that is highest, noblest, sweetest, purest in thy grace, and when I leave this world may I be drawn by powers of spiritual attraction to higher spheres of being where I shall see thee as thou art and serve thee as I ought! In his name who taught me these great things about thee I leave this spoken prayer before thee, Father of my spirit, Amen."

There was no new rapture in Abyz' heart and no new knowledge in his intellect as he walked homeward amidst the gathering shadows of the evening; but the consciousness of a higher purpose, the grasp by faith of the larger world, the sense of tranquillity which filled him, the earnestness of life which had by that season of meditation and prayer been diffused throughout his inner life, made him hold in remembrance that evening of his first intelligent communion with God and of the actual surrender of his career to the divine direction.

Why may not young students and thoughtful skeptics of this day be induced to ponder this great subject of personal religion, and to make an experiment in communion with God?—Bishop J. H. Vincent, in Northwestern Advocate.

OLD AND YOUNG

The Value of Self-Activity.

Ruskin says: "The divine mind is as visible in its full energy of operation on every lowly bank and moldering stone as in the lifting of the pillars of heaven and settling the foundations of the earth, and to the rightly perceiving mind there is the same infinity, the same majesty, the same power, the same unity, and the same perfection manifest in the casting of the clay as in the scattering of the cloud, in the moldering of the dust as in the kindling of the day-star."

One can see in the well-grown and mature tree the symmetry, grace and beauty of the divine plan for a tree. All the tree asks of the careful gardener is the space and freedom in which to develop the divine idea from within. All arbitrary interference from without is a hindrance and hampering of its perfect unfolding and sound development. So with the child, his real growth and development must be after the divine plan, and come from within. As the tree finds material for growth in the soil, air, and sunshine, the child under right conditions unfolds in beauty and harmony.

The physical need of self-activity in the child thrusts itself upon our notice very early in life, even in the infant, by the tossing about of his little limbs in unconscious movements. In the restless growing child this uneasiness is often regarded as an expression of the depravity of childhood, because he doesn't "sit down and be still." If rightly understood it is only nature's way of securing the needed physical development. If the mind or hands are occupied, the body will be quiet—the life-energy is directed into another channel. In President Eliot's recent plea for the game of football in the university, for the purpose, he says, of "keeping down sensuality," can we not read an added meaning into the handwriting of the kindergarten, the Sloyd of the primary school, the manual work of the advanced classes, and the athletic games of the universities—that, by providing right activities, or safe channels, in which this ever-abounding life of the growing child may flow, the wrong activities may not develop?

Every new form the child creates with his blocks; every boat, engine or cart, doll's hat or dress, the boy or girl makes out of material at hand, is a step towards a possible Ferris wheel, an Art Institute, an Angelus, or a Symphony. The consummation of the divine creative instinct develops only from some form of self-activity. Should we not, then, cherish in our children these seemingly insignificant beginnings to express their ideals of the true and the beautiful?

We frequently hear parents complain of laziness and indolence in their children—that they are unable to get them to share in the work of the household or to do anything requiring exertion and labor. If we watch closely very little children, how natural it is for them to want to do whatever we are doing! Can any parent have failed to notice in his own little ones the eagerness with which they manifest their desire to participate in whatever you are doing? Froebel says: "Be careful and thoughtful at this period. You can at one blow destroy, at least for a long time, this instinct of helpfulness in your children." If you repress your child's help as childish, or as a hindrance, in such words as, "Oh, don't bother me now; I am in a hurry;" or "You only hinder me," after several rebuffs of this kind, he does not offer to share in his parents' occupation, and gradually becomes dull and fretful. His inner power has ceased to be a joy and has become a burden. He becomes indolent in self-defense. The will of his parents cannot be set aside; the obstacle is too great to be overcome. If we wish our children to help us later in life, then their assistance is really of value, foster in them at an early age this instinct of helpfulness, even though it should cost some effort and sacrifice on our part. It will repay you a hundred fold, as does good wheat planted in good soil.—Abby H. Stewart, in the Outlook.

Two Boys in Church.

"May Wallace go to Church with me to-night?"

It was George Curtis who inquired at the door of Mr. Gordon, the father of his playmate.

"Yes," answered Mr. Gordon; "I should be glad to have him to do. I am prevented from attending Church myself, and I think it will be a very good plan for you boys to keep each other company. I am sure we can depend upon you to behave well."

Mr. Gordon was thus confident, because he had always seen George and Wallace conduct themselves properly in church. Wallace usually went with him, and George with his own parents, and their behavior was all that could

be desired. To-night they were to go alone for the first time.

"Don't let's sit in either of our pews," said George to his companion, after starting. "I think it will be a great deal nicer to sit back, don't you?"

"Yes," Wallace replied, although with some hesitation. "I think it would be nice away back under the gallery."

"Very well; I will go where you say."

So the boys put themselves in the way of temptation. It was very easy to whisper in that dark corner where they had placed themselves. It seemed as if no one could either see or hear them. So they amused themselves by looking around over the congregation, making remarks on this one and that, and misbehaving generally.

"Don't let's stand up when they sing," whispered George.

"Very well," answered Wallace.

During the hymn George unfolded a plan for skating the next afternoon down the river, which ran through the town, and for calling upon an aged relative of his who would be sure to treat them to nuts and apples.

"Won't it be jolly!" exclaimed Wallace, as he almost laughed aloud in anticipation of the coming sport. During prayer the boys bowed their heads, but George nudged Wallace on his elbow, and showed him a knife which had been presented to him the day before. "How many blades has it?" asked Wallace.

"Four. Open it and see."

Wallace obeyed directions, and succeeded in cutting one of his fingers.

"Whew!" he exclaimed, in low loud whisper that an old gentleman seated near turned to hear what the noise was about. Binding up the wounded finger with a handkerchief occupied the rest of the time of prayer.

After a while came the sermon. The minister announced his text: "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether."

The words attracted the attention of Wallace. He listened to what followed, and it seemed really as though Mr. Turner, the minister, were preaching directly to him.

"I guess he must have heard us," he thought. "I'm going to stay after church and apologize."

Wallace whispered no more during the service, but when it was ended he said to George: "I want to stop a moment and apologize to Mr. Turner. I think he must have heard us talk."

"Well, if you want to be such a goose, you may. I'm going straight home."

So George started on, but Wallace remained for a short interview with the minister. When that gentleman came down the aisle Wallace was standing at the end of the pew where George had left him.

"Good evening, my young man. I'm glad to see you in church to-night. I hope your mother is recovering from her illness."

"Yes, thank you, she is. But I stopped to say, Mr. Turner, that I'm sorry I behaved so in the first part of the service."

"Behaved how?" asked Mr. Turner.

"Oh, don't you know? I thought you must have heard it all. I thought you must be preaching to me."

"So I was, since you were in the congregation, but I must confess that I don't know how you had been acting." "I had not been doing right," said Wallace, "but I shall try to behave well in church after this. You have made me think about it, Mr. Turner."

"Then my sermon was preached to some purpose," the minister replied.—Intelligencer.

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The Evening Lamp.

In the rapid pace of fashionable life the evening lamp is no longer the household center. Lamps there are, richly shaded and standing here and yonder, illuminating dainty corners, shedding a soft glow on palms and pictures, but their object is for beauty and ornament, rather than for use. A still softer and more distinctly festive effect is produced by the clustering candles in silver or china candlesticks, which light some drawing-rooms; but here, too, the charm and the sweetness are rather for society than for the home.

The evening lamp of which I am thinking, stands on a table in the center of a large, square room. The table is round and it has a red cover on it. On the mantel there is a clock ticking soberly, and beside the clock is a china cup, gilt and white, holding a sheet of paper lamp-lighters, and bearing the inscription, "To a good girl." On a small stand between the windows I observe a Bible and a pile of hymn books, and I know that at evening and at morning there is family worship here, with a daughter seated at the melodeon, and everyone singing God's praise, and every head bowed while the father prays.

It is a pretty sight, this of the evening lamp, with Amy and Elsie bending their brows over map-drawing and sums, Charles and Tom vigorously working over Caesar and Virgil, Freddie studying grammar, little Polly absorbing a story-book, mother patiently plodding away at her never-ending mending, and father frowning through his spectacles at the news in the weekly paper. This is a country home, or, at least, a suburban one, and the paper's advent is eagerly welcomed, its contents read, marked, and inwardly digested.

Life is still simple, earnest, and self-respecting in many a neighborhood, where faithfulness and honor are habitual, and the exception to the rule is in their violation. God bless the golden heads and the gray heads around the evening lamp.—Christian Intelligencer.

Sunny Rooms Make Sunny Lives.

Light is one of the most active agencies in enlivening and beautifying a home. We all know the value of sunlight as a health-giving agent to the physical system; it is not less so to moral and spiritual natures. We ab-

Those who have the most have it, as a rule, because they save the most. They're more economical. These people buy Pearline. Proof—in all stores of the better class throughout the land, you'll find the sales of Pearline far in the lead. Now, these economical people wouldn't use Pearline for their washing and cleaning, if they didn't find it to be just what we say—the most economical in every way. Would they? 409 JAMES WYLEN, N.Y.

THE CATHOLIC OPINION.

Father Weimer, Rector St. Joseph's Church, Galveston, writes About Dr. Veno. Under date Dec. 23, 1895, Father Weimer says: I have heard Dr. Veno lecture in this city, and judging not only from a sanitary but also from a moral standpoint, I can conscientiously recommend him. Father J. M. J. Reade, Rector St. Mary's Cathedral, Galveston, writes Dec. 21, 1895: I heartily recommend Dr. Veno. I found him honest and fair dealing in whatever transactions he had with me. I never before found him liberal in his charity to the poor, both in treatment and supplying needy families with food. I have heard nothing but good reports of the cases he undertook to cure. The above is not only the opinion of the priests of the Catholic Church, but of ministers of all denominations concerning Veno and his world-famous remedies. The extraordinary cures performed by these famous medicines have called forth the admiration and unsolicited testimony of the best people of this country. The Veno Drug Co. guarantees to return the money if they fail to cure. They are sold by druggists as follows: Y. E. O'CONNOR'S CURATIVE SYRUP is the best and only scientific cure for permanently cured malaria (chills and fever), and thoroughly cures catarrhs, constipation, and liver trouble. It strengthens the nerves, clears the brain, invigorates the stomach, and purifies the blood, leaving no ill effects. This medicine has for its base the famous Llandridged water, the great germ destroyer and blood purifier, and when used with Veno's Electric Fluid will cure the worst and most desperate cases of rheumatism, paralysis, sciatica, neuralgia, and all aches and pains. They are sold at 50 cents each, 12 for \$5. Ask your druggist to get Veno's Curative Syrup and Veno's Electric Fluid for you, or write to the Veno Drug Co., Pittsburgh, Pa. CUBAN CHILL CURE ops chills in one night. 5c.

sorb light, and it nourishes us with strange powers. We are more active under its influence—can think better; and work more vigorously.

