

fountains of blessing and a new life. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched. We fully expect to meet her in a sinless sum-

land, but to do this Christ must be in us the hope of glory. A man may go to heaven without health, riches, honor, or learning, and without friends; but he cannot reach it without Christ.

How gratifying to the bereaved ones it must be to know that although she molders in the tomb, yet across her resting place the power of Christ shall move, animate the sleeping dust, call back the fleeting breath, cast about her the halo of immortal glory, and make her soul to tremble with the melody of eternal joy.

The resurrection is only the "tomorrow morning" of death, and when we think of the charnel-houses of the dead we should do so as, in the happy days of childhood, we thought of our bed, when we retired to it for the night, expecting an elder brother to call us in the morning.

What is death? Past its dark, mysterious portal Human eyes no longer view The hope still springs immortal That it leads the wanderer home. Oh, the bliss that lies before us, When the secret shall be known; And the vast amount of life before us, Sounds the hymn before the throne!

Kind hands laid the mother to rest in the Fossil Creek cemetery, where she is to sleep with her body and spirit again. May the grace of God prove sufficient for the three sons and three daughters left in the deepest sorrow. J. M. NICHOLS.

WAKEFON, TEXAS.

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. SECOND QUARTER, LESSON XIII—JUNE 26.

STUDIES IN THE PSALMS AND IN DANIEL. [THE QUARTERLY MISSIONARY LESSON.]

MESSIAH'S REIGN.—Psalm 72:1-19. GOLDEN TEXT: All kings shall fall down before him: all nations shall serve him.—Ps. 72:11.

OUTLINE. I. Characteristics of Messiah's Reign.—Verses 1-14. II. Extent and Duration of His Reign.—Verses 15-17. III. Universal Adoration.—Verses 18-19.

INTRODUCTION. There are only two Psalms in the entire collection which bear Solomon's name, this and Ps. 127. Some think that this was written by David for Solomon's coronation; others that Solomon wrote it to express his desire for his own glorious reign.

I. CHARACTERISTICS OF MESSIAH'S REIGN.—Verses 1-14. 1. Give the King—Solomon; thy judgments—let the king in deciding questions which may come before him decide as God's mouthpiece; thy righteousness—let the king have the mind and be filled with the Spirit of God.

2. He shall judge—administer justice, rule as a righteous king; thy poor—in a righteous kingdom the poor will have their rights cared for equally with the rich.

3. The mountains shall bring peace—mountains and hills are characteristic features of Palestine; as they are not usually fertile or productive it is a strong figure to represent them as bearing fruit or crops, showing the abundance which peace brings.

4. He shall save the children of the needy—children of the poor shall have the same protection as children of the rich. Break in pieces the oppressor—oppressors and tyrants shall have no place in Messiah's kingdom.

5. They shall fear thee—have a religious awe, view with sacred reverence; this could be spoken not of Solomon, but only of Jesus Christ. As long as the sun and moon endure—forever.

6. He shall come down like rain upon the moun- grass—when meadows are cut, the roots of the grass are exposed to the withering influence of the hot sun, but the rain revives them and they start in new growth and beauty. "Striking image of a world, in all appearance, hopelessly dead, but with a hidden capacity for receiving life!" As showers—the plural denotes abundance.

7. In his days shall the righteous flourish—where Christ reigns, righteous men and women abound. Abundance of peace—all the blessings which come from peace.

8. He shall have dominion also from sea to sea—Solomon's kingdom extended eastward from the Mediterranean, and from Egypt to the Euphrates; Christ's empire shall be world-wide.

9. They that dwell in the wilderness—the savage tribes, barbarians, shall acknowledge him. His enemies shall lick the dust—those who refuse to bow to his authority shall be destroyed.

of which is his care and defense of the needy and of him that hath no helper. 14. He shall redeem their soul—their lives, themselves. Precious shall their blood be in his sight—the life of the poorest subject shall be as precious as the life of the great.

II. EXTENT AND DURATION OF HIS REIGN.—Verses 15-17. 15. He shall live—Rev. Ver., "they shall live," referring to the poor and the needy, who had no hope. His name shall be given—the person is changed; rather "he"—that is, the one who has been preserved—shall give to him, that is, his redeemer—the kingdom of Christ is sustained and is to be advanced by prayer.

Daily shall he be praised—prayer shall be made for its success and praise offered that prayer is answered. 16. There shall be a handful of corn—Rev. Ver., "abundance" even the mountain is torn to the summit, shall yield abundantly like the rich valleys, the whole country bringing forth crops which, compared with former times, are as the cedars of Lebanon to trees of smaller growth. They of the city shall flourish like grass—the idea seems to be that cities shall flourish like the country, their population increasing as blades of grass.

17. His name shall endure forever—never to fade from memory as the names of many who were great in their day, but who are remembered no more. Men shall be blessed in him—from him all blessings flow.

It is to be noted that all these verses which are in the future tense are considered by many scholars as in the optative mood, expressing a wish rather than making a direct statement, as "May his name endure forever," etc.

III. UNIVERSAL ADORATION.—Verses 18, 19. 18. Blessed be the Lord God—an expression of gratitude as the Psalmist remembers what God has done for his people. Who only doeth wondrous things—contrasted with what he does, the most glorious achievements of men are as nothing.

19. Let the whole earth be filled with his glory—those who taste of his goodness wish all to partake of the same blessings. Amen—so let it be.

PRACTICAL. 1. Many characteristics of Messiah's kingdom may be given, but the central, the all-inclusive one, is righteousness. Time after time are the words "righteous" and "righteousness" used in the lesson. Many earthly kingdoms are founded on fraud, or violence, or ungodly ambition. Evil men obtain office and rule by force, using their great opportunities to enrich or make themselves more powerful. Christ's is a righteous kingdom. It is established, not by might, but by love. It is to be defended and advanced, not by arms, but by spiritual principles. Wherever it goes, violence ceases and good order reigns. Many missionary lands furnish striking illustrations. The Fiji Islands were noted for their wild and bloodthirsty inhabitants. Cannibalism was common. Through the preaching of the Gospel, a complete transformation has taken place. Darwin said, "A change has been made by an enchanter's wand." The Sandwich Islanders say, "The land is preserved by righteousness."

2. Another striking characteristic of Messiah's kingdom is regard for the poor. There are eleven references in the lesson to the poor and needy, coupled in every case with promises of protection. "He shall save the children of the needy, and shall break in pieces the oppressor;" "he shall deliver the needy when he crieth; the poor also, and him that hath no helper." In theory most civilized governments consider the poor on an equality with the rich, but how often does the theory fail in practice. The rich can defend themselves; frequently the poor are not able even to invoke the law in their defense. Many a widow is under the oppressor's rod, or a victim of deceits and violence, with no one to deliver her when she cries. In Christ's kingdom there are no artificial distinctions, all are on the same level, and have the same care and protection. "The poor have the Gospel preached unto them."

3. The lesson gives us a beautiful picture of peace, which Christ's reign shall usher in. Standing armies will be disbanded. Nations will no longer be in the attitude of leaping at each other's throat. The song of the angels will be realized, "peace on earth, good will toward men." With such peace, abundance will come; prosperity will abound; the capital locked up in munitions of war will be invested; the many hands that carry guns will be free to handle the implements of peace, and all the world will smile at its wonderful development, the top of the mountains being fruitful as the valleys, and cities flourishing as the fat meadows by the running streams.

4. Such a kingdom as this will be immortal. It has in it no elements of decay. Earthly empires rise and fall like bubbles on the water. In Lesson IX we had a picture in Nebuchadnezzar's dream of the four great world-kingdoms of antiquity. When the king ruled in Babylon, the probability of its extinction never occurred to him. Cyrus never anticipated the battle of Arbel, by which Alexander destroyed the Medo-Persian empire. Alexander did not conquer the world, expecting that his dynasty would expire with himself. Nor did Augustus Caesar imagine that Imperial Rome would live only as a reminiscence. Napoleon divorced Josephine to establish a royal lineage, but his name has become a memory. The kingdom of Christ is eternal. "They shall fear thee as long as the sun and moon endure, throughout all generations." "His name shall endure forever."

It is difficult to maintain a close walk with God because we are fond of our own way. We are not willing to give it up; but to walk in our own way is to walk in God's company, and to fill our souls with darkness and trouble. It is not that God ever parts company with us, but that we part company with him. It is not said that Enoch walked with God, but that Enoch walked with God.—Independent.

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Old and Young.

THE OLD HOME-NEST. Joy to hear the dear old robin, There is something in his cheer, Piping at the crimson dawn, In the apple-boughs once more, Not a leaf, and not a blossom, Where their tiny feet rest, Yet they seem to be so happy Near the old home-nest!

"Though of spring winged carol, There is something in his cheer, Weary wings have wandered o'er Wood and hill; But our hearts are yearning For the place that is the best—for the comfort and the shelter Of the old home-nest!"

"We have reveled in the brightness Of the far-off skies of blue; But to these familiar branches Of our own dear home, And the Father, kind and loving, Guided us upon our quest, To the blessings and the sweetness Of the old home-nest!"

"Do you wonder that we carol, Happy-hearted, to the sky? Here is where our little nestling Learned to fly; Oh, the song that we are warbling You will ever find the best—There is nothing brighter, dearer, Than the old home-nest!" —George Cooper.

AUNT MARY TO HER CHILDREN. DEAR CHILDREN: Since last I wrote you I have traveled hundreds of miles, but I am now back at home. In my rounds I saw hundreds of little workers for Jesus. When I say this I mean hundreds of little children at work for Jesus. The first I met was the Epworth League at Carlton on Saturday night before the third Sunday in May. Oh such singing and such nice speeches! It was enough to carry one clear away until you would forget yourself, especially if you are as easily touched and as easy to cry as Aunt Mary is.

The next was at Shiloh, on Bro. Gardner's work, on Saturday before the fourth Sunday. Three hundred and thirty-six children marching in line under their several Sunday-school banners; then after being seated under their spacious arbor came the speeches and songs; little tiny fellows, who were so small of stature that they were stood upon benches, made good speeches about Children's Day. The collection was taken up and then came dinner. I don't know how much money was collected, but that dinner was enough to satisfy the appetite of an emperor. Many loved friends said, "pray for me." One young lady said: "Oh, Aunt Mary, pray for me, for I am a sinner." Now I want to ask all the children to help me to pray for all those who requested my prayers. I expect to start again soon; shall go west this time, where I hope to see many that I saw last year.

