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## EDITORIAL.

### THE NATURE AND PROVINCE OF REASON.

**T**HE faculty of reason is the crowning faculty of the human soul. This more than any other power differentiates man from the beasts of the field. It is this which makes him capable of holiness and capable of fellowship and communion with God. Without reason there could be no discernment of the eternal difference between right and wrong, and thus no possibility of conscience and character. Without reason there could be no tracing of the evidence of the existence of God, and thus no contact and communication with him. Eliminate this imperial endowment, and man sinks to the level and destiny of the "dumb, driven cattle" about him. Granting this magnificent endowment, and man rises to the plane and mission of the celestial hierarchy. To abuse reason is to quarrel with the image of God. To overestimate reason is to incur the sin of presumption. We should neither discredit nor exaggerate its functions. We should recognize its nature and province and use it in harmony with the plan of God. It is reason which makes man great.

Reason is that faculty by means of which we draw conclusions from established principles and facts. Given the premises, given a due observance of the methods of induction and deduction, the proper consequences infallibly follow. If certain general truths are universally admitted, then if we employ the syllogism with scientific precision and care, we may draw our conclusions with the greatest possible assurance and delight. If certain things are true, then certain other things are necessarily true. And reasoning from a multitude of individual facts or particular phenomena, we reach general principles and laws. Induction by means of which we go from the many to the one is one of the most transcendent exhibitions of intellectual power. These mighty generalizations more than any thing else reveal the strength and glory of the human mind. The imagination must doff her plumes in the presence of reason. The immortal dramas and epics of Shakespeare and Milton pale and shrink by the generalizations of Newton and Kepler. Reason is the key to nature, life and God. With this clue we thread the winding mazes of the labyrinth. We should emphasize the work of this faculty. Within duly prescribed limits we may trust this power of the mind to the very last. When reasoning is perfectly done we may stake, with infallible certainty, all our interests, even life itself, upon the result. Reason, all the conditions fully met, is the oracle of the mind. To fear it is puerile and cowardly. To worship it is idolatry.

Reason interprets nature. Her achievements are embalmed in science. She explores the universe and reports. The various departments of natural

knowledge are but the crystallizations of her work. The great world is a perpetual challenge to the mind, provoking it to incessant and gigantic effort. It is a fine thought that while nature is wondrously deep, complicated and withal inexhaustible, nevertheless, the reason is perfectly competent to unfold these mysteries and is at the same time illimitably expansive. Given time and a constantly progressive mind, the universe must yield up her secrets and her stores. Modern science is an empire carved out for us by the reason. Matter, form, force and law are the spoils of an intellectual conquest. Astronomy, physics and chemistry are trophies which dangle at her belt.

Reason interprets life. History as it rolls by without thought and study is an enigma. The movements of man upon the earth without criticism and analysis are an unfathomable mystery. But investigation reveals unity and harmony. When reason turns on the light, the darkness vanishes. History is now largely a collection of facts, but the time is coming when these facts will be made to yield up their laws. The time is coming when great principles will be established, when efficient and final causes will be laid bare and when the philosophy of life will be a richer and nobler thing than now. Then life, instead of being regarded as a chaotic affair, will be seen to be a massive and magnificent drama gradually and irresistibly unfolding towards a foreordained goal.

Reason interprets religion. The Bible is a collection of facts and truths. From these, the mind must develop its creeds and codes. From these, it must arrange its systematic theology. To elucidate which, it must prepare its commentaries. Here is raw material to be worked up. Here are quarries to be mined. Upon the reason, God has thrown the responsibility of interpreting the Scripture. Upon this faculty devolves the task of making known the way of life. We must trust our faculties as God trusts them. We should approach the Scripture with the utmost humility and reverence and at the same time, with the utmost freedom and confidence. By our convictions we must abide. Upon our interpretations we must depend. Reason, illuminated and energized by the Holy Ghost, is our only guide. Let us follow this guide, neither rashly nor hesitatingly, but with a rational and joyful confidence in ourselves and in God.

**T**HE importance of faith in the Christian system can not possibly be exaggerated. It is the center about which all else revolves. It is the foundation upon which the entire framework rests. It is the springhead out of which all life and power flow. Paul said: "Without faith it is impossible to please him." Jesus said: "Thy faith hath saved thee; go in peace." We should draw our cares and studies this way. This way lies salvation. To miss the meaning of evangelical faith is to miss all. To know this deep, sweet secret is to know the path to happiness and God. We should never cease until we shall have mastered the whole subject, both theoretically and practically. "Have faith in God."

**H**APPILY for us Paul has given us a clear and comprehensive definition of faith. "Now faith is the substance of things hoped for, the evidence of things not seen." He who has faith, has the guarantee of fulfilled hope and answered prayer. This is necessarily so. For in a certain deep sense, faith is the gift of God. Therefore, God can not assure the heart of its anticipations unless he has already foreordained the realization; he can not give the soul a prophetic intimation that its supplications will be regarded unless he has previously determined to grant the same. The natural faith faculty is supernaturally strengthened. Divine and eternal things are opened up to its vision. Faith lends its realizing light. The spiritual world and its contents are transparently clear. Faith's interior eye glances along the vista of divine realities.

**T**HE natural faith faculty is supernaturally strengthened. Faith becomes a gift, a Christian grace. It grows like other spiritual qualities by use and experience. We tread the path of duty, we use the means of grace, we perform our Christian work and thus we make progress in the divine life, faith included. Faith is born of duty, work, meditation and prayer. Contemplating the evidences of religion, we should by a deliberate act of volition commit ourselves thereto. By the grace of God we should resist the temptation to doubt. By the grace of God we should perform the duty of faith. Faith is largely the result of volition. We believe because the evidence justifies and requires it. We must walk by faith and not by sight. We should act just as if we infallibly knew that all these things are true. Such faith is always vindicated.

**F**AITH is the mightiest of spiritual forces. Christ, the author and finisher thereof, clothes it with a practical omnipotence. "If thou canst believe, all things are possible to him that believeth." "According to your faith, be it unto you." Faith, though only so large as a mustard seed, can remove the mountain and pluck up the sycamore tree. A minimum of true faith accomplishes a maximum of spiritual and other work. The history of the Church is a commentary on and a corroboration of the statements above. The biography of the saints is the proof and illustration of these mighty deliverances of Christ. The history of the Church abounds with marvellous exhibitions of spiritual enterprise and power. "The Journal of Wesley" is full of wonders wrought by faith. These passages are profoundly true. The keys of God's treasury have been hung at the Christian's girdle.

I look back over the last twelve months since I gathered a bunch of Easter lilies to lay on the grave of a dear one, and I think how often the silent angel has slipped over the door sills of my friend..... The list is long of those who have vanished from my sight in this last year. Your experience has probably been similar. But, since God took the dear ones, and they went home, not to mere rest after strife, but to fuller life, to larger service, to diviner gladness, why shall this Eastertide be lamentable?..... Friends who can not sing the Easter

songs because a sob clutches at the voice and the tears choke the words, let me bid you to believe in the life everlasting! Believe that the disappearance from our short sight of those who have been in our earthly homes, does not mean that they are gone forever—only means that they have gone on. A few steps more, a bend in the road, a turn, and we, too, may join the majority, the vast numbers of those who have gained the safe haven, and are singing now with the choir invisible. We can let our beloved ones go across the globe and can spare them for awhile. Why hold them back from heaven? Easter sounds the highest note in our triumphant religion. Our Lord pledges us life, and, while every day shows us death, busy in our midst, every dawn, every Sabbath day, renews to us what Easter gives us in most lavish measure, the assurance that

"There is no death, what seems so is transition."

—Margaret E. Sangster, in Christian Herald.

At a Methodist love-feast a good brother had indulged in a long, complaining strain of experiences about the trials and difficulties in the way to heaven. Another of a different spirit followed, who said: "I see our brother who has just sat down lives in Grumbling Street. I lived there myself for some time, and never enjoyed good health. The air is bad, the houses bad, the water bad; the birds never came and sang in the street, and it was gloomy and sad enough. But I flitted; I got into Thanksgiving street and ever since that I have had good health and so has my family. The air is pure, the water is good, the houses good, the sun shines in it all day, the birds are always singing, and I am as happy as I can be. Now, I recommend our brother to 'flit.' There are plenty of houses to let in Thanksgiving street."—Christian Intelligencer.

Every true Church is a ship homeward bound, and as she sails the stormy seas her one desire is at all risks to save some. Her crew and passengers strain their eyes and scan the horizon for the helpless, the despairing, and the perishing. It is her function to stand by them, and, not caring for herself, to put out her life-boats for their rescue. As every reader is thrilled by the brave deeds of the sea, so every one who observes the saving work of a genuine Church of Christ, the ministry to the suffering, and the labor for souls is touched in the noblest passions of our human nature. Stronger and better than the desire to be saved is the longing to save. Many gallant spirits who find slight attractions in the Church while she offers herself as the means of saving them, are conscious of a great yearning to be enrolled in her crew when they understand that she offers them the means of saving others.—Rev. Dr. R. F. Horton.

Occasionally, of a bright, warm, still day in March, such as we have had spider is abroad. It is the most delicate of all March tokens, but very suggestive. Its long, waving threads of gossamer, invisible except when the sunlight falls upon them at a particular angle, stream out here and there upon the air, a filament of life, reaching and reaching as if to catch and detain the most subtle of the skyey influences."—John Burroughs, in "Nature's Diary."

God wants our life to be a song. He has written the music for us in his Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.—J. R. Miller, D. D.



## Communicated.

### CHINA AFTER FORTY YEARS.

On Friday night, March 25, 1898, in the chapel of the Theological Department of Vanderbilt University, Rev. Young J. Allen, the Nestor of our China mission work, addressed students and visitors on "The Then and the Now, or from 1858 to 1898 in Missionary Work in China." He said, in part:

"In 1858 I was appointed to the work in China, and, while waiting for the appointment of my colleague, was commissioned to go about in my conference—Georgia—and take collections for the work in China. At one camp-meeting, where millions of dollars were represented, I was told by a millionaire that he had put seventy-five cents into the collection which was taken that day, thinking it was for me. Later I took my special collection for the work in China, and they absolutely refused to contribute one cent to the Missionary Board, but offered to give me money personally, which, of course, I refused to accept without reporting to the General Board.

"At another place I was so far ignored, and my work repudiated, as to be left alone in the preachers' tent, without invitation to dinner, or into the pulpit to make known my work; but one good old sister, hearing of my work, sent me fifty cents—the only help or attention shown, except a dinner at a long table by myself. Things are changed now!

"In those days there was no line of trade direct with China; hence no boats. So we sailed—myself and family, colleague and his wife, four of us—from Sandy Hook, New York, in a sailer for Australia. We rounded the Cape of Good Hope, touched Australia, having been one hundred and thirty-six days out of sight of land, and at last, after a rough and trying voyage, we landed at Hong Kong, having been one hundred and ninety days at sea.

"There was nobody to welcome us. The nation had recently come out of a rebellion, and was torn. There were only five treaty ports then open to foreigners, and a foreigner could not with safety go far from the foreign colony, even in the day, and not at all in the night.

"From that work I now come to you as a stoker. You know what a stoker does—goes down into the dark, grimy hold of the great steamer, and shovels the coal that makes the steam that drives the mighty propeller. That is what we early men did, and in a measure are still doing; but we need more fuel, in the shape of help from the Church, and more stokers. God give us the fuel and men!

"As to the progress of the work, it may not be generally known that within the past year one whole province of China has been put to studying our books—Bible and others—in order to pass the literary examinations in the annual examinations. You know that in China there is a perfect system of higher education, beginning with the B. A. degree in the province, under the province examiner, and extending through M. A., LL. D., to the Imperial degree, given by the Emperor in his palace. Now, you can readily see that for such a concession as this to be made to foreign learning means much. More than one man in high position has come to me and avowed his faith in Christianity, and asked for instruction. So great has been the demand for our books and Bibles that they have bought all we had, and want more.

"Another incident will show the spirit now pervading among the officials: Only a few weeks before I sailed for America, one of the chief magistrates of Shanghai gave a state dinner to foreigners, to which myself and family were invited; and the foreign ladies were led out to dinner by Chinese gentlemen. This means much. It shows the breaking up of the old spirit of hostility."

Then he followed with a number of details setting forth the character of the work, the demands made on missionaries, the hungering of those people for Christ, the gradual decadence of hostility to missionaries; and interspersed it all with many personal incidents, all of which were interesting and edifying.

Dr. Allen looks a veritable patriarch, with his long white beard, thin hair and dignified bearing. The years seem to have dealt kindly with him. And we can but pray, in view of what he has done and is doing to publish Jesus to the Chinese, that God will be gracious in tempering the storm to him.

W. F. DUNKLIN.

### SOME REFLECTIONS ON THE LIFE AND CHARACTER OF DAVID MORTON, D. D.

Allow me to say a few words of my early friend Dr. Morton. I knew him when I was a boy, and I may almost say when he was a boy. Our acquaintance began when he was on his first circuit, the Mammoth Cave. This name signifies where it was. He was then a young man of twenty years, of nervous temperament and of restless habit and nature, showing marked industry and indicating that his life, if culture, energy and probity were a sign, would be useful and fruitful.

My mother's house was one of Dr. Morton's homes while on the Mammoth Cave Circuit. It was at her house that he lay with severe illness for several weeks, illness complicated with a bloody dysentery. I was set apart as his nurse, and day and night I was in his room, his closest attendant. Well do I remember he thought at one time that he was going to die, and that the event could not be postponed. I called my mother immediately, and together they had a great meeting. In his strong young manhood, this youthful preacher became altogether reconciled to any event. He had the best of medical attention, chiefly Dr. Westerfield, of Glasgow. His father and mother were sent for by telegram. His father, at that time, was cashier of the Russellville bank. They seemed to be just the kind of people to raise a good, intelligent boy.

When it was all over, and these good old people had gone home, they sent me several tokens of their friendship. Dave (for that is the way some spoke of this boy preacher) presented me with a copy of Bascom's Lectures.

I came to Texas in 1856, and met the Doctor in McKinney in 1883, at the North Texas Annual Conference. It was his first visit to Texas. I was a delegate to the General Conference of 1882, when Church Extension was organized and Dr. Morton was elected Secretary.

All deeply-absorbed noted men seem to possess a few things peculiar. Dr. Morton would sometimes sing a hymn or two after he retired, sitting up in his bed. His voice was not musical—rather dento-guttural; yet all liked to hear these solos, for the soul and worship were in them.

Well do I remember an incident that occurred at the house of my brother-in-law, James Hays. Bro. Morton was stopping with Hays, and by chance a man who was a subject of fits put up for the night. They two occupied the same room and bed. Morton seemed to have more than his ordinary mood for singing after he retired. By and by everything became very still, but the deep stillness was broken by a great wail and cry for help. Morton was seized as if in a vise, nor could he break himself from the grasp. His bed companion had a fit. Hays went to his relief.

A great and good man has fallen. He leaves behind a well finished task as his life work. While it was impossible for him to do the task of some men, there are few who could have done his as well. He was a maker rather than a writer of history, and on this ground we award to him superior merit. His name will shine with unfading luster in the history of our Church.

Like Thomas A. Edison, he rejected the genius theory. He believed it was all, or mainly, work, work. With genius at discount and work at premium, he entered heartily on life's incessant labor, to forge material of use to humanity. This is what made him the man he was, and caused to be left for our consideration and instruction the shining record of a renowned Church Extension Secretary.

I deny the correctness of the Courier-Journal in stating the Mammoth Cave was one of the poorest circuits in the Louisville Conference. Such men as Joel Peak and James Harvey Bristow had been there. Dr. Morton was on a good circuit, and among a good people.

WM. ALLEN.  
Erudia, Texas.

### MORE OR LESS REMINISCENT AND HISTORICAL.

Reading Bro. M. W. Shearer's letter in the Advocate from Anadarko, Okla., put me in a reminiscent mood, and I may be able to add some unwritten history to Methodism in the Northwest. In 1874 I went from Decatur to Montague in charge of the Montague News, the extreme frontier paper of Texas. I had pretty good Methodist Sunday-school training in old Ryland Chapel, Galveston, from my boyhood to my fourteenth year, when I left home and went to Dallas. Then for three years Bro. R. W. ("Uncle Dick") Thompson had me under religious control, and I was secretary of his Sunday-school, assistant leader of the choir and sexton—the latter adding \$8 a month to my ex-

chequer while I was finishing a two years' apprenticeship with Capt. John W. Swindells in the old Herald—then the largest printing establishment in Texas except the Galveston News, where I had begun my apprenticeship. I could write many unwritten things of interest and value about old Lamar Street Church in Dallas, as I see so many of our people, preachers and lay, seem to forget important details.

Well, I went to Decatur, then to Montague. Here we immediately organized a Sunday-school, and I voluntarily taught the young people vocal music so as to have good singing—and visitors testified that we had it. I remember my class was composed of Bro. Brown, Superintendent; Bro. White, Mr. Long (Sheriff), the Ryan brothers, merchants, and others, men and women, ranging in age from thirty to sixty, as well as most of the young men and women of the town. We used the old "Gem" and "Amaranth" (the best books our House ever published up to the "Young People's Hymnal," which excels any book of its size), and the way that old Montague Sunday-school sang was a caution. And as "music hath charms to soothe the savage breast," it was well we had good singing out there those days, for there was no lack of "savage breasts," nor actions, either.

I look over my old diary of those days and cannot help asking if I really lived at that time. Bro. M. W. Shearer was preacher in charge of Montague Circuit, with J. W. Hill (since known to Texas fame as "Gulliver") junior preacher. I can see Bro. Shearer now, with his vade mecum (an old, well-used, constantly filled pipe, with the scent of a veteran about it) as he sat with us around the winter fires of 1874, and drawled out his experiences, at which he scarcely smiled, but which put us alternately into roars of laughter, or to wiping tears of sympathy from streaming eyes. I read from my diary:

"Went to board at Montague Hotel, with Brother and Sister Brown. Sister Brown is a daughter of our local preacher, Bro. Dabney, of Decatur, and Bro. Brown is a son of that good old saint of Decatur, Bro. Sewell Brown. I wanted Bro. Hill to room with me and board here while not out on the circuit as my guest, and the price I was to pay was \$30 a month. Never met better people than Brother and Sister Brown—the latter one of the Dorcas and Deborahs of our Church."

That passage tells a great deal to me. Bro. Hill had thirty-six appointments a month, and Bro. Shearer had the balance of them—more, though I do not remember how many. Montague Circuit embraced all of Montague, Clay and part of Cooke and Wise Counties. I was licensed to preach at the second Quarterly Conference of that year as a local preacher. Bro. Chalk was presiding elder, and I shall never forget how I was nearly scared out of my wits as we rode to the place of meeting (the school house is not remembered now, though it was about eighteen miles southeast of Montague.) I was scared because the brethren (especially Shearer and Hill) told me about the rigid requirements as to a young preacher giving the Quarterly Conference the benefit of his superlative preaching abilities in a "trial sermon." Also, remarks were made about how austere Bro. Chalk was, and how rigidly he adhered to "old landmarks" of practice. These things almost made me turn back when right at the door of the church. But how my fears fled, and my hopes rose when Bro. Chalk himself met me at the door, gave me a cordial hand-shake, said a few pleasant, kind and encouraging words to me, and asked me to sit with him for a talk. I shall never forget his manner, nor conversation. I timidly asked, with an effort at self-control, if I had to preach a trial sermon. He glanced at me, then looked over at Shearer and Hill, and told me no, not if I did not want to. That it was not required, nor did he think such a thing was a good plan. I was almost disappointed that I did not have to then, as I felt like a show of heroism was due such a kind, sweet-tempered presiding elder, even though I knew I would make a failure as flat and complete as I ever did years afterwards at other places where a preacher was popularly supposed to "do his best." (P. S.—I believe it is a decree of Providence that most of such sermons are "failures.")

Most of the preachers whose official age is over twenty-five years will remember a letter of Bishop McTyeire's written about that time concerning Church members playing croquet, and other games of healthful, harmless recreation. Well, I was partly (if not wholly) the cause of that letter being written on account of some trouble brewing on the Montague Circuit. Bro. Shearer may have forgotten the details, but this will refresh his mem-

ory—as it surely will Bro. Hill's, who has never forgotten it I guess. We tried to be a religious people. Temptations to give ourselves over to worldliness were on every hand. A frontier town is not lacking in sore temptations to ungodly living, especially in Indian times. But we young people (I was then between seventeen and eighteen) of the Church kept up prayer-meeting, Sunday-school and singing, organized a debating society and organized a croquet club and held spelling matches against the school to bring us into close social relations, and keep us so busy in proper things and improvement that no time would be left us, nor occasion to "outsiders" to seek or desire other things. Well, we noticed some of the "good old brethren" and sisters changed in their treatment of Bro. Hill. He filled his thirty-six appointments by preaching week days (as may be supposed, of course, by a little calculation) and had three or four days in each month to spare at home—sometimes almost a week, including the time he preached at Montague. Well, he was a young man, and very popular with us all (and those of us who knew the man were aware that he was as earnest and consecrated to God's service as any man we had ever known) and we had him take part in our croquet games, debates, spelling bees, etc. Noticing the cool or changed treatment on the part of some of the brethren mentioned above I soon ascertained the cause. They were opposed to the preacher playing croquet—or their assistant Sunday-school Superintendent and local preacher, as for that matter—and were going to prefer charges against Bro. Hill, and then try it on me, if it worked against him. I did not believe it wrong to play croquet, and said so. I believed that if it really caused any one "to offend" we ought to give it up, but I was determined that it should be put on that ground, and not as of itself wrong or prohibited worldliness. The brethren would not have it that way. They were going to make it morally wrong, or not at all, one brother telling me no one cared how many games were played as far as hurting them was concerned, but that it ought not to be done anywhere. I wrote a personal letter to Bishop McTyeire, detailing the whole case to him, after Bro. Shearer had acknowledged that he was perplexed as to the charges, and did not know what to do. Bro. Shearer told me that he was puzzled about it. "I never play croquet," he said, "nor do I expect to. As to Bro. Hill playing, I do not know what to say. It might be better for him to quit it." And Bro. Hill did quit until that letter of Bishop McTyeire's appeared. So, you see, Montague Circuit, if it was out on the frontier and among the Indian fighters, caused a semi-official letter from the great judicial mind of our Church regarding harmless amusements. Among other things, Bishop McTyeire said that it might be better if more of our people played such a harmless and invigorating game as croquet, and thus had less time and inclination for real harmful games and occupations.