Let us take the airiest, choicest room in the house for our living room—the workshop where brain and body are built up and renewed. And let us there have a bay window, no matter how plain in structure, through which the good twin angels of nature—sunlight and pure air—can freely enter.

We can hang no picture on our walls that can compare with the living and everlasting pictures which God shall paint for us through our ample window—rosy dawns, golden-hearted sunsets, the tender green and changing tints of spring, the glow of summer, the pomp of autumn, the white of winter, storm and shine, glimmer and gloom—all these we can have and enjoy, while we sit in our sheltered room, as the changing days glide on.

Dark rooms bring depression of spirit, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but, in light is good cheer.

Even in a gloomy house, where walls and furniture are dingy and brown, you have but to take down the heavy curtains, open wide the windows, let light stream in, and gloom vanishes, and care and sadness flee.

Keep your house sunny and keep your soul sunny. Let the Sun of righteousness arise on you with healing in his wings, and you shall find that "light is sown for the righteous, and gladness for the upright in heart."—The Christian.

Fits Cured. From the Journal of Medicine Prof. W. H. Peckle, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician. His success is astonishing. We have heard of cases of 30 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a bottle of his absolute cure, free to any sufferers who may send their P. O. and Express address. We advise any one wishing a cure to address Prof. W. H. PECKLE, T. D., 4 Cedar St., New York.

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Texas Christian Advocate

L. BLAYLOCK, Publisher
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, D. D., Editor

J. W. CLARK, Editor

WELLING FISHER, Editor

MRS. F. E. HOWELL, Editor

Subscription rates table: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50, TO PREACHERS (half price) \$0.25

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UNANSWERED LETTERS.

JUNE 18—J. W. Bridges, sub. J. M. Armstrong, sub. J. W. Raby, sub and trial subs. O. S. Thomas, sub. J. B. Elder, change made. C. A. Evans, has attention. A. E. Goodwyn, o. k.

JUNE 19—D. S. Burk, sub. J. M. McCarter, sub. A. W. Gibson, sub. J. W. Sims, sub. A. A. Wagon, o. k. W. H. Killough, has attention.

JUNE 20—Sam C. Vaughan, sub. J. Haralson, sub. C. S. Field, sub. F. J. Perrin, o. k. O. A. Shook, has attention.

JUNE 22—C. B. Smith, subs. J. D. Hudgins, has attention. S. G. Shaw, sub.

JUNE 23—E. V. Cox, o. k. I. S. Smith, sub. T. B. Norwood, sub.

JUNE 24—Jas D. Odum, subs. J. W. Horn, sub. Jos. F. Webb, sub. J. C. Weaver, sub. W. J. Owens, subs have attention. S. J. Franks, subs. Stuart Nelson, sub. J. Kilgore, sub and change. M. H. Hudson, subs. H. V. Philpott, sub.

To the Pastors:

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

DURING his lifetime Rev. E. L. Spragins loaned several books from his valuable library to different friends. Mrs. Spragins most respectfully and earnestly requests the return of the same. Let all concerned take due notice and respond with all reasonable dispatch.

We have received from Rev. W. A. Mason, D. D., General Agent, Waco, Texas, a copy of "The People's Bible History." Various themes of the deepest interest have been chosen and discussed by the most eminent Biblical scholars of the world. The book is full of the freshest and richest information. It would be impossible to read it without pleasure and profit. The introduction by the illustrious Gladstone is very fine—a noble testimonial to the truth and an eloquent tribute to the excellency of the Word of God. A good volume, vastly better than the average subscription book.

REV. S. A. STEEL lost his little daughter, Christine, on the night of the 14th of June, in Holly Springs, Miss. She was thirteen years of age and was attending school in the city mentioned when she was stricken with the typhoid fever. The best of nursing and the best of medical skill were unavailing in her behalf. In all the innocence and beauty of youth she passed peacefully to the bosom of the Shepherd and Savior of men. The heart of the Methodist press goes out sympathetically and prayerfully to Dr. Steel in this the hour of his bereavement and grief. His friends throughout the length and breadth of the Church will remember him earnestly at the throne of grace.

THE WORLD'S METHODISM.

(Continued from first page.)

his people from labor to refreshment. To say the least of it, if the base of the above calculation be correct, the average of soul-life in the Church to every itinerant preacher is nearly 172.

They report 72,337 Sunday-schools containing 5,869,545 scholars who are taught and controlled by 763,514 officers and teachers; a total of 6,633,063 members. This gives an average of nearly 92 to every school and nearly 8 students to every official member. Think of it! Every Sunday morning, like the tread of a terrible army, the stronger soldiers of the Cross—under the banner of Methodism—gather over 6,500,000 to drill them in the tactics of spiritual warfare. These are the recruiting stations for the forces of our God. To a large degree in the hands of these 750,000 teachers and officers rest the weal or woe of the coming struggle. Whittier, in that inimitable soil-ogy of his "My Soul and I," touched but the border of that responsibility in the statement above as he dreamed—

"Like warp and woof all destinies Are woven fast, Linked in sympathy like the keys Of an organ vast.

Pluck one thread, and the web ye mar; Break but one Of a thousand keys, and the paining jar Through all will run."

Unfortunately, the financial returns are not as full as they should be. A few, however, which do give full information will present some idea of the financial condition. Four of these bodies have 28,285 itinerant preachers whom they paid last year the sum of \$14,167,867, an average salary of \$509.90. Eight denominations of this Wesleyan movement having a total membership of 5,261,019 gave \$1,874,726 to missionary enterprise, an average of 35-1-2 cents to each member.

The result of a recent computation made in Berlin is as follows: Protestant Christian, 200,000,000; Roman Catholic, 195,000,000; Greek Catholic, 105,000,000; total Christian world, 500,000,000. Hebrews, 8,000,000; Mohammedan, 180,000,000; heathen, 812,000,000; total non-Christian world, 1,000,000,000. If these figures be correct, the Church of God is just one-third through her conquest. To look at this immense number of one billion who are yet in the shadows of night is appalling. On the other hand, there are sure and certain evidences that shortly the kingdoms of this world will become the possession of our Christ. In the United States alone, the converts to Protestantism every year is 4 per cent of the population. The rate of increase, in its past average, exceeds our birthrate by 11-2 per cent. We read in ages past of Pentecostal power sent down from above. The religious pessimist, with eyes literally blinded to our marvelous progress, mourns over present conditions as he reads of the 3,000 added to the Church in a day. Do as Christ says: "Lift up your eyes—behold! Last year in the United States 800,000 were added to the Church. Isn't that Pentecost as of old? For the past 12 months, 2,200 were born into the kingdom every day. The man who can face these figures with a pessimistic view is unworthy the appellation of a soldier of Jesus Christ. It used to be the Macedonian cry; now, it is the almost consummated prophecy. Webb was keeping prophetic pace with the mighty tread of Christ's victorious army when he sang—

"The morning light is breaking, The darkness disappears; The sons of earth are waking To penitential tears; Each breeze that sweeps the ocean Brings tidings from afar, Of nations in commotion, Prepared for Zion's war."

In 1890, the Baptists differentiated into 13 bodies throughout the United States, had a membership of 3,712,468; in 1894, they report 3,926,183 communicants, making an average increase each year of 53,429. In 1890, the Campbellites, divided into progressive and non-progressive wings, had 641,051; in 1894 871,017 members. They gained an average annually of 54,492. In 1890 the Presbyterians, a denomination of twelve parts, report 1,278,332; in 1894 they had 1,416,204, an average yearly growth of 34,468. In 1890 the Methodists, in seventeen distinct families, had 4,589,284; in 1894 5,124,636, a yearly increase of 133,838. The Catholic Church, of seven branches in 1890, had 6,257,871; in 1894, 7,561,439. They increased annually at a rate of 310,892. The whole growth of Protestantism in the United States was from 14,354,935 in 1890 to 15,473,090 in 1894; yearly average, 229,539. Roman Catholicism grew from 6,257,871 in same period to 7,561,439; an annual increase of 310,892. The growth, on a yearly average for four years, of Roman Catholicism exceeded that of Protestantism by 81,353 each year. Thus, if according to membership these five Churches were listed, beginning with the strongest, they would appear in this order: Catholic, Methodist, Baptist, Presbyterian and Campbellite. If listed according to average growth since 1890, beginning with the greatest, they would thus appear: Catholic, Methodist, Baptist, Campbellite, Presbyterian. Therefore, if these statistics are true, and their base is standard authority, it appears a fact beyond any cavil that the Wesleyan movement is the greatest religious enterprise in the United States, or world, to-day, and grows with greater rapidity than any other denomina-

THE SCRIPTURAL RULE OF GIVING.

This rule is condensed into as few words, perhaps, by Paul in Rom. xii:8 as is possible: "He that giveth, let him do it with simplicity." But the commentators are divided as to the precise meaning of this passage. The difficulty does not arise from any ambiguity in the original words used, or in the construction, but from an inability to determine the precise connection of this admonition with those that go before and follow after. Dr. A. Clarke gives us the idea of a Church, with its various officers, and applies the admonition to the ministers (diaconal) in the distribution of the public alms of the Church. Burket, though of little authority in questions of criticism, takes the same view. Bloomfield refers it to the following clauses, to prophets and teachers, and says reference is made to the two great divisions of ministerial office, teaching and governing; and after what seems to the present writer, some far-fetched criticism, renders it, "He that imparts, that is spiritual knowledge, in simplicity and sincerity." Olshausen tells us that the points in verse 8 may be taken as expressive merely of three preceding gifts (charismata) or as phenomena of the Christian life in general. "Ben-sion paraphrases it, "He that giveth anything to charitable use, let him do it with simplicity."

With all due deference to these and other commentators that might be quoted, it seems that the apostle's intention was not to insist upon the duty of Church officials in contradistinction to other members of the body. He begins the chapter with an address to the whole Church. "I beseech you, therefore, brethren," He declares that to "every man" God has dealt a measure of faith, and admonishes them to estimate themselves according to its measure. In his conception the Church is as a human body, in which "every member is not only an integral part, but has an office (praxein, business, use), so that as the aggregation of the members make up the body, each member should answer its use in the body. The obligation to do this is as binding upon the private member as upon the Church official. Hence, to refer the admonition to any Church official exclusively is too narrow an interpretation. Olshausen catches the spirit of the passage: "Giving is a phenomenon of the Christian life in general."