And now I must tell you that the Lord has been to Carbon, where I live, in his awakening and saving power. Many that were one month ago in the darkness of sin are now rejoicing in the light of God's redeeming power and love.

Now, dear children, if any of you who may read this are not religious, oh be glad at once to seek the Savior. You need not be afraid that you are too little, for Jesus said: "Suffer the little children to come unto me." I want to tell you children of a dear old man who lives not far from me, who is one hundred and three years old. He has been serving God ever since he was young and he is still shouting hallemujahs on his way. His vision is dimming here, but he will soon behold that glory in all its brightness for which we are all aiming, and then all you children who have never seen Uncle Sammy Brown can make his acquaintance in heaven.

Now, dear children, I bid you farewell for this time. AUNT MARY. CARBON, TEXAS.

WHAT ARE YOU GOOD FOR? "Children," said Mr. Brown, "what is my watch good for?" "To keep time," the children answered.

"But suppose it can't be made to keep time, what is it good for?" "It is good for nothing," they replied.

"And what is this pencil for?" "To mark with," said the children. "But suppose it has no lead, and will not mark, what is it good for?" "Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?" "To cut with," answered the little ones. "Suppose it had no blade," he asked again, "then what is the knife good for?" "Good for nothing."

"Tell me now," said Mr. Brown, "what is a girl or boy good for? What is the chief end of man?" "Oh, that's catchiness," cried Willie Brown. "To glorify God and enjoy him forever."

"Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?" And the children all answered, without seeming to think how it would sound, "Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God, and to enjoy him forever," is it not just as if you were "good for nothing"?—Selected.

HOW IT FEELS TO BE HIT IN BATTLE. When the Lieutenant had disappeared from view, I turned my face to the front, bolstering my trembling hopes with the thought that this last victim was a shining mark, as I certainly was not. Besides, I believed that the sharpshooters could not get the range on our end of the line. Then followed a "thump" close to me, and my next sensation was that I was riddled and sniped through my left arm, heart and spine with a rod, and pinned to the earth. This was the physical sensation, but, of course, was not the fact. Then through my brain there flitted quickly a vision such as the thought of a battle most commonly brings to mind—masses of warring men struggling individually for the mastery. I seemed to be in the midst of the melee, and with all the indignation I could express was shouting to the men in gray, "There, moderate on me!" Next I was being lifted and supported by some one, and a voice said, "He isn't hit, but something is the matter." "Yes," said another voice sternly, "he is hit, and as good as dead. Take him to the rear." I had

so far recovered as to comprehend these remarks, and instantly concluded that I was the subject of a practical joke. In another moment I was seized with the keenest pain I have ever experienced in my life, in the region where it had seemed in my swoon that I was run through with a rod. Now what had happened was this: I had been in a sitting posture, resting partly on the ground, partly upon my legs doubled beneath me, the left hand holding my weapon, the arm well braced across my chest so that the middle of the upper bone pressed against the heart. On my arm were two shirt sleeves, a jacket sleeve, an overcoat sleeve, and the overcoat cape, and a musket-ball moving in the direction of my heart and spine—that is, obliquely to the front of my person—had ticked the limb of a bush a few feet away, keeled over, and stuck flat-wise on the arm, imbedding itself in the flannel and the flesh.—George L. Kiltner, in the Popular Science Monthly.

AMUSEMENTS FOR CHILDREN. Peculiarly is it important that a child's amusements should not have in them any element of chance, as tending to give him the idea that his attainments or progress in life will depend in any measure upon "luck." From his play with building-blocks or with jack-straws, up to his games of ball or of chess, every movement that a child is called on to make in the sphere of his amusements ought to be one in which his success or his failure is dependent on his skill or lack of it. A child may be harmed for life by the conviction that his hope of success in the world rests on that "streak of luck," which seemed to be his in the games of chance he played in boyhood. And a child may be helped for life by the conviction that his success is dependent on his own energy, and that the Duke of Wellington pointed to the playground of Eton, and said, "It was there that the battle of Waterloo was won."

Children's amusements should be such as do not of themselves involve late hours, or tend directly to the premature development of their young natures. They should not be such as are likely to become permanent occupations rather than temporary amusements; such as gain a stronger and stronger hold with the passing years, instead of being outgrown with childhood; or such as open the way to the child's becoming a professional amusement-maker. They should be such as will have a centripetal, rather than a centrifugal, force as related to the home circle.

A child may have such a "baby-house," such a collection of dolls and doll-furniture, such a "play-closet," such a store of building-blocks and mechanical toys, such a cellar or such a garret, in his or her own home, as can not be found in any other home. To be at home with these will be more attractive than to be in another home without them. There may be such an interest excited in scrap-book making, in picture painting, in candy making, with the advantages for carrying it on, at the child's home, that to go away from home would be a loss, so far, instead of a gain. Singing and music may be such a feature in the home life as that the loss of it will be felt outside of that home. So many are with those social games that involve a measure of intelligence and information not to be found in ordinary homes elsewhere. All such amusements partake of the centripetal rather than the centrifugal force, as related to the children's home; and they have their advantage accordingly. It is for the parent to secure these for the children, or to suffer from their lack. Children will have amusements, whether their parents choose their amusements for them, or leave the children to choose them for themselves with the probability of their choosing to their own harm.—Sunday School Times.

WITHOUT HIM YOU CAN DO NOTHING. A little boy once said, "How hard it is to do right. I've tried and tried, and there's no use trying any longer." But one day, after reading his Bible, he said, "Why, I have been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a colored man can make himself white! How foolish I have been not to ask Him!" And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse, until you ask Jesus to give you a new heart.—Selected.

A REMOVED FOX. A Pennsylv. Pa., gentleman, whose barn was formerly overrun with rats, is no longer troubled with them, and he used neither traps nor dogs in driving them out. About a year ago he purchased a fox somewhere in the West. The fox was given the freedom of the barn, and in a short time after his arrival all the rats found it convenient to depart, and none of them seemed to have believed it expedient to return. Reynard catches rats after the manner of a terrier, and when not engaged is frequently seen following his master about like a well-beloved canine, to which he bears no little resemblance. He is perfectly tame, and goes about the streets of the town without being molested by the dogs that roam around ready to attack any animal not of their own tribe.—Rochester Democrat.

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Texas Christian Advocate.

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A QUESTION IN CASUISTRY.

Many a man has had to face the question whether it is right to keep or break a particular promise. His word had gone out, but when the time of fulfillment came some unforeseen circumstance forces upon his conscience the question whether it would be right to keep the oath as the matter now stands.

This question is suggested by the case of Herod's oath to the daughter of Herodias. He had sworn to give her whatsoever she would ask of him unto the half of his kingdom.

An analysis of Herod's case will help us to decide our question in casuistry. Let us look into Herod's motives a little. Why was he so determined to keep his oath? According to Mark's statement it was not altogether to avoid swearing himself that he beheaded John.

Does this mean that those who sat with him wanted John killed, or does it mean simply Herod's pride of honor? Which ever it means it was a matter of selfishness with Herod. He wanted both to escape their reproach and retain their good will.

But furthermore there was no conflict of duties, nor of sins in the case. The girl's request did not come within the limits of the oath at all. John's head was not Herod's to give. He had no right to give it. He had sworn to give even unto the half of his kingdom, but that did not cover the life of his humblest subject, for his God had said, "Thou shalt not kill."

Herod did wrong in swearing the oath. He had no right to swear to make a promise altogether in the dark. To promise to comply with a request about the nature of which he knows nothing is wrong and a disrespect to the honor of his word.

Now if your promise ever brings you to a questionable deed, you have no right to violate your word lightly, or on any frivolous pretense. If you swear to your own hurt you are to change not. You are bound to keep your word, even though it involves an injury to self, provided it injures no one else.

sin it becomes null and void. The first thing to determine is whether the act required to fulfill the promise is in itself morally wrong, and in the settlement of any question at that point it would be well to weigh the motives which incline you either to break the promise or to keep it.

It can never be necessary for any one to choose between two moral evils. Whenever necessity comes into the case morality goes out of it. It can never be necessary to do wrong in order to avoid wrong, nor to do wrong in order to do good.

FUNERAL EXPENSES.

Ministers in some places are trying to reform the manner of burying the dead. If there is any fashion in this country which needs reform it is the manner of conducting funerals. We speak especially of the item of expense. To have a respectable funeral in town now costs more than people of moderate means are able to bear.

THE BOY, NOW BISHOP, DEFOURING CHURCH PAPERS.

The last means which I will mention was religious literature. The Religion Progress, Dabryman's Daughter, Evangelical Rambler, Evangelical Spectator, Lives of Wesley, Fletcher, John Nelson, and Martyn, Wesley's Sermons, and like books, entertained and profited me.

We wish to call special attention to this item in Bishop Granbery's experience. The importance of furnishing children with the literature of the Church is too much overlooked. We believe our young people will read the literature if it be put into their hands.

But not the least important matter upon this line is the Church paper. The Bishop says when a boy he used to devour the Richmond and New York Advocates, the Church papers which visited his father's house weekly.

Leagues remember this point especially. It is all right for them to have an organ, but more important than this even is the Church paper. They want to know not only about the League, but more especially about the Church. The League is simply an organ of Church work, and should not be educated into an independence away from the Church, but should be made to feel in all respects a part and parcel of the Church.

A SERIOUS QUESTION.

Floods, cyclones and other destructive catastrophes, it is thought by some, have never before been so numerous as this year. We can not tell as to that. Much country has been populated within the last two centuries. Whether the cloud bursts and tornadoes came then upon uninhabited regions, as they have latterly upon the same country inhabited, we can not tell.

TOO BAD.

There is sometimes something in a name and sometimes there is nothing. Some names are very misleading to the uninformed. This is the case with a certain New York journal called the Independent. That paper is not what its name indicates except in part. It has a double or two-fold character.

But as a political journal it is a regular "brass collar Republican" of the sectional and force-bill species. A certain Roman Catholic Journal once said, no doubt truly, that if the devil were nominated by the Republican party the Independent would support him for the presidency of the United States.

Now the time is drawing nigh, yea, the campaign has begun. The General Conference at Omaha gave the old rag a patch and a shake with its famous outrage resolutions. Some good people may not know that those resolutions of that non-political Church were only intended to patch a hole in that idolized old garment, the bloody-shirt.

This is a progressive age, and the gait we are going is enough to make the heads of old fogies and conservative people dizzy. The light of one class of people for the supremacy of the saloon while another class is seeking to abolish it and to wipe all beverages that inebriate often than they cheer from the face of this wicked and wayward earth is an old story.

deavored to staunch the wound with odious comparisons, but they were so odious that all virtue had departed. It is too bad, too bad.