Bro. Shearer refers in his last letter to the times he took his gun with him to preach, and that now he is preaching to the children of the same Indians he then went prepared to fight.

It will sound strange to most of your readers to know that men as young as Bro. Hill and I were really amidst scenes as stirring as most of those depicted in Cooper's "Leather Stocking Series." (I am glad ignorance has so far been dispelled amongst us that Cooper's honest, earnest, truthfully historic (for the most part) tales of American life are being read, and can be mentioned and discussed without an apology.) I used to go with Bro. Hill to fill his appointments, and our Winchester and six-shooters, with an ample supply of cartridges, were as much a part of our necessary apparatus as were Bible and hymn book. I was in two big Indian fights—one being the time the Huff family were massacred. I do not know how many times either Bro. Hill or Bro. Shearer were in conflicts, if any, but it was not their fault if they were not, as they filled appointments at places where Indian raids were made and at places where families had to flee for their lives, leaving stock to the mercy of Indian depredators, and they had to go heavily armed over most of their immense circuits. Preachers talk of "hard works" these days! I am within reason when I say no work in Texas to-day but is easy compared to what the easiest was on our frontier when such men as Shearer, Hill, Chalk, et al., were making possible the permanency of our "beloved Zion," where now are great centers of population. Those were days of immense circuits, hard riding, harder fare, daily preaching,



ceaseless toil and bodily dangers. Not the least of the dangers were those arising from reaching appointments during great cold or rain storms, through almost unblazed forests or trackless prairies, there being no such thing as a public and few well defined roads.

But the sermons (or rather texts) we heard from our preachers! If the circuits were immense for length and breadth, the texts the preachers took made up in equal dimensions, with that of depth added. It was, in those days, no task at all for Bro. Hill to hold us spell-bound for from one hour to an hour and a quarter on such a text as: "Canst thou, by searching, find out God? Canst thou know thy Almighty to perfection?" etc. And he would completely annihilate Shapenhauer, Haeckel, Hume, Voltaire, Volney, Tom Paine, et al., and Bro. Shearer's favorite theme was to ring in changes on the dreaded "charnel house," and completely destroy all fear of skepticism regarding annihilation after death. It was not purposeless preaching, mind you, nor am I trying to create a smile at the temerity of those brethren. They had "giants" and "the sons of Anak" to deal with. In that country were A. B. and A. M. graduates of Yale, Harvard, Virginia University and other great institutions, and they were trying to "float with the big crowd" in "rationalistic freedom," and Shearer and Hill landed several of them on the Rock of Faith. Men to whom they preached then are now in Congress, in the State Senate, on our benches, at the head of great concerns of national importance and wealth. Montague was no easy place to fill, and Shearer and Hill filled it "to the glory of God and salvation of souls." I have met many of those people since those days, and every one speak of the great work for time and eternity done by those two men of God.

There was one young lawyer there at that time with a fine education, but who had given his heart to God, and who left just before I got there. He was generally beloved, and his name and memory was as the scent of favorite flowers to those people. They predicted all sorts of good and great things for him. I learned to love the man, who I had never seen, for the undoubted good he had done. And the Montague people were not disappointed. He became a preacher, and is now a mighty man in the North Texas Conference—J. C. Weaver. I remember when we all (or most of us) hitched up and rode to Gainesville to hear the wonderfully eloquent and able "boy preacher," as he was called. He drew mighty crowds, and prevailed powerfully over the hosts of sin. This was the man now known to all in Texas as E. W. Alderson. He came into our Montague Circuit in those days. God bless Bro. Shearer in his work.

WM. A. BOWEN.

Waelder, Texas.

**READJUSTMENT OF CONFERENCE LINES IN TEXAS.**

Such a question we suppose will come before the approaching General Conference. The whole State needs redistricting. But such a thing is not likely to be done. If it were done there would without doubt be great dissatisfaction with some few. The object in changing conference boundaries is to afford relief, and not as a matter simply of convenience. The last General Conference gave to the East Texas Conference some territory that is certainly hurt by being ceded to the East Texas Conference. This ceded territory I have been informed had much missionary ground in it, which was being well provided for by the North Texas Conference to which it then belonged. The East Texas Conference had already more missionary ground than it could efficiently help. Hence the hardship. That part of the field is now a part of us. We cannot ignore its claim. To help them, we must neglect other needy places. They are not able to do more than care for their own mission ground. The East Texas Conference is one of the hardest fields in Southern Methodism. The latitude and longitude make it so. Its altitude is exceedingly minus. It is not right for the weak places of this conference to be ceded to some adjoining conferences or for some adjoining conferences to unburden themselves upon us. Now the remedy for this State (Texas) or any other part of our Church where conference lines should be changed could be quite easily and satisfactorily provided for. Let there be a law passed similar to that of the M. E. Church, North, which I subjoin here: "Paragraph 426. Any two or more conferences which may be mutually interested in the readjustment of their common boundaries may at any time raise a joint commission, consisting of five members from each conference

directly interested, and the decision of such joint commission in which it shall be necessary for a majority of the five members representing each of the said conferences to concur, when it shall be approved by the Bishop or Bishops who may preside at these conferences at their sessions next ensuing shall be final. But if the commission so appointed shall fail to agree, or the presiding Bishop shall not concur, then the case with a statement of the facts, together with the records of the commission, shall come to the General Conferences for final adjudications."

Now such a law as this would doubtless go very far in preventing dissatisfaction when changes are necessary. The reasons are too plain for me to stop to point out. The law is: "The strong should help the weak." Each conference ought to do as it would wish to be done by.

D. F. C. TIMMONS.

Marshall, Texas.

**THE PUBLISHING HOUSE CLAIM, AND WHAT TO DO WITH IT.**

I quote from Christian Advocate of March 24: "The Book Agents, Messrs. Barbee & Smith, received last Monday morning a warrant from the United States Treasurer for two hundred and eighty-eight thousand dollars (\$288,000), settlement in full of the claim against the United States Government for occupancy, use, etc., of our Publishing House by the army during the late Civil War. The money is now in bank to the credit of the House. This 'closes the incident.'"

When it became apparent that the claim would be allowed, and while you and Dr. Hoss were paying your affectionate regards to Drs. Edwards and Potts, some of us were asking ourselves, What will the Church do with it? Now that we have the money, the question recurs with repeated emphasis, What shall we do with it?

It is contrary to the genius of Methodism, and entirely contrary to the spirit and teaching of the Southern Methodist Church, to hoard money, or to delight in the possession of large wealth for wealth's sake. We have much need for money, and many opportunities offer for profitable spending. I doubt not the wisdom and consecration of our leaders will put this large sum, which has come to us providentially, to good uses; but this view does not preclude offering suggestions as to its wisest use.

We might with profit spend the whole sum on the Christian Advocate, published at Nashville, giving it a fund with which it could command the brightest and best talent, in reading matter and illustrations, and for otherwise improving the appearance and make-up of the paper.

We might use it in establishing another Book Concern in Texas, putting the Texas Advocate under its control, thus enabling you to give us a paper much better than we now have.

But, to my mind, the best use we can put it to, one that will bless the whole Church, is to give it in trust to the Church Extension Board, for the purpose of establishing an Insurance Department, for insuring churches and parsonages, with their furniture, contents, etc., including the libraries and personal effects of the pastors, against damage by fire, storms and lightning. The policies should cover all this, but go no further.

I think it is generally known that Dr. Morton did not favor grafting this feature on to the Church Extension work. Though this great and good man, now gone to his reward, did not favor the idea, it has been felt for some time that we ought to insure our own church property. Without the experience of a practical insurance man, and without the statistics needed to elaborate a plan, I feel sure the matter is entirely feasible.

One thing that controls in fire insurance is what is known as moral hazard. This element would be entirely eliminated. The heavy expenses of fire insurance, namely, premiums to local agents, salaries to state agents and others, could be done away with, as I would have each pastor act as agent without compensation, and one or two good bookkeepers at Louisville could do the work.

Exposure to near-by buildings would play some part in establishing rates, but, in my judgment, twenty-five to fifty cents on the hundred dollars would be sufficient, and experience might prove that these rates could be reduced. I should favor limiting the insurance business to a quadrennium at a time—that is, from one General Conference to another—till its wisdom or the reverse could be established.

This fund would constitute a reserve fund, out of which losses could be met, before the earnings would be large enough to do so. The surplus earnings could be turned into the Church Extension fund, which in time would lessen, if it did not entirely eliminate,

that assessment now put on the Church altogether, thus leaving a larger amount to be directed in other channels of Church work.

It is a difficult matter, under the most favorable circumstances, to raise money to build churches and parsonages, and when, after a congregation has been drained of its last dollar to build, a fire or storm or lightning destroys the church or parsonage, if there is no insurance on the property, it is well nigh a hopeless task to attempt to rebuild.

It would surprise you to know how few of our churches are insured, and yet how large a tribute we pay the fire insurance companies.

It is the part of wisdom to provide ample protection for all, at the least possible cost. It is not intended, in this idea, that the Church should go into the business to make money out of it, but to protect and husband all its resources.

These suggestions are given crudely, leaving to others to elaborate and mature. They are commended to the careful thought of our delegates to the General Conference, for it is almost certain that they will be called upon there to say what shall be done with our \$288,000.

T. B. STONE.

Georgetown, Texas.

**ARE WE MUDDLED?**

In a preceding article we gave to the reader the utterances of Bro. S. P. Wright in 1886 in contrast with recent deliverances. It is not the purpose of the writer to enter into a controversy with Bro. Wright, or any one else; he takes no pleasure in controversy with any one. But there are times when to be silent is to be recreant to duty and untrue to God. Nothing is intended but a fair statement of the questions involved, and clearing up of all obfuscation.

We must not wrangle, abuse or quibble. This is a great question—a momentous issue. The purpose of the writer is not to argue a question, or to raise new issues, but to have an understanding, to calm troubled waters and vindicate the Church—her doctrines, polity, and ministry, if need be.

But why these reflections? The answer is easy. Bro. Wright has written upon "second-blessingism," which he denominates heresy, and as the primary cause of dissensions, strife and confusion generally. He proposes a remedy, to-wit: "Cut off, get rid of, in some way, every second-blessing itinerant preacher in the Church, no matter how high, no matter how low."

Do you ask, But how? One good way would be to arrest the character of each as his name is called in his conference, under question 20, upon a charge of 'immorality;' specification, 'disseminating false doctrine.' In the Advocate of October 7, 1897, appeared an article from the pen of Bro. W. F. Cummins, touching this question, from which I quote as follows: "I do not propose to discuss the question as to whether or not this theory of sanctification was the theory of the fathers of the Church. That is entirely another question. What I do say is, it is not of the Church now, on the doctrine of sanctification, and the preaching of it causes strife and confusion, and the Church will put an end to it. A word as to the remedy: 1. Do not elect any man to the General Conference who is tainted with the 'second-blessing' theory. It is more than probable that the question will be before the next General Conference, and if it is, we do not want any one legislating for us who would give the heresy a ghost of a chance to live in the Methodist Episcopal Church, South, after the adjournment of that body."

This leaves no doubts as to the minds of these two writers, respecting their feelings, desires and purposes concerning all ministers of our Church who believe in the "second-blessing" theory of sanctification, or are even

"tinctured" with it. Bro. Cummins indicates that possibly this theory was maintained by the fathers, "but it is not the theory of the Church now on the doctrine of sanctification." We have proven in a previous article that the doctrines of the Methodist Church have not been nor cannot be changed. So, whatever was the theory of the fathers, is the theory of the (sons) Church to-day. That point needs no additional evidence.

Nomenclature has much to do with our conception of ideas. In all matters of divergence care should be taken to define terms. The same word will be understood and received differently by different persons. Surely in a matter of as great importance as this, we should labor to be accurate in our discriminations and delineations. There is too much at stake to admit of carelessness or rashness. When the term "second blessingist" is used, some get the impression at once that it applies to a fanatical, disgruntled and disloyal sect. Others, that it is restricted to all who adhere to what is known as the "holiness movement." And others take the term "second blessing" to be synonymous with "entire sanctification," "Christian perfection," "perfect love," "the baptism of believers with the Holy Ghost," "a higher life and 'life more abundant.'" All these terms are used by different persons as interchangeable. I have on my table a sermon preached by Dr. B. H. Carroll, D. D., pastor of First Baptist Church in the city of Waco, on November 24, 1895. In this sermon Dr. Carroll reviews, historically, the Methodist teaching of entire sanctification as set forth by Mr. Wesley in his writings and in the Methodist hymns. A quotation from this sermon will serve to prove how others outside of our Church understand the term.

Let us quote first the theme, "The Second Blessing, or Christian Perfection." After his exordium, Dr. Carroll says: "I do not know who coined the phrase 'second blessing,' but so far as my reading goes, it is of Methodist origin. It appears as a publishers' heading over one of the divisions of Mr. Wesley's 'Plain Account of Christian Perfection,' and is therefore intended to be synonymous with 'Christian perfection,' or 'entire sanctification,' or 'perfect love.'"


Rev. W. F. Tillet, D. D., Dean of the Theological Department of the Vanderbilt University, has been writing a series of articles on "What We Believe and Why" for the Sunday-school Magazine. In the January number, 1896, one of the series appeared under the caption of "Sanctification." In this article he says: "We come now to consider the possibilities of a regenerate believer in the opposite direction—that of sinlessness and holiness; and here, whatsoever is possible to a believer, is not only his privilege, but his duty. The doctrine which we are now to teach is variously designated as 'sanctification,' 'entire sanctification,' 'entire purification,' 'Christian perfection,' 'perfect love,' 'holiness,' 'entire holiness,' 'growth in grace,' 'the higher life,' 'the second blessing' and by other terms. None of these terms are entirely free from objection. The doctrine is most commonly designated as 'sanctification,' and for that reason we have here adopted the term."

Dr. Pope says: "Never do we read of a higher life that is other than the intensification of the lower; never of a second blessing that is more than the unrestrained outpouring of the same Spirit who gave the first." These words appear under the caption of "Progressive Sanctification" (Compendium of Christian Theology, Vol. III, p. 44). It would be easy to cite other authorities to prove that the term second blessing has been used by the best writers as synonymous with entire sanctification of Christian perfection. The writer objects to the use of the term, as he believes it is misleading to many, nevertheless Mr. Wesley used the term occasionally.

R. C. ARMSTRONG.

Weatherford, Texas.

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## THE "OLD MOTHER CHURCH."

The first time I heard the term used that heads this article was on my first pastoral charge, when Bro. Moses Brock, an able minister of the Ohio Conference, came to my appointments and publicly told the members of my charge that they were not in the "Old Mother Church," but in a Church which would soon be dead, but if they wanted to belong to the old Church give him their names, and he would organize them into a society, and send them a preacher. He did not receive a single member. Recently it has been used by the members of our Church who left us and joined the M. E. Church. What suggested this allegory was its use by one of the most intelligent laymen of our Church.

In 1844 the "Old Mother Church" agreed to set up her daughter house-keeping on her own responsibility. She gave the daughter a large farm, and promised her a subsidy to help her in her work. As soon as the old mother saw the daughter accepted the farm and went to work, and demanded the subsidy, she went back on all her sacred pledges and tried to get the farm back from the daughter, and refused to pay the subsidy. The daughter sued for the subsidy, and the old mother resisted with all the talents at command, and refused to pay until the decree of all the courts, even the United States Supreme Court, declared she must pay, according to the plan agreed on.

When the daughter wished to be friendly, she sent fraternal delegates to the old mother, who rejected them and declared the daughter was illegitimate, but, strange enough, she is still called the old mother by some.

During the late war among the States the old mother got an order from the military authorities, through one of her Bishops, to take possession of all the churches of the daughter, and hold them as the property of the old mother, although she never paid one cent for their erection.

After the war closed the daughter sued in the courts and got them all back. And now the old mother is sending missionaries—"so-called"—over all the farm of the daughter, and wherever they find any of the managers on the daughter's farm dissatisfied they tell them the old mother has large revenue, and will pay them liberally if they will work for the old mother, and some have accepted the offer and have staked off their claims, and are working them and saying to the managers and tenants of the daughter: "We have found 'a spiritual Klondike,' rich in Divine treasure. Come over to the old mother and work with us, and you will receive liberal wages."

And thus endeth the allegory, which is true to history. A TENANT.

## A GOOD BOOK.

I have recently read rather a remarkable book, styled "The Plumb Line Laid to the Wall," by Ben Randals.

To say the least, the book is thought-provoking. It is calculated to relieve the mind of skeptical trend, induced by supposed conflict between science and revelation. One leading purpose of the author is to show clearly that all elemental truth is to be found somewhere in the inexhaustible mines of the Bible; and had great minds delved as earnestly and persistently in these mines as they have in those of nature, the world to-day would be far in advance of what it is. To this end the author takes one hundred and eighty-five theories laid down in our school books, and places alongside of them over three hundred texts of scripture, showing, by the contrast, that long before Newton saw the "apple fall" the law of gravitation was revealed, or Copernicus had evolved his theory of astronomy, Job knew the sweet influence of Piadas, and spoke of "the bands of Orion," or Galileo rose from his knees before the inscription with "yet it moves" on his lips, the Bible taught that the earth revolved.

It is a fine text-book on the science of the Bible, and should be studied as such by the thoughtful. Having known the author for some time, and having read his book, I can cheerfully commend him and it to all lovers of truth.

E. A. BAILEY.

Weatherford, Texas.

## Good Advice.

Mullin, Texas, April 5, 1898.—Laura McGrew, of this place, is among those who praise Hood's Sarsaparilla for the benefit derived from it. She says: "I was troubled with a skin disease. My face would swell and large swellings would appear on my hands. My sister was giving Hood's Sarsaparilla to her children and she advised me to try it. I did so and it gave me relief."

Fidelity in little things is one of the surest tests of character.

## East Texas Conference.

## GILMER CIRCUIT.

Stuart Nelson, April 7: The second Quarterly Conference for Gilmer Circuit was held at Glenwood on the 6th. The presiding elder and local brethren did some of the finest preaching that I have heard in many a day. The Glenwood ladies had a most sumptuous dinner, and everything and everybody was in apple-pie order. Our finances are behind, but we are doing very well on the faith diet and the money paid by "some" of the appointments. Gilmer Circuit is a good work, and Gilmer a most hospitable and good paying town. We are learning to love them, but have not forgotten our much-loved people of the Linden Circuit. In fact, the elite ladies of that circuit are rarely equaled—never excelled—in mental gifts and religious culture. Their most distinctive and remarkable power is the ability to readily and correctly diagnose the character and requirements of a new preacher. When the Bishop sent "the immortal, inimitable and sometimes invisible (in time of storms) Nelson" to them, they discovered, on his first appearance, that he was a well-balanced, full-orbed and well-rounded circuit preacher who needed nothing in or under him to make him an effective and safe leader in ecclesiastical things. So they gave him a new suit of clothes and said, "Pitch in, old fellow; we will follow and help you all we can." And so they did. God bless them, for four long years. When the Bishop sent them the mortal, easily imitated and always visible (in pie time) Tower, they discovered in a moment what the dear brother most needed and furnished it with alacrity and cheerfulness. Note the logical "association of ideas": Big supper—empty Tower. Iron bedstead—top-heavy Tower. They filled his hold with the one and strengthened his base with the other. Those Douglassville sisters are talented and generous. When they see that their Tower is full and his head level, they will do him as they did his "immortal" predecessor—deck him out in a brand-new suit of conference clothes.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

## Northwest Texas Conference.

## MEMPHIS.

J. T. Bloodworth, April 5: We are holding forth in our beautiful new church, which will be dedicated at our District Conference in July, by Rev. W. F. Lloyd. We will hold two or three weeks. Service this morning was of a high order. How bright are the faces of Wallace, Gardner, White, Mayfield, and others, who have worked so hard to complete the house. The house is a gem of rare beauty. We feel like Memphis is going to enjoy a gracious revival. More later on.

## WEATHERFORD.

R. C. Armstrong, April 5: Our meeting resulted well. We closed on last Monday evening after running two weeks. We had a number of conversions. Fifteen additions and some others will join soon. The Church was greatly edified by the earnest preaching of Bros. Hotchkiss and Whitehurst. They came, they saw, they conquered the hearts of my people. Their preaching was in demonstration of the Spirit, and did us all good. Prof. Evans, of Whitewright, led the singing. It was well done. I can commend him to any one who desires to have a leader of music during a meeting or to drill a choir. We are grateful to these brethren for their valuable services. May the Lord richly reward them.

## LOVELACE.

John W. Hennessee, April 11: The second Quarterly Conference was held here last Saturday and Sunday. We expected the presiding elder to be here, but by some cause he did not get here, but sent Bro. C. R. Wright, of Hillsboro, to preach for us at 11 Saturday and hold the Quarterly Conference. Bro. J. H. Stewart, of Itasca, preached Saturday night and Sunday morning. We had a time of "refreshing from the presence of the Lord." Took the sacrament at the close of the morning service, and the love-feast in the evening was indeed a feast to our souls. The work of the Lord is still going on here. Bro. D. C. Ellis, our pastor, is laboring hard for the salvation of souls. This is the third year for Bro. Ellis on this work.