If our exposition is correct we have in the above admonition the rule of giving; it settles the fact that it is the duty of Christians to give, a duty that rests upon the same foundation that supports all the other duties, and is enforced by the same sanctions. It is unnecessary to multiply parallel quotations; and failure in this duty will be as ruinous to the immortal interests of the soul as in any other.

But not only is the duty enjoined, but also the motive and measure of duty. The Greek word rendered "simplicity" is the same as that used in Matt. 6:22, and there rendered "single"—"if thine eye be single." It is compounded of two Greek words, that mean "to be in unity with." "If thine eye be at one with the divine law thy whole body shall be full of light." So in the passage under consideration: "Let the act of giving be at one with the law creating the obligation to give." This implies:

First, the state of mind and heart in giving: "Of intention and unfeigned liberality, neither seeking the applause of men nor having any other sinister end in view which he could desire to conceal." (Ben-sion.) The Pharisee gives "that he may be seen of men." The hypocrite gives that he may disguise his purpose of evil. Others give to avoid the imputation of stinginess. Others, still, because a small gift is the easiest way of getting rid of an application. In all these, and many other cases, the act and the principles that should move and direct it are not in union, hence the element of "simplicity" is wanting. However much or little may be thus given, whether a nickel to a beggar by the wayside, or a million to endow a college, the gift is vitiated by an improper motive and is wanting in the first principle of Christian benevolence.

"Simplicity" has also the element of liberality or bountifulness. The original word is used in this sense in II Cor. 8:2 and elsewhere. It gives the criterion of benevolence. No special amount is stated, but a ratio is struck, and every one is left to determine for himself the precise amount, guided by the broad principle that he and all he has are God's. Every one is to abound in this grace; "it must be in the ratio of temporal prosperity—"as God hath prospered him." He who is possessed of abundance and fails to give in proportion to his abundance incurs the guilt of withholding from God one of his own instrumentalities in saving the world. God has made such a man his banker by depositing with him certain assets; draws upon him for such an amount as his gratitude for the use of the deposit should move him to pay; and receives such response, often as amounts to a denial of God's right to draw at all. "Will a man rob God? Yet ye have robbed me!"—everyone that fails to recognize the gospel ratio in giving. It is at the ratio of giving that we are in greatest danger of failing in duty. A given amount bestowed by a man of fortune may do as much good on its objective mission as the same amount given by one who is less able, but the result to the donors may be vitally different. The large amount

TOWARD THE SIERRA MADRE MOUNTAINS.

(NUMBER TWO.)

We are back in our seats at 2 p. m. and ready to leave for Monterey over the Mexican National Railroad. We cross the Rio Grande and are out of the United States. As we cross we see Mexicans bathing and fishing in the river, while some women are washing clothes on the flat rocks of the other bank. The sign on the station, "Nuevo Laredo," and over the ticket office, "Oficina de Boletos," informs us that we are in New Laredo and reminds us that we are in a strange land.

New Laredo has about 5000 inhabitants (Laredo has 10,000) and has the largest and best appointed Custom House on the frontier. We are here apprised of that pest of all ports, the custom officer, whose duty it is to tumble up your baggage, pry into your grip and see if you have anything except your tooth-brush, soap, towels, etc. Our crowd is so respectable that we pass without close inspection. At Nuevo Laredo the general passenger agent of the Mexican National Railroad boards our train, very politely welcomes us to Mexico and assures us that his company will do all in its power for our comfort and pleasure, and that he will accompany our party to Monterey. We soon steam out and pass through a level country for about eighty miles, which must have been made because nature abhors a vacuum and was placed there to avoid a gap in creation—bleak, dry, arid, dusty, hot! As far as the eye can reach on both sides of our course we see cactus and stunted mesquite. Here and there a lone Mexican is to be seen riding what looked to me very much like a large mule-car rabbit. He wears a sombrero about the size of a small umbrella at one end of his anatomy and a pair of bell spurs about the size of saucers at the other, with a flaming red flannel shirt and leather pants, between, a heavy quirt about his wrist, a stake rope tied in a coil about his saddle. As man and mule dart through the tall cactus they seem to me as one being that has grown up in this desolate waste.

On the bank of a small stream we enter this queer little Mexican town. A row of low adobe houses, covered with reeds and long grass, face the track. In front of them a few lazy-looking men roll and smoke. Women with red shawls tied about their shoulders and a short coarse skirt fastened about the waist are busy cooking. There is a kind of an oven made of adobe just outside of each hut. Several heavy rickety two-wheel ox-carts are standing about. A very unique spot to gaze at, but I would not choose it as an agreeable place to locate for life.

Meza de los Cartes Janos.

As we reach the Sierra Madre Mountains the scene changes to one of kaleidoscopic beauty. The table-land of the Cartu Janos, so named from a tribe of Indians that once roamed over it, is one of the natural curiosities of Mexico. It is an immense table-land 1500 feet high, about twenty by thirty miles in extent, and only accessible at one point. This immense body of land, owned by Patricio Milmore, of Monterey, and he has refused two million dollars for it. It is used as a ranch—a ranch with a perpendicular wall of granite about it 1500 feet high. Here and there great peaks rise above the table-land like towers on a great wall. Two twin peaks rise just above the little town Cagetas, and it is said that a wealthy old Mexican has offered his daughter's hand and \$5000 to anyone who will climb to their summit. A good chance here for some American adventurer!

Our route lies along in full view of the Sierra Madre and its spurs. The little Mexican towns built under the shadow of the mountains attract us by their quaint names as much as by their appearance. Go-londreos—signifying, flying swallows—is a picturesque little spot nestled in a palm forest and red with Huisacha blooms.

Blessing the Water.

Opposite Villaladama we see some irrigated farms. Most of these places are well watered by huge springs which boil up from the foot of the mountains. The priests have built "capillas" or chapels over these springs. These chapels are named for and dedicated to some saint. On the anniversary of the birth and death of that particular saint the priests of Rome go up and bless the water. Fortunately the water is none the worse for all that. The convicts coming from the mining camps in the mountains are hitched to wagons, in which the guards ride and the men are going in full trot. It looks inhuman to us.

A Great Castle.

It is to be seen on the top of a mountain some twenty-five miles south of our route. It looks to me like it was built by an old giant who desired to live in the clouds. Sometimes the clouds fold themselves at its base and anon crown its spires and domes. When the sun bursts in it is flooded with such a light that it appears as if built of silver and gold—just as you have seen the glory of old windows as they reflected the light of the setting sun. Looked at through our glass we see that it is a great mountain crowned

our hearts were stirred within us

as was Paul's on Mars Hill when he saw the city wholly given to idolatry.

We represented many countries—Mexico, Spain, Portugal, France, England, Germany, Canada and the United States, and yet were all in one place of one accord and in one mind. The Holy Ghost came down and united our hearts in this service!

When the spiritual fervor was glowing, Bro. John De LaGosa, one of our Spanish preachers, spoke, Bro. Carter interpreting for him. I will give his speech as best I can: "Great is the gratitude I feel, for I perceive that God is in your hearts and I see at this moment that which really forms the Epworth League; it is a union of purpose in our hearts to seek our own salvation and that of others. We are here to-day, and in this work we are united, both white and black. We all speak the same language, though in different words. I mean the language of the heart. I desire that as we find ourselves to-day in union and concord, so we may ever remain! We do not see the air. We may say it consists of little invisible particles, but this air, by its silent yet potent influence, finally destroys great buildings, though they may withstand it for ages. So, united in this League, I trust we may destroy those great edifices of the devil that have so long stood immovable and be instrumental in saving men from ignorance, superstition and sin. The time is not distant when God will be glorified in this land—in the hut and in the palace! God speed the day when heaven will be joined to earth and men linked to angels."

Dr. Tigert preached a very appropriate and edifying sermon at 11 o'clock, and the hat collection taken up in the Doctor's own capacious hat, was \$70, which was for the benefit of that Church. The Doctor remarked, "My hat has never been put to a better use."

The Bull Fight.

On Cinco De Mayo Plaza there is a typical block. Here we find the Church of the "Sacred Heart of Jesus." At the rear of this church is the bull-pen where the famous Mexican sport is indulged in on Sunday afternoon; a little further on is the cock-pit, which offers a change in the scene. So the devout worshiper crawls on his knees on a rough, hard cement floor before images and pictures for two or three hours in the morning and takes in the bull-pen and cock-pit in the afternoon as a kind of harmless diversion!

I was told that the Church had been interested in the proceeds of the bull-pen, if it was not then.

On that Sunday afternoon a crowd of 5000 attended the bull-fight. The Governor of the State is master of ceremonies. All the Government officials go. That day horses were killed and men injured. At the sight of blood from man or beast that mob yell until they can be heard for miles. I was far off and it sounded like the roar of an earthquake! When I heard it I asked my friend, a resident American, "What is that?"

"Oh," said he, "they have seen a man or a bull killed at the pen."

It would make a stir in some quarters if I should write who attended that bull-fight, but I am not telling tales out of school. Suffice to say some went who had no business there. A religion that will not keep us straight away from home is not of the right stamp.

Some interesting customs and as sublime scenery as the human eye ever beheld I may speak of later.

CHAS. S. FIELD, Gatesville, Texas.

TWO OLD SOLDIERS.

The re-union of Hood's Brigade occurs at Huntsville, Texas, June 23-25. In the spring of 1867 the writer was sitting in the porch of a private boarding-house in Galveston and saw a tall, fine-looking gentleman enter the gate, leaning heavily on a cane, as he had a wooden leg. The company in the porch arose and greeted him as Gen. John B. Hood. He had a noble, benignant bearing, a gentle eye, a pleasing, approachable air. He stooped and kissed a little girl, and, seated in conversation, the ladies soon discovered that they were in the presence of one of the most delightful men they had ever met—the great warrior and bloody fighter, John B. Hood, yet modest, with a smile as gentle as that of a girl. He was then traveling as agent for an insurance company. He looked more like a prince of peace than the most desperate fighter who commanded a brigade of Texans. The little girl whom he had kissed stepped to the yard and plucked a beautiful rose and pinned it on the lapel of his coat. He again kissed her, arose, and, with a bow as graceful as that of Chesterfield, took his leave. He and his wife died in New Orleans with yellow fever, leaving eight or ten children, three sets of twins. He died in the vigor of life and poor. The children were adopted by some wealthy and cultured people, several of them Northern families. His old comrades of the brigade are looked on as their guardians and approved the homes to which they went.

A few years ago a newspaper reporter entered the gallery of the Senate Chamber at Washington. He saw sitting at a seat a plain-looking man, apparently doing nothing, while a little dapper demagogue was filling the ears of the Senators with his mouthings on a small issue. The quiet man was Gen. Jos. E. Johnston. Over the way sat another soldierly-looking man reading a paper. He was Gen. John B.





HER HEART FAILED.

DEATH WAS KNOCKING AT MRS. ALLEN'S DOOR.