The boomerang also pierced the said venerated campaign garment, knocking out the newly made Omaha patch. It is not good to patch old garments with new pieces. It's too bad, too bad.

We are sorry that the chief of the Hurons has been wounded in his own camp, but we hope the affliction will be sanctified in his good. Yea, let the Huron now pluck his feathers, wash the paint from his cheeks, wrap the tomahawk and scalping-knife in the bloody-shirt and give them a decent burial.

EXPIRING.

When Bishop Grant, of the A. M. E. Church, was elected to the episcopacy, one of his old parishioners said: "Dat's jes what we's bin prayin' for, and Brer Grant has been expiring fur dat off or long time he sef." Now the Bishop is expiring again. It will be seen from his utterances at the Boston meeting of black dynamiters that he has been praying for another black John Brown in the South. This time the Bishop is "jes expiring" to expire. It will come to nothing.

"ARE WE COMING TO THIS?"

Some good people have thought that the Church should use "amusements" as a means to draw the young from the world to the Church, but they do not meet with much success either in saving sinners or in convincing the Churches that the best way to conquer the world is to use the world's own tools.

The novel proposition of Rev. Dr. Rainsford, of New York, to place the saloons under Church supervision and to keep them open on Sunday until church time has naturally surprised and shocked many. Shall we say good people? The mere suggestion has paralyzed many Christian persons with horror, while others are so indignant at the proposition they refuse to discuss it.

At a late meeting of the Christian negroes at Corsicana the following preamble and resolutions were adopted: Whereas, The people of the northern portion of the country have designated the 31st of May as a day of prayer to God for the deliverance from the many outrages perpetrated upon the colored race throughout this broad land.

Resolved, That we, the citizens of Corsicana assembled, are heartily in sympathy with the sentiment of our northern brethren and friends, and that we see and feel the necessity of prayer; and whereas, the Governor of our State (Texas) has sanctioned in his speeches from time to time the suppression of mob law, and has recently said that he intended to see that lynchings are stopped in this State. Be it

Resolved, That we appreciate the Governor's stand in this matter, and hope that his sentiments and actions may be copied by all other Governors of all other States in the Union, especially Tennessee, Louisiana, Arkansas, Georgia and Florida.

Resolved further, That we unite our prayers to God that the negro may be given justice before the courts of the land, and that every effort be taken by the general government, by the Churches and by individuals to secure to the negro his rights—the right of trial by jury and the right of personal safety.

date yer pizen, Bro. Shouter." "Gimme a little of the same!" Here's at ye!" Here's looking toards ye!" Whisky straight for the Baptists; whisky and brandy for the Methodist wine for the Presbyterians; champagne for the Episcopians; beer for the Lutherans, each saloon would soon learn the tastes and preferences of its customers.

Missionaries at work among the Chinese at San Francisco are threatened with serious opposition from the heathen Chinese. The dispatches say that the Chinese highbinders have offered a reward of \$500 to any high-binder who will kill Christian Chinese, and they have also sent warning letters to missionaries in the city declaring that if they continue to rescue female slaves from Chinese brothels their lives will pay the penalty.

Comment is unnecessary. The Baptist Standard devotes over a column of its space to our editorial on "The Great Commission and Infant Baptism." The introduction of the article is a fair sample of the strength of the Standard's argument.

GREEN CHEESE. The TEXAS CHRISTIAN ADVOCATE, under the heading above quoted, has over a column article in last week's issue, which, for sophistry and inherent weakness has no parallel except the attempt that was made several years ago to prove that the moon was made of green cheese.

Whereas, We constitute a part and parcel of this race for whom prayer is to be offered; and whereas, there has been and is still occurring every day many brutal outrages against the defenseless negro; and whereas, we believe the negro should have the protection of the law, should be tried, if guilty condemned, convicted and punished according to the process of law practiced by all civilized nations.

PRAYER BETTER THAN DYNAMITE.

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There is nothing unreasonable in the object to be prayed for. Negroes and all other citizens should have fair trial before an impartial jury before being punished. We recommend the example of these Christians to those Northern fire-eaters who recommend the dynamite bomb and John Brown methods in the South. Prayer is the more reasonable method in this case, as it is certainly better adapted to secure the ends desired. We are glad also that the resolutions are broad enough to cover the whole country and are not confined to the South. They are a little discriminating, however, if they imply that the blacks only suffer at the hands of lynchers. They are, we think, unjustly discriminating and partial in naming a few States as the especial objects of prayer. If they

proposed the names of any States, New York should have been in the number. Our colored brethren should not forget that great empire State in their prayers. Neither should they forget the Independent in its recent sore affliction in the boomerang matter. They should also not forget in their petitions their poor white brethren and sisters—the white slaves of the North—who are daily being driven into lives of shame and into starvation by the infinitesimally small wages paid by the money lords of that section. We hope the white Christians of this fair Southland will join the brother in black in his prayer, and that the prayer may be answered by the speedy banishment of Judge Lynch from the land—both North and South.

THE FRUIT THEREOF.

Here are some of the fruits of the Independent's incendiary editorials and Northern Methodist resolutions: Boston, Mass., June 8.—At a meeting of colored citizens at the Tremont temple last night, speeches and resolutions denunciatory of the outrages upon the negroes in the South and New York were loudly cheered.

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try is a trifle more than one hundred thousand dollars. We doubt, in fact, whether it falls short of twelve or fifteen million dollars—say, one or half dollars per bale—Nashville Advocate.

Our genial friend and confrere gets off a right good joke on the scientific Englishman. But "one dollar and a half per bale." Mirabile dictu! In this State cotton picking costs about 75 cents per hundred pounds in the seed. It takes about eighteen hundred pounds to make a bale, which makes the picking cost \$13.50 per bale. The crop last year in the United States was about eight million bales. This makes the cost of picking amount to \$108,000,000, which is some what of a trifle over fifteen million. But the Englishman need not be surprised at this slight mistake of Dr. Hoss, as he was raised in the mountains of East Tennessee, where they do not raise cotton, but hogs, goats and tobacco.

THE COLLECTION.

Our brethren will please bear with us a little if the reports from their charges do not appear at once. During this district conference and commencement season we are trying to give you these reports fresh. You have the open field for the greater part of the year and can afford to let the district conferences have the preference for a little while. We shall do our level best for all.

We thank the Texas Chautauqua Assembly for season ticket to their session to be held July 6-23.

PRESIDENT BENJAMIN HARRISON was nominated by the Republican Convention on first ballot for re-election to his present office. We wonder whether Mr. Blaine now regrets having resigned the State Secretaryship.

THE REV. W. T. KEITH, of Velasco, speaking of the annual conference organ, asks:

When did the General Conference make an "institution" of the Church? We answer, when it put the conference organ on a level with the connectional offices by giving the Bishop authority to appoint its editors for more than four years in succession, just as it does in the case of those offices. That question is so easily answered we are surprised that any Methodist preacher should ask it. See Discipline, paragraph 62, answer 2, pages 71 and 72.

It is now the African Methodist Zion Church. It has over one million members. It is the result of a union between the A. M. E. and the A. M. E. Z. Churches.

Nor is it true that this is a crime which even in the South is outlawed, unless it be committed against a white woman. We have never heard of a case in which a white man was lynched if the sufferer was a colored woman, and no one can doubt that such cases are very much more numerous than those for which negroes are lynched.—The Independent.

So far from being much more numerous "such cases" are never heard of and never will be until the moral purity of the black race is greatly improved.

DR. A. EDWARDS, of the Northwestern Advocate, is beginning his twenty-first year as an editor. If we are to judge by his softened tones toward the South, the Doctor grows in grace as he advances in years.

NO ORGANIZATION has a right to exist, provided a previously existing organization has the principles and forms already in operation that are proposed by the new body. From a Bible standpoint, nobody can justify the multiplication of rival Churches. Baptists, Roman Catholic, Episcopalians, Presbyterians, Methodists, Congregationalists and Disciples can not all be scriptural Churches, nor "branches of the Church." Some one of these must be in the line of New Testament order, or "the gates of hell" have prevailed. If one is the true Church, based on a correct interpretation of the Bible, all the others must be standing on a false interpretation.—Baptist Standard.

Then the Baptist Church, which was never heard of until the sixteenth century, should cease to exist. The claim that it alone has the "New Testament order" is as much a fable as the boasted "unbroken succession of Baptists Churches from the days of John until now."

JOHN R. MIDDLEMISS, of Salt Lake City, has donated to the Presbyterian Church \$160,000 to erect a college building and \$200,000 to endow the same.

DURING the last winter a carload of colored men went from this section to work on the new railroad in the Adirondacks. When they reached their destination they were met by a mob and informed that they would not be allowed to do any labor. Since then they have been drifting back home in larger and smaller groups, hungry, ragged, dejected, and with a fearful story to tell of the treatment they have experienced. Will Dr. Sawyer, who begins his editorial career with spirit and energy, read the article on this whole subject, which appears in the Review of Reviews for the current month? Will he do us the favor to inform himself accurately as to the extent of "White Cap" lawlessness in the Northwestern States? A careful examination of the statistics will show him that, in proportion to their numbers in the respective sections, more



A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report. ROYAL BAKING POWDER CO., 106 WALL ST., N. Y.

negroes were lynched in the North last year than in the South.—Nashville Advocate.

The Prohibition Convention, which met in this city on the 24 instant, nominated for governor our esteemed and honored friend Judge E. H. East, and he reluctantly accepted the nomination. Judge East is one of the ablest lawyers in the State, and what is better still, is a man of absolutely irreproachable character. He is equally at home in arguing an intricate law case and in teaching a Bible class or leading an experience meeting. As a popular orator he is the peer of any man in the State. If his opponents meet him on the stump they will find that they have their hands full.—Nashville Advocate.

Judge East was prominent among our lay delegates at the last General Conference. He would make a good governor for any State.

DR. TIGERT impressed us as an able, scholarly, and worthy representative of the great Church whose credentials he bore. Whilst we do not agree with some of his positions, and insist that it is no religiously acceptable nomination, we value his frankness and spirit of his statements were admirable. If in good temper, we could talk over our differences more frequently, the effect would be wholesome. His success would not vex Judah, did both heed the right spirit. There are victories enough to go round, and trophies enough to decorate all our temples. The captured battle flags have been returned. Each side feels it.