## WORTHAM.

G. J. Irvin, April 11: Yesterday (Sunday) was a great day with us. Providence seems to have opened to us special opportunities. Rev. M. L.

Burton, of the North Mississippi Conference, had been provisionally called to Texas to visit a sick relative, and spent Sunday with us, preaching at 11 a. m. much to our entertainment and profit. The afternoon was devoted to League work, and Rev. S. R. Hay, of Mexia, addressed us at 4 p. m., touching the very vital necessity for the existence of the League as a society, and pointing to the fruitfulness of the League along the many branches of Church and social life in the future. Hay preached at 8:30 a stirring sermon on "Immortality of Influence." The house was filled to overflowing at these services—convenants made, members received, triumphs achieved.

## VERNON.

Jerome Duncan, April 8: We have just closed a meeting which was protracted nineteen days and resulted in thirty or more professions, the reclamation of many backsliders, the upbuilding of the Church in spiritual life and thus far nineteen applications for Church membership. Revs. T. J. Duncan, C. W. Daniel and the writer did the preaching, except three effective sermons by my father-in-law, Rev. R. A. Reagan, of Roseburg, Oregon. It has been a gracious season and the work will abide. Altogether we have had more than sixty additions here since conference. There has been a large increase in the Sunday-school and in many ways we have reason to thank the Father for evidences of his favor. Besides meeting current expenses, we have just sent a draft to the Board of Church Extension for \$198.85 in full of balance due on a loan made to this church several years ago. All other claims against us have been met, the church building painted and the interior is being thoroughly renovated by the W. P. and H. M. Society. Much could be legitimately said in commendation of this excellent Christian people, but the above statement of facts sufficiently demonstrates their love for the Master and their loyalty to his cause.

## North Texas Conference.

## PETTY.

W. H. Brown, April 11: We are in a great meeting at Forrest Hill. Have had in the past week about 60 or more professions, and about 40 have already joined the Church. Thirty-six were received in one class yesterday. We have a wonderful interest. The Church is in the country, but God is sending the people from all parts. Glory to his name. We will run this week, I guess.

## FAIRLIE.

J. T. Bloodworth, April 11: We held the first service in our new church here yesterday. It was indeed an Easter occasion. The house is beautifully finished outside and inside, except seats, which we expect to get in a short time. We claim to have the prettiest Methodist church in Hunt County. I think we are moving nicely on all lines. We have three good Sunday-schools, two Epworth Leagues, one W. P. and H. M. Society. Our people seem to be hopeful. Our Leaguers expect to be represented in Galveston next week.

## DEXTER.

H. B. Johnson, April 8: The second Quarterly Conference for Dexter Circuit (1898) was held at Mount Zion last Saturday and Sunday. Our presiding elder, Bro. Binkley, was with us and preached a very helpful sermon Saturday morning, but was com-



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needs no spur," but even a good, easy-going family horse will mend his pace when drawing a carriage from our establishment. Our buggies, phaetons, fancy traps, surreys and road wagons are so light, and the gear so easy running, you will surprise the horse. Our carriages are elegant in style, comfortable, and reasonable in price. Write for our 1898 Catalogue, which will be sent free of charge.

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## NOTE THE OCCASIONS:

STATE EPWORTH LEAGUE CONVENTION, GALVESTON. Tickets on sale April 15 and 16, limited to return April 23, 1898.

SAN JACINTO CELEBRATION, HOUSTON. Tickets on sale April 18 and 19, limited to return April 22. Payne's celebrated fireworks Co. will give an exhibition of the blowing up of the United States Battleship Maine. This will be the greatest Pyrotechnical Exhibition ever witnessed in the United States. World's Fair not excepted. Passengers holding Santa Fe Tickets will be admitted to the grounds FREE.

TRAVELERS' PROTECTIVE ASSOCIATION, STATE CONVENTION, GALVESTON. Tickets on sale April 21 and 22, limited to return April 25.

STATE SAENGERFEST, GALVESTON. Tickets on sale April 24 and 25, limited to return April 27.

The United States Government has stationed one company of Light Artillery and one company of Heavy Artillery at Galveston, for the protection of this port. Exhibition Drills will be given on the Government Reservation in the West End.

This is an added attraction for Galveston; others are too well known to be enumerated. Call on Santa Fe agents for further information. W. S. KEENAN,  
General Passenger Agent.

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M. E. CHURCH, SOUTH.

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Account Methodist General Conference, will be operated from Texas points via the

## COTTON BELT ROUTE,

in connection with the Illinois Central, Baltimore and Ohio Southwestern, and Baltimore and Ohio roads via Memphis, Louisville, Cincinnati and Washington.

For the convenience of persons who want to secure berths in the through sleepers, and to prevent confusion at the time of starting, the sleeping car diagrams have been left in the hands of Revs. W. L. Nelms and James Campbell, Waco, who will make assignments of berths to those who will write them. For further particulars address,

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

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After April 12 the SUNSET LIMITED Train will leave Chicago for San Francisco on Tuesdays only, and after April 7 will leave San Francisco for Chicago on Thursdays only. The service will be discontinued east-bound for the season April 28, and west-bound May 3, to be resumed early in the fall.

## RATES TO BALTIMORE.

The "Cotton Belt Route" has authorized the sale of round trip tickets to Baltimore, Md., on May 1, 2 and 3, limited to June 1 for return, rate of one first-class fare to Washington, D. C., plus \$2, account the General Conference of the M. E. Church, South. Respectfully,  
S. G. WARNER,  
G. P. A., Tyler, Texas.



pelled to leave in the afternoon. Bro. Binkley is a sweet-spirited Christian gentleman. Bro. Bryant, from the Woodbine Circuit, was with us and preached a splendid sermon to the delight of all. The stewards brought up a good report. We came to this charge on the 28th of February to take the place of Bro. W. M. Robbins, who died, after serving the Church for many years. Bro. Robbins preached on this circuit more than twenty years ago. He had the unbounded confidence of both saint and sinner. We feel our inability to try to take the place of such an efficient preacher.

RHODE.

J. B. Sims, April 6: Our second Quarterly Conference was held the 2d and 3d of April. Our presiding elder, F. O. Miller, was present, looking well after the interests of the work and preached two very fine sermons. Bro. Lowery, of Bridgeport and Boyd, was present and helped us with his League, Advocate and Sunday-school talks, and on Saturday night preached a fine sermon, to the delight of his audience. Bro. Miller greatly encouraged us by saying our financial report so far was ahead of any circuit in his district. We have a good and appreciative people and faithful stewards, who are looking well after their pastor. May God help us to be a faithful pastor to our people. On Sunday at 11 o'clock Bro. Miller preached a very appropriate dedicatory sermon, after which our church at Briar was dedicated. During the last quarter we have organized two Sunday-schools and two Junior Epworth Leagues. While the preacher has not had regular pounding, yet many tokens of love and kindness have found their way to the parsonage.

BENVANUE MISSION

Jas. E. Crutchfield, April 8: One-third of the conference year is over, but we do hope to do more than twice as much before next conference than we have since the last. Our "beloved," Bro. Binkley, has held our second Quarterly Conference and did some excellent preaching for us. He looked well after the interests of the Church. We have had two revival meetings on the work this year, which added to the Church both in spirit and numbers. The mission has been greatly helped by Bro. Louis Barton, who is stationed at Henrietta. He helped us in one meeting, and by his able sermons and wise counsel added to our faith and cemented our hearts in love. He is now in the midst of a good revival at Henrietta. Barton is serving the Church very acceptably and doing the town much good. Mood is the pride of the Methodist Church at Wichita Falls, and "Uncle Ike" Crutchfield is having a happy and prosperous year at Iowa Park. In fact, all the preachers out here are doing well. We are satisfied with our work and not much in danger of getting too big for our territory, or want to "go ranging." What with a territory covering five or six hundred square miles a preacher's duty keeps him within twenty-five miles of home and about ten miles away from it all the time.

BROADWAY—GAINESVILLE.

W. A. Stuckey, April 6: We are moving on smoothly at Broadway. The people received us with expressions of joy at our return, and we certainly feel ourselves fortunate to be returned to the people of Broadway, who are noted for their piety, liberality, loyalty to the Church and love for their pastors. Besides the regular pounding we have received many substantial tokens of appreciation, among which was a gift of \$25 from a man who does not belong to any Church. The stewards raised the salary from \$1020 to \$1200. We have in cash and subscription all the conference assessments; will send foreign mission money (\$100) to Bro. Welch right soon; have paid on church debt \$251 and on organ \$80; have one more note on church, which will be paid this year, and then the church building and lot on which it stands will be free from debt. The organ debt is being paid by monthly installments of \$20 each. We are hoping for a year of great success. Congregations are good and an increasing desire for a revival is manifest in the Church. On last Sunday, at class-meeting, it was agreed that we meet at the church every night and pray for a baptism of the Holy Ghost that we may reap a rich harvest in the salvation of many souls; and while we talked the Spirit fell upon us in great power and the Church was made vocal with shouts of joy. God grant that this may be the beginning of a great revival.

It is economy to profit by the experience of others. Thousands have been cured by Hood's Sarsaparilla, why not you?

Texas Conference.

BUFFALO AND OAKWOODS.

C. B. Garrett, April 12: The Ladies' Aid Society of Oakwoods has painted the church inside, carpeted the stand and aisles and put in a splendid new lamp. At Buffalo shades have been put up at the windows. You see we are doing something. On March 25-27 the district meeting of Calvert District Woman's Foreign Missionary Society met with the Oakwoods Auxiliary. The services were of spiritual and practical value to us, and we will welcome them again whenever they can come.

EASTER SUNDAY IN SHEARN CHURCH.

The day was as nearly perfect as cloudless skies, soft sunshine and balmy breezes could make it. It was a good day for us every way. We began with a sunrise prayer-meeting by the League—a delightful service. Our Sunday-school passed the high-water mark, having the largest attendance we have had for quite a long time. The church was beautifully decorated. The music was excellent. The congregations were large. The offerings in Sunday-school and church for our conference collections were liberal, putting us in sight of the end. Six were received into the membership of the Church, one by vows and five by certificate. It was a delightful day and a spiritual service. We thank God and go forward. SETH WARD. Houston, Texas.

DR. PIERCE'S LECTURE.

Dr. Pierce's lecture at the Polytechnic College on "The English Classics and How to Read Them" was a splendid success. In spite of extremely bad weather the audience was good, and gave undivided attention from first to last. The lecturer was in good condition, the theme attractive and the audience responsive. Beginning with the English Bible, he conducted his hearers through the long line of English poets, historians, essayists and philosophers, but confined his eulogies to those works properly deemed classics. He defined a "classic" to be a work that is, first of all, the truth; that, secondly, is of universal application to mankind, and, thirdly, that has about it the quality of immortality. The lecture was highly instructive and will serve as a fine guide in literary studies to all who heard it. W. F. LLOYD.

M. K. & T. RAILWAY OF TEXAS EXCURSION RATES.

GALVESTON: State Epworth League Conference. Tickets on sale April 18 and 19, limited for return April 22, maximum rate of \$5.00 for the round trip. WAXAHACHIE: District Convention Y. P. S. C. E. Tickets on sale April 20 and 21, limited for return April 22, at the rate of one and one-third fare for the round trip. HOUSTON: State Medical Association. Tickets on sale April 25, limited for return April 30, at rate of one fare for the round trip. SAN ANTONIO: National Plumbers' Association. Selling April 10, 11 and 12; final limit returning April 17. Rate from Dallas \$7.45 for the round trip. BEAUMONT: National Convention Lumberman's Association. Selling dates 10th and 11th; final limit fifteen days from date of sale. Rate from Dallas \$8.65 for the round trip. DALLAS: Hebrew Jahmarkt. Selling dates April 18, 19, 21 and 22, limit for return April 26. \$5.00 maximum rate for the round trip. HOUSTON: San Jacinto Day Celebration. Selling dates April 17, 18, 19 and 20, limited to April 22 for return. Rate of one fare for the round trip. WACO: International Sunday-school Association. Selling dates April 25 and 26, limited to April 29 for return, at rate of one fare for the round trip from Dallas. NEW ORLEANS: Annual meeting Grand Lodge R. P. O. Elks. Dates of sale May 7, 8 and 9, limit for return May 20. One fare for the round trip. NORFOLK, VA: Southern Baptist Convention. Dates of sale May 2 and 3; final limit fifteen days from date of sale, at rate of one fare for the round trip. SAN ANTONIO: Grand Lodge Knights of Pythias. Dates of sale April 17 and 18, limited to April 22 for return, at rate of one fare with maximum of \$5.00 for the round trip. NEW ORLEANS: Presbyterian General Assembly. Dates of sale May 17, 18 and 19; final return limit June 4, at rate of one fare for the round trip. GALVESTON: Y. M. C. A. Convention. Dates of sale April 13 and 14, limited to April 20 for return. One fare for the round trip from Dallas. AUSTIN: State Encampment G. A. R. Date of sale April 19, limited to April 23 for return, at rate of one fare for the round trip from Dallas. GALVESTON: Traveler's Protective Association. Dates of sale April 21 and 22, limited for return to April 25, at rate of one fare, with maximum of \$5.00 for the round trip. For further information, address or call at M. K. & T. Ticket Office, corner Main and Lamar Streets, Dallas. THOS. G. HAMMOND, City Pass. and Ticket Agent.

Mr. L. Blaylock: The machine is all that could be expected or asked for. It is fine. W. H. BONE. Cisco, Texas.

NOTICE.

To the Pastors of the Northwest Texas Conference: Our Publishing House has gotten out a very interesting programme for Children's Day. In response to inquiries as to whether or not this board will furnish programmes free, will say: It will be best for each pastor to write and get programmes for his school, or schools, and pay for some out of the collection taken on that day. No programme, however well selected, is interesting or instructive unless well rendered. For this the schools must have time to prepare, and now is the time to order. Price, 15 cents per dozen, or 75 cents per hundred. Order of Barbee & Smith, Nashville, Tenn. On circuits where the pastor can not be present, any live superintendent can have a splendid day by use of this programme. Children's Day collection is now a part of our regular Annual Conference report and is placed in our printed forms. Give the children at all places a Sunday in May. They will be glad to come and respond with offerings. C. S. FIELD, Sec. S. S. Board, N. W. Texas Conf.

NOTICE.

The second Quarterly Conference for Edom Circuit is to be held at Tunnell's Chapel Saturday, embracing the fifth Sunday in May, and our new church at that place is to be dedicated on Sunday, and the membership of that Church cordially invites all former pastors to be present with us on that occasion. T. B. VINSON, P. C.

DISTRICT CONFERENCES.

San Antonio, West End, S. A. April 11  
Beville, Rockport April 13  
Corsicana, Dawson April 28  
Paris, Lamar Ave., Paris April 28  
Vernon, Childress May 26  
Abilene, Cisco May 26  
Fort Worth, Grapevine May 26  
Marshall, Henderson June 8  
San Angelo, Brady June 9  
Terrell, Mesquite June 9  
Calvert, Lott June 16  
Dallas, Trinity, Dallas June 17  
Llano, Johnson City June 21  
Huntsville, Willis June 23  
Sulphur Springs, Commerce June 23  
Bonham, Honey Grove June 23  
Gatesville, Meridian June 23  
Waco, East Waco June 28  
Greenville, McKinney June 28  
Tyler, Athens June 30  
Brownwood, Coleman June 30  
Dublin, Iredell July 7  
Pittsburg, Naples July 7  
Clarendon, Memphis July 7

Presiding elders who fail to see their District Conferences in this column, will please send us time and place of holding same and we will add them to the list.

CLARENDON DISTRICT.

The Clarendon District Conference will convene at Memphis, July 7, 1898, at 9 a. m. Rev. M. R. T. Davis, of Amarillo, will preach the opening sermon at 11 a. m. of above date. Committees of Examination for Clarendon District are as follows: For License to Preach and Admission on Trial—C. S. McCarver, J. W. R. Buchanan, R. O. Eustace. For Deacon's and Elder's Orders—J. M. Sherman, T. F. Robeson, H. A. Storey. R. A. HALL, P. E. Clarendon, Texas.

FORT WORTH DISTRICT.

The Fort Worth District Conference will convene at Grapevine, May 26, 1898, at 2:30 p. m. The opening sermon will be preached by J. A. Walkup at 8 p. m. Let every member be present at the opening session and remain through the conference. The following are the committees: For License—B. R. Bolton, J. G. Miller, E. V. Cox. For Admission on Trial—E. D. Mouzon, M. H. Major, H. P. Shrader. For Deacon's Orders—J. R. Morris, W. F. Lloyd, L. W. Cain. For Elder's Orders—J. S. Barcus, W. N. Curry, J. C. Carter. We will be glad to have any of the representatives of the different departments of our Church work with us. We are looking forward to a great District Conference. G. S. WYATT, P. E.

We are always delighted when the time comes to take up our Advocate and read it. It strengthens, broadens and up-builds for good. JAMES F. CARTER. Henrietta, Texas.

The old Advocate is too nearly a member of my family for me to think of letting my subscription expire. R. K. TRAYLOR. Olivia, Texas.

MARRIAGE NOTICES.

At Fort Worth, Texas, April 5, 1898, at the residence of the bride's mother, Mrs. Ida Hanson, Mr. Jack Goodell and Miss Estelle Hanson, Rev. E. D. Mouzon officiating.  
At the residence of the bride's father, Mr. T. D. Lewis, February 17, 1898, Mr. Fred Tucker and Miss Lizzie Mae Lewis, Rev. R. C. Armstrong officiating.  
At the residence of the bride's brother-in-law, Mr. Albert Lewis, February 17, 1898, Mr. G. E. Low and Miss Pearl Mackey, Rev. R. C. Armstrong officiating.  
At the residence of Mrs. Herefords, in Austin, Texas, March 24, 1898, James P. Stinson and Miss Carrie Jones, both of Austin, Texas; Rev. H. M. Sears, officiating.  
At the residence of Mr. Z. T. Johnson, the bride's father, March 3, 1898, Mr. S. R. Ray and Miss Cora Johnson, Rev. R. C. Armstrong officiating.  
At the residence of the bride's father, Rev. R. C. Armstrong, Mr. A. B. Flannery and Miss Lola Armstrong, Rev. E. A. Bailey officiating.

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

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In addition to these we are endeavoring to secure for our students the advantage that comes from listening to men of lofty moral and intellectual attainments. The present course of lectures by Dr. E. E. Hoss have provided a spiritual and mental stimulus for them.

For particulars, address JOHN R. ALLEN, Chairman of Faculty. Georgetown, Texas.

OFFICE OF COMMISSIONER OF AGRICULTURE, INSURANCE, STATISTICS AND HISTORY. AUSTIN, TEXAS, MARCH 17, 1898.

To All Whom it May Concern: This is to certify that the

COVENANT MUTUAL LIFE ASSOCIATION, of Calosburg, Ill.,

has in all respects fully complied with the laws of Texas as conditions precedent to its doing business in this State, and that said Company holds a Certificate of Authority from this office entitling it to do business in this State for twelve months from the 1st day of January, 1898, to the 31st day of December, 1898. Given under my hand and seal, at [L.S.] office, in Austin, the day and date first above written. JEFFERSON JOHNSON, Commissioner.

J. O. WYNN, Manager, 201 North Texas Bank Building. Agents wanted. DALLAS, TEXAS.

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SEWING MACHINE and ADVOCATE #22



## Old and Young

### What Uncle John Thought.

"Uncle John," said Marjorie, as she came out on to the cool, pleasant piazza where her uncle sat reading the morning paper, "I wish you would help me decide something. I have set my heart on doing a thing, and mamma and papa don't say I must not, but I know they would rather I should not. It seems to me to be the very thing I ought to do, and since they will not say decidedly either yes or no, I want your advice;" and Marjorie drew a chair close to Uncle John's side and looked up to him with such a perplexed and earnest expression that she quite won his sympathy.

"Well, Marjie," he said, "I am sure I will give you all the help I can. But what is the important subject?"

"Well, Uncle John," Marjorie answered, "it is just this: You know I was graduated a year ago, and since then I haven't been doing a thing, just staying lazily at home, while almost all the other girls in my class have been at work in one way or another, and I think I ought not to waste my time so any longer."

"What do you propose to do, my dear?" asked Uncle John, taking off his glasses in that abstracted way he had when he was thinking seriously about anything.

"Why, I think I ought to do something—earn my living, in fact, instead of just letting papa buy me everything I need. If I had been a boy, now, I should have had to do that. Why should my being a girl make any difference?"

Uncle John did not say anything for a full minute, but looked steadily at a point in the far horizon, then he turned to Marjorie and asked:

"Now will you answer carefully—mind, I say carefully—what I am going to ask?"

"Yes, surely, Uncle John," replied Marjorie.

"Then, first," returned her uncle, "what is the particular thing you wish to undertake?"

"I want either to obtain a situation as teacher, or do stenography and typewriting at some business place," replied Marjorie.

"Does your mother need your assistance at home?" again asked Uncle John.

"No," answered Marjorie, "Rachel does the housework entirely to her satisfaction. I am not needed for that at all, and as for the sewing, Sister Emma does all that. You know, she is lame and can not get about very well, and she enjoys sitting quietly to sew."

"Do you know how to order a household and do the necessary work of one, if you should ever be circumstanced as to be obliged to do it?" was the next question.