Relief Came From An Unexpected Source and She Safely Passed the Terrible Crisis—She Tells Her Experience to the Editor of the Democrat.

From the Democrat, Mt. Vernon, Ind. When one of the most highly respected residents of a community is known to be a sufferer from any disease, and is suddenly cured, it is but natural that the community should take great interest in the case.

Mrs. M. A. Allen, the wife of Mr. Charles M. Allen, of Mount Vernon, Ind., has long been known to the inhabitants of our beautiful little city to be a sufferer with severe and relentless heart trouble, and when it was reported around the city that she had been cured of her trouble, the editor of the Democrat, who was overjoyed to hear of it, took it upon himself to investigate the case and find out what caused her cure.

Upon calling at the cozy, little home of the Allens, the editor was welcomed in by the courteous lady, and after they were comfortably seated, the editor explained his mission, and received from Mrs. Allen the story of her suffering and wonderful recovery. She was in the best of spirits, as one would naturally be expected to be, after recovering from a long and severe illness. She stated that her name had never been in the newspapers before, and she didn't much like the idea; but, in case of this kind, she would relent in order to enlighten suffering humanity.

She stated that she was fifty-five years of age, and had suffered from palpitation of the heart and nervousness for years, and thought death was at hand. She tried many remedies, but could find no relief. Sleepless nights and nervousness at all times was beginning to tell upon her. She read of Dr. Williams' Pink Pills in the Mt. Vernon papers, and their wonderful cures. She did not put much stock in them, but finally concluded to try them.

Her own words are: "The first two boxes did me so much good that I thought I would not have to use them any more. I stopped using them, but suffered a relapse, however, and commenced using them again. Since then I have never had a bad spell, while before I would faint and was unfit for work and home duties. Now I feel stronger and better than I have for years."

She looks upon Dr. Williams' Pink Pills as a God-send, and says she is free to say that they are an excellent remedy for heart trouble and nervousness.

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 also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

The greatest waste of time we can be guilty of in this world, is to neglect to prepare for the next.

Free—"good advice." Are you afflicted with Headache, Dizziness, Faintness at the stomach, Pains in the Back, Female Weakness? If so, we want you to try Dr. Simmons' Sarsaparilla, we know it will benefit you and 50 cents for 50 doses.

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

A 50 cent Iron Tonic Pure Soluble Iron concentrated and pure Amorphous Quinine is contained in Cheatham's Tasteless Chill Tonic, making it the most desirable Iron Tonic on the market. It is a true tonic, strengthener, appetizer and strengthener. blood purifier. Only 50 cents.

MARRIAGE NOTICES.

Smith-McAden.—In the Methodist Church, Indian Creek, Texas, June 17, 1896, Mr. R. A. Smith, of Brownwood, and Miss Irene McAden, of Indian Creek, Texas; Rev. D. C. Stark, officiating.

Trammell-Ivey.—On May 29, 1896, at the residence of the bride's parents, Dublin, Texas, Mr. M. O. Trammell and Miss Lucy Ivey; Rev. W. H. Matthews officiating.

Trammell-Lewis.—At the residence of the bride's parents, in Dublin, Texas, June 14, 1896, Mr. Thomas H. Trammell and Miss Lenora L. Lewis; Rev. W. H. Matthews officiating.

Sanders-Cash.—On June 4, 1896, at the residence of the bride's brother-in-law, Mr. J. T. Sanders and Miss F. E. Cash, of Sandy Point, Texas; Rev. C. M. Thompson officiating.

Brundrett-Moller.—At the residence of Thos. Jamison, near Chenango, Brazoria County, Texas, June 3, 1896, Mr. Arnold Brundrett, of Denison, Texas, and Miss Sadie Moller, of Chenango, Texas; Rev. H. C. Trammell officiating.

Chastain-Scott.—At the parsonage, in Eastland, June 21, 1896, Mr. R. E. Chastain and Miss Leona Scott; all of Eastland; Rev. R. S. Heizer officiating.

Arlidge-Thornton.—In the Methodist Church at Sealy, Texas, June 17, 1896, by Rev. A. S. Blackwood, Mr. J. S. Arlidge, of Benham, Texas, and Miss Mattie Thornton, of Sealy, Texas.

Rooney-Higgs.—At the residence of the bride's mother, Bremond, Texas, June 23, 1896, Mr. James Rooney, of Corsicana, and Miss Susie Higgs, of Bremond, Texas; Rev. Geo. H. Phair officiating.

Buckner-Johnson.—At First Methodist Church, Dallas, Texas, Mr. Murrell Buckner, of Louisville, Ky., and Miss Lillie Mae Johnson, of Dallas; Rev. W. K. Strother officiating.

Ray-Ragsdale.—At the residence of the bride's father, near Coffeeville, Texas, June 18, 1896, by Rev. B. T. Hayes, Dr. R. P. Ray, of Hughes Springs, Texas, and Miss Sue E. Ragsdale, of Coffeeville, Texas.

FITZ.—An Illustrated Free by Dr. Kline's Great Urinary Remedy. Do its name the first day you see its effects. Try a trial bottle free to 75¢ cases. Send to Dr. Kline, 61 Arch St., Phila., Pa.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscripts are sent. Price, 5 cents per copy.

Rev. Columbus M. Keith.

Rev. Columbus M. Keith was born in Meriwether county, Ga., December, 1847. He was converted at Jernigan, Russell county, Alabama, in 1868, joined the M. E. Church, South, at the same time and place. On April 10, 1881, he was licensed to preach by Rev. G. W. Graves. He was admitted on trial at Bryan, December 13, 1882, Bishop Linus Parker presiding; ordained deacon by Bishop McTyeire at Galveston December 7, 1884, and was ordained elder at Houston on December 4, 1887, by Bishop Duncan.

His first work was Buffalo circuit, which he served three years. His second charge was Franklin circuit, where he served one year. He was next sent to Fairfield circuit, where he was unusually useful for three years. His next two years were spent on the Hearne and Wheelock circuit. From Hearne he was sent to Navasota Station, where he was popular for three years and left a station that will bear his impress for years. His next appointment was Washington Street, Houston, where he spent but one year.

He was attacked in the summer by what the physicians thought was neuralgia. On account of failing health he was moved from Washington Street to Platonia by Bishop Keener at our last conference at Brenham. He reached Platonia about the middle of December, but he was so feeble in health that he preached a very few times and was not able to do any pastoral work. He grew more and more feeble from week to week, and in spite of all that kind friends and his family and the most constant care of the physician, he steadily grew worse. His trouble developed into cancer of the stomach, which produced a severe hemorrhage about the last of April. After this he rallied for a few days and was hopeful. He wrote twice to his presiding elder very encouragingly after this hemorrhage. But on Wednesday night, May 13, he had a second hemorrhage, from which he never rallied. He gradually sank through Thursday and Friday and fell on sleep at 9 p. m., Friday, May 15th, 1896. He had spoken often to his family and friends about his readiness for death. He talked freely with his physician about dying, assuring him that his house was in order. His cheerfulness and his strength of confidence in God were beautiful.

As a preacher, Bro. Keith was always useful and much beloved by both the people and his brethren in the ministry. He was a spiritual preacher whom all delighted to hear. As a pastor he was possessed of unusual gifts. Seldom do we find a pastor who can so easily and so early get hold of the people, both old and young. He was an uncomplaining preacher. He always found good people and opportunities of usefulness that made him happy, no matter where he was sent. In his family the loveliness of his character was seen most. He was firm, but as kind and gentle as the tenderest mother. Those who knew him in the home discovered the strength of the genial, sweet spirit that he ever bore to those beyond the home. He leaves a wife and three children. The oldest, Rev. E. C. Keith, pastor of Stoneham and Plantersville circuit, is now in his first year. Two daughters are with the mother in Hearne, among many warm friends. May his example strengthen all the loved ones to follow on to the reunion in the bright beyond. May we not hope that the mantle of the father may fall on the son? His place is hard to fill, but the Lord knows how to bury his workmen and still carry on his work. "Let me die the death of the righteous and let my last end be like his."

JOS. B. SEARS.

JONES.—Terrell Lee, son of William V. and Laura Jones, and grandson of Rev. W. V. Jones, of the N. W. Texas Conference, was born in Iredell, Texas, March 23, 1896, and died in Meridian, Texas, May 28, 1896. The grandparents on both sides reached the home of the parents in time to see the only grandchild pass into the arms of Jesus. To see four grandparents standing around the dying couch of the only grandchild in the two families is a scene seldom witnessed; but such is life. When the death angel comes he spares neither sex nor age. The young and the old die alike. Our children are taken away in their innocence and purity, and we are made to weep, but not as those who have no hope. We know where to find them. Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." David said, in substance, I cannot bring the child back, but I can go to him.

J. R. RANDLE.

MILLER.—Departed this life on May 4, 1896, Oliver Miller, a few days over one year old, son of Robert and Fanny Miller, of Floydada, Texas. Little Oliver was bright and sweet baby boy just beginning to walk and talk; was taken severely with bowel disease and only lived five days. I will say to parents and brothers and sisters, we cannot get our loved ones back, but we can go to them, where parting will be known no more. Oh, blessed promise.

O. T. HUTCHISON.

MILLS.—Oliver Glance, infant son of R. T. and Fannie Mills, was born April 30, 1895, and died of cholera infantum May 9, 1896. He was taken sick on Tuesday morning and the dear Lord took him off Saturday night following at 10 o'clock. Little Ollie was such a bright little fellow, but Jesus took him home. Dear parents, adopt David's language, "I shall go to him, but he shall not return to me."

W. M. ADAMS.

BUTLER.—My precious mother, Mrs. Bedna C. Butler, died December 2, 1895. She was born in Wayne county, Mississippi, April 23, 1826; came to Texas when four years old. Her parents, Mathew and Frances Herbert, settled near Cold Springs, where my mother passed the greater portion of her life. She had been a member of the M. E. Church for over fifty years and an humble, devout Christian through many afflictions. She came here to Trinity to visit her children October 7, feeling that the summons was near, calling her to eternal rest. Her loving daughter,

JENNIE RAMEY.

DUNN.—Little Burtram Dunn, son of R. F. and Sina E. Dunn, was born in Leon county, Texas, 1891. After ten days of suffering he died June 9, 1896, aged five years and three months. This our little boy brought much sunshine to the home of his father and mother and grandparents, but it was sunshine too true to be eclipsed in darkness. How cruel! So sad is death! His untimely death has cast a dark shadow over the home of the parents, but they in humble submission bow to the will of Him who said, "Suffer the little children to come unto me." Weep not, sorrowing ones, for your little Burtram's spirit is with the angels and spirits of just men made perfect where we all shall see him in the sweet by-and-by.