There are pages of our history over which we mourn—a few of which we are ashamed—more of which we are proud; God, forgive us the past, and help us redeem the present! Whether outwardly we are one or twain, possibly is of little consequence; but we must be joined in heart and baptized into one spirit. We must cultivate that charity which "beareth all things, believeth all things, hopeth all things, endureth all things."—Western Advocate.

DR. MOORE feels penitent, then good. The former is always a good precedent for the latter.

BRO. BURNEDELL is a scholarly old Presbyterian deacon who lives in the north end of the county. He was in the office yesterday and commented as follows:

I saw some young people waltzing Friday night. The gents encircled their partners' waists with one arm. The gents stood erect, leaning a little back. The ladies lean a little forward. [Music.] Now all wheel, whirl, and cur. Feet and heels of gents go rip-ripy, tip-ty-tap. Then all go rippity, clippity, slippity, bippity, skippity, hoppity, jumpity, thumpity, bump. Ladies fly off by centrifugal momentum. Gents pull ladies hard and close. They reel, swing, slide, sling; look tender, look silky, look dizzy. Feet fly, dresses fly, skirts fly, all fly. It looks squeezey, tuggity, pullity, rubbity—rip. The men look like a cross between steelyards and amber-jacks. The maidens tuck down their chins very low, or raise them very high. Some smile, some grin, some giggle, some pout, some sneer, and all perspire freely. The ladies' faces are brought against those of the men, or into their bosoms, breast against breast, nose against nose, toes against toes. Now they go in again making a sound like Georgey, porgy, derey, perey, ridley, pidely, cooney, powhey, pi-te-h. They put the Indians in jail for indulging in the ghost dance. It could not be worse than our waltz.—Kontinental-Citizen.

EPWORTH LEAGUE.

TOPIC FOR JUNE 25.

The Greatness of Christ.—Heb. 1:1-17.

No argument is necessary to prove the greatness of God. The fool may say in his heart that there is no God, but even the fool will admit that if there be a God he must be great, and not only great, but so great that his greatness can not be measured by human speech, nor conceived by human mind. All argument to prove the greatness of God therefore is worthless and all attempts at eulogy on his greatness are but the vain attempts of rhetoric and must fall flat, for no arrangement of words can express even the weakest mind's idea of God's greatness. If Christ is God, nothing more can be said of his greatness. That is the furthest reach of all human speech in that direction.

We may speak of his greatness, however, as a man, for he was man. We may also use arguments to prove his divinity, but when that is established we have proven his greatness beyond the power of our own conceptions.

The object of the writer of the epistle to the Hebrews was to prevent the apostasy of the Jewish Christians from Christianity to Judaism. The subject of the epistle is the perfection of Christ as a Savior and consequently the superiority of his priesthood over the priesthood of the Mosaic dispensation. All through the argumentative part of the epistle the perfection of Christ as a Savior is compared with the imperfec-

tions of the old priesthood, which was only a shadow of that which was to come. The whole plan of salvation was consummated, or perfected—completed—in that the writer represents as the Melchizedek priesthood of Christ. It is this consummation or perfection of which the writer speaks in the first verse of the sixth chapter of the epistle. In that verse he does not exhort us to "go on unto" our own "perfection," but declares his own purpose to omit the discussion of preliminaries or "the beginning of Christ"—as he calls it (see marg.)—and go on to discuss the consummation or perfection of Christ; that is, the consummation of God's idea and plan of salvation in the living priesthood of Christ Jesus, who ever lives to make intercession for us, and unto the ministry of whose priesthood pertains the ministry of the Holy Ghost, and who is able to save unto the uttermost all who come unto God by him. When the writer says, "let us go on," he invites his readers to give him their attention and go with him into the consideration of his subject.

These being the object and subject of the writer, he begins at the very outset by proclaiming the superiority of the revelation of God in the New Testament over that in the Old Testament. In the Old God spoke through prophets, and some times to them by angels, but in the New he has spoken to us in his Son. He shows the superiority of the message by the superiority of the messenger. In this way the greatness of Christ is set forth. He is declared to be the heir of all things—the maker of the worlds; the brightness of God's glory; the express image of his person; the upholder of all things by the word of his power; and that he shares the throne of the majesty on high. Then the writer proceeds to show that he is far above angels, he being the Son of God, while they are the servants—ministering spirits. As he precedes he shows that Christ is God, and that the angels themselves must worship him; that he has all dominion, and that his throne is everlasting.

The conclusion of the whole matter is, that having the Son of God for our Savior there need be no fear whatever that he is able to save unto the uttermost all who come unto God by him.

God at sundry times, and in divers manners, spake unto the fathers by the prophets; but the complete revelation of his will and his grace was reserved for the appearance of his only begotten Son in our world. As the evening star precedes, in the firmament, the breaking forth of the heavenly host in all their splendor; so the announcement of the first promise was preparatory to the brighter light which beamed on the patriarchal age; and as the light of the full-orbed moon walking in all her brightness conceals from the view the twinkling stars, so the light of the Mosaic dispensation, and the prophetic revelations with which it was accompanied, eclipsed all the splendor which had preceded it. But even respondent as the glory of Sinai was, it can not endure comparison with the unspeakably more transcendent glory which shined upon the Church and the world when the great "Sun of righteousness" himself arose with healing under his wings. These were only as the light of the stars, or of the moon, which disappear as he rises in the clouds, radiating light, eclipsed all the splendor which had preceded it. But even respondent as the glory of Sinai was, it can not endure comparison with the unspeakably more transcendent glory which shined upon the Church and the world when the great "Sun of righteousness" himself arose with healing under his wings.

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Is nature, we see God, as we like, like the sun in a nature; in the law, as the sun in a cloud; in Christ, we see him in his beams; He being "the brightness of his glory, and the exact image of his person."—Heb. 1:3.

The light of divine wisdom in the greatest works of nature, holds not the proportion of the meaneast star unto the sun in its full strength, unto the glory of it which shines in this mystery of God manifested in the flesh, and the work accomplished thereby.—Owen.

The effect of studying the life of Christ is, that after you have devoted weeks and weeks and weeks to one phase of his character, and you are called to write it out when it is finished, the impression on your mind is that you are not only to begin on that point and you throw away your manuscript and try again. And you gather from the gospels all the materials that you can, and turn them in every way to make a more massive and a more perfect representation; and at last it flashes upon your mind that you are attempting to exhaust that which in its nature is inexhaustible and infinite.

Who can take an opal and paint it? It is only so much as you can at one point see that you can paint. You cannot paint the flash, nor the lustre, nor the varying colors. And you can only conceive of actual life. You cannot take in such a nature as Christ's, with all its relations to heaven above and to the earth beneath, and all its social and aesthetic qualities, and all its divine elements, nor simply because they elude your grasp, running out beyond analysis and research; but because they are so combined, so changeable, so constantly coming and going, with various phases and in various ways, that no man can give the whole of it. There is always more; and when that is expressed there is still more. There is no end to it.—Becher.

NOTES.

The Rev. W. M. P. Rippey, of Montague and Belcher, reports growing Sunday-schools and churches. He says the glorious revivals of his work were largely the results of the Sunday school and Epworth League work combined.

The Rev. W. W. Pinson, pastor of Travis Park Church, San Antonio, writes: We have a flourishing Epworth League several weeks old. It numbers

seventy-five members and is growing at every meeting. The prayer-meetings are large and interesting. We are getting the literary department started with encouraging prospect of success. We expect very soon to report a hundred members. The interest in the meetings is growing as well as the numbers. A little friction was created by the change from Christian Endeavor to Epworth League, but everything moves smoothly now. The League wins. Now let us have a general organ worthy this great movement and keep the ball rolling.

REV. A. F. BOURNS, of Hudson, wrote an Epworth League ode for anniversary. It sings of the origin, aim and growth of the League. It tells of the departments of work and weaves into rhyme the names of officers and also of the corps of workers. There are one hundred stanzas all told, of which these are the opening:

"The Epworth League is the theme of our song
We'll speak of it kindly in passing along
For it's a promising child, though recent of birth,
Ambitious enough to conquer the earth."
"In Cleveland town, not far away,
The fifteenth day of charming May,
In eighteen hundred eighty-nine,
The Epworth League began to shine."

"The time of its coming was fully ripe,
For in Church and State was a noble type
Of rising youth, of either sex,
Anxiously asking how to best
"What they wanted was simple direction,
In a suitable field of youthful action.
"Here we are all ready to go:
Only tell us what to do."
"In former days it was a fashion,
Amounting nearly to a passion,
To teach the youthful ones, so dear,
To march contentedly in the rear."
"They followed on, behind their mothers,
Sometimes behind their fathers too,
But never dreamed the time would come
When youth and manhood would be one."

"When youth and old would stand together,
Not young and old in the same way,
But simply answering to the call:
"Go work ye up in my vineyard all!"
"But things have changed in our day:
The boy or girl of youthful vigor,
May watch and pray, and still grow bigger."

"For ye do not wait till life's half gone,
Nor yet till they are over one,
For life's too short, its work too great,
So many precious years to wait."
"And so the youth are coming forth,
From West to East, from South to North,
A living, faithful, Christian band."
—Michigan Advocate.

SOUTHERN METHODISM.

News, Views and Personal.

—St. Louis Advocate: Dr. Carradine is quite ill. He is sorry to learn. Physicians do not allow any one to see him. Work has begun on the New Troost Avenue Chapel; in Kansas City. The building will cost \$25,000.

A. L. West, in Richmond Advocate: I am just in receipt of a letter from Rev. Dr. Walter R. Lambuth, informing me that he will leave Nashville June 15 for Japan, sailing from Yokohama on the 25th with Bishop Key; that he will be absent until October, when his mother will return with him, and they expect to visit Richmond. This will be joyous news to the many friends of this elect lady so recently bereaved of her husband, Rev. Dr. W. R. Lambuth, and the friends of Dr. W. R. Lambuth.

—N. Futrell, in Arkansas Methodist: May 29 was a high day among the Methodists of Dardanelle. It was the time of the opening of our new church building. Rev. W. G. Miller, D. D. of Memphis, Tenn., by invitation was with us and preached the opening sermon. The congregation was large and the preaching was grand. The subject of discourse was "Love," and the text, "We love because he first loved us." The sermon was a most powerful sermon. The heart of the great congregation was moved as the master hand of the man of God led us forth in contemplation of the nature and provisions of the covenant which so closely inheres in the divine essence.