"O, yes indeed I do," Marjorie replied: "for when mamma went to New York for five weeks, and Rachel had to go home the very day after mamma went away, because her mother died, papa said he never noticed any difference in anything, and that I was a first-class housekeeper; and when Rachel came back (she was gone two weeks) she said everything had been going all right."

"Do you think you would make a good teacher?" he then asked.

"I think I could," said Marjorie, "for last winter I taught two weeks for a friend of mine who was sick, and I enjoyed it. Mr. Blakesly, the principal, told me I would make a success at teaching."

"What sort of stenographer and typewriter would you make, do you think?" again questioned Uncle John.

"I would try to be a good one," answered Marjorie. "I like the work."

"Would it be easy for you to obtain a situation either as teacher or stenographer?" continued her uncle.

"O, I don't think it would be very difficult," returned Marjorie; "though of course there are several competitors, they say, for every vacant place."

"Well, then," Uncle John went on, "suppose you should apply for a situation and fail to obtain it?"

"Then," laughed Marjorie, "I'd try, try again."

"But if you should not succeed for a long time," said her uncle, "would it be a serious matter to you? Is it difficult for your father to supply you with the money you need, or does he require your assistance in the support of the family?"

"O, no, uncle!" answered Marjorie, with a look of surprise; "you know it is not that. Papa does not need my assistance, and he is perfectly able as well as willing to give me a sufficient allowance. It isn't a question of more or less money, but of doing something worth while in the world."

"Well," returned her uncle, "was it a question of need with any of your classmates, or do you know of any young woman who now looking for a situation in which she may earn money, to whom such earnings are a real necessity, and to whom a failure to obtain the situation applied for would bring real distress, perhaps suffering?"

Marjorie looked thoughtful for a minute, and then answered, "Yes, some of the girls were really obliged to earn money, and in one case at least such a failure would have been a very serious matter."

"Then, Marjorie," said Uncle John, very slowly and earnestly, since, as you said a few minutes ago, there are several competitors for every vacant place, and since, as is well known, remunerative work is a positive necessity to a very large number of young women, failure to obtain it bringing privation and suffering to themselves and, in many instances, to aged or invalid relatives depending upon them, do you think it is fair or just or Christian for a young woman who does not need such work to apply for or accept a situation which may mean so much to another less fortunate than herself?"

Marjorie looked very grave, but did not answer, and her uncle continued:

"You would think it very wrong to take away the property of another; why is it any better to take from her opportunity to obtain food and clothing and shelter and the other things that are needful in her life?"

Again he paused, and still Marjorie was silent, and he went on: "I believe every young girl ought to fully prepare herself to earn her own living, should this ever be necessary; but while it is not necessary I believe she would leave the situations to those who do need them. It would be a different matter if among those needing work there were not enough well qualified to fill the various positions. But I believe there are, and I believe that our Savior's Golden Rule, applied to this matter, would leave earning money by young women to those who must do it."

"Uncle John," said Marjorie, "I never saw it in this light before. The thought of all this never came into my mind, but I do really believe you are right, and I thank you so much for putting the subject before me in this way. I can earn my own living if I should ever be obliged to do so, but I will never take away the chance of anyone else to earn the money she needs, while I have all that is necessary without earning it."

"I am glad you have come to this decision," said her uncle, "and I am very sure that you need not lead an idle nor a useless life, though you do not go out into the world to earn money."—Adelaide Taylor, in the Christian Advocate, New York.

### Work and Culture—Liberation.

Work is the most continuous and comprehensive form of action; that form which calls into play and presses into steady service the greatest number of gifts, skills, and powers. Into true work, therefore, a man pours his nature without measure or stint; and in that process he comes swiftly or slowly to a clear realization of himself. Work sets him face to face with himself. So long as he is getting ready to work he cannot measure his power, nor take full account of his resources of skill, intelligence, and moral endurance; but when he has closed with his task and put his entire force into the doing of it, he comes to an understanding not only of but with himself. Under the testing process of actual contact with materials and obstacles his strength and his weakness are revealed to him; he learns what lies within his power and what lies beyond it; he takes accurate account of his moral force, and measures himself with some degree of accuracy against a given task or undertaking; he discovers his capacity for growth, and begins to see, through the mist of the future, how far he is likely to go along the road he has chosen. He discerns his lack of skill in various directions, and knows how to secure what he needs; in countless ways he measures himself and comes to know himself.

For work speedily turns inward power into outward achievement, and so makes it possible to take accurate account of what has hitherto lain wholly within the realm of the potential. In a very deep and true sense an artist faces his own soul when he looks at his finished work. He sees a bit of himself in every book, painting, statue, or other product of his energy and skill. What was once concealed in the mystery of his own nature is set in clear light in the work of his hands; the reality or unreality of his aspirations is finally settled; the question of

the possession of original power or of mere facility is answered. The worker is no longer an unknown force; he has been developed, revealed, measured, and tested.

In this process one of his highest gains is the liberation of his inward power and the attainment of self-knowledge and self-mastery. No man is free until he knows himself, and whatever helps a man to come to clear understanding of himself helps him to attain freedom. A man does not command his resources of physical strength until he has so trained and developed his body that each part supplements every other part and bears the strain with equal power of resistance. When every part has been developed to its highest point of efficiency, and the whole body answers the command of the will with that completeness of strength which has its source in harmony of parts through unity of development, the man has come into complete mastery of himself and his resources. In like manner, a man comes to complete mastery of himself when, through self-knowledge, he presses every force and faculty into activity, and through activity secures for each its ultimate perfection of power and action.

When every force within has been developed to its highest efficiency, complete liberation has been effected. The perfectly developed and trained man would have the poise and peace which come from the harmonious expression of the soul through every form of activity, and the freedom which is the result of complete command of all one's resources and the power to use them at will. This ultimate stage of power and freedom has, perhaps, never been attained by any worker under the conditions of this present life; but in the exact degree in which the worker approaches this ideal does he secure his own freedom. The untrained man, whose soul resource is some kind of unskilled labor, is in bondage to the time and place in which and at which he finds himself, and the opportunities and rewards close at hand; the trained man has the freedom of the whole world of work. Michael Angelo receives commissions from princes and popes; Velasquez paints with kings looking over his shoulder; Tesla can choose the place where he will work; Mr. Gladstone would have found fame and fortune at the end of almost any road he chose to take. In the case of each of these great workers inward power was matured and harmonized by outward work, and through work each achieved freedom.

No man is free until he can dispose of himself; until he is sought after instead of seeking; until, in the noblest sense of the words, he commands his own price in the world. There are men in every generation who push this self-development and self-mastery so far, and who obtain such a large degree of freedom in consequence, that the keys of all doors are open to them. We call such men masters, not to suggest subjection to them, but as an instinctive recognition of the fact that they have secured emancipation from the limitations from which most men never escape. In a world given over to apprenticeship these heroic spirits have attained the degree of mastership. They have not been carried to commanding positions by happy tides of favorable circumstance; they have not stumbled into greatness; they have attained what they have secured and they hold it by virtue of superior intelligence, skill and power. They possess more freedom than their fellows because they have worked with finer insight, with steadier persistence, and with more passionate enthusiasm. They are masters because they are free; but their freedom was bought with a great price.—The Outlook.

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The Index tells.

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SHERMAN, TEXAS

The faculty of this excellent school has been enlarged and strengthened by the following changes and additions:

Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderewski, and is personally recommended by the above artists, Fannie Bloomfield Zelsler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

Herr A. J. Friedman, our new Vocal Teacher, comes highly recommended as an artist and as a gentleman. Mrs. Holt, in writing of him, assures us that he is a genuine artist, and that we are fortunate in securing his services.

Miss Mary O. Norris, who takes charge of our Art Department, is a teacher of unusual ability. She was engaged by the Legislature of Arkansas to paint portraits of Washington and Bryan, which she did to their greatest satisfaction. Miss Norris is now in New York, getting the latest in her profession. Instruction will be given in the whole range of art, including the latest in china painting.

Prof. A. M. Merrill, a graduate of Dickinson College, will give instruction in Natural Sciences. He is now in the Harvard Laboratory, pursuing his studies. We are adding a splendid physical and chemical laboratory, and pupils in these branches will be required to do individual work.

Among other improvements, furnaces are being put in "Annie Nugent Hall."

The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded. Respectfully,  
MRS. L. KIDD KEY,  
Sherman, Texas.

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DEVOTIONAL

God's Guidance.

There is nothing more plainly revealed than that our Heavenly Father orders "the steps of a good man." If this fact were communicated to us in the original way—that is, by miraculous voices, as in the olden time—the information could not come with more directness and power than we now have it from day to day.

Ruskin's Wisdom.

From a recent volume dealing with John Ruskin's Bible references we take this tribute to the Book of books: "It is a creed with a great part of the existing English people, that they are in possession of a Book which tells them, straight from the lips of God, all they ought to do and need to know."

Ruskin's doctrine of prayer is no less definite: "The whole confidence and glory of prayer is in its appeal to a Father who knows our necessities before we ask, but who knows our thoughts before they rise in our hearts, and whose decrees, as unalterable in the eternal future as in the eternal past, yet, in the close verity of visible fact, bend, like reeds, before the fore-ordained and faithful prayers of His children."

God Chooses His Own Method.

A pious man in the city of Erfurt, in the reign of Maximilian, mourns over the corruptions of the Church, and most earnestly longs for a reformation. He prays, day and night, that the emperor may be converted, and feels that his prayer is accepted and that his request will be granted.

A Realistic Scene of Life and Death.

"Why," inquires a serious writer, "do we hear so little of triumphant deaths? and why but seldom of the fear, remorse, or true repentance in the last hour, which formerly occupied so large space in biographies, sermons and religious conversation?"

religious testimony and personal exhortation. Other causes are the conspiracy of silence in the sick room, the concealing of approaching death from the sick—except where an unsatisfactory will or an equally unsatisfactory leaving the law to divide the estate of the passing soul—and the use of hypnotics, whereby the dying do not know that they are about to cross the narrow stream.

A scene from a luxurious chamber in this city illustrates the triumph of the Gospel when brought in comparison with the lifeless words of a frigid philosophy, blasphemously baptized in the name of religion. A young woman of keenest intellect, of every accomplishment, had all her life sat under the teaching of ministers who have nothing to say except that evangelical Christianity is an outworn superstition; this she believed, and frequently complimented her minister upon the Attic wit with which he punctured the bubbles of fanaticism.

There came a day when she was taken ill; at first there was no occasion for alarm, yet she became strangely weak as one day followed another. Baffled were her physicians, and terrified her devoted parents. Conscious of the changes, and affected by the anxiety of others which it was impossible for them to conceal, one afternoon when her blind guide was present conversing about everything but religion, and particularly descanting upon a musical performance which he much regretted she could not have attended, she said to him: "I believe that I shall die. Cannot you tell me something to help me meet my fate?"

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her, but gathering from his remarks that her apprehensions were just, a deep horror settled upon her face, and she said: "Where will I go?" "That," said he, "no one knows; we can form no idea of that except by dying."

Not a promise of Christ, not a word of the many mansions, not a syllable of the place prepared—he seemed never to have heard the twenty-third psalm. Soon, being disquieted, though not abashed, by the obvious failure of his effort to help her, he withdrew, leaving the physician and the nurse.

The physician was a communicant of one of the ritualistic Churches in the city where he lived, but his religion had been of a very formal type, unlike that of some who, though devoted to form, have not lost the substance in the shadow. As he saw the nameless dread in her countenance, and the pitiable failure of her unspiritual adviser, he thought within himself: "Have I nothing to say? Can I see her drift unhelmed to meet

her fate?" And overcome by an impulse which stimulated his memory, he whispered to her the beautiful prayers and words of promise which had often fallen upon his ears, watching her as one might watch the effect of a cordial upon the fainting. Her eye brightened a little, but not till he came to the words, "God so loved the world as to give his only begotten Son," and, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and "Him that cometh to Me I will in no wise cast out," did she speak; then she pressed his hand, and said: "Doctor, I thank you; I will trust that."

Yet the man who has no Gospel to preach goes on under the false name of a Christian minister, undermining the only foundation which the waves that roll all round the world and separate it from the realms unknown, cannot destroy.—Christian Advocate, New York.

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# Texas Christian Advocate

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Woman's Dept.

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There are three routes to Galveston from North Texas, one of which the Leaguers ought to take, viz. G., C. & S. F., the M., K. & T. and T. & P. Railway via the I. & G. N. These roads have always been liberal and prompt in their responses for special rates to the State Epworth League Conferences, as well as to all other Church gatherings. Reciprocity demands that they be patronized when occasion presents, and we trust the Leaguers throughout North Texas will act accordingly. By any one of these routes Galveston can be reached in a night or day's run, and as much opportunity giving for sight-seeing as any other route.

## CONNECTIONAL NEWS.

Christian Advocate, Nashville: Rev. J. A. Bowen, pastor of Wood Street Church, Water Valley, Miss., in a note to the assistant editor, says: "The Mississippi Methodist Orphans' Home is open. Several orphans have been admitted, and others are expected soon. The home is out of debt, and is being beautifully furnished by special donations. The manager, Rev. M. L. Burton, and his good wife are proving themselves equal to all demands. They are the best management we could have found anywhere. We are all delighted with them. The outlook for the home is most encouraging. Bro. Burton is both manager and agent and he fills the places with eminent ability and satisfaction to all. Water Valley Methodism is growing all the time. In fact, we are doing better than ever in all directions. Bro. Gibbs is building up Main Street in fine order and success." To Bro. Bowen, as much as any one else, is due the honor and credit of inaugurating and consummating the scheme for building this splendid home.

Rev. G. A. Loehr writes to the St. Louis Advocate of our work in China as follows:

More Bibles are sold and distributed than ever before, and the Bible is being read and studied as never before. There is also a more ready sale for the New Testament than formerly. The Gospels and Acts have been widely distributed separately, but now the Testament as a whole is wanted. Christian books, booklets and tracts find a more ready sale, wider distribution and larger, careful reading than ever before, and the same may be said of books on western science. In many places the people are more friendly toward the missionaries, and in many instances the officials have called on the missionaries and also invited them to their homes, besides sometimes asking them for advice. Deep-rooted prejudice is being unrooted, dislike is giving place to liking the missionary, and there is a much better understanding and feeling all around. Light is dawning upon the minds and shining into the hearts of many, and we may confidently hope for better, brighter, more successful days. The gospel is more successful in China than diplomacy or commerce, and is to-day proclaimed to multitudes thousands in hundreds of Churches and chapels with as much liberty and freedom as in a Christian land. China is being won to Christ, and the close of this century may yet witness

something surprising in the way of multitudes turning to the Lord. When the statistics for 1897 are gathered the number of native Christians will not fall far below 100,000, and the adherents to Christianity will no doubt win her twice as many.

## GENERAL CHURCH NEWS.

The Independent: The Archbishops of Canterbury and York have addressed a reply to the letter of Cardinal Vaughan defending the papal bull on Anglican orders. The letter says that nothing is to be gained by again going over the ground of the bull, the previous letter of the archbishops having affirmed that the claims of the papacy have been deliberately and consistently rejected not only by the Church of England, but by the great Churches of the East. It calls attention to a divergence between the cardinal's letter and the papal bull in that the latter makes no direct reference to the doctrine of transubstantiation, whereas the former makes that doctrine the one test of the validity of holy orders, and affirms the impossibility of believing that admission to the ministry of the Church of Christ could have been intended by Christ to depend "upon the acceptance of a metaphysical definition, expressed in terms of medieval philosophy, of the mysterious gift bestowed in the Holy Eucharist," especially in view of the fact that this definition was unknown to the Church in the early ages of its history and only publicly affirmed by the Church of Rome in the thirteenth century. The letter closes with an expression of regret that among the hindrances to the fulfillment of the Savior's prayer for the unity of his Church "there are few more powerful than the claims of supremacy and infallibility alleged on behalf of the Pope of Rome and the novel dogmas which have been accepted from time to time by the Roman Church."

The Outlook: The Central Presbyterian Church of Rochester, N. Y., of which the Rev. Henry H. Stebbins, D. D., is pastor, is one of the strongest Churches in its denomination in the country. The pastor has just completed ten years of service with the Church, and the anniversary was made an occasion of congratulation on the part of the congregation. If we remember, the audience-room seats about 1500. The membership is 2042. During the ten years \$134,500 have been raised for current expenses, and \$88,000 on the building fund. This anniversary suggests the fact that many of the strongest Churches in the country are not in the largest cities. In all the denominations the cities of medium size have Churches which are quite as strong and useful. Rochester is a city of Churches, as are also Cleveland, Detroit, Minneapolis, and in the East, Worcester, Springfield, Hartford. In all these cities are Churches with a larger membership and work than in most of the Churches of New York, Boston and Chicago. Dr. Stebbins and his people are to be congratulated on this anniversary, which completes the first decade of an exceedingly useful ministry.

## TEXAS PERSONALS.

Rev. M. K. Little, of Belton, called at the Advocate office during the week.

We had the pleasure of a visit from Rev. S. P. Wright, presiding elder of the Georgetown District, one day this week.

Miss Carrie May Needham was married to Mr. Hal Wyatt Wright, March 21, in the Methodist Church in Gause, Texas, by Rev. Sam'l P. Wright. The Advocate wishes this young couple much joy.

Rev. E. R. Edwards writes us that his little baby died on April 2. He and his wife are very much afflicted. The Advocate, together with a large circle of sympathizing friends, tenders sincere condolence.

Rev. A. B. Buchanan, of the Cumberland Presbyterian Church of Fort Worth, made an appreciated call at the Advocate office during the week.

J. A. Bedell, a stanch member of the Methodist Church in Richardson, made the Advocate a pleasant call.

Miss Tabby Bishop was married Monday evening, the 11th inst., at 7 o'clock p. m., in the Methodist Church in Waxahatchie, to Mr. Henry E. Jackson, of Mexia, Rev. Sam'l P. Wright, assisted by Dr. H. A. Bourland, officiating. The bride is a daughter of one of our most distinguished preachers, and the Advocate tenders hearty congratulations.

## SOUTHERN METHODIST PERSONALS.

Baltimore Advocate: Rev. J. W. Tarboux, of Brazil, writes to Bishop Galloway that a wonderful change is going on in the mind and heart of the Brazilian people, and that the Church of Christ has certainly at this present time her day of opportunity in Brazil. He urges the Bishop to do all that can be done to get men and money for the work, and, "above all, stir up the Church to pray for the triumph of the Gospel in this land."

Christian Advocate: Rev. N. A. Whitmer, who recently finished his theological course at Iliff Seminary of Denver University, is now serving our Morrison Memorial Church in Denver. He writes to the "St. Louis Christian Advocate": "Brother Rippey, a recent transfer from Texas, has already had 22 accessions to St. Paul, this inside of three months. He is an indefatigable worker. A glorious work is being done. We have only two Churches in Denver, but we should have more, and with anything less than to boast, yet I want to say, there is just now a wide open door to a glorious triumph for our two Churches in Denver."

## GENERAL PERSONALS.

Christian Advocate: Bishop Foss writes from Singapore, under date of February 15, to Bishop Andrews that he and Dr. Goucher had arranged to sail to Singapore on February 19th for Hong-Kong. They hoped to be able to visit Foo-Chow for a few days, and then, by way of Shanghai and Nagasaki, reach Yohohama. At that point they will probably sail by the steamer Coptic for Honolulu and San Francisco, arriving at the latter place April 9th. Bishop Foss says further: "We have had good health for our work and travel in these regions of vast distances, and have had wonderful inspiration of Christian faith and hope for the more rapid progress of the gospel among these peoples of many languages and races. The Bible Society located in this great commercial center distributes Bibles in more than 200 languages and dialects. Bishop Thornburn is with us, and is in good health and spirits."

The Independent: The trustees of the Woman's Temple in Chicago are making a great effort to liquidate the indebtedness upon that beautiful building, and are especially anxious to buy the entire capital stock and rename the building in honor of Miss Frances E. Willard. In order to accomplish this they have to raise \$225,000 above what has already been subscribed. The last letter that Miss Willard dictated was one intended to be sent out to people of means, making an appeal for money to save the Temple. In it she spoke of it as intended not only to afford a large income with which to push the lines of work already developed, but to secure a hall where daily gospel meetings can be held and furnish offices for the World's and National Woman's Christian Temperance Unions and for the different branches of their work. Money has already come in from every quarter of the globe. Miss Willard's \$3600 presented by the White Ribbon women, has been already given to the fund, and Mr. Marshall Field has extended his subscription of \$50,000 until July 1st of the present year, conditioned on the securing of the entire sum.

## THE PRESS.

### OUR STRENGTH.

We are to be like that fabled giant whom Hercules could not overcome for a long while, because he was a child of the earth, and every time he was thrown down he touched his mother earth and rose with fresh strength. Hercules had to hold him aloft in his arms and then strangle him. Now, whenever you are thrown down and touch God in your faintness and weakness, you will find that he restoreth your soul. "To them that have no might he increaseth their strength."—Spurgeon.

### NO FAVORITISM WITH GOD.

There is no favoritism with God: just as the spring flowers, the sunshine and the pure air are for all, as free to the beggar as to the sovereign, so God's abundant grace is for every man and woman, and there is nothing that any one has ever had which you may not have if you will. The same stream is passing your door, though you may not utilize the power to drive your water-wheel; the same electricity is in the air, though you have not learned to make it flash your messages or do the work of your home. The same grace that made a Luther, a Knox, a Latimer, a Francis Ridley Havergal, or a

Spurgeon, is for you to-day, and if you are living a low-down life, beaten and thwarted and dashed down and constantly compelled to admit shortcomings and failure, understand it is not because there is any favoritism on God's part; because all the Holy Ghost's power, and everything which is stored in Jesus Christ, is waiting to make you a saint and to lift you to the level which you pine for in your best moments. It makes a great difference when a man understands this.—Rev. F. B. Meyer.