HIS GRANDPAPA.

Leona, Texas. WESTBROOK.—Sister Mary Z. Westbrook was born in Edgfield district, S. C., October 20, 1812; came to Texas forty-four years ago and settled in Navarro county. After a long and painful illness she died in sight of heaven May 25, 1896, aged eighty-two years, seven months and five days. She was converted and joined the Church at fourteen years of age. She has been a subscriber to the Texas Christian Advocate since its publication. She was faithful through near three score and ten years and God took her home. She leaves five living children—one of whom is a faithful steward in the Methodist Church—thirty-five grandchildren and twenty-six great-grandchildren. Many others have passed on before her. God grant that all her children may follow her.

W. H. CRAWFORD.

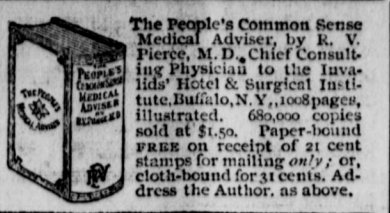
Kereas, Texas. ATWOOD.—Sister Lurah D. Atwood was born in Tunis, Burleson county, Texas, July 4, 1873, and died May 24, 1896; joined the M. E. Church, South, in 1888, and was happily married to C. G. Atwood, November 12, 1890. The result of their marriage was three children. One died in infancy. Little Ennis and Fletcher survive her. I think she was one of the most lovely and devoted Christian ladies we ever knew. From the time of her conversion until her death her walk was consistent and exemplary. The loving feature of her character was that of charity and love. She always had a good word for any one, no matter how low they may have fallen, and to pass their imperfections by. She possessed that love or charity that beareth all things and endureth all things and never faileth. Her stay on earth was brief, but she left a record but few of her age can excel. She will be missed in family, community and Church.

J. F. LEAKE.

HEDRICK.—Mrs. Mary Hedrick (nee Moore) was born in Tennessee, Feb. 26, 1826. She was converted when about fourteen years of age; joined the M. E. Church, South. She was married Feb. 10, 1858, to G. R. Hedrick. Of the fruit of this marriage there were several children—five of whom live to mourn her death. Sister Hedrick was sick only a short time when pneumonia did its fatal work. She died Feb. 14, 1896, in the blessed hope of eternal life in the mansions of bright glory. Children, meet her up there.

J. P. MUSSETT, P. C.

Rice, Texas. How's This? We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him. WESS & THURMAN, Wholesale Druggists, Toledo, O. WALKER, KIRBY & MARTIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acts directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists. Hall's Family Pills are the best.



The People's Common Sense Medical Adviser, by R. V. Pierce, M. D., Chief Consulting Physician to the Invaluable Hall's Catarrh Cure. Illustrated. 650,000 copies sold at 50c. Paper-bound. 650,000 copies on receipt of 21 cent stamps for mailing only; or, cloth-bound for 35 cents. Address the Author, as above.

LEA.—Hiller Armour, infant son of J. L. and Estelle Lea, was born at the Methodist parsonage, Cleburne, Texas, February 8, 1895, and died in Wichita Falls, Texas, May 24, 1896. This happy-hearted little child had the sweetest disposition I ever saw in anyone. His life was all sunshine. He dwells in the presence of Him who said, "Suffer the little children to come unto me."

H. A. BOURLAND.

COX.—Mrs. Mattie B. Cox, wife of Rev. E. V. Cox, and daughter of Captain and Mrs. Wilson, of Mansfield, Texas, was born February 16, 1874, and died March 12, 1896. Reared in the bosom of a Christian family, it is not surprising that she was converted and joined the Church at the early age of twelve years. From that time until the day of her death she never did anything inconsistent with her profession of faith in Christ. At the age of nineteen she became the wife of a Methodist preacher, and no one tried harder to be all that a preacher's wife should be than did she. Her sickness was very severe and long protracted, lasting more than four months; but through it all there was the most perfect faith in God and constant and cheerful submission to the Divine will. Several times she was shouting happy. Her life was short, but not in vain. Her memory is as ornament poured forth with all who know her. Loving, faithful, sincere, she has gone to reap her reward.

W. F. LLOYD.

CAMERON.—Died, near Cannon, Texas, May 16, 1896, Sister Susan J. Cameron (nee Miller). Sister Cameron was born in McMinn county, Tennessee, on September 11, 1859, moved with her father, Julius Miller, to Texas in 1874 and settled in Grayson county, near where she died. She professed religion at New Prospect in 1879 and joined the M. E. Church, South, in which she lived a consistent member till her death. She was married to D. C. Cameron in 1879. To them were born eight children, seven are still living. Sister Cameron leaves a husband and seven children, many relatives and friends and has gone o home to meet her mother and two sisters and her child in the sweet land of rest. To those that are bereaved we would only say, weep not as those who have no hope; only be ready when God calls for you. Sister Cameron was a good woman and died in peace and went to her reward. Her pastor,

W. H. BROWN.

COPELAND.—Sister Winnie F. Copeland died at her home, near Auburn, Ellis county, Texas, on the 28th day of April, 1896. She was born in the State of Tennessee January 2, 1830, making her age sixty-six years, three months and twenty-six days. In early childhood her parents moved to Marshall county, Alabama, where, in her thirteenth year, she professed religion and united with the Methodist Church, of which she remained a true and faithful member until death. In after years her family came to Texas and settled in Smith county. At the age of twenty-two years she was there happily united in marriage with Elisha Copeland, and unto them were born seven children—four sons and three daughters. On November 26, 1862, her beloved husband died, then the cares and the responsibilities of the family all fell on her hands. By diligent effort and persevering zeal she succeeded in raising her children, all of whom that are now living, except the youngest daughter, are settled in life with families of their own and are members of their mother's Church. Two sons preceded their mother to the better land. For the last fifteen years sister Copeland has made her home in and near Auburn and in contiguous parts of Johnson county. She was well known and highly esteemed by all her friends and acquaintances as a thoroughly devoted Christian, one whose life was strictly moulded according to the standard of the Scriptures. She loved her Church and delighted in its services. She loved everybody and everybody loved and respected Aunt Winnie. It may truly be said of her, no one had more friends than she had. During her sickness, which lasted for five months and nine days, and finally terminated in her death, she was visited by ministers of the Gospel and very many loving and faithful neighbors and friends, who manifested deep and abiding interest in her welfare and contributed by all means in their power to alleviate her sufferings, which, though so long protracted, were borne with perfect patience and complete resignation to the will of the Lord. She often spoke of death and expressed her willingness to suffer and her readiness to die. Her death was calm, peaceful and happy. As she lived, so she died. Well may it be said of her, "Blessed are the dead that die in the Lord." "They rest." Her family have lost a devoted mother, the community a noble Christian, and the Church a faithful and exemplary member. Their loss is her

gain. In the presence of a large concourse of friends and citizens her funeral services were conducted and her remains deposited in the Auburn cemetery to await the trump of God to awake them to eternal life.

J. C. G. R. PATTON.

Grandview, June 15, 1896.

HOOD.—Death has invaded another Christian home and taken away Mary Lee Ann Hood, daughter of I. N. and L. N. Hood. She was born August 7, 1875; died June 15, 1896. She was a great sufferer all her life, but bore it all without murmuring. She was the object of a mother's anxious care for twenty-one years. The angels came and took her to be with the pure and good forever. May the Lord sustain that Christian family in their afflictions and bring them all to heaven.

S. CRUTCHFIELD.

Lancaster, Texas.

LABENSKI.—Mrs. Minnie Labenski, daughter of Isaac Heiskell, was born in Virginia, May 12, 1858, and died May 29, 1896, near Buda, Texas. She was married to Charles Labenski, January 21, 1886. She leaves four children—three boys and one girl. She joined the M. E. Church, South, in 1872; was twenty-four years a member. A sweet-spirited woman than Minnie was hard to find. She died as she had lived—right. Her aged father and stepmother, whom she loved with all the devotion of a daughter, are heart-broken over her loss. Let the husband, brothers and sister keep fully ready to meet her.

W. J. JOYCE.

CROW.—Mrs. M. L. Crow was born July 26, 1862; joined the Methodist Church in 1882. She was the daughter of Brother and Sister Dixon Connally, and wife of Dr. C. J. Crow. On the 27th day of May, while attempting to cross the Santa Fe track, she was struck by the railroad engine and instantly killed. I do not think I ever knew a death to cast such a gloom over a town. Sister Crow was one of the most excellent Christian characters I have ever known, and our Church will miss her, perhaps more than they would any other member. She was ever ready for every good word and work, and succeeded in spite of diffi-

culties. It was said that the largest funeral procession ever seen in Moody paid a last tribute of love to this noble woman. Her aged parents are heartbroken. Her brother and sister feel keenly the loss of so precious a jewel. Her husband's beautiful home is desolate and lonely; but through all these sorrows we must remember our sister has gone home to heaven.

S. J. VAUGHAN.

BRYANT.—William S. Bryant, son of N. A. D. and Susan E. Bryant (nee Joslin, of Davinson county, Tennessee), was born in Tipton county, Tenn., January 24, 1849; was raised in Hardeman county, and educated at Grand Junction, LaGrange, Whitesville and Lookout Mountain, Tenn. When quite young he studied telegraphy, and soon thereafter was employed as agent by the Great Illinois Central railroad at Jackson, Tenn., and later at Holly Springs, Miss., where he continued until his health broke down. He abandoned the road, came home and engaged in farming. Soon thereafter he was married to Miss Mollie V. Dodson, only child of Mrs. Rebecca W. Dodson, of Hardeman county, Tenn., who bore him five daughters and two sons. In January, 1896, he came to Texas and engaged in farming in spring and summer, and teaching in fall and winter, which he continued till 1893-4, when his health utterly failed, when it was discovered by his physician a fatal consumption was consuming his vital forces. Every effort which money and the healing art could devise was brought to the front. His faithful physician and careful watchers took knowledge of every change until his enfeebled tabernacle gave way, when on that bright and beautiful morn of October 23, 1895, he quietly passed away.