—New Orleans Advocate: Gov. Foster says that wherever he went in the late campaign he found Centenary boys in every department of life's work holding up the banner of manhood and striving for the best interests of Louisiana. Bishop Keener, in his talk on commencement day at Centenary, said he believed the last political victory in Louisiana was due in a great measure to the influence sent out from this college. During the past year \$2,000 have been added to the endowment fund of Centenary College, which now amounts to \$89,775. The agent, Rev. Robert Harry, has raised over \$29,000 of this amount during the last four months.

—Nashville Advocate: We are sometimes asked by rather incredulous friends from the North whether a man with Republican politics can find a congenial home in our Church, and the question always amuses us. We have scarcely a large congregation in which the republican faith are not to be found. The Republican candidate for Governor of Tennessee two years ago was the Hon. Sam. W. Hawkins, a much-esteemed layman in the Memphis conference, and who has frequently headed his delegation to the General Conference. The candidate this year, Hon. George W. Winstead, whom we have not the pleasure of knowing, but of whom we have heard the best things, is also connected with us, and was for a long time superintendent of the Sunday-school at Dresden.

TEXAS PERSONALS.

—Mr. Warren, of Wolfe City, called at the office this week and was looking as happy as a newly married man.

—The Rev. M. Donegan has been visiting his old charge at Shelbyville. His many friends there were very glad to see him.

—Karnes County News: Rev. T. Gregory, who has been quite sick since he returned from the district conference, is much better and will soon be at his post of duty.

—The Rev. Wm. A. Edwards, of Willis Point, was in the Advocate office a few days since. He gives a good report of his charge. He has been elected president of the Willis Point Chautauqua.

—Bro. D. H. Abernathy, of Pittsburg, called to see us this week. He is a staunch layman of our Church there, and a strong friend of the cause. He gave us a flattering account of the pastor, Rev. W. B. Patterson, and his work.

—Wolfe City Sun: On last Friday night, as previously announced, Rev. E. C. DeJernett began a series of meetings at the Preston Street Methodist Church. Monday Rev. C. A. Harris of Paris came in and has since been assisting in the meeting.

—The Rev. H. K. Agee made us a pleasant call the past week. He was in company with the Rev. E. W. Alderson, with whom he has been attending commencement at Waco. As far as we can learn his business was to take care of Bro. Alderson, in order to keep him from getting lost, and to see that hotel and restaurant-keepers did not impose on the eloquent lecturer en route.



as a result of the accident will be confined to his room for several days. While we all very much regret his having to suffer from bruises, etc., we are glad to hope there were no bones broken and hope he will soon entirely recover.

—Bro. W. W. Henderson writes from San Antonio, June 6: "I am here for my wife's health. She is very low; will probably remain here some weeks. We earnestly ask the prayer of God's children in her behalf. My own health seems a little improved. We feel that 'thanks' are not sufficient to express our appreciation of the many favors the good people on every hand have done for us and ours." Let the Church remember this good brother and family in their prayers.

—The Rev. E. W. Alderson, of Bonham, passed through this office the past week on his return from the commencement of Waco Female College, where he delivered an address which, according to his own account, made a very fine impression on the audience, "if he did say it himself." There is no doubt but that the speaker was very favorably impressed by the remarks made by the speaker in Dallas and preached at Floyd Street Church. Sorry we were not able to get out to hear his sermon.

—Rev. H. T. Hill, a superannuated member of the West Texas Conference, writes from Tyler to a great brother suffering from the gripe since January 18; have not been able to do any work—not even to write without pain. I have read some in the Advocate; among other things the history of the war between Bishop G. Fitzgerald and King Gripe, and, though a prisoner in the clutches of the tyrant, I laughed. I hope if the good Bishop finds anything that will kill the monster, he will hold the history until the remotest kinsman of the gripe is "ad in swampum non cumatibus." I get comfort, pleasure and instruction from the Advocate; and as I read the reports from different parts of the field, I rejoice with you in the joy and long to be in the thickest of the fight.

—Rev. J. T. Smith: Yesterday the baccalaureate sermon for Alexander Institute was preached by Rev. D. F. C. Fitzgerald of Pittsburg. The sermon was a large, orderly, intelligent address. The sermon was just one hour long, but from the first word to the last sentence the preacher had the eye and heart of his congregation. The sermon, in matter and form, shined as a full painted lightning and the most thorough research, and it is doubtful if that audience ever heard it surpassed, if equaled. It was an effort that would have done credit to any of the great speakers of the age.

The speaker seemed to be at his best. A peculiar unction rested on him, and through him upon his auditors, who were often moved to tears. He was captured every heart and that everybody who heard his visit and sermon, is to state a real truth.

—Williamson County Sun: The commencement sermon of Rev. G. W. Briggs, of Austin, was one of the ablest, completest and most elegant discourses ever delivered in our country. It was particularly favored with splendid oration and soul-stirring sermons. The effort of Mr. Briggs contained all the elements of a model discourse and was simply grand. The eloquent Dr. R. M. McVerning closed the evening services in the literary address on Monday morning. His language was the choicest and his gestures and style of delivery peculiarly graceful and pleasing. Rev. S. G. Jones addressed us Friday night with chastity and scholarship. He left a good impression, and we hope to have him with us again. * * * Bishop Fitzgerald dropped in at the eleventh hour on Tuesday and pleased the audience with his strong and practical talk. He is always welcome in Georgetown.

A PROTEST.

By request of the last Church Conference of Meridian station, M. E. Church, South, Gatesville district, Northwest Texas Conference, I herewith transmit to the Advocate for publication a copy of resolutions unanimously adopted by said Church Conference, relative to the opening of the Columbian Exposition on the Sabbath. It is the sense of the conference that we do hereby protest against the desecration of that day which the laws of our land have set apart as a day of rest and which the law of Jehovah has consecrated and hallowed. Let every congregation, however small, speak out in no uncertain tones on this subject, and let all Christian bodies all over this Christian land unite in one grand expression of condemnation against this sacrilege, and let all their utterances go up to the managers of the Exposition "as the voice of many waters," and they will not dare to brave the righteous indignation of an aroused Christian people.

H. C. COOKE.

Whereas, in the United States, the civil laws recognize the Sabbath as a day of rest; and Whereas, the Sabbath has been set apart and hallowed by the laws of God, therefore be it

Resolved by the Church Conference of the M. E. Church, South, at Meridian Station, Northwest Texas Conference: 1. That we do earnestly and solemnly protest against the opening of the Columbian Exposition at Chicago on the Sabbath.

2. That while approving and applauding the purpose of said Exposition in celebrating the discovery of America and the progress of science, of the arts and the achievements of civilization, yet we regard these things as but the hand-maidens of religion, and hence to make the Exposition the occasion for desecrating the Sabbath is to subordinate the greater to the less, to set at naught the commandments of God and to defy the laws of man, against which we now enter our emphatic protest, and to which sacred laws we lend neither countenance nor support.

3. We know that "righteousness exalteth a nation, while sin is a reproach to any people," and we can but regard the opening of the Exposition on the Sabbath as a national sin, of which the greater nation on the globe should not be guilty; but that this great Exposition offers us as a people a mighty opportunity to teach the nations a lesson and to put us in possession of a people as grand in their obedience to the laws of Jehovah as they are great in riches, in resources and in the vastness of their imperial domains, an opportunity which they can neglect only at their peril.

The merit of Hood's Sarsaparilla is not accidental but is the result of careful study and experiment by educated pharmacists.

He—I should hate to be refused by any girl. She, meditating—There is only one sure way—don't ask any one.

AMMONIA IN BAKING POWDER.

Discussion Before the American Chemical Society.
(Chicago Tribune.)

To THE EDITOR OF THE TRIBUNE: I have just seen the report in your issue of Sept. 3, of the discussion at the Washington meeting of the American Chemical Society, Aug. 18, relative to the use of carbonate of ammonia in baking powders.

This report is incomplete and incorrect in many particulars, and as the paper which precipitated the discussion was read by me and was based upon my own experiments, I desire to make certain corrections in the interest of the truth and for the benefit of the large number of your readers to whom the question is one of great moment.

The paper as read before the society related that ammonia in baking powder is retained in the bread by reason of its affinity to the gluten. The consensus of opinion as expressed during the discussion was against the use of carbonate of ammonia in baking powder with the only exception of Dr. McMurtrie, who is now an employee of a baking powder company which uses carbonate of ammonia in its baking powder.

Of the other parties mentioned as having taken part in the discussion were Professor Dr. Barker of the University of Pennsylvania, who is the president of the society and one of our highest authorities. In answer to a pleading by Professor McMurtrie that only small quantities of ammonia were used in baking powders, he stated: "No matter how small the quantity, I must decline to be dosed medically without my consent when taking my meals."

Dr. E. H. Bartley, formerly chemist of the Brooklyn Board of Health and Professor of Chemistry at the Long Island College, likewise named, did not, I believe, take active part in the discussion, but is already on record as strongly opposed to the use of ammonium carbonate in baking powders. Dr. Richardson volunteered only the question whether the flour used in the experiments was of good quality, of which I assured him by stating that it was the best, and the flour used in my family.

Professor Mallet was not present. Your article is misleading in so far as it gives the impression that ammonia disappears on baking. My actual tests agree with those made by others, showing that ammonia remains in the bread. My investigations simply assign a new cause for its retention.

H. ENDEMANN, Ph. D.
—New York Tribune, Sept. 17, 1891.

NOTE.—Dr. Endemann, the writer of this communication, is well known scientific circles, and was for twelve years chemist of the New York Board of Health.

The baking powder company above referred to is the Royal Baking Powder Company of New York, and the employee Dr. William McMurtrie, who declares that company's use of ammonia, is their much advertised government authority. There is no such office known under our government as that of government or United States government chemist.

HELP OUR TOILERS IN JAPAN.

The Board of Church Extension authorized a special appeal to be made for \$5000 to build a church in Osaka, Japan. The need is urgent. The cause commends itself to the interest and sympathy of all who feel any concern for the extension of the Lord's kingdom and the success of our mission in that fruitful field.

Osaka is a great commercial city about twenty miles by rail from Kobe, the headquarters of our mission in Japan, and nearly the same distance from the old capital of the Empire. It has a population of well nigh half a million souls, strongly marked with all the characteristics of that industrious, thriving, self-asserting race. With the exception of the comparatively few who have been rescued through the agency of Christian missions, the city is wholly given to idolatry. Yet it gives promise of large results to the work of faith and love.

Two of our brethren have striven, not without success, under serious disadvantages, to give the knowledge of the truth to this people. Their greatest hindrance has been the want of a building. They have been compelled to rely upon rented native houses of small dimensions and unsuited to their use. The advantages of a building of sufficient size and furnished with the conveniences for their work can hardly be overestimated.