### A PRETY STORY.

There is a pretty story told concerning the late Dr. Dale. He was traveling, I think, in the colonies. Speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, he said that he often felt inclined to say to his own people, "If you love me, tell me so." The little speech reached England sooner than did the speaker, and when some months later the Doctor entered the hall in Birmingham in which a "welcome home" had been arranged for him almost the first object that met his eyes was a large scroll across one end of the building. "We love you, and we tell you so."—George Jackson.

### THE INVISIBLE MERCIES.

According to the keenness of our vision and the sensitiveness of our hearts shall we see more or fewer of God's mercies to us. In a night partially overcast a penetrating eye will discern a few stars. In a clear and sparkling heaven how many constellations and burning stars catch the eye and hold the gaze by their brilliant intensity! But were we more sensitive to the myriad mercies of our God, even apparently empty spaces would be seen to be filled with crowding worlds of light. The trusting heart, and one thoroughly grateful, finds blessing in life when none appears to the dim vision of ingratitude and doubt. The inner eye of faith sees into the dark spaces of life and they glow with shining constellations—the mercies of our God, too unnumbered as they are to number. We can say, then, with Coleridge, "All that I receive is blessing."—Sunday School Times.

### FROM AN OLD SUBSCRIBER.

I am not the oldest of subscribers to the Texas Christian Advocate, but date back before the war between the States. I came to Galveston, Cooke County, Texas from East Tennessee, in the fall of 1858, and my recollection is that I took the Advocate up to the time the war broke out. I was personally acquainted with Gillette and Rev. I. G. John. I belonged to the Confederate Army east of the Mississippi River most of the time during the war, my command being transferred to that side of the river directly after the battle of Elkhorn. I have taken the Texas Advocate ever since the war, and most of that time the Nashville Advocate also. I once thought that the Nashville Advocate was the superior of all others; but think differently now. I don't say this to flatter you, Bro. Pierce, but in commendation of your faithful work. I don't believe that there can be found, in the bounds of Southern Methodism, an Advocate superior to the Texas Christian Advocate. I will acknowledge the truth: When Bro. Pierce was elected editor, I thought the Board of Managers had made a mistake, but I soon found that I was mistaken, instead of the Board of Directors, and have had no occasion since to change my mind. He stands as a stone wall of defense for the unimpeachable character of his people, and especially of the Methodist Episcopal Church, South, against all enemies, come from whatever source they may, and especially against the Methodist Episcopal Church political organization up North, who, if they could, would blot us out of existence in the twinkling of an eye.

My advice is (and I believe in saying it I voice the sentiments of four-fifths of all true Southerners) never to drop the word South from our Church name. It stands for everything that is sacred with us, and around it clusters hallowed memories that will linger with all true Southern people till the great judgment day—honesty of purpose, truth in the heart, unfeigned lips, the faithful carrying out of promises made and obligations entered into—in fact everything that tends to make people great and good, and will finally build up and create a Christian civilization in this glorious Southland of ours so sublime and grand that even our Northern brethren will finally have to look to us to help them recover and restore a Christian civilization which they have wholly lost.

Our Bro. Pierce is fully able to defend the character of the Methodist



Episcopal Church, South, and the Southern people generally, against the disgraceful flings of Dr. Edwards, of Chicago, or any of his slanderous coadjutors. And we are fully persuaded that every Southern Methodist family in Texas ought to take and read the Texas Christian Advocate. It would make them think more of themselves, more of the Methodist Episcopal Church, South, and more of the great State of Texas and the people who inhabit it, except one class, who are here in direct violation of their obligation. Montague, Texas.

M. H. WHALEY.

**THE WESLEYS AND THE "SECOND BLESSING." DOTS FROM THE "LIFE OF DR. CLARK."**

It is not to be supposed that there can be any great variety in the experience of religious people. Repentance, faith and holiness are unchangeable in their nature and uniform in their effects. Religion has to do with one God, one Mediator, one sacrifice. It recommends one faith, enjoins one baptism, proclaims one heaven and one hell. All these are unchangeable, both in their nature and their effects. One Gospel is the fountain whence all these things are derived; and that Gospel, being the everlasting Gospel, was, is, and will be the same from its first publication till time shall be no more. Novelty, therefore, on such subjects, cannot be expected. He who has read the conversion and religious experience of one sensible man, has in substance read that of ten thousand. God prepared a fertile soil, where the spiritual seed, planted by a religious mother, took deep root and brought forth such fruits as gave no equivocal evidence of a thoroughly scriptural conversion.

Adam Clarke first heard of Methodist preachers through a newspaper paragraph. About the year 1777 Clarke went to hear John Brettel preach in a barn. He did not recollect the text, and the discourse did not make any particular impression on his mind; but he was surprised by the following assertion: "The Westminster divines have asserted in their Catechism that no mere man, since the fall, can keep God's commandments, but doth daily break them in thought, word and deed; but the Scriptures promise us salvation from all our sin, and I must credit them in preference to the Westminster divines." "The next week Mr. Brettel came back, and Adam Clarke went to hear him preach from Rev. 3:20. The preacher pointed out the various methods which God used in order to awaken and alarm impenitent sinners; and the dreadful consequences of slighting, resisting or neglecting these calls—ruin, final and eternal, must be the inevitable consequence. "But God," he said "always fires the warning cannon before he discharges the murderous piece."

He next heard Thomas Barber, who preached in dwelling houses, barns, school houses, the open air, etc. His mother went to hear, and immediately pronounced: "This is the doctrine of the reformers; this is true, unadulterated Christianity." His father went and bore testimony that it was "the genuine doctrine of the Established Church." Adam followed this preacher, giving up all childish diversions, praying in private and reading the Scriptures till his parents began to think he was likely to be "righteous overmuch." His mind was enlightened and improved. The doctrine of God "dropped on him as the rain; his speech distilled on him as the dew, as the small rain upon the tender herb, and as showers upon the grass."

Mr. Barber had the following conversation with him: "Adam, do you think that God for Christ's sake has forgiven you your sins?" "No, sir; I have no evidence of this." "Adam, do you pray?" "Yes, sir." "How often do you pray in private?" "Every morning and evening." "Adam, did you ever hear of any person finding peace with God who only prayed in private twice in the day?" He felt ashamed and confounded, and discerned at once that he was not sufficiently in earnest, nor sufficiently awakened to a due sense of his state.

His mother went to a class-meeting and returned well pleased, and persuaded her son to go with her the next Lord's day. Adam was surprised at the experience of one of his neighbors—knowing his sins forgiven. His own state was sad indeed. His doleful language was: "Oh, that I knew where I might find Him, that I might come even to His seat! Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him."

Mr. Barber formed a class, who desired to save their souls; placed Adam's name among the rest. Satan seemed to sift him as wheat. His basic hope was that Christ, by the grace of

God, had tasted death for every man. Oh, the agony of his soul, as he fell down among the cattle and prayed! He made a week's preparation before taking the sacrament. When Mr. Smith came to him with the sacred bread, Smith was much affected, and when he said, "the body of our Lord, Jesus Christ, which was given for thee," he was quite overcome and wept, and could not for some seconds proceed to the end of the sentence. Adam went from the sacrament feeling no pardon in his heart and registered in his conscience by the light and power of the Holy Spirit. Sometimes he went to his work in great anguish of soul; would fall on his knees and pray, but it seemed to be without power or faith. His physical strength at times was all gone, and the gate of heaven seemed barred against him. His agonies were indescribable. It was not the fear of death or hell; but he had not God's approbation, he had not God's image. He felt the bitterness of sin. He knew the throes and travail of a sinner's soul, that in after years he might speak assuredly to the most despairing of the power of Christ's sacrifice and of the indwelling consolations of the Spirit of God.

He prayed, coming to the Holiest through the blood of Jesus: "Oh blessed be God, I believe, I feel I am justified, through the redemption that is in Jesus." Now he saw and felt that, "being justified by faith, he had peace with God, through our Lord Jesus Christ, by whom he had received the atonement."

He continued in peace and happiness all week, went the next Lord's day to "love feast," and while in prayer the Lord seemed to appear to him as described in Rev. 1:13. He stopped suddenly in prayer and then said: "Come nearer. Oh, Lord Jesus, that I may see thee more distinctly." Immediately he felt that God had shone upon the work He had wrought, and called it by its own name.

The spirit of God bore this witness in his conscience, and he could no more have doubted it than he could have doubted the reality of his existence, or the identity of his person. Seven years after, in preaching on "The Witness of the Spirit," he said: "Now I do profess to have received, through God's eternal mercy, a clear evidence of my acceptance with God; and it was given me after a sore night of spiritual affliction, and precisely in that way in which the Scriptures, already quoted promise this blessing. It has also been accompanied with power over sin. As I received it, I hold it, through the same mercy, as explicitly, as clearly and as satisfactorily, as ever."

SAM'L B. SAWYERS.

Florence, Texas.

**Investment must precede revenue.** And the greater the investment the greater the revenue, other things being equal. The man who is unwilling to use, or invest, what he has, is not likely to secure large returns. The unsociable church-member who complains that though he has been in a church for twelve years, nobody ever comes to shake his hand, or tries to give him a good time, is perhaps suffering from lack of investment in the sociability market. Has he ever offered to shake the hand of a stranger in that church? Is the man who complains that he is "not appreciated" doing all in his power to appreciate others? From a purely calculating selfish standpoint, we must be willing to give if we would get. From God's standpoint, we shall give without taking thought for what we may get. Yet we have God's assurance that the same principle will hold in his service. "Then give to the world the best you have, and the best will come back to you."—Sunday School Times.

**April Wisdom.**

Be sure that your blood is pure, your appetite good, your digestion perfect. To purify your blood and build up your health, take Hood's Sarsaparilla. This medicine has accomplished remarkable cures of all blood diseases. It is the One True Blood Purifier. Hood's Sarsaparilla has power to make you well by purifying and enriching your blood, giving you an appetite, and nerve, mental and digestive strength.

**UNANSWERED LETTERS.**

- April 7—E. L. Shettles, sub. W. E. Carleton, sub. P. G. Huffman, sub. J. A. Kerr, sub. Atticus Webb, sub. C. C. Williams, sub.
- April 8—R. B. Bonner, change made. J. H. Wiseman, sub. C. G. Shutt, sub. J. C. Weaver, sub. Chas. Davis, sub. F. A. Downs, has attention.
- April 10—W. B. McKeown, sub. Jos. T. McKeown, sub. R. S. Gorsline, change. R. V. Gallaway, sub. A. B. Roberts, sub. C. C. Davis, sub. R. H. Bounds, sub.
- April 11—W. T. Harris, sub. G. C. Hardy, sub. E. V. Cox, sub. J. L. Keady, sub. C. A. Evans, sub. V. G. Thomas, has attention. J. W. Harmon, sub. J. M. Perry, sub. J. H. White, sub. Mrs. A. Ireland, has attention. W. A. Gilleland, sub. L. G. Rogers, sub. L. C. Mathis, sub.

# A Mother's Story

From generation to generation the taint of impure blood is transmitted, and in the same way the beneficial blood-purifying effects of Hood's Sarsaparilla are spread through families. If the life stream is purified at its source or immediately when evidence of impurity first appears, much suffering will be avoided. The beneficent work of Hood's Sarsaparilla for young women, wives, mothers and little ones of all ages has won the highest praise, and is another gem in its crown as America's Greatest Medicine.



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around my finger nail, I was told that the trouble was salt rheum, and was given a prescription and began taking medicine. I found it hurt my nursing baby and I stopped taking it. The disease then appeared around the nails on every one of my fingers and my suffering was terrible. I could not attend my boy and was advised to wean him, but I hesitated about this as he was puny and his digestion was poor. At this time I concluded to try Hood's Sarsaparilla and Hood's Pills. In a very short time my hands were getting better. I kept on with Hood's Sarsaparilla and my hands continued to improve and now they are perfectly healed. My little boy is strong and healthy.—

Hood's Sarsaparilla has given me strength to do my house-work." MRS. PROSPER ANTOINE. Box 23, Junction, Penns. Ivaia.

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**MISSES' AND CHILDREN'S**

## Dresses and Waists.

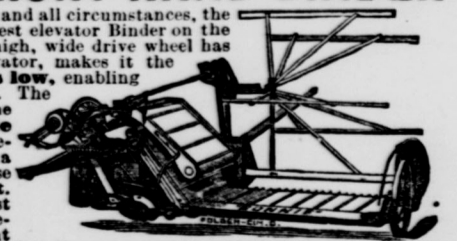
All the new, choice, natty styles in Dresses and Waists for little women. At prices that follow there's no economy in the home-made garments.

- Children's Percale Dresses, V shaped yoke, front yoke of plain colored percale, ruffled cape over shoulder, sizes 6 to 14 years, choice for only **75c**
- Plain White P. K. two-piece Suits, skirt made full with deep hem and pointed bodice belt, Eton jacket with rolling collar, sizes 8 to 14 years **\$2.00**
- Percale Waists made in latest style, various designs, medium colorings, sizes 8 to 14 years, at **75c**
- Dainty Designs in Lawn Waists, new light colors, blue, green, etc., divided yoke, best value ever offered at **\$1.25**
- White Lawn Dresses in latest style, front of waist tucked and trimmed with insertion, bolero jacket edged with embroidery, sizes 6 to 14 years, **\$2.25**
- White P. K. Suits, Eton jackets with colored collar, cuffs, new style, skirts cut full, deep hem, colored bodice belt, sizes 8 to 14 years, exceptional value, at **\$2.50**
- Striped Percale Waists, bias fronts, yoke back, pink, blue and gray, very neat **\$1.00**

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# SAPOLIO



## Epworth League

Address all Communications to  
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the religion of Jesus Christ.

It makes the living happy and causes  
the dying to shout for joy.

It transforms the cottage into a pal-  
ace and makes the poor richer than  
princes.

It rescues the sinner from the power  
of the devil and makes the home a  
heaven on earth.

It makes the flattering words of the  
simple to pierce like barbed shafts,  
and the testimony of the humblest  
saint to confound the wisdom of the  
mighty.

### TOPIC FOR APRIL:

#### "THE CHRISTIAN INHERITANCE."

April 24: The Gift of Power.—Acts  
1:8; 2:1-7; 1 Peter 1:12.

It is no moderate estate which the  
child of God inherits, but one rich,  
abundant and complete. The religion  
of Christ is not only the best thing  
in the world, but the only complete,  
perfect, satisfying thing. It provides  
not only pardon for sin, but purity for  
the sinner; it not only makes men  
better, it makes them good; it not  
only helps their weakness, it makes  
them strong; it not only sets before  
men high ideals of life and service, but  
furnishes power from on high to en-  
able them to attain unto them.

#### BETTER THAN AN EARTHLY KINGDOM.

Acts 1:8.

Like all Jews, the disciples were  
proud of their nationality and longed  
for the restoration of their former  
supremacy. The yoke of Roman bond-  
age was galling to them, and one of  
the chief benefits, if not the very chief-  
est, which they expected from the com-  
ing of the Messiah was the restoration  
to them of political power. Hence  
their question: "Wilt thou at this  
time restore again the kingdom to Is-  
rael?" Lord, you have displayed your  
marvellous power; you have taught  
wonderful truths; you have crowned  
your life with a glorious triumph over  
death and a victory over the grave;  
now, what is going to come of it all?  
The next step will surely be more  
startling than any that have gone be-  
fore. Will you set up your kingdom  
among us now? The Lord's reply di-  
rected them to their own work, and  
not to Israel's greatness. It is not  
important that you should know God's  
plans, but that you should know your  
duty and your privilege.

What Christ purposed for the world  
was to be done through his disciples  
and their successors. He was going to  
do something for them, and for the  
world through them. They should  
first receive power and then be wit-  
nesses for him, and there were good  
reasons why they should not inquire  
further than was necessary to discover  
their duty and the means of prepara-  
tion for it.

#### THE SOURCE OF POWER.

It comes from God, through the Holy  
Spirit. Acts 2:1-7 gives account of its  
coming upon the disciples; their con-  
duct shows us the conditions of its  
bestowment. Prayer, faith, consecra-  
tion, patient waiting, were rewarded by  
the fulfillment of the promise of Christ.

In the same way must power come  
to all Christians. It cannot be worked  
up, it must be prayed down; good res-  
olutions cannot produce it; it may be  
utterly wanting where there is great  
learning and extended culture. Con-  
secration to God's Word, obedience to  
his will and the fervent prayer of  
faith, bring power from God.

#### THE USES OF POWER.

1. Strength to Endure.—This was the  
secret of the endurance of the apostles  
and the early Christians. Everything  
was against them—public opinion, the  
power of Judaism, the armed force of  
Rome, all combined to ostracize and  
persecute them. They were imprison-  
ed, beaten and put to death; but with  
a deathless courage they witnessed to  
Christ. So in all ages, by patience in  
affliction, submission under bereave-  
ment, courage in the face of danger,  
have the children of God proven that  
power comes from God. History fur-  
nishes no parallels to the trials and  
triumphs of Christians.

2. Strength to Accomplish.—This is  
the secret also of the wonderful prog-  
ress of the gospel and the results at-  
tending the preaching of it. The  
Church won its way against Jewish  
prejudice and Roman arms because its  
advocates possessed power against  
which no human opposition could  
stand. They confounded the philoso-  
phy of the Greeks and routed the idol-  
atry of the Barbarians because divine  
power was with them and in their  
message.

Here we find the secret of the mar-  
velous spread of Methodism, which has  
conquered, not by human wisdom, but  
by divine power. Upon this every re-  
vival of religion must depend. To this  
must the Epworth League look to jus-  
tify its existence and accomplish its  
mission. Its machinery must be driv-  
en by divine power, coming from God  
and stored in the hearts of its mem-  
bers. Let us work and sing and study  
and pray, but let us not forget that the  
essential preparation for service is the  
"love of God shed abroad in our hearts  
by the Holy Ghost who is given unto  
us."

Let us first obtain power and then be  
witnesses for Christ.

#### OUR MISSION FUND.

Just a few days until our State Con-  
ference and a majority of the Leagues  
are yet delinquent on our mission  
fund. Should you fail to raise your  
portion in time to send it to me before  
Sunday, please get some one to ad-  
vance you the money and send to me  
at Galveston by your pastor or dele-  
gate some time, so as to be sure to hear  
and in order to do this every League  
must pay up. Shall the cause be hin-  
dered by your neglect? Yours for the  
work

A. K. RAGSDALE,  
Sec. and Treas. Com.

Dallas, Texas.

To the Epworth Leagues of Texas—  
Greeting:

Dear Leaguers—We have waited  
some time, so as to be sure to hear from  
all the Leagues who responded to our  
call to hold a special meeting to raise  
funds to help relieve the Cuban suf-  
ferers. While not as many have re-  
sponded as we hoped and expected  
would, we see from the New York  
Christian Herald that many have re-  
mitted funds that have not reported  
same to us. The amount reported to  
us as having been raised by special  
meetings amounts to twenty-seven  
dollars and forty cents, and one League  
reports that they raised ten dollars  
the Sunday preceding our call, which  
we are glad to know; and the pro-  
gramme from one of the Leagues was  
appreciated because it gave us some  
ideas of the earnestness of other  
Leagues.

Now, our fellow-Leaguers, if you  
have not put forth any special effort  
to swell the Cuban relief funds, it is  
not to late yet; and he that giveth  
to the poor lendeth to the Lord.  
LAMAR AVE. EPWORTH LEAGUE,  
Per Frederick A. Wynne.  
Paris, Texas, April 4, 1898.

#### STATE LEAGUE OFFICERS AND COMMITTEEMEN CALLED.

We will hold a final meeting of the  
State officers and committeemen for  
this year in the Y. M. C. A. building at  
Galveston on Tuesday, April 18, be-  
ginning at 1:30 p. m. A full attend-  
ance is necessary in order that mis-  
sions, finances and other vital inter-  
ests may be discussed. Let each offi-  
cer and committeeman come at least  
this one day in advance with their  
thoughts matured on these things.  
F. P. WORKS.  
Hillsboro, Texas.

#### NORTH TEXAS HEADQUARTERS

Have been established at the Hotel  
Grande for the coming State Confer-  
ence at Galveston. This hotel is  
among the largest in the city, is but  
a few blocks distant from the place of  
meeting, and its service is first-class  
in every respect. It is run on the Eu-  
ropean plan—that is, meals and lodg-  
ing may be had separately if desired.  
A rate of \$2 per day has been made  
for our crowd. Where only lodging is  
wanted the rate is 75 cents. The St.  
James League will keep open house  
during the conference, and will fur-  
nish meals at 25 cents each or 7 for  
\$1.50. By lodging at the Grande and  
taking meals at the St. James cafe  
the expense will be less than \$1.50  
per day. Where occasional meals are  
taken at the Grande reduced rates are  
given. The Beach Hotel will not be  
opened, and those who desired to go  
there will find the Grande quite satis-  
factory. Only 125 can be accommodat-  
ed, however, and those desiring to  
stop at our headquarters should im-  
mediately notify me. I might add

## Protection to Purchasers



We caution the public against purchasing imitations of obsolete forms  
of our machines. We keep up with the latest developments in the art,  
making nothing but the highest grade of product, and have achieved  
unqualified success in its sale; hence many attempts at imitation, and the  
illegal use of our trade name.

A Brass Medallion, of the elliptical form shown above, bears our regis-  
tered trade-mark, and is placed upon the head of every machine made by us.

NONE GENUINE WITHOUT IT.