N. A. D. BRYANT.

CAMPBELL.—Mrs. Marsha Campbell was born in Lowndes county, Georgia, September 26, 1833. When but a girl her father moved to Choctaw county, Alabama, where she grew to womanhood. She remembered her Creator in the days of her youth by giving her heart to the Savior, and the Church was her home until the day of her death. She married Capt. A. G. Campbell May 19, 1854. Their home was blessed with ten children—five of whom

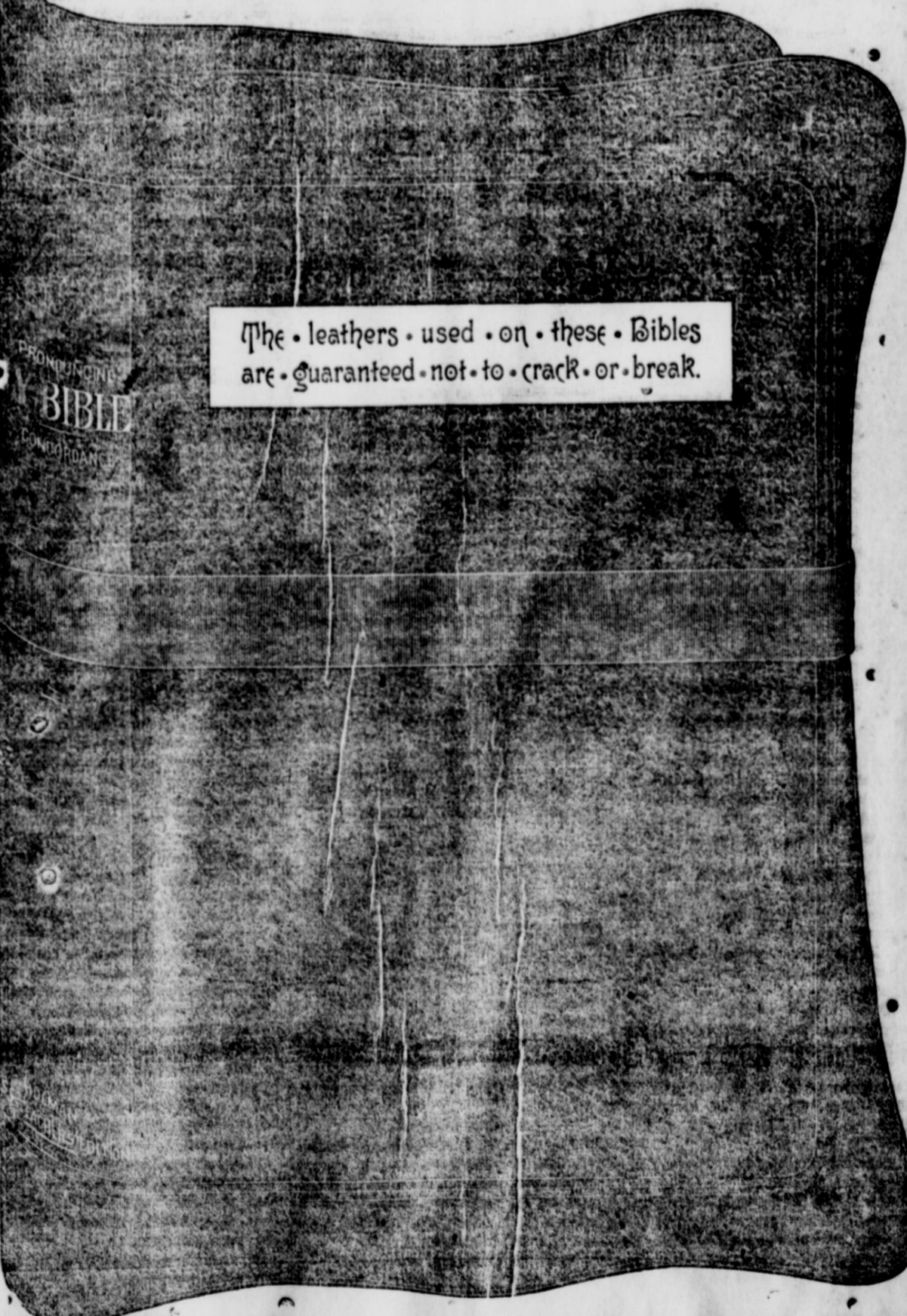
are living. Capt. A. G. Campbell died May 7, 1880, just five years after they came to Texas. Since that time Sister Campbell has had charge of the household, and her children have grown to be honorable men and women. Sister Campbell was of a lively, cheerful disposition and she scattered sunshine all around her. Her faith in God was strong and uncompromising and leaves to her children the example of a godly walk and a devout Christian spirit. April 10th, 1896, the end came. Without a moment's warning she was taken from us by being struck by an approaching train. How mysterious are the dealings of God! Yet he doeth all things well. GEORGE A. LECLEERE.

ELECTROPOISE (TRADE-MARK) Scrofula, Sciatica, Etc. CENTER POINT, TEXAS, June 16, 1896. W. S. SWYMER: Dear Sir—I am pleased to inform you with the ELECTROPOISE I have cured bloody flux, constipation of the stomach and bowels, catarrh of stomach and bowels, slow fever, chills and fever, rheumatism, sciatica, scrofula and in gripple. I heartily recommend to suffering humanity the Electropoise, without reserve. Yours truly, REV. H. V. T. HILL. Instruments sent to responsible persons. For a forty-page Descriptive Circular of the great curative agent, address W. S. SWYMER, Agent for Texas, New Mexico and Arizona, Southwest Corner 22d and Strand, Galveston, Texas.

EPWORTH CIGARETTES. The famous Epworth Cigarettes, in America, are sold at factory prices. BEST ON TRIAL—no money wanted. Satisfaction guaranteed. Good order and be found in regular supply. Catalogue Free. If you wish name and address of your dealer or refer to William Epworth, 2150 N. Dearborn Street, Chicago, Ill., or 2150 N. Dearborn Street, Chicago, Ill.

BIBLE and this ADVOCATE \$4 one year for. Send TEN CENTS and we will send you enough Ink Powders to make a half pint of as good ink as is sold anywhere. Take your choice of Black, Blue, Green, Violet, or Scarlet. C. P. BARNES & B.O., 640 W. Market St., Louisville, Ky. This firm is reliable—Publishers Texas Advocates.

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



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

This Self-Pronouncing Bible and this Advocate one year for only \$4.00 Renewals can have the benefit of this offer by paying all back dues. SEND ALL ORDERS TO L. BLAYLOCK, DALLAS, TEXAS.

Smouldering fires of old disease

lurk in the blood of many a man, who fancies himself in good health. Let a slight sickness seize him, and the old enemy breaks out anew.

Ayer's Sarsaparilla.

DISTRICT CONFERENCES.

BEVILLIE DISTRICT.

The Bevillie District Conference met at Floresville, June 11, 1896. The opening sermon was preached by Rev. Joe F. Webb, of Corpus Christi.

The reports from the pastors indicate good work done on the several lines. Collections for pastors and for claims assessed by the conference were much in arrears.

Seven Epworth Leagues have been organized since last Annual Conference.

We organized a District League analogous with the local League.

The preaching during the conference was of a high order.

Southwestern University was represented by Dr. McLean; San Antonio Female College by Dr. Harrison and W. W. Pinson; San Marcos Normal Institute was represented by Profs. Thomas and Stanfield.

It is worthy of mention that Dr. Harrison has brought San Antonio Female College to a point where it is self-sustaining in two years.

There have been several good revivals in the district, but no very large increase of membership. The work so far has been done by evangelists, but the pastors will begin now and run on up to near the Annual Conference.

Kenedy Junction was selected as the place to hold the next District Conference.

J. A. Martin, E. G. Gillett, F. J. Nuson and B. F. Johnson were elected delegates to the Annual Conference.

Wm. A. Bowen and M. T. Allen were recommended for admission on trial in the traveling connection.

MARSHALL DISTRICT.

The thirty-first session of the District Conference of Marshall District, East Texas Conference, M. E. Church, South, was held in Beville, June 11 to 13, Rev. O. P. Thomas, presiding elder, presiding. Rev. J. W. Downs, of Longview Station, was elected Secretary, and Rev. Gus Garrison, of Kelly, assistant.

Rev. John R. Allen, of Southwestern University, and Prof. Williams, of Jacksonville, the new President of Alexander Collegiate Institute, were present, and were introduced to the conference, and both made speeches worthy of themselves and of the institutions they represent.

We had also as visitors Rev. I. E. Pace, of Center Circuit; Bro. Neal Reynolds, of Center Station; Rev. W. F. Davis, of Carthage, and Uncle Dick Thompson, of Dallas. He was representing the Orphan Home; and he is a good one. He can beat Vaughan crying. He raised about \$175 for the Home. We all know and love Uncle Dick.

The conference appointed the usual committees, and they made the usual reports, and the usual speeches would have been made but for want of time. The Advocate was remembered and commended.

Several were licensed to preach, four recommended to the Annual Conference for admission on trial, and one for readmission.

The reports of pastors showed the state of the Church as a whole to be good.

There was a very good attendance of delegates and local preachers, and all the pastors were present.

The delegates to the Annual Conference are: J. R. Hearstall, of Marshall; Bro. Burnett, of Henderson; Sam Wood, of Kilgore; M. J. Whitfield, of Beville.

The next District Conference will be held in Jefferson.

The Woman's Parsonage and Home Mission Society held a very profitable session Saturday evening, with Mrs. Ridley, of Jefferson, presiding. This work is growing rapidly.

Bro. Marvin Kelly, our young, handsome and efficient East Texas League President, was present, and on Sunday evening, with the assistance of Dr. Ridley, organized a District League Conference, with the following officers: F. A. Downs, President; Sam Wood, First Vice President; Miss Harper, Second Vice President; Miss Virgie Kelly, Third Vice President; Miss Lulu Hearstall, Sec-

retary; Bro. W. Griffin, of Henderson, Treasurer. We look for good to our Leagues from the new organization.

In this conference prominence was given to religious services. In twenty odd years of attendance on District Conferences, I have never attended one where the spiritual tide ran so high without a break.

Bro. Cummings preached Wednesday night, Text, Gal. 6:14, "Glorying in the Cross." The sermon was a good one, and the young preacher was spiritual. Thursday Dr. Ridley preached a sermon from "The Word was made flesh, and dwelt among us," that was an inspiration. I delighted our ears, instructed our heads and thrilled our hearts, and the services, like the night before, closed with shouts of victory.

Thursday night the writer preached from Phil. 2:6-11, Friday W. F. Davis, of Carthage, preached from Col. 3:11, "But Christ is all and in all." Bro. Davis is a young lawyer who resigned his office of District Attorney to become a preacher. As we listened to his fine exposition of his text, and simple, earnest, tearful exhortation, and saw the large congregation leaning eagerly forward and brushing the tears from their eyes, and saw them as they pressed forward, some with weeping, some with shouting, at the preacher's invitation, "If Christ is all to you, give me your hand," we said to ourselves, the text is a true expression of what Christ is to the preacher—all and in all.

Friday night A. J. Frick preached from Matt. 28:29, "Christ suffering the will of the Father." The sermon was one of great power, as was manifest by the multitudes who came forward to be prayed for. Bro. Frick is one of the best all-round men in Texas.

Saturday Uncle Dick preached. He preached just like himself, and as no one else can, nor any one describe.