The damage done by the earthquake, which desolated all that region in October of last year, affected our missionaries in their work and made more imperative their need of a home, entirely under their own control. They can not expect any help in this matter from native sources. Our members are doing their utmost to meet urgent requirements in other directions and have as much upon them as they can bear. It is a small thing that the Church in this land should furnish the \$5000 called for to enable our brethren there to carry on the work with greater facility and promise a larger harvest.

Will not all who read this respond until the necessary sum shall be in the hands of the Secretary of the Board of Church Extension?

A. W. WILSON.

The above appeal from Bishop Wilson explains itself. Our plan is to secure birthday offerings from all our people to this good cause. This is the year and everybody has a birthday. Let all our people in grateful acknowledgment of their indebtedness to God for preserving their lives to this date, send something to aid in the erection of this first church our board has ever undertaken to build outside of the Continent of North America. With the organization of this conference, which Bishop Key goes soon to effect, we wish to set our first church edifice in Japan. The amount asked for will enable us to do this in the most important commercial center of the empire. One thousand persons by sending five dollars each can put us in possession of the money to send by Bishop Key. Let all our friends in Texas forward to you any sum that they may see fit to offer for this purpose, and will you be kind enough to receive all money sent you and acknowledge same in your paper from week to week and remit to me at this office on the 1st of June and again on the 15th what has been received by you.

be acknowledged in the Nashville Christian Advocate. Corresponding Secretary, 705 W. CHESTNUT ST., LOUISVILLE, KY.

[We regret that this was delayed in its publication by mistake.—Ed.]

A CHEAP TRIP.

It affords me pleasure to announce that for our eleventh annual convention of the Young People's Christian Endeavor, which will be held in New York City, July 25 to 28th next, a rate of one fare for the round trip has been secured from all Texas points. I desire to call attention to the great concession the railroads have made in favor of our organization in granting this very low excursion rate to New York City. There is such an opportunity offered to the people of this country, and especially of this distant State, to visit the Metropolis of the United States, and the rate we have obtained and the privileges of our tickets, will afford our people an opportunity of a lifetime. Several of our preachers in East Texas will avail themselves of the opportunity of a cheap summer trip North. It may be many others in the State would also, if they knew of it. Will you please give a notice in the Advocate of the convention, etc., that tickets may be had at one fare round trip and will be good for six weeks, and that I will furnish any information desired.

H. G. SULLIVAN.
PALATKA, TEXAS.

The only complexion powder in the world that is without vulgarity, without injury to the skin, and without doubt a beautifier, is FOGG'S.

DISTRICT CONFERENCES.

Galveston District.

To the Delegates and Members of Galveston District Conference: DEAR BRETHREN:—Please inform me if you intend coming by private conveyance, so the committee can make provision for your stock; also if your wife or daughter will accompany you.

P. L. ANDERS, CHRISTIAN COLLEGE, OAKWOODS, TEXAS.

Bonham District.

Will the brethren who intend to come to the district conference at Ladonia by strongly opposed to the use of ammonium carbonate in baking powders. We are able to care for you and want all arrangements made before opening of the conference. Come playing the presence upon the service.

A. F. HENDRIX.

Palatka District.

The district conference for Palestine district will convene in Lufkin, July 29. The homes of Lufkin are open wide to those who wish to attend. You will be welcomed and entertained. I hope each delegate, alternate, local preacher, or any one that may be coming from his work. Brethren, please see to this promptly.

J. C. BOX, P. C., LUFKIN, TEXAS.

PROTRACTED AND CAMP-MEETINGS ON THE WEST COAST.

At Wesley Chapel, first and second Sundays in July.

At West, fourth and fifth Sundays in July. Rev. R. R. Raymond is to assist in this meeting.

At Georgetown, first Sunday in August; to continue indefinitely; a self-supporting camp-meeting. Christian workers will be provided for. Rev. J. H. Collard, Jr., is to be with us at this meeting, with his singer. A grand time is expected. Geneva is five and a half miles of Waco, on the Missouri, Kansas and Texas Railway. Will not the city be well represented with camps and tents on the ground? It is a beautiful place to camp.

At Lebanon, the third Sunday in August.

At Hickory Valley, the fourth Sunday in August.

Each of these meetings are to commence Friday previous to the Sunday mentioned. Pray for us.

SAM'L MORRIS, P. C.

PROTRACTED MEETINGS.

We begin at Troy, the 15th instant, assisted by Bro. R. L. Averill and J. W. Lowery, evangelists. On the first and second Sundays in July at Pleasant View Church, assisted by Bro. C. S. Field, of Temple. Our camp-meeting at Shiloh Church begins Friday, July 15, to embrace two Sundays at least. At Oenville we will begin the third Sunday August 8. Other meetings will be held to announce later. Our work at Penitence is doing well. We are having seekers for justification, reclamation and sanctification. Our dear Bro. True has been doing most of the preaching. He is a preacher of the Texas Conference. We received four into the Church last night. Praise the Lord.

W. M. ADAMS.

Saxet is the best blood purifier.

GOSPEL TEXT.

I have a Gospel text 90:56 that I will read to the preachers to hold meetings. When I can't go with it, my son, who is a preacher and leads my singing, will go with the tent. So preachers applying for the tent can have it on these terms: they pay freight to and from Lancaster: \$1 per tent while stretched, the tent is new. It is engaged until July 15th.

J. P. CHILDERS.

Pears' Soap

Pretty boxes and odors are used to sell such soaps as no one would touch if he saw them undisguised. Beware of a soap that depends on something outside of it.

Pears', the finest soap in the world is scented or not, as you wish; and the money is in the merchandise, not in the box.

All sorts of stores sell it, especially druggists;

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Mason street, Dallas, Texas.]

DUTY.

"Fairer than beauty, In the face of duty, Leading us onward and guiding our way,...

PROGRAM

Of the Thirtieth Annual Meeting of the Woman's Missionary Society, Northwest Texas Conference, M. E. Church, South, June 23-27, 1892, Weatherford, Texas.

Thursday, June 23—8:30 p. m., prayer by Rev. E. F. Boone, pastor; hymn, "All hail the power of Jesus' name";...

Friday—9 a. m., meeting called to order by the President, Mrs. S. S. Munger; hymn, "Nearer my God to Thee";...

Saturday—9 a. m., business meeting, closing with "The best means of raising our contingent fund";...

Sunday—11 a. m., annual sermon by Rev. E. F. Boone; 4 p. m., missionary experience meeting;...

Monday—9 a. m., short session to close up business; adjournment.

Mrs. S. S. MUNGER, President. Mrs. S. V. GRIFFIS, Corresponding Secretary.

The President of the Northwest Texas Conference Society requests the officers attending the annual meeting to meet her at the M. E. Church, Thursday, June 23, at 5 p. m.

EASTER SERVICES AT PARIS. Centenary Church was beautifully and appropriately decorated for Easter Sunday.

If you feel weak and all worn out take BROWN'S IRON BITTERS.

Church Notices. 1892. 1891. 1890. 1889. 1888.

WEST TEXAS. SAN MARCOS DISTRICT—THIRD ROUND. Seguin sta. at Mill Creek...

LANO DISTRICT—THIRD ROUND. Blinnock Mountain sta. June 18, 19. Round Mountain sta. June 20, 21.

SAN ANTONIO DISTRICT—THIRD ROUND. Eagle Pass, at Eagle Pass. June 19. Travis Park sta. June 20.

BEVILL DISTRICT—THIRD ROUND. Laredo sta. June 18, 19. Corpus Christi. June 20, 21.

SAN ANGELO DISTRICT—THIRD ROUND. Mason, at Loyal Valley. June 18. Banderita, at Loyal Valley. June 19.

CUBERO DISTRICT—THIRD ROUND. Clear Creek sta. at Belvin. June 18. Leesville sta. at Union Hill. June 19.

TEXAS. GALVESTON DISTRICT—THIRD ROUND. West End, at Galveston. June 19. Houston Tabernacle, Houston, at 11 a. m.

AUSTIN DISTRICT—THIRD ROUND. Austin—First, Tenth and Twenty-fourth Streets. June 18, 19.

HUNTSVILLE DISTRICT—SECOND ROUND. Zion sta. at Zion. June 25, 26. Madisonville sta. at Midway. June 27.

NORTH TEXAS. JEFFERSON DISTRICT—THIRD ROUND. Texasiana sta. at Texasiana. June 18, 19.

BOSHAM DISTRICT—THIRD ROUND. Ladonia sta. at Ladonia. June 18, 19. Ladonia sta. at Union. June 20.

SHERMAN DISTRICT—THIRD ROUND. Van Alstyne sta. June 18, 19. Collinsville sta. at Ethel. June 20.

MONTAGUE DISTRICT—THIRD ROUND. Montague and Belcher, at Montague. June 18, 19.

CISCO DISTRICT—THIRD ROUND. Dublin sta. at Dublin. June 18, 19. Dublin sta. at Dublin. June 20.

DALLAS DISTRICT—SECOND ROUND. Argyle sta. at Argyle. June 18, 19.

Our pastor, Bro. Porter, who had conducted the services, after extending thanks to the congregation in behalf of the Woman's Missionary Society for their contribution, announced the appropriate hymn: "All hail the power of Jesus' name," in which all joined, then the doxology was sung and the benediction pronounced.

"I'm glad to hear you playing some nice pieces this year. 'No; they're the same ones I played last year, only I've had my piano tuned."

Men of the highest respectability sometimes stand in front of a soda fountain and deliberately wink at a violation of the law.

Who steals my purse steals trash, "Who steals my husband, and dres goods samples."

Saxet has cured old sores after all other remedies had failed.

Professor—Dido et forte dix. Freshly—they must have been awful little ducks or else she was awful hungry.

Teacher—Why do comedies always end with a marriage? Pupil—Because that is where the tragedy begins.

Bunting—Why are you fellows always dodging Bloomer? Larkins—His first baby has just commenced to talk.

Waiter—Have a bit of spring chicken, sir? Guest—Yes, please. And, waiter, make it this spring, please.

When Baby was sick, we gave her Castoria.

When she became a Child, she clung to Castoria.

When she was Old, she gloried in Castoria.

When she had Children, she gave them Castoria.

THE CENTRAL METHODIST OF THE ST. LOUIS, M. E. Church, has a new editor, and some one in the office of that paper, entirely familiar with the demands upon editors, tells what the new editor will be expected to do in the following:

To give away all his salary, and more, to Church enterprises.