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OFFICES IN EVERY CITY IN THE WORLD.

that the St. James cafe will be located  
between the Grande and the place of  
meeting, which will be of greater con-  
venience to those desiring to patronize  
it. Appropriate decorations will be  
made at the hotel and a large banner  
outside will enable Leaguers to easily  
find the place. Runners will be at all  
trains to direct and you may go imme-  
diately to the hotel upon reaching Gal-  
veston. No waiting at the general  
headquarters to be assigned. Write  
me quick on postal and state if you  
will take board and lodging, or lodg-  
ing alone at the Grande.  
GUS W. THOMASSON,  
Van Alstyne, Texas.

#### ALL ABOARD FOR GALVESTON.

At the last business meeting of our  
League the question of routes to Gal-  
veston was brought up and after some  
discussion it was decided to go via the  
Texas and Pacific and International  
and Great Northern Railroads. We  
will stop over in Palestine for a few  
hours to enjoy the hospitality of the  
Leaguers there, they having arranged  
for our entertainment, the entertain-  
ment to consist of a speech by Rev.  
S. A. Steel, banquet, etc. The League  
will have at its disposal a free reclin-  
ing chair car, also a twelve-section  
Pullman sleeper, for which the spe-  
cial rate of \$2 per double berth has  
been obtained. The train will leave  
Whitesboro at 6:30 a. m. and Sherman  
at 7:12 on the morning of the 18th.  
So far as heard from all the Leaguers  
who contemplate going have agreed to  
go this route and we are assured of a  
good time. ALBERT WORKS,  
Sec. Travis St. Epworth League,  
Sherman, Texas.

#### BELLE PLAIN'S LEAGUE.

We have eighteen members in our  
League, all of whom are warm-hearted,  
sympathetic Christians, ready and  
willing to do anything they can for the  
cause of Christ.

We can't do the great things like  
the Wesleys or the missionaries in for-  
eign lands; but, thank God, we can do  
the little things, and when we think of  
the poor heathen that are groping in  
darkness, it thrills our very being to  
activity, and awakens strong thoughts  
in the minds of our people, and causes  
their hearts to yield forth their sweet-  
est treasures of love and sympathy for  
them.

We can't all go to heathen lands, but  
we can send our little mites to help  
those that can go, that they may be  
the means by which some poor soul  
may "step out on the promise and get  
under the blood" that will cleanse  
them from all sin.

Our devotional services are held  
every Sunday at eleven o'clock, when  
there is no preaching. Those services

#### "THE EPWORTH LEAGUE MOTTO"

A new song and chorus by D.  
J. Evans, Whitesboro, Tex., is  
a stirring song for any Epworth  
League. It is the latest and  
best. A large Epworth League  
badge and the Author's por-  
trait is the Title page. Sent  
post paid for 5c. Published by  
the author.

are well attended, and much interest is  
being manifested.

Our charity and help department is  
in good working order.

Our literary department is doing  
great good in circulating good litera-  
ture. This department has a circula-  
ting library of seventy good books that  
are being read by our members and  
others that are not members of the  
League.

We are looking forward to a great  
spiritual blessing in our League this  
year, and we invite our brother and  
sister Leaguers to join their prayers  
with ours in the saving of many souls  
during this conference year, and if the  
angel should sound the trumpet and  
proclaim that time shall be no more,  
pray that we all may be prepared to  
enter into that rest that remaineth for  
the people of God.

C. P. POWERS,

Pres. Belle Plains Epworth League.

#### ANOTHER NEW LEAGUE.

I organized a good League at Moul-  
ton last Sunday, with 20 members. I  
think it is going to be a strong body.  
Miss Jennie Coons is President; Mrs.  
T. F. Jackson, First Vice-President; J.  
F. Dockery, Second Vice-President;  
Miss Annie Dockery, Third Vice-Pres-  
ident; Miss Etta Eason, Secretary;  
Miss Pearl Keesee, Treasurer.

The Southern Pacific railway has  
given us a low minimum as a requisite  
to having a special coach to Galveston,  
and I think we will go in our own car.  
If so, the League editor is invited, "he  
and his," to ride with us.

Our League at Waelder has some  
reading course sets, and will take it  
up regularly. We are moving out.  
Henceforth expect to keep record of  
everything, so as to be able to report  
intelligently. O. for compulsion re-  
garding the keeping of uniform records  
in Methodism. In this respect we are  
most unmethodical.

WM. A. BOWEN.

## Gold Pens

Our New Illustrated Price-List  
of Gold Pens, Pen Holders, Pen Cases,  
Pencils, Toothpicks, showing nearly  
100 different styles, sent to any ad-  
dress. Our "313" Pens are especially  
adapted for fine writing. Gold Pens  
repaired, 50c. each. Our 14-kt. Gold  
Fountain Pen, price, by mail, \$1.10, is  
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The firm is reliable.—Texas Advocate.

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Woolley, M.D.  
Atlanta, Ga.



Sunday-School Dept.

Address all communications for the Sunday-school Department to Rev. F. B. Carroll, D. D., Georgetown, Texas.

Second Quarter, Lesson 4, April 21.

A LESSON ON FORGIVENESS.—Matt. 18:21-35.

Golden Text: Forgive and ye shall be forgiven.—Luke 6:37.

Time—Autumn of A. D. 29.

Place—Capernaum near the Sea of Galilee.

INTRODUCTORY.

In the discourse, of which our Lesson to-day is a part, our Savior has been dealing with the difficult subject of offenses. Two kinds are considered—our own offense against our brother, and his offense against us.

In the case of personal offenses against us, we are to seek first private explanation, and this by going to the one that has injured us, and not waiting till he come to apologize.

If thy brother shall sin against thee, go and reprove him alone, in person if you can; if that cannot be done, by thy messenger or in writing.

If this last avail not, then let him be to thee as a heathen and a publican—that is, you are to have no more fellowship with him as a Christian, but you still owe him earnest good-will, and the offices of humanity.

LIGHT ON THE LESSON.

V. 21. "Then came Peter to Him," that is immediately after the words Jesus had spoken, showing how to treat a brother that has sinned against us (v. 15.). This raises in the mind of St. Peter the practical question, "Lord, how oft shall my brother sin against me and I forgive him?"

The expression seven times is found in Prov. 24:16 in connection with sinning and being restored.

THE ANSWER OF CHRIST.

V. 22. Jesus saith unto him: "I say not unto thee until seven times, but until seventy times seven." Some critics prefer to read here, "seventy-seven times." This is the meaning of the Hebrew in Gen. 4:24 (Broadus), and the Septuagint there has the same expression—which is here rendered seventy times seven—but is there translated "seventy and seven fold."

St. Luke adds in this connection: "And the apostles said to the Lord, 'Increase our faith.'" Great faith and

much of the spirit of the Master are essential if we are going to forgive in this way.

ILLUSTRATED BY A PARABLE.

V. 23. "Therefore is the kingdom of heaven likened unto a certain king." Since the Messiah requires his followers to forgive as often as an offender repents, for this reason his kingdom or reign is like the story about to be told.

"Who would take account of his servants or slaves?" So the court officials were commonly called in the East. In the parable, therefore, the king's servants are the great officers of government, who received his revenues and attended to their disbursement. It is quite possible in one of the great Oriental despotisms for a treasurer or Satrap of a province to embezzle as much as twelve million of dollars.

V. 24. "One was brought unto him which owed him ten thousand talents." Whether of silver or gold this would be a vast sum, far beyond any private man's power to discharge. Trench remarks that we can best appreciate the sum by comparing it with other sums mentioned in the Scripture. In building the tabernacle twenty-nine talents of gold were used (Ex. 38:24.)

According to the usual computation, says Mr. Wesley, the ten thousand talents, if these were gold, would amount to seventy-two millions sterling. If they were of silver, it must have been four million four hundred thousand pounds.

V. 24. "But forasmuch as he had nothing to pay, his lord commanded him to be sold and his wife and children and all that he had, and payment to be made." In Oriental countries all this is inflicted upon a man, even of the highest stations—far beyond the Law of Moses, which allowed a man himself to be sold for theft or debt (Lev. 25:39).

V. 27. Then the Lord of that servant was moved with compassion and loosed him, and forgave him the debt. He was released from arrest and from obligation. The Revised Version renders the word for "debt," "the loan." In his compassionate mood the king chooses to speak of it as a loan, not an embezzlement; afterwards in verse 32 it is literally a debt.

THE UNFORGIVING PARDONED MAN.

V. 28. The same servant pardoned by his lord found one of his fellow-servants which owed him a hundred pence, or shillings, according to the estimate in margin of Revised Version, seventeen dollars of our money. Humanly speaking, there was an infinite disparity between the two debts. And this pictures the difference between the guilt of our sin against God and that of a fellow-man's sin against us.

V. 29. "And his fellow servant fell down at his feet and besought him, saying: 'Have patience with me and I will pay thee all.'" It is the same prayer for mercy, but it fails to touch the cruel creditor's heart.

V. 31. So when his fellow servants saw what was done they were very sorry. It was a case of cruel and unjust oppression.

"And came and told unto their lord all that was done." The word told is a strong one and means that they

gave a clear and full account. Their sense of the injustice done the poor servant would impel them to this.

THE WICKED SERVANT PUNISHED.

V. 32. \* \* "O thou wicked servant." When he owed the ten thousand talents his lord had no such hard word as wicked for him. But having shown the unforgiving spirit toward his fellow servant, his lord now calls him "thou wicked servant."

"I forgave thee all the debt because thou desiredst me. Shouldst thou not have hadst compassion, even as I had pity on thee?" Certainly, Mercy so wonderfully shown to him should have taught him mercy toward others.

V. 34. "And his lord was wroth and delivered him to the tormentors." He was now to be imprisoned and from time to time to torture. The severest possible punishment. "It suggests the torments of Gehenna."

V. 35. Here now is the conclusion drawn from the teaching of the parable. "So likewise shall my Heavenly Father do unto you if from your hearts ye forgive not every one his brother their trespasses." Mark the thoroughness and spirit of the forgiveness required: "From your hearts" comes in at the close with emphasis. Any other kind of pardon is superficial, insincere and goes for nothing.

PRACTICAL LESSONS.

The attention which Jesus has given to our forgiveness of those sinning against us in this chapter and at the close of the Lord's Prayer makes it a matter of the very greatest importance to us. The great truth taught in both places is the same. "If ye forgive men their trespasses your Heavenly Father will also forgive your trespasses."

Unwillingness to forgive others implies an impenitent spirit, which disqualifies a man for either asking or receiving forgiveness of God.

(2) How to deal with your brother. Every true, sincere Christian desires to know this. If he sin against you, do not wait his coming, but go right away to him. Delay makes your going more difficult. Make loving, wise and repeated efforts to gain him by personal interview, by the help of other brethren and by the help of the Church.

(3) One great means of helping us to a forgiving spirit is to reflect upon the infinite mercy of God toward us. "He has not dealt with us according to our sins, nor rewarded us according to our iniquities." He abundantly pardons. He remembers our iniquities no more. He regards us and treats us as if we had not sinned at all.

(4) John Wesley has this practical note: "How observable is this whole account as well as the great inference our Lord draws from it: (1) The debtor was freely and fully forgiven. (2) He wilfully and grievously offended. (3) His pardon was retracted, the whole debt required and the debtor delivered to the tormentors forever. And shall we still say, but when we are once fully forgiven our pardon can never be retracted? Verily, verily, I say unto you, so likewise will my Heavenly Father do to you if ye from your hearts forgive not every one his brother their trespasses."

(5) "Delivered to the tormentors forever," says Mr. Wesley. Impliedly it is so; that is, until he should pay the ten thousand talents, and this he could never do. It means perpetual imprisonment. "There is a difficulty

Hood's Pills advertisement with image of a woman.

NEW IMPROVED Folding Thermal Vapor Bath Cabinet advertisement.

made," says Alford, "from the punishment of this debtor for the very debt which had been forgiven."

But it is the spiritual meaning which here rules the form of the parable. He who falls from a state of grace falls into a state of condemnation, and is overwhelmed with all that debt, not of this or that actual sin formerly remitted, but of the whole state of enmity to God.

So Dr. Schaff: "Forgiveness is inseparable from union with Christ. If we forsake Him we relapse into a state of nature which is a state of wrath; yea our case becomes much worse than it was before conversion, and our guilt increases in proportion to the mercies received."

(6) This command to forgive, and to be even willing to forgive, implies much blessed comfort. If man is to forgive so often, how much more will our Father, which is in heaven, extend mercy.

Meyer well remarks that the motive held up in this parable could only have full light cast upon it by the great Act of Atonement which Jesus in a few months should accomplish. In the Cross we see the infinite tenderness of the love of God; we also hear the cry, Father, forgive them.

"Be ye tender-hearted," says St. Paul, "forgiving one another even as God for Christ's sake hath forgiven you."

"I say not unto you, not until seven times, but until seventy times seven."

BEAUMONT SUNDAY-SCHOOL.

Though I have not been a subscriber of the Advocate very long, I have been one long enough to notice the absence of superintendent's letter on Sunday-school work. As superintendents we ought to send in a letter occasionally with any new idea that has presented itself.

Our January report is: Average attendance, 189; collection, \$24.40. Our February average attendance, 192; collection, \$22.10. Our March attendance, 204; collection, \$22.10. Condensing the three makes our first quarter's attendance, 585; collection, \$68.50.

Superintendent M. E. C. S. S. Beaumont, Texas.

HIDDEN BEAUTY advertisement for Heiskell's Ointment and Soap.

WATCH AND CHAIN FOR ONE DAY'S WORK advertisement for Blaine Co.

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**WOMAN'S  
...DEPT...**

Address communications to Mrs. Florence E. Howell,  
28 Masten Street, Dallas, Texas.

**THE BUCKING BRONCO.**

Little feet go patter, patter,  
Such a racket, such a clatter!  
What on earth can be the matter  
With them all?  
Here comes Willis, John and Ida;  
John's the horse and Willis rider,  
Ida leader, Mary driver—  
Such a squall!

"Let me be a bucking bronco,  
You a cow-boy with a lasso,  
And I'll pitch and throw you off so,"  
Says our John.  
Willis clutches to John's collar,  
Spurs his sides, begins to hollow;  
Ida, Mary quickly follow.  
O such fun!

Here they bump against the table,  
Bronco bucking all he's able;  
House a-roar from floor to gable.  
O just see!  
Off comes Willis, banners flying,  
Cow-boy yell, and Ida crying,  
Little Mary whimpers, sighing:  
"O my, me!"

Cow-boy's nose is bleeding badly,  
Bronco's chin needs plaster sadly;  
"Turpentine and camphor!" madly  
Yell they all.  
Quite a lesson here for others,  
Bigger, smarter, grown-up brothers:  
"Wild-oats sowing"—doctrine lovers  
—In this fall.

MRS. MOLLIE P. WALKER,  
Glenwood, Texas.

It has long been a perplexing problem, "How shall we get our women to read?" We know of one auxiliary which has at least partially solved it in this way: One of the members is appointed by the President "agent for literature." A woman of earnest piety, who does the work "heartily as unto the Lord," is appointed to this place. Her duty is to see how many leaflets, books, periodicals, etc., she can get the women to read. She makes a written report at each monthly meeting of the work she has done during the month, how much literature has been given out, and how much has been reported to her as having been read.—Exchange.

**WOMAN'S WORK FOR WOMAN.**

The wisdom of the Church in organizing woman's societies for systematic and connective work for the women and children of heathen lands has been fully demonstrated. It is well that the gentle touch of sisters and daughters open the darkened homes of sisters and daughters in those countries where they are secluded and homes are not Christian, but it is necessary that the gentle touch be skillful as well. "Simple business fairness," says one, "demands that the best work should be given to Christ. In this day, when commercial colleges, all kinds of business colleges are crowded with young men and women busily preparing for places of trust and importance in secular affairs, why is that our Bible colleges and training schools for Christian work are not crowded too? The word of God is a "two-edged sword," word of God is a "two-edged sword," sword is not very safe in unskillful hands. The Scarritt Bible and Training School offers the necessary means for fitting missionaries and other Christian workers for foreign and home work. "Should it not be filled with eager students who have heard God's call? Last June at annual meeting of Woman's Board, a two years' course in this institution was made obligatory, and no missionary candidate will be accepted for the foreign field without it, unless the candidate is a woman of large experience as a teacher and a Bible student.—T., in Nashville Christian Advocate.

The foreign missionary cause we believe to be a child of Providence, an object of his special care, and if any are expecting to see it fail, disappointment awaits them, for it is a healthy, growing child, nourished and trained by Omnipotent power. Our divine parent crowns its zeal with his rich blessings, and with his watchful care renders it as successful as it is. Can we not help in taking the world for Christ? We are taught that "whoever is making the religion of Christ attractive is helping to save the world." Religion being the execution of a divine plan, takes in all work done in His holy name. We believe the cause

of missions to be a tree the planting of our loving Father, that his name be exalted and glorified, causing it to grow to such proportions that all may find shelter under its divine shadows. It has been truly said: "To become a true missionary in spirit, we should train our children from early infancy to gain knowledge of mission work." When this is accomplished, we will cease to have such words as these: "I cannot understand or become interested in mission literature." Such persons begin too late in life to understand or take pleasure in the work in which all should feel an abiding interest. A well-trained child can lead those untrained minds. In all Christian work we should go from our closet of prayer, strong in faith, trusting implicitly in His precious promise, "Lo, I am with you always, even unto the end of the world."

"All life needs a fuller gospel  
Than the preacher can proclaim;  
Such as Christian hearts can utter,  
By their service in His name."

(MRS.) MARY M. DAVIDSON,  
Georgetown, Texas.

**Quarterly report of the Treasurer,  
Texas Conference W. F. M. Society,  
ending March 1, 1898:**

Dues	\$223 09
Conference fund	39 95
Mite-boxes	5 12
Pledge	207 41
S. B. and T. School	34 45
Life membership	20 00
Minutes	2 00
Week of prayer	7 66
Korea	3 00
Collection at district meeting	3 10
Balance from third quarter	65 10
<b>Total</b>	<b>\$610 88</b>

Remitted Mrs. H. N. McTyeire	\$476 98
Deposited at account of S. B. and T. S. fund	34 45
Disbursements	9 97
Balance	89 48
<b>Total</b>	<b>\$610 88</b>

MRS. M. E. STEELE,  
Treasurer,  
Houston, Texas.

**Summary of report of Treasurer of  
the W. P. and H. M. Society, North-  
west Texas Conference, for the quar-  
ter ending March, 1898:**

Dues	\$349 92
Life membership dues	25 00
Lucinda B. Helm Loan Fund	60 71
Week of Prayer	2 90
Mite-boxes	13 79
Contingent	23 85
Rescue Home	24 15
Special donations	10 35
Incidentals	36
Exchange returned	70
<b>Total</b>	<b>\$511 73</b>

To General Treasurer	\$277 86
To Treasurer Rescue Home	24 15
Donated parsonage, Center City, Brownwood District	50 00
Conference expense	141 97
<b>Total</b>	<b>\$493 98</b>

Cash on hand Dec. 16, 1897	\$229 85
Receipts for quarter	511 73
<b>Total</b>	<b>\$741 58</b>
Disbursements	\$493 98
Cash on hand March 20, 1898	\$247 60

Expended on local work by voucher:	
Station parsonage	\$1321 75
District parsonage	42 25
Circuit parsonage	237 00
Local Church work	890 90
Local mission work	67 05
Supplies given locally	178 15
Supplies sent off	291 90
Expended for rescue work	242 75
Expended for mission work	49 30
Expended for relief of needy	54 65
<b>Total</b>	<b>\$3375 73</b>

MRS. W. F. BARNUM,  
Fort Worth, Texas, Treasurer.

Cheatham's Chill Tonic is peculiarly adapted to persons in enfeebled health and invalids. It assists digestion and is a perfect strengthener and appetizer. Satisfaction or money refunded. Put up in both tasteless and bitter styles. 50-cent size.

Kind words, like fragrant flowers,  
are admired by all.

**Buying a  
House  
Without  
Cash**



—a practical article by Barton Cheyney, telling how, without money, to own a home in city or country. It will be found of great interest to young married folks—and old ones, too. It is meant as a help for those of you who would like to stop paying rent.

**INSIDE OF A  
HUNDRED HOMES**

Photographic glimpses of interiors of all sorts—real rooms that are lived in—dainty boudoirs, dens, and cozy corners—sleeping-rooms, book rooms. Each with an idea in it for your helping. The fifth instalment of this popular series—one of the most interesting features the JOURNAL has presented.

**MRS. RORER'S  
ARTICLES**

in this number are of special interest to mothers. Under the title of "Proper Cooking for the Nursery" she tells what the tiny folks must not eat—as well as how to prepare their proper foods. "The Best Food for a Growing Child" continues the story for the babies who have grown into little men and little women.

**Easter Ladies' Home Journal**

Enlarged to 48 pages—this number is, we think, quite the best we have ever issued—filled with special features of practical worth to every reader—and with a wealth of handsome illustrations.

FOR 25 CENTS WE WILL SEND  
THE LADIES' HOME JOURNAL  
ON TRIAL FOR THREE MONTHS

ALSO, a handsome illustrated booklet containing our Prospectus for 1898, with portraits of famous writers and small reproductions of some of the illustrations that are to appear in the Journal in future numbers.

\$1.00 per Year

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The Curtis Publishing Company, Philadelphia

An iceberg in the pulpit cannot kindle a fire in the pews.

**CONSUMPTION CURED.**

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

Love is like a convex mirror—it broadens what we see in it.