Saturday night was missionary anniversary. Bro. Thomas, Frick and the writer made talks, and the latter took the collection, which in subscriptions amounted to \$415.50.

Sunday was a great day. Love-feast was conducted by Bro. H. Twomey, who everybody knows and loves. It was a love-feast indeed.

Bro. Thomas, our presiding elder, preached at the Methodist church 11 a. m., from Zech. 4:6, a sermon on the Holy Ghost, and a real Holy Ghost sermon. It was strong, thoughtful and helpful. The Church will fetter on such preaching.

Sunday night was a League rally, conducted by Bro. R. M. Kelly and Dr. Ridley. Bro. Kelly delighted the large audience with a nice, modest, practical talk on the "History of the League." As we listened to him we said, there is no grander thing in this world than a cultured, educated young man putting head, heart and money into the cause of Christ. The closing that night was a very Pentecost. The altar was full of penitents seeking pardon and backsliders seeking the joy of salvation, and all professed to find what they sought. Then followed five minutes of testimony, in which fifty people must have spoken. It was good to be there.

Bro. Downs preached at 11 o'clock that morning at the Baptist church. We heard good reports from there.

SOME NOTES.

Beville is a splendid little town of between 500 and 1000 people, and Methodist seems to be on top.

George Hughes is the pastor. He is a good preacher; how to the line, and some, if not all, the best men of that circuit are saying, Go it, pastor; we are with you."

Rev. O. P. Thomas is a sure enough presiding elder. He is dignified, but not bigoted; firm, but not arbitrary; pains-taking, but not tedious. He can preach, pray, sing, shout and say amen as heartily for a scared boy preacher as for the maturest man. We heard him do all this during the conference.

John R. Hearstall, of Marshall, wears sideburns. A visiting brother said, "Who is that man?" Is he one of the Advocate men? Now I would like to know what the Advocate thinks of that, and what Hearstall has to say.

Beville entertained us royally. Here twenty-two years ago we were licensed to preach. J. R. Bellamy was presiding elder, J. C. A. Bridges preacher in charge, and G. W. Lentze was Secretary of the Quarterly Conference. The next year, by these same men and from this same town, was recommended to the Annual Conference for admission on trial. Bellamy, Bridges, Lentze and a mighty host of others have crossed over the river, but some linger yet. J. T. SMITH.

GATESVILLE DISTRICT.

The District Conference for Gatesville District, Northwest Texas Annual Conference, met in its twenty-third session at McGregor, June 11, at 9 o'clock A. M., Rev. E. F. Boone, presiding elder, in the chair.

James M. Robertson was elected secretary.

The pastors were all present but two, both of whom were detained by sickness. The lay representation was good, there being about seventy-five laymen and local preachers present.

The best of feeling and brotherly love were felt and fully realized throughout the session. In fact, "It was good to be there."

Our dearly beloved presiding elder

was at his best and presiding for the last time, as this is his fourth year with us. In view of this fact and to show our high appreciation of Bro. Boone, the following resolutions were unanimously adopted by a rising vote:

Whereas, Rev. E. F. Boone, our beloved presiding elder, has been with us for three consecutive years, and by limitation of low our present relationship will cease after this year; and

Whereas, we have enjoyed his companionship and profited by his labors and counsels; therefore

Resolved, That we, as a District Conference, regret to part with Bro. Boone and commend him to the people among whom his lot may be cast.

2. That we will remember him at a throne of grace and hope to meet him in the bright beyond, when our labor will cease after this year; and

The absence of many local preachers, and especially those who must have their licenses renewed, called forth the following resolution, which was unanimously adopted:

Whereas, many of our local brethren seem to be indifferent about our District Conferences and the attendance thereof; therefore

Resolved, That we shall expect the attendance of these brethren in the future, and especially shall we expect those who desire their licenses renewed to be present, confer with their pastors or furnish the Conference with a written report and request.

Only one preacher failed in getting his license renewed, caused by a failure and effort on his part to meet his financial obligations. One was recommended for deacon's orders, one to the Annual Conference for admission on trial, and three bright young men licensed to preach the Word.

Two of the grand old hands, who have been present for twenty-five years and more on District Conference occasions in this district were present this year. They are both still fighting for God, giving us words of comfort and cheer. They were Revs. B. H. Baird and J. F. W. Toland. God bless these two faithful old soldiers.

The report of the Committee on District Parsonage was highly gratifying. We have a beautiful, pleasant and comfortable home for our presiding elder, and by the wise provisions of this session of our District Conference it will be free of debt by Annual Conference; hence Bro. Boone can assure his successor of a pleasant home.

It would have made the editor glad could he have heard the report of the Committee on the Texas Christian Advocate and the many kind words spoken by the brethren of the paper and its management. God bless our Advocate. It ought to be in every Methodist home.

We were blessed with the presence of the following visiting brethren: Revs. W. M. Hayes, W. F. Lloyd, W. H. Vaughan, John M. Barans, Samuel C. Vaughan, and last, but not least, Bro. Powers of the Advocate. The presence and god words of cheer from these brethren made us glad.

Gatesville was selected as the place to hold our next session.

H. V. Price, M. S. Stanford, James M. Robertson and C. S. Brown were elected delegates to the Annual Conference. J. M. ROBERTSON, Secy. Meridian, Texas.

Purify your blood with Hood's Sarsaparilla which will give you an appetite, tone your stomach and strengthen your nerves.

SUNDAY-SCHOOL CONVENTION.

Waxahachie Conference.

The Sunday-school Conference of the Waxahachie District met in annual session at Ennis, Texas, May 27, with Bro. B. R. Bolton, presiding elder of the district, in the chair. The organization was completed by electing W. J. Roden, of Mountain Peak, Secretary, with Marcus McGlothery, of Waxahachie, as assistant, and appointing A. M. Dechman, H. T. Jinks and W. J. Snow a Committee on Resolutions.

Rev. T. S. Armstrong, of Ennis, delivered the address of welcome, which was responded to by Dr. J. F. Hendrix, of Mountain Peak.

When the roll was made out, it was found that there were present nine pastors, nine superintendents and seventy delegates, representing twenty-four Sunday-schools. A great many schools in the district were not represented at all. The delegates reported most of the Sunday-schools of the district in good condition. Waxahachie, Hillsboro, Italy and Glenwood each claimed to be the banner Sunday-school. To say the least of it, the reports of these and various others were quite flattering, and could not help but satisfy the most enthusiastic Sunday-school workers.

Two days were spent in discussing a previously arranged programme. These discussions were carried on and listened to with an earnestness and zeal not usually found in gatherings of this kind; in fact we all pronounced it the best Sunday-school conference we had ever attended.

The good people of Ennis did everything possible to make our stay among them pleasant; and this is saying a great deal for the citizens of Ennis know how to entertain.

Before adjourning, the following resolutions were adopted:

Resolved, That we take this opportunity, as members of the Waxahachie District Sunday-school Conference, to give our unqualified indorsement to the labors of Bro. W. D. Kirkland, Secretary of our Sunday-school Board, in giving the Church our greatly improved Sunday-school literature. We recommend said literature to every Sunday-school in the district. We especially commend the Sunday-school Magazine as being

equal, if not superior, to any other help to the Sunday-school lesson.

2. That we tender to the citizens of Ennis our sincere thanks for their courteous hospitality in entertaining this conference.

3. That we greatly appreciate the kindness of the Houston and Texas Central railroad in giving us reduced rates to this conference.

The next conference will be held at Italy. W. J. RODEN.

EDUCATIONAL.

Granbury College.

The trustees of Granbury College at a recent meeting unanimously elected Rev. W. J. Moore President of this institution. This action of the board meets the approval of the public and strengthens the confidence of the people in regard to the future success of the school.

Granbury College is one of the oldest institutions in the State under the auspices of the Methodist Church, having been established in 1873. It has a fine stone building out of debt and a good record. Bro. Moore has been connected with this school more than twenty years. He has refused the position he occupies now for several years, but takes charge cheerfully, with the hope of maintaining for Granbury College its usual high grade and usefulness.

He is in the prime of life, and especially qualified by nature and education for the work he now enters upon. The trustees and citizens of Granbury are rejoicing over their good fortune in securing the right man in the right place.

Bro. Moore has about completed arrangements for a splendid faculty, over \$400.00 has been raised by the citizens of our town for necessary expenses. Hundreds of young men and women in Texas are in need of just such Christian education as Granbury College can give at a little expenditure of money as any school in Texas, and Bro. Moore is coming after them. We have a good Church with some as good people as can be found, with all the round of societies, the last one being recently being a W. P. H. M. Society. Our Junior and Senior Leagues are up to date. Everything considered Granbury Methodism is hopeful. C. A. EVANS.

San Antonio Female College.

West Texas has in the San Antonio Female College a valuable possession. It is an infant in years, having just graduated its first class. Judged according to the Biblical rule, "By their fruits ye shall know them," the candid inquirer will realize that, while its career has been brief, yet this school has demonstrated its possession of mature ability and vigorous effort.

I was not able to be with them in the regular hours of school work and see the way of their daily lives. They rolled up doing the hard work, but I had the privilege of inspecting the finished product, as the school gave its final benediction to the four young ladies who had completed the preliminary course of study. Years of labor in this field of endeavor has given me some ability to form a correct estimate of commencement exercises.

I am profoundly impressed that those young ladies had been wisely trained and subjected to a course which developed their physical, intellectual and moral natures. In short, that an able and conscientious faculty had led them along the route of Christian education.

The West Texas Conference should feel that it holds in its keeping an institution worthy of its prayer and fostering care. With proper encouragement on our part and needed facilities in the way of suitable buildings, this school will soon be known as the peer of the best schools in the country. Texans will soon recognize the fact that there is no need to send our daughters off for a first-class education in the academic, art or music departments. MORRIS EVANS.

Alexander Collegiate Institute.

To the Preachers and People of East Texas Conference:

Dear Brethren—We have been fortunate in securing the services of Prof. E. R. Williams as principal of the Alexander Collegiate Institute. He is well known to the people of Texas as one of our most scholarly men and as a successful educator, having served six years as a member of the faculty in Southwestern University. He comes to us with highest testimonials from this able faculty. He has at heavy charges secured able teachers. One was trained in the celebrated Webb School, taught six or eight years, and now comes to us a graduate of Vanderbilt. Surely we are blessed in having such men at the head of our school as now serve us. Now is our opportunity. If we but act our part and stand by these men, success is assured. I have been in some way connected with the educational interest of East Texas Conference for more than forty years, and bear witness that the outlook was never so promising as now. I. ALEXANDER, Jacksonville, Texas, June 6.

General Debility from Over-Work Use Horsford's Acid Phosphate.

Dr. L. A. SCRIBBS, Raleigh, N. C. says: "It has been well tested in nervous prostration, atonic dyspepsia and general debility from overwork."