To find out a Government for sons of preachers or other Methodists who come to St. Louis seeking work.

To answer hundreds of questions which have no relation whatever to the paper.

To insert free advertising.

To explain to length why poems and other communications are rejected.

To write the President of the United States in the interest of candidates for political office.

To read all sermons published in local papers and puff those who have delivered them.

To give financial assistance to traveling evangelists of unknown and doubtful antecedents.

To decide which party is wrong when a presiding elder and pastor are at loggerheads.

To identify himself with every moral movement under the sun.

Waco, Fifth Street. June 18, 19. Moody sta. at South Temple. June 20.

East Waco and Tenth Street, at East Waco. June 18, 19.

Meridian sta. at Meridian. June 18, 19.

Georgetown, at Georgetown. June 18, 19.

Ballinger sta. at Bowman. June 18, 19.

WAXAHACHIE DISTRICT—THIRD ROUND.

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Advertisement for WARTSHORN'S SELF-ACTING SHADE-ROLLERS, EPWORTH ORGANS, CARTER'S LIVER PILLS, CURE SICK HEADACHE, TEXAS AND PACIFIC RAILROAD, and THE CHANCELLOR BREWSTER SIDE BAR BUGGY.

Devotional.

THOUGHTS OF CHRIST.

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled...

Thoughts of His love, the root of every grace,
Which finds in this poor heart a dwelling place...

Thoughts of His glory—on the cross I gaze,
And there behold His sad, yet healing, face...

Thoughts of His coming—for that joyful day
In patient hope I watch and wait and pray...

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet...

STUMBLINGS.

For the young Christian it is often a difficult question what we ought to think of his stumblings...

Let not stumblings discourage you. You are called to perfection, yet this comes not at once...

Let stumbling arouse you to faith in the mighty Keeper. It is because you have not relied on Him with a sufficient faith...

By faith you shall strive and overcome. In the power of your Keeper and the joy and security of His help...

THE LOYAL NOW.

We cannot hold back from Christ's cause with impunity. It can do without us, but we cannot do without it...

It is a reality, to live without it is to suppress and ultimately to destroy the most sacred and noble portion of our own being...

Heaven once a week. God is the author of three great works: Creation; the preparation of the gate of resurrection to heaven...

Son of God and our Savior by the resurrection from the dead; celebrate it as the day of our hope...

We know stores of Christians who, with wives and children, have been led to a Sunday railway trip...

Marriages.

SONFIELD-CHAPMAN.—In the Methodist Church, at Naacogoches, Texas, June 1, 1892...

ROBINSON-THORNTON.—At the residence of Mr. Thomas Gatlin, Bee House, on April 27, 1892...

McCLARY-JONES.—At the residence of Mrs. James Bee House, on May 10, 1892...

TITSWORTH-JORDAN.—At the district parsonage, in Waco, on June 2, 1892...

Obituaries.

WOODLAND, TEXAS. J. B. GORER. MCKEE.—Horace McKee was born January 1, 1832, and departed this life May 27, 1892...

SCOTT.—Adelaide Elizabeth (Webb) Scott was born in Rankin county, Mississippi, in 1830...

SHELTON.—Archer Harl, infant and only son of F. A. and Rebecca Shelton, was born in Saline county, Missouri...

ADAIR.—Bro. B. P. Adair was born January 30, 1838, and died April 5, 1892. Bro. Adair professed religion and joined the Church in Tallapoosa county, Alabama, in 1865...

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HANK.—Perry, son of Wm. J. and Joanna Hank, died of rheumatism of the heart May 29, 1892, near Blanton, Texas...

BENNETT.—Caroline Bennett was born in North Carolina, near Beaufort, May 17, 1817; age seventy-five years and ten days...

HOOD.—Alfred Lee, son of J. T. and M. J. Hood, born September 30, 1886, died (from a spider bite) May 3, 1892...

WARD.—Mary Florence Ward, the subject of this memoir was the only daughter of William and Eugenia Coffman, born October 1, 1861...

MOORE.—Wm. Moore was born on the 15th of May, 1837. He was married on November 5, 1857. He departed this life January 17, 1892...

GRAVENS.—Mary Ella Gravens, daughter of Lem and Betty Ramsey, was born December 4, 1867, in Fannin county, Texas...

HOOGUE.—E. M. Hogue was born February 2, 1857, and died at his home in Johnson county, Texas, May 29, 1892...

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Cottolene. Beats the Best LARD In the WORLD For all kind of COOKING. TRY IT. MADE BY N. K. FAIRBANK & CO., ST. LOUIS, MO.

ICURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again...

A SICK LIVER is the cause of most of the depressing, painful and unpleasant sensations and sufferings with which we are afflicted...

Radway's Pills. The most perfect, safe and reliable Cathartic that has ever been compounded...

ESTLEY PIANOS AND ORGANS. Secularism vs. Christian Unity. Second Thousand. A defense of a Broad, Catholic Christianity against Secularist Bigotry...

EGGS AND FOWLS. 27 VARIETIES of world's best and purest Eggs and Water Fowls...

The Last Drop. Is as good as the first. No drugs. All pure and wholesome. The most popular drink of the day.

Hires' Root Beer. A perfect thirst quencher. GARFIELD TEA. Over 100,000,000 bottles sold...

BUCKEYE BELL FOUNDRY. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CAST IRON...

Waco and Dallas, Texas. 60 students in attendance the past year. 12 able teachers in faculty...

INITIAL CARNET DIAMOND INTACLO TURQUOIS RUBY HAIR OPAL ONYX. These and many other styles of Solid Gold Finger Rings in stock...

ALLIANCE, GRANGE, LEAGUE. F.M.B.A. Members and thousands of other good men and true...

THE BAIN THE KING OF WAGONS. Has stood the test of time. It has been before the American people for over 25 years...

THE GOLD MEDAL FARMER'S HACK. Ten years of thorough test and usage in every part of the Western countries have proved this to be one of the most desirable...

Hoofland's German Bitters. WILL PURIFY THE BLOOD. CLEAR THE COMPLEXION, BRING THE SKIN TO ITS NATURAL COLOR...

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

BEAUMONT LUMBER CO. BEAUMONT, TEXAS. Manufacturers of all kinds of Round, Dressed and Sized Yellow Pine Lumber...

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THE CONFERENCES.

NORTHWEST TEXAS CONFERENCE.

Geo. A. Nance, June 8: Had a good time last Sunday at the basket-meeting at Round Bay; baptized a pair of twin babies. Bro. Bond baptized his little grandson and preached in the afternoon.

Amarillo.

J. N. Gibson, May 30: The Burnett and Vaughan meeting, which was a continuation of the district conference, closed last night. One Sabbath we gave their names for membership in the different Churches—a large majority joined our Church. The meeting was all more than our people expected. Amarillo had never been as plain, pointed and pungent preaching as we had met. I could criticize him without bringing to bear all my brains, but I doubt if I could accomplish what he did if my brains were doubled. I am now at Crowell, sick and in bed. Pray for me.

Be House Circuit.

R. S. Heizer, June 8: Sunday, June 5, was observed as Children's Day at Pearl, and it was truly an enjoyable one. The program was carried out in full with some additions. The attendance was large and attentive. The collection for needy schools amounted to \$6.25. Last but not least there was an elegant dinner spread by the good sisters, which this scribble enjoyed very much. Camp-meetings are held every Sunday in July at Pidecock Ranch; first Sunday in August at Pearl and Bee House Hall; third Sunday in August at Cray Crossing on the Cow House. All workers cordially invited.

Breckenridge.

S. J. Vaughan: Our circuit presents some indication of progress. Our second quarter has just passed. There seems to be a marked advance in the Sunday-schools and class-meetings. The children's services are well attended. Finances for second quarter, I believe, best in the district. Bro. Bailey is a hard worked man and very much liked. We have bought ten acres of ground near Wayland for a camp-ground and hope to have a flowing well on it in time for the meeting. Wayland is noted for its abundance of fine water, artesian wells being had at 100 to 150 feet. We serve a good and generous people.

Strawn.

E. V. Cox, June 7: Last Sunday was Children's Day with us. Programs from Publishing House, with some changes, were used. All parts were well carried out, and was quite nice and interesting. The church was nicely decorated with flowers and mottoes, and it being something new for Strawn, all seemed to enjoy it very much. Collections \$7. My projected meeting for Sunday next, July 5, Bro. Bailey and Bro. Tom Ratzdale will help me. I very much desire the prayers of the Christian people for this meeting. Religion low; politics high; good-hearted, tough town; more than forty heads of cattle and five several gray-headed and young infidels and skeptics; many irreligious young people; but three boys and one girl in Methodist Church, and other Churches similar.

Mangum.

Eugene T. Bates, June 7: I commenced a meeting at this place the fifth Sabbath in May at 11 a. m., and preached at night through the week, up until the first Sabbath in June at night, which was our last service. We were greatly interested in the rain, which prevented from having services three nights through the week. We failed to obtain any ministerial aid, so it devolved upon me to do all the preaching. Our congregations were good and increased up until the close of the meeting. While Sunday night our house was too small and was filled to overflowing, quite a number not being able to get in. We invaded the ranks of the enemy and one soul was happily converted. We were united with the Church. Others manifested penitence and came to the altar for prayers, while others promised to live differently to what they had been living. We feel that the strong opposition that Christianity has met with here is weakening and the number who oppose Christianity is being diminished. We have a greater per cent of people here who claim to be disbelievers than any place that I have ever been at. We think that we can see light ahead, the clouds are receding, the seeds sown by my predecessors are germinating, and ere long we are expecting to see results. Our Sabbath-school at Mangum is prospering under the superintendency of Bro. Todd. We praise God, take courage and go ahead.

Gatesville Circuit.

J. W. Hall, May 31: Our second quarterly conference convened at Bigham's Chapel May 24, at 2 p. m., with Bro. G. W. Graves, our compatible and devout presiding elder, in the chair, who presided in a dignified and commanding manner. As our quarterly conference was in the week, also at the beginning of harvesting, the official brethren were not all present; though out of eight appointments five were represented. A collection was taken and \$66.70 reported for the support of the presiding elder and preacher in charge. Our beloved said that was no big thing, though he assured the stewards that it was not the least financial report of the district. Our Children's Day at Henson Creek, notwithstanding the heavy rain, was well attended and left impressions for inestimable good. Children's Day is growing in favor on this circuit. A collection was taken and raised \$5.05. At two other appointments we have arranged for the celebration of Children's Day, anticipating good results to follow. Since the first quarterly conference, I have ordered for the five Sunday-schools on the work literature to the amount of \$12.30. Dismissed two by certificate; received two the same way and two by ritual. I have put the TEXAS ADVOCATE into twenty new families. At our dis-

trict conference at Gatesville I was much pleased to see our tract agent, Bro. Geo. W. Owens, there, developing the matter concerning the fidelity and generosity of those members who did not read and those who did read the ADVOCATE. The response was promptly, from all, in the affirmative, that the constant readers of the ADVOCATE were not only the best supporters of the Gospel, but evidently much more exemplary in their daily life.