**TEXAS MIDLAND RAILROAD EP-  
WORTH LEAGUE EXCURSION.**

Account Annual Convention State Epworth League at Galveston April 19 to 21, rate only \$5 for round trip from Paris, Cooper, Commerce, Greenville or Kaufman; tickets on sale April 18 and 19 and good for return till April 23. Through coaches without change connecting at Ennis with the Epworth League Special over the H. and T. C. Ry. sold to Galveston without change. The North Texas delegations are going to the convention on this train. For further particulars, inquire of ticket agent or

J. E. LEITH, G. P. & T. A.,  
Terrell, Texas.

God's Son was without sin, but not without temptation.

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MISSIONARY COLUMN

Prepared by Rev. J. B. Sears, Of the Texas Conference. Cameron, Texas.

COREA—THE INFANT IN SOUTHERN METHODIST MISSIONS.

In the autumn of 1895 Bishop Hendrix and Dr. C. F. Reid visited Corea. They were so impressed with the possibilities of the field the Bishop had the Doctor to remain in Corea, and he is yet there with an earnest assistant in the person of Rev. C. T. Collyer, of Tennessee. We are glad that the Kentucky Leagues have decided to assume the support of Dr. Reid. We are also of the impression that the Tennessee Leaguers are about to assume the support of Bro. Conyer. We give below some bits of information concerning Korea in a general way that may help the interest in Corea among our young people and readers generally:

Corea has a coast line 600 miles down either side. Its seaports are Wonsan, with its fine sheltered harbor, its Japanese business colony, and its large Korean town of 20,000 inhabitants; Fusan, with its pine woods, its strong Japanese colony, its barren hillsides, fine anchorage, and rambling Korean settlement; Chemupo, the western treaty port 25 miles from the capital, Seoul; and the capital itself, with its steamers running fortnightly to Japan and China. Thousands live within Seoul's massive gates and walls, with their towers two stories high, in Chinese style, pierced for archers, and solidly built of stone.

The area of the country is the same as that of Great Britain, about 80,000 square miles. The population is estimated from 7,000,000 to 13,000,000, of Mongolian origin, and their civilization is based on that of China. The literary class profess Confucian ethics, while the state gods of China are worshipped by the common people. Buddhism and Taoism have also some following.

The example of the American Presbyterians in opening work in Corea was almost immediately followed by the Methodist Episcopal Church, and there are now nine boards at work in the peninsula, with an aggregate, however, of but 70 missionaries, and many of these wives, who on account of family cares are unable to take an active part in mission work proper. But if we count the whole 70, it means but one worker to every 200,000 of the population, which is for the most part scattered over wide extents of mountainous territory that can be traveled only by pack-pony or on foot. But notwithstanding the inadequacy of the force, and the difficulties of the situation, the success of the missionaries has been most marked. During the last year in one district alone and by the workers of but one mission, 137 converts were baptized and 487 more received as catechumens. The total number of converts to-day is probably not far short of 3000, nearly one-half of whom are probationers received since the close of the late war between China and Japan.

Remarkable Ingathering in Corea.—The Rev. Graham Lee, of the Northern Presbyterian mission in Corea, thus writes to the board in New York, from his station at Pyeng Yang, December 29th: "I have just returned from two country trips, and have the following report to make: I visited forty-five places where Christians meet on the Sabbath to worship God. I baptized one hundred and fifty-one people and received four hundred and fifty-five catechumens. At twenty of these forty-five places the people have bought or built church buildings." Can the Church at home ask for more encouraging news? How wonderfully God is opening up Corea! Surely the Protestant Church should eagerly press in and occupy the field before Russian control becomes complete. The intolerance of the Greek Church and the exclusive influence of the Russian civil power will then shut the now open door.

Self-Support in Corea.—Mr William Henry Grant, of the Presbyterian Board, has recently visited Corea. He thus writes of the advantages which Corea offers as a mission field: "Corea offers a clean field for missionary enterprise, unembarrassed by a quarter of a century of paid agents. It is a delightful experience to get into a mission where self-support does not have to be advocated, and where the native workers are volunteers, or supported by their own people."

AN IMPORTANT ANNOUNCEMENT.

Foreign Missionary Conference.—The Protestant Foreign Missionary Societies of America have issued an invitation to all similar societies in the world, asking each society to be represented by two or more delegates in an Ecumenical Conference on Foreign Missions, to be held in the city of New York, April 20, 1900, and to continue for ten days.

EPWORTH LEAGUE NOTICES.

SECRETARY'S OFFICE STATE LEAGUE CONFERENCE.

Bulletin No. 7.

Delegates to the Galveston session of the late Conference will please remember that badges will be furnished only presentation of certificates, and that certificates are issued only upon receipt of reports. Blanks may still be had from this office.

Local Secretaries should report names of delegates to the chairman of the Entertainment Committee, Rev. N. Powell, Y. M. C. A. building, Galveston. The committee will assign homes in advance and notify delegates. When writing you should state price you wish to pay. Free entertainment will be accorded a limited number of pastors, but names should be sent in at once.

For further information, address GUS W. THOMASSON, State Secretary. Van Alstyne, Texas.

IMPORTANT.

Will the delegates to the State Epworth League Conference make it a point to come prepared to state difficulties, offer suggestions and exchange ideas on the Literary Department. An opportunity will be given to discuss questions upon this important department of League work.

C. C. CODY, Third Vice-President.

NOTICE TO DELEGATES AND VISITORS TO THE GENERAL CONFERENCE.

The local committee in the city of Baltimore having in hand the work of providing for the entertainment of the General Conference have so far completed their arrangements for the comfort of their guests that they now desire to make a general statement on the subject.

The building selected for the meeting of the General Conference is the Armory of the Fourth Maryland Regiment, a large and imposing structure, entirely new, located on Fayette Street near Paca Street, and easily accessible from all points in the city by the City Passenger Railways. It has a seating capacity on the main audience floor of twenty-two hundred, and in the galleries of four hundred.

On the first floor of the building are seventeen well-lighted and ventilated rooms, suitable for committees.

A postoffice will be established in the building. Telephone, telegraph and typewriting service will be provided and also messenger service for the convenience and comfort of the delegates. Most favorable terms have been obtained from the leading hotels and boarding-houses of the city for board of delegates and visitors.

The seats in the auditorium are for the members of the conference and for visitors. After setting apart sufficient space to amply accommodate the members of the conference, fraternal delegates, and others engaged in conference business, there will be at least sixteen hundred seats on the floor of the audience room to be occupied by visitors in attendance and to which they will have free access.

It has been deemed judicious to reserve certain seats in the galleries for families desiring such accommodations.

The committee wishes to assure all who may favor us with their presence in Baltimore at this great gathering of Southern Methodists of a most cordial greeting, and we shall do our utmost to contribute to their comfort during their visit in our city. We also desire delegates who shall be accompanied by members of their families, and visitors who may purpose to attend the conference, to advise the committee of that fact, and of what accommodations they may need, so that they may be provided before their arrival and assignment of homes made without delay.

Notice will be given delegates of the places assigned them at least two weeks before the meeting of conference. A card will be sent to visitors immediately upon the receipt of certain information of their purpose to attend.

Through the courtesy of the railroad systems of the South and West, the favorable rate of one-half the reg-

1898 WEDDING AND BIRTHDAY PRESENTS 1898

We Keep on Hand a Full Line of

- Solid Silver Nail Files, Salve Boxes and Paper Cutters. Solid Silver Glove and Shoe Buttoners. Solid Silver Brushes, Mirrors and Combs.

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IRION & GIRARDET, Jewelers, 404 W. Market Street, Louisville, Ky.

ular fare, or one whole fare for the round trip, has been obtained for members of the conference and all visitors. We have assurance that these tickets will be on sale from May 2d to May 6th, inclusive, good to return until May 30th, with the privilege of extension to June 15th, if desired. We have made these statements in detail because we wish the public to be informed of our plans, and especially so since some incorrect and misleading statements have found their way into the public press.

ROBERT, MAGRUDER, Chairman, S. H. RANDALL, Jr., Secretary. Baltimore, Md., 12 St. Paul St.

NORTH TEXAS LEAGUERS.

Epworth Leaguers of North Texas planning attendance on the State Conference at Galveston, April 19-21, should bear these points in mind: You can leave home Monday night, arriving in Galveston Tuesday morning, giving you all day Tuesday at home and allowing nearly all of Tuesday for sight seeing, as the conference does not open until 8 p. m. This will also save an additional day's expense en route. On return trip you leave Galveston at 6:50 p. m., reaching home early next morning, or leave at 7:15 in the morning, reaching home that night—making a daylight run. For full information, call on or address Santa Fe agents.

CMAS. L. HOLLAND, Passenger Agent. Dallas, Texas.

OUR MISSION FUND.

Below I give amounts paid in on mission fund by Leagues named from July 1, 1897, to April 12, 1898. Should and League have paid and credit is not given, please notify me at once. Some Leagues paid the third year before the Waco Conference, and acknowledgment was made then. Other amounts received will be acknowledged after League Conference.

- NORTH TEXAS CONFERENCE. Osnis, \$10; Decatur, Jr., \$5; Sulphur Bluff \$2.50; Pecan Grove, \$8; Fairland, Dallas, \$4; Wheatland, \$8; Rush Branch, \$4.50; Paradise, \$2.50; Archer, \$5; Broadway, Gainesville, \$10; Jacksboro, \$10; Vasuti, \$5; Ladonia, \$25; White Rock (Paris District), \$8; Lone Oak, Sr., \$5 Lone Oak, Jr., 25c; Terrell, \$25; Grand Prairie, \$2.25; Forney, \$10; Lancaster, \$8; Antelope, \$5; Travis Street, Sherman, \$30; Leonard, \$5; Van Alstyne, \$10; McKinney, \$10; Honey Grove, \$12; Lewisville, Sr., \$7; Lewisville, Jr., \$3; Allen, \$5; White Rock, \$8; Commerce, \$5.10; St. Jo, \$2.50; Wloga, \$2.82; Decatur, Sr., \$15; Farmersville, \$10; Denton, \$15.10.

EAST TEXAS.

State Line Texarkana, \$15; Orange, \$10; Center, \$10; Palestine, \$20; Carthage, \$5; Henderson, \$10; Beaumont, \$10; Longview, \$15; Marshall, \$15.

NORTHWEST TEXAS CONFERENCE.

- Blanket, \$8; Hubbard, \$4; Rice, \$8; Gordon, \$5; Bruceville, \$10; Clarendon, \$10; Ranger, \$3.75; DeLeon, \$10; Graham Chapel, \$2.40; Missouri Avenue, Fort Worth, \$5; Standford's, \$10; Ferris, \$5; Coleman, \$15; Glenwood, \$12; Knob, Jr., \$2.25; Marvin Chapel, \$5; Salado, \$12; Belle Plains, \$6; Breckenridge, \$10.65; Thornton, \$4; Pendletonville, \$10; Mountain, \$10; Georgetown, \$35; Waxahachie, \$30; Duffau, \$5; Mansfield, \$7.50; Throckmorton, \$5; Fifth Street, Waco, \$21.50; Pitsgah, \$3.50; Cleburne, \$25; Harbin, \$5; Indian Creek, \$8; Hico, \$10; Brownwood, \$25; Geneva, \$5; First Church, Temple, \$20; Meridian, \$12; Cisco, \$5; East Waco, \$3; Glenrose, \$8.35; Stephenville, \$5.40; Childress, \$10; Dublin, \$15; South Temple, \$5; Bartlett, \$5; Colorado, \$10; Italy, \$15; Mexia, \$10; Sipe Springs, \$5; Hillsboro, Sr., \$35; Hillsboro, Jr., \$5; Morgan, \$9.25; Granbury, \$20; Abilene, \$17.60; Groesbeck, \$11.35; Vernon, \$9.50; Abbott, \$10; Grapevine, \$8; Bertram, \$8.

TEXAS CONFERENCE.

- St. John's, Galveston, \$15; Alvin, Jr., \$2; Bastrop, \$10; Flatonia, \$15; Sealy, \$3.15; McKee Street, Jr., Houston, \$2.50; Marlin, \$12; St. James, Sr., Galveston, \$10; St. James, Jr., \$3; First Street, Austin, \$9; Hearne, \$10; Sempronius, \$2; Calvert, \$15; West End, Galveston, \$5; Shearn, Houston, \$40.25; Fulshear, \$8; McAsban, Houston, \$8; Ashby, \$5; Cedar Bayou, \$12.50; Alvin, Sr., \$10; LaGrange, \$10; Dickinson, \$5; Navasota, \$10; Smithville, \$8; Weimar, \$15; Tenth Street, Austin, \$13; Rockdale, \$7.50.

WEST TEXAS CONFERENCE. Pleasanton, \$8; Alice, \$3; Cherokee, \$5; Stockdale, \$5; Center Point, \$16; Kyle, \$8.

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award.

THE MOST PERFECT OF PENS.

AUSTIN WHITE LIME CO., Manufacturers of the Celebrated White Lime. And dealers in PORTLAND and ROSDALE CEMENTS, PLASTER, HAIR, SEWER PIPE, FIRE BRICK, etc. AUSTIN, TEXAS.

- Alice, \$5; County Line, \$5; Runge, \$3.60; Seguin, \$8; Rancho, \$2.25; Aransas Pass, \$2.50; Pleasant Grove, \$8; San Marcos, \$13.25; (\$25 in all); Waelder, \$8; San Saba, \$19; Lockhart, \$12.50; Corpus Christi, Sr., \$5; Corpus Christi, Jr., \$2; Nursery, \$10; Llano, \$10; Kerrville, Sr., \$7; Kerrville, Jr., \$3; Comal Street, San Antonio, \$5; Port Lavaca, \$2; Buda, \$5.

Dallas, Texas. A. K. RAGSDALE, Sec.

Referring to Miss Fowler's circular, inviting the Epworth Leaguers in going to Galveston to come through Palestine and participate in an entertainment here arranged by the local Chapter at this place, I note the time given therein from T. C. division points (T. & P. Ry.) is in error; should read, viz.:

- Leave Whitesboro.....6:30 a. m. Leave Denison.....6:40 a. m. Leave Sherman.....7:12 a. m. Leave Bells.....7:43 a. m. Leave Bonham.....8:32 a. m. Leave Honey Grove.....9:08 a. m. Leave Paris.....9:57 a. m. Leave Clarksville.....11:07 a. m. Arrive Palestine.....8:00 p. m. in time for the evening programme, beginning at that hour. Train leaves Palestine 10 p. m., arriving Galveston 7:15 a. m. next morning.

The local Chapter here is preparing for a very large crowd and the Secretary, Miss Fowler, informs me that nothing will be left undone to make the visit in Palestine a pleasant feature of the trip. We have advice that a number of districts in North Texas will move in a body via this route and participate in Palestine's entertainment. An additional feature of our arrangement is that we will run a special train out of Galveston about 10 p. m., Thursday night, April 21, for the accommodation of Leaguers returning, enabling them to reach home Friday morning and afternoon. Yours truly, D. J. PRICE, G. P. & T. A. Palestine, Texas.

Beaumont District—Second Round. Beaumont mis., at China.....May 21, 22 Jasper mis., at Beach Grove.....May 28, 29 Jasper and Kerbyville, at J.....May 29, 30 Liberty, at Wallisville.....June 4, 5 Woodville cir., at Rockland.....June 11, 12 Kountze, at Hyatt.....June 12, 13 Newton mis., .....June 15, 17 Burkville, at Weeks' Chapel.....June 18, 19 Livingston, at Livingston.....June 24, 26 Leggett mis., at Providence.....June 25, 26 Pinekey mis., at Hollywood.....July 2, 3 T. J. Milam, P. E.

CANCER

I have made the treatment of cancer and other abnormal growths by medical interference a specialty for many years. The following and many other reliable persons testify to my success. Prof. H. McDiarmid, Hiram College, Hiram, Ohio, cured six years ago. Hon. E. W. Jackson, Pres't Board of Education, Lima, Ohio, cured seven years ago. Rev. W. H. Sandis, Southport, Ind. Father was cured nine years ago. Address Dr. C. Weber, 121 W. 9th St., Cincinnati, Ohio, for further particulars and free book.

LOOK! A SEWING MACHINE FOR EVERYBODY!

The Texas Advocate and an Al Machine (all Attachments) for \$22. And WE PAY THE FREIGHT

Epworth League Conference Galveston, Texas, APRIL 19-21 1898.



No Change of Cars. Free Chair Cars. Tickets on sale APRIL 18-19, Good to return until APRIL 23.

Maximum rate of \$5.00 for the round trip.

W. C. CRUSH, General Passenger and Ticket Agent. DALLAS, TEXAS.

Sewing Machine and Advocate \$22



## OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

**COBB.**—William Fletcher Cobb was born in Memphis, Tenn., July 27, 1827. He professed religion and joined the M. E. Church, South. Bro. Cobb was faithful to any trust committed to him—a man who was beloved and esteemed by all who knew him. For a long while he lived in Texas, serving the Church faithfully as a steward for a number of years. His health failing him, he moved to Rapides Parish, Louisiana, where he died November 23, 1897. He leaves a large circle of friends and loved ones to mourn their loss. Weep not for him, because he has gone on before to await your coming to the saints in heaven. May God's grace sustain you in this your sore affliction, and may you meet him in "The Sweet Bye-and Bye." H. K. AGEE.

**ENGLAND.**—Allen England, the subject of this obituary, was born in Sulphur Springs, Texas, November 6, 1875, and departed this life in Breckenridge, Texas, March 6, 1898. After the death of his father his mother moved to Mississippi, and while living at Clinton he professed religion and joined the Baptist Church. For the last few years his health has been poor, and a few months ago returned to Breckenridge to spend his last days on earth with his relatives here. All that loving, anxious hearts could do to allay his sufferings and restore his health was done for him, but the King of Terrors was relentless, and as the sun went beyond the western horizon on the 6th of March the light of life faded from his eyes. It was a sore trial for his widowed mother and sorrow-stricken sisters to give up their loved one when he had just entered into manhood; but He who knows the end from the beginning and makes all things work together for good to His children will be a blessed comforter to his afflicted saints. R. F. DUNN.

**AUSTIN.**—After long-continued, wasting and painful illness, Dr. C. A. Austin died at the home of his parents in Rockwall, Texas, January 25, 1898, in the forty-fourth year of his age. Returning from conference last November his parents requested me to have a close conversation with him as to his approaching death. In that interview he said: "I think I fully understand my case. Recovery is now impossible. I am nearing the end. I have trust in Christ and do not dread death. I would live longer only for my mother's sake." We talked much together, and calmness pervaded him throughout the conversation. A warm-hearted friend, a close student, a careful and painstaking physician with splendid mental endowments, he was achieving full success in his profession when weakness and disease brought his career to an end. We know but little here, and oh! how ignorance galls us when hopes and desires so long cherished fade and die. But God knows best. His will is good. May his rich and tender mercies be over the bereaved, and may the mother, one of God's sweet-spirited "shut-in" saints, so lonely in the home since the departure of the invalid boy, have a double measure of God's consoling grace. D. F. FULLER.

**STRICKLAND.**—Rev. T. S. Strickland, a local preacher, has ceased to labor, and has gone to his reward. He was born in Hall County, Georgia, January 6, 1835. He was converted in Chattooga County, Georgia, at the age of fourteen years, and joined the Methodist Church. In 1861 he was married to Miss Lucinda Ellis, who survives him. In 1866 he was licensed to preach. He moved to Kaufman County, Texas, in 1881; was ordained deacon in Dallas, Texas, in 1886 by Bishop Charles B. Galloway. He died February 26, 1898, after a long spell of sickness. Bro. Strickland was a loyal and useful local preacher in our Church. As his pastor, I found him helpful to me and to the work. He lived in faith, enjoyed a rich religious experience, and died in great peace. He was cheerful all through his illness, always expressing a sweet trust in his Savior. He delighted to talk with his Christian friends about Jesus and his love. In his death the Church at Poetry has suffered great loss, but heaven is richer. Three of his children preceded him to

the world beyond and four survive him. Three of these are faithful members of the Methodist Episcopal Church, South. His youngest son, aged 15, is not a Christian. May the Lord lead him to accept his father's Savior. May his surviving loved ones follow him as he followed Christ, and some bright day by-and-bye they shall all meet again "on the evergreen shore." D. T. BROWN.

Chisholm, Texas.

**SHARP.**—Little Marsh D. Sharp, only son of Mr. and Mrs. M. D. Sharp, was born November 19, 1896, and after a few days sickness, died March 14, 1898, at Franklin, Texas. He was an unusually large and well-developed child; was bright and beautiful and full of the innocent, artless ways of childhood. He lived only long enough to bind the hearts of loved ones closely to him, then God took him to a brighter world. None but the parents can fully realize the great loss they have sustained, and God's word will prove their greatest comfort and consolation in this sad bereavement. He can not return to them, but if they are faithful they can go to him, where sad partings never come. May his departure draw them nearer heaven. F. O. FAVRE.

**MARCUM.**—James Marcum was born in Marshall County, Tennessee, March 9, 1816. He professed religion and united with the Methodist Church in 1835. He moved to Mississippi and lived several years, and then moved to Lawrence County, Tennessee, in 1860, and in 1871 came to Texas. He was twice married, first to Miss Lucinda Ramsey, in 1839, by whom he had nine children, of whom five are living; the second time to Miss Serena McDonald, in Lawrence County, Tennessee, in 1864, by whom he had three children, only one of whom survives. Bro. Marcum lived to a good old age, eighty-one years, eleven months and ten days, and for nearly sixty-three years he lived an acceptable and devoted member of the Church. I visited him a short time before his last illness. He was reading his Bible. He told me he was all right spiritually, and was ready for the next world. J. C. CARTER.