DISTRICT CONFERENCE NOTICES.

Sherman District. I asked a few weeks ago for names of your official members to the District Conference. Only five have responded. Please send names at once that I may make out the roll. It will save time and trouble and insure accuracy. J. F. ARCHER.

Palmetto District. Brethren we expect to take care of all local preachers, delegates and members of the District Conference and officers of the W. P. and H. M. Society, provided names are sent to us in time to provide for their entertainment; and we will not promise to take care of horses. If you come by private conveyance you will, perhaps, have to care for your own horse. J. B. TURRENTINE, P. C.

Tyler District. All who expect to visit the District Conference at Troupe will please notify me; and all preachers or delegates who expect to bring their wives

or daughters will also notify me at once. The class for deacons' orders will meet the committee at the Methodist Church July 16, at 9 a. m., at Troupe. S. N. ALLEN, P. C.

Dublin District.

All the pastors and members of the Dublin District Conference who expect to bring their wives or daughters will please write me at once if they expect to be provided homes for them. Let all the preachers and members of this conference write me at once if they expect to be provided homes for their horses. Conference meets Tuesday, June 30. My brethren will greatly oblige me by writing at once. W. H. MATTHEWS.

Beaumont District Conference. The meeting of this conference is changed from Kountze to Orange, and from July 16 to July 23. Wm. A. SAMPY, P. E.

Greenville District. Applicants for license to preach in Greenville District will meet committee in M. E. Church at Merit, Wednesday, July 1, at 8 p. m. E. H. CASEY, For Committee.

Brownwood District. The Brownwood District Conference will meet in Comanche, Texas, at 9 a. m., July 2. Burkhead and his people will be disappointed if everybody don't come. Every pastor, local preacher and delegate ought to be present at roll call and remain over Sunday. Editors of our Advocates, college presidents, representatives of the Mission Board and W. H. V. will be admitted free. W. M. SHELTON.

Sulphur Springs District. All delegates to the forthcoming District Conference at Celeste, Sulphur Springs, District, who contemplate bringing with them their wives or daughters, will please inform me at once. All delegates to the W. P. and H. M. Society will please send me their names immediately. JOHN M. SWEETON, Celeste, Texas.

All applicants for elder's orders in the Sulphur Springs District will meet the committee at the Methodist Church in Celeste, at 9 o'clock a. m., July 8. JOHN M. SWEETON, Chairman.

Tyler District. The applicants for deacons' orders in the Tyler District will please meet the committee at the M. E. Church, South, at Troupe, Wednesday, July 15, at 8 o'clock a. m. J. M. McCARTER, In behalf of Committee.

Pittsburg District. The Pittsburg District Conference will meet at Gilmer, July 9. Let all the preachers and delegates who expect to bring their wives or daughters notify me at once; also those who are coming by private conveyance. Those coming by rail will please come on the day trains, as 1 and 2 o'clock a. m. is a bad time to receive guests. Day trains arrive as follows: South bound, 12:33 p. m.; north bound, 2:57 p. m. The several committees will meet at the Courthouse. Chairmen, take notice. C. A. TOWER, P. C. Gilmer, Texas.

ACKNOWLEDGMENT. Received the following amounts collected on Children's Day: M. R. Lang, Osage, \$3.70; Rev. R. C. Armstrong, Weatherford, \$8.35; Geo. A. Oliver, Abbott, \$5. CHAS. S. FIELD, Treasurer S. S. Board, N. W. T. C. Gatesville, Texas.

FROM BRO DEETS. We had a good meeting at Hamilton, Forty joined our Church. Many will join other Churches. I am now at Sherwood assisting Bro. J. J. Franks in a meeting. Weather very dry and hot. The drought is getting to be serious in this part of the State. ROBT. J. DEETS, Sherwood, Texas.

CAMP MEETING. The Chappell Hill and Bellville Camp-meeting will begin July 16 and continue ten days. The grounds are located eight miles south of Chappell Hill, in Austin County. Preparations will be made to accommodate all who come. Besides those who will entertain at their tents, there will be splendid boarding facilities at a low rate. We hope for a large attendance. F. E. HAMMOND.

PERSONAL. It affords me real pleasure to recommend to any brother who may desire the services of a competent leader of music in protracted meetings W. C. West, who is a faithful Christian worker and every way trustworthy. His address is at this place. R. C. ARMSTRONG, Weatherford, Texas.

REDUCED PRICES FOR GOOD SECOND-HAND PIANOS. Guaranteed in good playing order and prices not before equalled. Stool and look included, freight prepaid. Reasonable payments, or all Fall time to reliable persons—\$35, \$40, \$45, \$70, \$75, \$125, \$135, \$140 and \$150. SECOND-HAND ORGANS for \$18, \$20, \$25, \$35, \$45, \$48, \$50 and \$60. Stool and look included, freight prepaid. Reasonable payments, or all Fall time to reliable persons. For descriptions and further information, address WILL A. WATKIN MUSIC CO., 269 Main Street, DALLAS, TEXAS. Largest stock of New Pianos and Organs in Dallas.

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

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

MISSIONARY COLLECTIONS.

I ask the members of the Texas Conference to read this notice very carefully. Our collections for missions are \$750 short of what they were at this time last year. Up to this date last year the Houston District had paid for foreign missions, \$368; domestic missions, \$178.20; total, \$546.20. This year, foreign missions, \$210; domestic missions, \$421; total, \$631—a difference of \$84.80 in favor of this year. The Austin District had this date last year, foreign missions, \$870.55; domestic, \$291.75; total, \$1162.30. This year, foreign missions, \$454.11; domestic, \$344.31; total, \$798.42—difference of \$363.88 in favor of last year. Brownham District this date last year, foreign missions, \$136.15; domestic, \$55.85; total, \$192. This year, foreign missions, \$185.72; domestic, \$70.28; total, \$256—a difference of \$64 in favor of this year. Calvert District this date last year, foreign missions, \$622.22; domestic, \$98.85; total, \$721.07. This year, foreign missions, \$183; domestic, \$255.30 total, \$438.30—a difference of \$282.77 in favor of last year. Huntsville District this time last year, foreign missions \$267.80; domestic, \$28; total, \$295.80. This year, foreign missions, \$40.25; domestic, \$48.50; total, \$88.75—a difference of \$207.05 in favor of last year.

I venture to say that if we had made the effort that this great cause deserves we could have at least been as far along with our collections as we were last year. Two charges in the conference have paid their assessment for foreign and domestic missions in full. Webberville Circuit, S. H. Morgan, pastor, paid full assessment before the first quarter had passed. City Mission, Houston, C. A. Hooper, pastor, paid during the second quarter. The success of these two brethren shows what can be done by effort. Our treasury is empty. I do hope that during the camp-meeting and protracted-meeting season that is now upon us the pastors will make special effort and push these important claims. O. T. HOTCHKISS, Treas.

The Cyclist's Necessity.

POND'S EXTRACT

Used Internally and Externally.

GENUINE IN OUR BOTTLES ONLY. BUFF WRAPPERS, SEE OUR NAME, POND'S EXTRACT CO., NEW YORK, 70 FIFTH AVENUE.

USE POND'S EXTRACT OINTMENT FOR PILES. Sent by mail on receipt of 50 cts.

BUFFALO LITHIA WATER

In Uric Acid Diathesis, Gout, Neuralgic Affections, &c., &c. Dr. Alard Meminger, Professor of Chemistry, Medical College, State of South Carolina: "I have used it in my own case, and prescribed for others. BUFFALO LITHIA WATER suits, and I regard it as the safest, surest and most agreeable way of removing from the system this most pernicious derivative of Uric Acid, the retention of which is followed by so many distressing symptoms, embracing Gout, Calculi of the Kidneys and Bladder, Herpetiform Neuralgic affections, cases of Mental Depression and Nervous Irritability and Nervous Asthma, caused by the irritating action of Uric Acid on the bronchial tubes." This Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles, \$4.00, C. O. S. the prices. Descriptive matter FREE to any address. Proprietor, Buffalo Lithia Springs, Va., (on the Atlantic & Danville R. R.) Springs open for guests from June 15th to October 1st.

SCOTTSDALE

Holiness Camp-Meeting

TIME: AUGUST 11 to 21.

The Tenth Annual Meeting of this Mother of Holiness Camps in the South is expected to be the best in its history. It is with great pleasure we announce that we have again secured the services of Bro. Carradine and Morrison, as also Sister Mary McGee Snel, as leaders in the meeting. Bro. Rinehart will again have charge of the singing. The Doctrine of Entire Sanctification, as taught by Mr. Wesley, will be especially stressed.

Scottsville is located on the Texas & Pacific Railroad, eight miles east of Marshall. An abundant supply of pure, good water.

The Arbor is amply large to accommodate all who may come, and is well seated. The Visitors' Home, a two-story building, is free to all comers.

The Eating-house, commodious and well ventilated, is in charge of a competent manager, who will furnish entertainment at 35 cents per single meal and 75 cents per day. In connection with it, also a lunch-stand. A market will furnish fresh meats, bread, fruit, ice, etc., reasonably.

Bring a pillow and quilt in your trunk, with other necessary toilet articles. We have beds and cots in the Visitors' Home.

Tents will be furnished on application at reasonable rates. To the regular ministry we offer a hearty welcome, with free home board and lodging.

The Texas & Pacific has granted us a ONE FARE RATE. Tickets placed on sale August 10th and 11th and then again on 14th, 15th and 17th; good for return until the 23d. On points within 100 miles tickets will be on sale, on this road, continuously from the 10th to the 21st at ONE FARE RATES. Connecting lines are expected to grant the same rates. Enquire of your agent.

Let us, under God, make this the best meeting in our history. To this end let everyone interested in its success work for it, pray for it, and expect such a gracious manifestation of Spiritual power as we have never before witnessed. A cordial invitation, greeting and welcome is extended to everybody. For any information, apply to

A. B. WASKOM, SECRETARY, BLOCKER, TEX.

DONT GET LEFT THE KATY FLYER A NEW FAST TRAIN

VIA THE MKT

FIRST CLASS SERVICE TO ST. LOUIS CHICAGO AND WITHOUT CHANGE.

TRAINS LEAVE DALLAS: North-bound, 7:30 a. m., 11:30 a. m. and 9:50 p. m. South-bound, 7:00 a. m., 4:45 p. m. and 8:30 p. m. To Denton, Gainesville and Wichita Falls, 2:40 p. m. To Denton, local, 6:30 p. m.

Ticket Office, Dallas, Corner Main and Lamar Streets. Inquire of or write

THOS. G. HAMMOND, City Passenger Agent, W. G. CROSBY, Gen. Pass. and Ticket Agent, N. E. & S. W. of Texas.

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