TEXAS CONFERENCE.

Madisonville. Jim Adams: Elmwood Sunday-school had its annual celebration May 14. The program was perfect. The speeches and essays were well gotten up, and effectively delivered. The children performed their part well, and that was not all that was good—the dinner was sumptuous and the appetites perfect. This occasion was enjoyed by all present, and we believe that the Sunday-school will be greatly benefited by this celebration. Our Children's Day service at Madisonville was impressive and profitable. We are expecting great revivals.

Houston Preachers' Meeting. D. H. Hotchkiss, Secretary pro tem., June 13: Present: Hensch, Hotchkiss, Green, Mueller and Flatauer. Absent: Solomon and Morris. After prayer by Bro. Green the following reports were read:

Shearn (reported by Flatauer)—Sunday-school and Epworth League both doing well. Congregations large. Five additions. Three on profession of faith. Two by certificate. Second ward mission is flourishing.

First German Church—Since last report have received nine members on profession of faith. Epworth League is prospering, having forty-two members. Services yesterday largely attended.

McKee Street Church—Services yesterday well attended. Baptized two adults and received six members—four on profession of faith and two by certificate.

Houston Tabernacle—Good attendance at prayer-meeting. A good day yesterday: one infant baptized, and three members received on profession of faith. German Mission—Nothing of special interest. Pleasant services yesterday and large Sunday-school.

Engle Lake. Jno. F. Sullivan, June 9: Our second quarterly conference for Engle Lake circuit was held at Alleyton the 28th and 29th of May. Bro. and Sister Sears were on hand. I am glad our presiding elder carries his wife with him, or she would have been a long time without her. Our meeting began Thursday night before the conference and continued eleven days. We did not have the presiding elder with us but two days. Bro. Hank Delany from Gatesville came over and preached three sermons, and rendered valuable services. The official attendance small—but two members present. Bro. Gaelecke and this scribble had the good Lord with us. More than forty heads of cattle and five several gray-headed and young infidels and skeptics; many irreligious young people; but three boys and one girl in Methodist Church, and other Churches similar.

Winchester. S. P. Brown, June 6: I began a meeting at Smithville, Texas, the first Sunday in May, at 11 a. m., and preached at night through the week, up until the first Sabbath in June at night, which was our last service. We were greatly interested in the rain, which prevented from having services three nights through the week. We failed to obtain any ministerial aid, so it devolved upon me to do all the preaching. Our congregations were good and increased up until the close of the meeting. While Sunday night our house was too small and was filled to overflowing, quite a number not being able to get in. We invaded the ranks of the enemy and one soul was happily converted. We were united with the Church. Others manifested penitence and came to the altar for prayers, while others promised to live differently to what they had been living. We feel that the strong opposition that Christianity has met with here is weakening and the number who oppose Christianity is being diminished. We have a greater per cent of people here who claim to be disbelievers than any place that I have ever been at. We think that we can see light ahead, the clouds are receding, the seeds sown by my predecessors are germinating, and ere long we are expecting to see results. Our Sabbath-school at Mangum is prospering under the superintendency of Bro. Todd. We praise God, take courage and go ahead.

Alvin. S. N. R. June 5: There was preaching each day at the district conference [reported by the Secretary.—Ed.] at 11 o'clock a. m. and 8 p. m., to crowded houses and continued all the following week. Bro. Horn, from Galveston, spent the week with us and conducted the meeting, doing all the preaching, with a visible result of ten added to the Church, and about as many conversions. Bro. Horn is a man of good health, and the heavy responsibilities of looking after the members of the conference were very trying to him, but as usual he did full duty and all went well. The stewards have ordered him to take a month's vacation and recruit his health, as he is too useful a man to fail in the beginning of his work. The new church here has been completed and painted and was filled to overflowing with the crowds attending preaching. A general revival of the Church was the result of our meeting and our class-meetings are largely attended. Much good comes from our class-meeting, which meets twice per month and is always well attended. Many strangers drop in with us and testify to their appreciation of our class-meetings as a new feature to them, though perhaps they are old Methodists. Our membership is about 150, generally people of all ages, but our finances are all up and ahead to date, and we hope in another year to make Alvin a station.

Rockdale. A. E. Butterfield, June 8: On Monday, after the fourth Sunday in May, we ran over to Dangerfield to assist Bro. Woodson in a meeting. We have never been among strangers, where we felt as much at home from the first, or where all seemed so soon like old friends. Bro. Woodson is one among the holiest men we ever worked with, and we are glad to say his people love him as a true brother, and his wife is surely all that a preacher's wife can be. The meeting was surely a Pentecost. Some conversions, but the best of all was the sanctification of the believing. Bro. Woodson is a Wesleyan Methodist. He lives and preaches holiness and scatters among his people Wesley's works and urges that they be read. So many are seeking holiness, and we are glad to visit to Dangerfield will ever be a bright spot in our memory.

Montague and Belcher. W. M. P. Rippey: Just closed a meeting at Belcher, resulting in about forty-five conversions and forty-two accessions to the Church. From the first to the last service the power of God was manifest in the conviction and conversion of sinners. Our meeting last year resulted in a higher spirituality and better work in all departments of the Church. In answer to efficient work Sunday-school and earnest prayers of the Church God sent this gracious result. The prayer-meetings have been largely attended for some time and deeply spiritual. The brethren preceded the meeting with a few evenings of special prayer. It would have been strange if the results had been a cold, dry meeting. On Monday night we had three conversions. Bro. Bosham, of C. P. Church, was with us three days at the beginning. Bro. W. M. Leatherwood and T. H. Morris assisted. Bro. M. preached two sermons at the close. Bro. L. came Tuesday and stayed till the close. These brethren did us good work. One people who long remember the visit and faithful ministry of Bro. Leatherwood. To God be all the glory. Now let the pastor and Church see to the development, culture and training of these young converts.

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Women's Aid Society. Meeting at the home of Mrs. J. C. Moore, June 14. The program was perfect. The speeches and essays were well gotten up, and effectively delivered. The children performed their part well, and that was not all that was good—the dinner was sumptuous and the appetites perfect. This occasion was enjoyed by all present, and we believe that the Sunday-school will be greatly benefited by this celebration. Our Children's Day service at Madisonville was impressive and profitable. We are expecting great revivals.

Houston Preachers' Meeting. D. H. Hotchkiss, Secretary pro tem., June 13: Present: Hensch, Hotchkiss, Green, Mueller and Flatauer. Absent: Solomon and Morris. After prayer by Bro. Green the following reports were read:

Shearn (reported by Flatauer)—Sunday-school and Epworth League both doing well. Congregations large. Five additions. Three on profession of faith. Two by certificate. Second ward mission is flourishing.

First German Church—Since last report have received nine members on profession of faith. Epworth League is prospering, having forty-two members. Services yesterday largely attended.

McKee Street Church—Services yesterday well attended. Baptized two adults and received six members—four on profession of faith and two by certificate.

Houston Tabernacle—Good attendance at prayer-meeting. A good day yesterday: one infant baptized, and three members received on profession of faith. German Mission—Nothing of special interest. Pleasant services yesterday and large Sunday-school.

Engle Lake. Jno. F. Sullivan, June 9: Our second quarterly conference for Engle Lake circuit was held at Alleyton the 28th and 29th of May. Bro. and Sister Sears were on hand. I am glad our presiding elder carries his wife with him, or she would have been a long time without her. Our meeting began Thursday night before the conference and continued eleven days. We did not have the presiding elder with us but two days. Bro. Hank Delany from Gatesville came over and preached three sermons, and rendered valuable services. The official attendance small—but two members present. Bro. Gaelecke and this scribble had the good Lord with us. More than forty heads of cattle and five several gray-headed and young infidels and skeptics; many irreligious young people; but three boys and one girl in Methodist Church, and other Churches similar.

Winchester. S. P. Brown, June 6: I began a meeting at Smithville, Texas, the first Sunday in May, at 11 a. m., and preached at night through the week, up until the first Sabbath in June at night, which was our last service. We were greatly interested in the rain, which prevented from having services three nights through the week. We failed to obtain any ministerial aid, so it devolved upon me to do all the preaching. Our congregations were good and increased up until the close of the meeting. While Sunday night our house was too small and was filled to overflowing, quite a number not being able to get in. We invaded the ranks of the enemy and one soul was happily converted. We were united with the Church. Others manifested penitence and came to the altar for prayers, while others promised to live differently to what they had been living. We feel that the strong opposition that Christianity has met with here is weakening and the number who oppose Christianity is being diminished. We have a greater per cent of people here who claim to be disbelievers than any place that I have ever been at. We think that we can see light ahead, the clouds are receding, the seeds sown by my predecessors are germinating, and ere long we are expecting to see results. Our Sabbath-school at Mangum is prospering under the superintendency of Bro. Todd. We praise God, take courage and go ahead.

Alvin. S. N. R. June 5: There was preaching each day at the district conference [reported by the Secretary.—Ed.] at 11 o'clock a. m. and 8 p. m., to crowded houses and continued all the following week. Bro. Horn, from Galveston, spent the week with us and conducted the meeting, doing all the preaching, with a visible result of ten added to the Church, and about as many conversions. Bro. Horn is a man of good health, and the heavy responsibilities of looking after the members of the conference were very trying to him, but as usual he did full duty and all went well. The stewards have ordered him to take a month's vacation and recruit his health, as he is too useful a man to fail in the beginning of his work. The new church here has been completed and painted and was filled to overflowing with the crowds attending preaching. A general revival of the Church was the result of our meeting and our class-meetings are largely attended. Much good comes from our class-meeting, which meets twice per month and is always well attended. Many strangers drop in with us and testify to their appreciation of our class-meetings as a new feature to them, though perhaps they are old Methodists. Our membership is about 150, generally people of all ages, but our finances are all up and ahead to date, and we hope in another year to make Alvin a station.

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