**MASENGALE.**—Mrs. Elmer Masengale, wife of H. B. Masengale, was born June 6, 1836, in Bodley County, Alabama. She professed religion and joined the Methodist Episcopal Church, South, at the age of ten years. Was married to H. B. Masengale, August 28, 1845. They moved to Jack County, Texas, in January, 1846. Sister Masengale died February 28, 1898. She lived a devoted Christian, an affectionate wife, a loving mother. She was loved by all who knew her. Her home was a preacher's home. During her short illness she prayed for children and grandchildren, that they might live so as to meet her in heaven. She left an aged husband, several children and grandchildren and a host of friends to mourn her loss. She died in the triumph of a living faith. Earth's loss is heaven's gain. May God's Holy Spirit comfort the bereaved ones. J. R. ROY, P. C.

**REV. LORENZO ERCANBRACK.**

Lorenzo Ercanbrack was born in Lock, New York, February 1, 1816, and departed this life January 26, 1898, at his home in Milam County Texas. Bro. Ercanbrack professed religion when about sixteen years old, and joined the Methodist Episcopal Church, South. Soon feeling he must preach, he at once began the work; was admitted into the Mississippi Conference about 1851; soon after the war transferred to Texas Conference; took his place and shared with the other preachers the hardships and disadvantages that a Methodist preacher had in that day and time; located several years ago; stood in the ranks as a local preacher, and whenever opportunity afforded itself he was ready to preach. He loved his Church, and her doctrines, and taught the same wherever he went. A dear wife and several children were waiting for husband, father and grandfather in heaven. Bro. Ercanbrack leaves his second wife, several children and many friends behind. God grant all may meet him again where parting is no more. A personal friend, G. C. CRAVY.

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

**MARTIN.**—Little Richard Martin was born January 16, 1886, and died February 6, 1898. He was thrown from a mule and pawed and kicked to death by the beast. Richard was one of the best boys in the Orange Grove community. He was obedient to his parents. He seemed to love everybody and everybody loved him. On Sunday (the day of his death) before going to Sunday-school he sang that grand song, "Jesus, Lover of My Soul." His verse in Sunday-school was: "Of righteousness, because I go to my Father, and ye see me no more." This being the day we preached to the children he answered many of the questions that were asked. That same day Richard met his death at the heels of a mule. Jesus said, "Come up higher and be an angel and continue to sing." S. M. OWNBY.

**BEDINGFIELD.**—Died near Forest Hill, on the Petty Circuit, on March 21, 1898, Mrs. Sarah C. Bedingfield. Sister Bedingfield was born in Alabama on March 25, 1844. Her father was Rev. J. B. Chastin, a local preacher in the Methodist Episcopal Church, South. She professed religion and joined the Church at nine years of age. Was married to T. J. Bedingfield on November 22, 1860. To them were born eleven children; four of them died young, the other seven—five girls and two boys—yet live to mourn the loss of a mother. Sister Bedingfield moved with her husband to Texas about twelve years ago, and has lived most of the time in this community. She was a true wife, a faithful mother, and a devoted Christian. Many loving friends followed her to her last resting place. May the peace of God rest upon the loved ones. Her pastor, W. H. BROWN.

**COUGHRAN.**—Leonora Wesley Coughran was born October 6, 1887, in Wilson County, Texas. She was converted and joined the Methodist Church in a camp-meeting held near Fairview in July, 1896. Leo was the only daughter of Bro. Bent Coughran. She would have been eleven years old at the next birthday. She was abright, good and beautiful child. She was noted at school for her bright intellect, at home for good disposition, never crossing her mother in the least, but always obedient, and her well-rounded features and form attracted every one. She was indeed a shining mark for death, but oh, how sad to give up such a child. It was her first serious sickness and her last, for she will never suffer more. She indeed budded on earth, but will bloom in heaven. C. W. PERKINS. Pleasanton, Texas.

**SMITH.**—Mrs. Mary S. Smith (nee Vannoy) was born in Bedford County, Tennessee, May 31, 1823; came to Nacogdoches County (now Rusk County), Texas, in 1842; was married to Bennet Smith February 21, 1843; moved to Woodbury, Hill County, Texas, in 1869. She was converted and joined the Methodist Church, under the ministry of Bro. Seaton, in 1862, and ever after lived a faithful Christian life to the time of her death, which occurred at the home of her son, R. B. Smith, January 28, 1898. She was the mother of six children, two girls and four boys, four of whom, with the aged husband, who is now more than ninety years old, still remain to mourn their loss. One daughter, Mrs. Jane Gaut, lives in Smith County, Texas; one, Mrs. A. P. Hamilton, at Peoria, Hill County, Texas, and the two boys, E. V. and R. B. Smith, at Woodbury, Texas. How much of experience and observation was crowded into this good woman's life! Coming to Texas when the wild buffalo and Indian roamed at will over its vast plains, she has seen these driven out, and beautiful farms, lovely villages, prosperous towns and rushing cities take their place. But, best of all, she has seen the marvelous growth of the Church. Where the Indian war-whoop was heard, she lived to hear songs of praise. Where the warrior sat and whetted his scalping-knife, she has seen stately churches reared. All these changes came in her life, but how transcending all of these as she stepped on the gold-paved streets of the city above. Bereaved ones, be faithful to the end, and you, too, will see this change, and find and be with her forever. D. C. ELLIS, P. C.

**HAZLEWOOD.**—R. A. Hazlewood was born near Richmond, Virginia, January 15, 1822; moved to Texas with two of his sons about three years ago; stopped here in Milam County, and so lived until January 25, 1898, when God saw fit to take him home to heaven. Bro. Hazlewood was twice married; both wives preceded him home to heaven. Bro. Hazlewood professed religion and joined the Methodist Episcopal Church, South, about twenty-five years ago, and lived a faithful member and a consecrated Christian until death. G. C. CRAVY.

## Women and the Wheel.

From the Gazette, Delaware, Ohio.

The healthfulness of bicycle riding for woman is still a disputed question between eminent physicians and health reformers.

Used in moderation it surely creates for women a means of out-door exercise, the benefit of which all physicians concede. Used to excess, like any other pastime, its effect is likely to be dangerous.

The experience of Miss Bertha Reed, the seventeen-year-old daughter of Mr. J. R. Reed, 335 Lake St., Delaware, Ohio, may point a moral for parents who, like Mr. and Mrs. Reed, have experienced some concern for their daughters who are fond of wheeling. In the fall of '96 Miss Bertha who had ridden a great deal, began to fall in an alarming manner. She grew steadily paler and thinner, and it appeared she was going into consumption. Rest and quiet did her absolutely no good.

A physician found her pulse at 104—a very high rate. Thinking this may have been due to temporary nervousness

when he examined her, he watched her closely, but her pulse continued

at that rate for two weeks. He was satisfied then, from her high pulse and steadily wasting condition, that she was suffering from anaemia or a bloodless condition of the body. She became extremely weak, and could not stand the least noise or excitement. In this condition of affairs they were recommended by an old friend to get some of that famous blood medicine, Dr. Williams' Pink Pills for Pale People. They did so, and almost from the first dose Bertha began to improve. She continued to take the pills and was by means of those pills made entirely well, and more grateful people than her parents cannot be found in the whole State of Ohio.

Dr. Williams' Pink Pills have proved a boon to womankind. Acting directly on the blood and nerves, they restore the requisite vitality to all parts of the body; creating functional regularity and perfect harmony throughout the nervous system. The pallor of the cheeks is changed to the delicate blush of health; the eyes brighten; the muscles grow elastic, ambition is created and good health returns.

**ROBERSON.**—A. J. Roberson was born in Lincoln County, Tennessee, October 24, 1815; spent his youth in Alabama and Mississippi; was married to Miss J. E. Ball, of South Carolina, February 26, 1846; came to Texas in December of the following year, and located near Brenham, where he purchased a large farm of 700 acres. This by his wise management was developed and improved until it became one of the most valuable holdings in the State. In 1891 he with his family moved into town, where the remainder of his days on earth was spent. His death occurred September 8, 1897. He was for many long years a faithful and devout member of the Methodist Church. His house was the home of Methodist preachers. He was a member of my Board of Stewards; was loyal to Methodism and took an active interest in Church work. The pastoral visits of this preacher to his home, whether sick or well, were seasons of benediction and blessing. He always called on us to read a chapter and hold prayer. E. P. NEWSOM.

**QUESENBERRY.**—Mrs. Louisa Quisenberry was born December 11, 1811, and died January 28, 1898, at Oak Island, Texas. This was one of the saintliest characters it was ever our privilege to know. Early in life she gave her heart to God, and joined the Presbyterian Church, but about twenty years ago she united with the Methodist Episcopal Church, South, and was a consistent, active member thereof until she was transferred to the Church triumphant. Her illness was brief, and, after the first three hours, painless. She triumphed in her last hour, as the ship of life, gliding gently down the ways, made for the open sea. She raised all her children to be Christians. She served God in her generation, and now that she has gone, our grief is mingled with joy, and there is a pleasure in our pain. Her memory is at once an inspiration and a benediction. The loved ones left behind have abundance of hope in their sorrow. V. G. THOMAS.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla. Fifty cents and 50 doses.





Northwest Texas Conference.

Clarendon District—Second Round.
Floyd, at Lubbock... April 16, 17
Plainview, at Hale Center... April 20, 21

Fort Worth District—Third Round.
Grapevine, at Euless... April 30, May 1
Marystown, at Crowley... May 1, 22

Gatesville District—Second Round.
Killeen and Nolanville... April 16, 17
Evant, at Live Oak... April 23, 24

Brownwood District—Second Round.
Blanket cir, at Turkey Peak... Apr 16, 17
Comanche cir, at White Point... Apr 23, 24

Dublin District—Second Round.
Desdimonia, at Victor... Apr 16, 17
Dublin... Apr 17, 18

Corsicana District—Second Round.
Corsicana cir... Apr 15
Mexia sta... Apr 16, 17

Waco District—Second Round.
Morgan, at Kopperl... March 19, 20
Bosqueville... March 26, 27

Ablene District—Second Round.
Albany and Moran... April 15
Putnam cir... April 16, 17

Weatherford District—Second Round.
Huckabay mis, at Hannibal... 3d Sun April
Lipan cir... 19th April

Vernon District—Second Round.
Chillicothe, at Doans... Apr 16, 17
Seymour mis, at Hog Creek... Apr 22

Georgetown District—Second Round.
Round R, at Robinson's Ch... 11 a. m. Apr 16
Taylor... Apr 16, 17

Belton... Apr 24, 25
Rogers... 11 a. m. Apr 25
Moffat... 11 a. m. Apr 26

Waxahachie District—Second Round.
Bristol, at Hines' Chapel... April 16, 17
Ennis, at E... night, April 16, 17

East Texas Conference.

Marshall District—Second Round.
Hallville cir... April 15
Longview sta... April 17, 18
Marshall sta... April 23, 24

Palestine District—Second Round.
Crockett sta... 4th Sun April
Jacksonville sta... 1st Sun May
Rusk sta... 2d Sun May

Pittsburg District—Second Round.
Fairview and Rose Hill, at F... Sat, April 16
Texarkana State Line, at State L... Apr 17, 18

Tyler District—Second Round.
Wills Point sta... April 17, 18
Troupe and Overton, at Omen... April 23, 24

Beaumont District—Second Round.
Beaumont sta... Apr 10, 11
Orange sta... Apr 30, May 1

San Augustine District—First Round.
S. Augustine and Chireno, at S. A. Apr. 16, 17
Nacogdoches Station... April 23, 24

North Texas Conference.

Terrell District—Second Round.
Royce cir... Apr 16, 17
Rockwall sta... Apr 17, 18
Chisholm cir... Apr 23, 24

Sherman District—Second Round.
Whitesboro cir, at Kendall's C... April 16, 17
Denison miss, at Greenwood... April 23, 24

Bowie District—Second Round.
Bluegrove cir... April 16, 17
Bellevue cir... April 17, 18
Boonsville cir... April 23, 24

Bryson cir... May 28, 29
Jacksboro... May 29, 30
F. O. Miller, P. E.

Greenville District—Second Round.
Floyd... 3d Sun April
Farmersville... 3d Sun April
Allen... 4th Sun April

Sulphur Springs District—Second Round.
Sulphur Bluff, at Denny's... 3d Sun April
Como, at Park's Chapel... 4th Sun April

Gainesville District—Second Round.
Marysville, at Vanslike... April 16, 17
Greenwood, at Stoney... April 23, 24

Dallas District—Second Round.
Denton... 11 a. m. April 17
Argyle... 7:30 p. m. April 17
Piano... April 24

Paris District—Second Round.
Bagwell mis... April 16
Clarksville sta... April 17
Woodland cir, at Franklin... April 23, 24

Bonham District—Second Round.
Petty, at Forest Hill... April 16, 17
White Rock, at White Rock... April 23, 24

West Texas Conference.

Eeville District—Third Round.
Beeville sta... April 23, 24
Blancaira cir, at Pettus... April 25, 26

Cuero District—Second Round.
Leesville... Apr 16
Nursery... Apr 23
Morales... Apr 30

San Marcos District—Second Round.
Lockhart cir, at Cross Roads... April 16, 17
Harwood, at Hall's S. H... April 23, 24

San Angelo District—Second Round.
San Angelo sta... Apr. 23, 24
Sterling City cir, at Grape Creek... Apr 30 and May 1

San Antonio District—Second Round.
Travis Park... 4th Sun April, 11 a. m.
South Heights... 4th Sun April, 7:30 p. m.

Llano District—Second Round.
Kerrville sta... April 23, 24
Center Point cir... April 30, May 1

Advertisement for Pain-Killer. Includes text: 'Cramps, Colic, Coughs, Tooth-ache, Diarrhoea, Dysentery, and all Bowel Complaints. A Sure, Safe, Quick Cure for these troubles is Pain-Killer.'

Pronouncing Bible and Advocate \$4.

Bandera cir... May 7, 8
Blanco cir... May 14, 15
Round Mountain cir... May 21, 22

Texas Conference.

Calvert District—Second Round.
Calvert sta... Apr 16, 17
Centerville cir, at Evans Chapel... Apr 23, 24

Austin District—Second Round.
McDade cir, at Oak Hill... Apr 16
Elgin sta... Apr 16, 17
Manor sta... Apr 18

Brenham District—Second Round.
Davilla, at Davilla... Apr 16, 17
Maysfield... Apr 19, 20
Ben Arnold... Apr 21, 22

Houston District—Second Round.
Rosenberg, at Varner's Creek... April 16, 17
Pattison, at Pattison... April 23, 24

Huntsville District—Second Round.
Montgomery and Conroe, at M... April 16, 17
Dodger, at New Hope... April 23, 24

Large advertisement for DR. HARTER'S IRON TONIC. Text: 'DR. HARTER'S IRON TONIC Blood Purifier, Appetizer, Digestor and Nerve Tonic. Expels Weakness and Sickness! Makes Vigor and Strength!! At Druggists.'



# DR. PRICE'S CREAM BAKING POWDER

Awarded  
Highest Honors, World's Fair  
Gold Medal, Midwinter Fair.

### A CORRECTION.

By an oversight my amanuensis mutilated the quotation from the booklet of Bro. Timmons in my article in last week's Advocate. In reading the copy the error escaped my eye. I am very sorry that the error occurred, and beg pardon. It gives me pleasure to make the correction. To do this it is necessary to give the excerpt as it should have appeared. I shall capitalize the words omitted from the article. "The Bible view of child nature places the children in our care not as beings totally depraved, or bad, or even sinful, but innocent and pure; so pure that of such is the kingdom of God—that is, the kingdom of God produces such beings. That purity of which I speak is negative purity. Positive purity comes of choice; negative purity is a STATE OR CONDITION. POSITIVE PURITY grows out of the relation adults sustain to Christ by abiding in him from choice." (Pages 20, 21.) R. C. ARMSTRONG. Weatherford, Texas.

### THE TEMPLE REVIVAL.

We have just closed the most remarkable meeting ever held in Temple. On March 12 we secured a promise from Bro. Abe Mulkey to hold a meeting for us to begin on March 25. We immediately began preparations. Our first move was to have prayer-meeting every morning for a week at 6 o'clock. These meetings were well attended and increased in spiritual power from day to day. For four nights immediately preceding his coming we had services conducted by some one of the pastors of the city, the purpose of which was to work up a spirit of co-operation on the part of all the Christian people of the city. In our letter to Bro. Mulkey, calling for help, we stated that we wanted to accomplish three things: 1. To have a great revival in the Church. 2. To have a large number of conversions. 3. To pay off a \$10,000 indebtedness on our beautiful church. This last item we requested him to keep entirely to himself, as we did not want any one to get an idea that that was the purpose of the meeting.

Promptly on time Abe and Louisa stepped off the train on Friday, and at 8 p. m. began the first service. This first service had in it the swing of victory. The adversary was given plainly to understand that it was to be a war to the finish. The issues were plainly and squarely made. For ten days and nights the smoke of battle never cleared away. All the forces of the Church were rallied into line and never did an army respond more promptly and vigorously to the call of a leader. Each day marked a decided advance, conversions and reclamations were had at every service. Two or three days of rain and mud intervened, but that seemed to intensify rather than diminish the zeal of the Church. For five days, beginning with Monday, nearly every store and office in town, was hermetically sealed from 10:30 to 12 m., and the business men flocked to the church and filled it full. The second Sunday of the meeting was a day never to be forgotten. Promptly at 9:10 all the Sunday-schools of the city filed into the church and filled it to overflowing. This was the Sunday-school rally. The purpose of it was to infuse new life into the Sunday-schools of the city and increase them in numbers, and I am sure next Sunday will witness a large accession.

At 10:30 Bro. Mulkey preached to men only in the Methodist Church. Nearly a thousand heard him patiently for nearly two hours. At the same hour Louisa talked to the women at the Baptist Church, which holds nearly as many as the Methodist, and was filled. At the same hour Bro. W. H. Vaughan preached to the children at the Presbyterian Church.

In the afternoon a mass-meeting at the Methodist Church, when Abe preached to them on "Salad." At night what was generally supposed to be the farewell service was held. Every inch of the spacious church was packed. Men and women stood jammed together for two hours to hear and to see. During that service I received into the Methodist Church seventy-five at one time. The line extended nearly in a complete circle around by the wall of the main auditorium. There are perhaps forty more to be received into our Church, besides about forty for the other Churches. It was an indescribably grand sight.

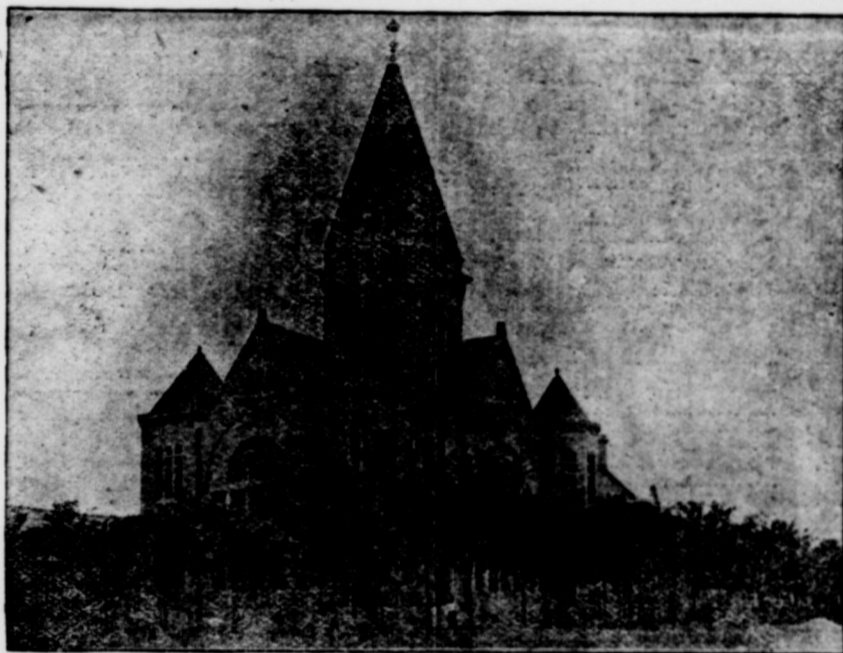
In the afternoon of Sunday, between the afternoon service and night, I called together in the pastor's study all the official members of the Church to have a little fire-side talk about our church debt. This was the first intimation they had that we had any idea of trying to raise it. Bro. Mulkey was present and counseled and encouraged them, and agreed if they wanted to try to raise it he would stay over another day for that purpose.

They all agreed that we had better try it, but nobody had much hope that it could be done. So, after the services were over Sunday night, announcement was made that Bro. Mulkey would stay another day and that the service Monday night would be

key called for Bro. W. E. Hall. He quietly remarked that he was waiting to pay the last \$1000. Then followed a scene which beggars description. Bro. Mulkey leaped from the platform, ran around through a crowded aisle, crawled over a bench full of people with the agility of a cat, to get to shake hands with Bro. Hall. The whole picture was very dramatic, and but for the intense earnestness of all concerned would have appeared ridiculous. This subscription was the war-whoop of victory. Subscriptions from \$100 down to \$5 poured in about as fast as the secretary could write until \$10,500 were recorded. Then we rested and raised \$70 to pay off a balance on the Baptist Church. A committee appointed to make a private canvass of the friends who were not present increased the total subscription to nearly \$12,000, which insures the final and total extinguishment of the entire indebtedness on what is generally conceded to be one of the finest pieces of church property belonging to our Church in Texas.

After the collection Abe called mourners. A number came forward. Ten were converted and joined the Church. Such a meeting as we had Monday night has scarcely been paralleled in the history of the Church.

But you ask what about "Abe and Louisa." Well, I give it up. He is inimitable and indescribable. He must



for the purpose of paying the church debt. All who were interested in this were requested to be present, and those who didn't want to be bored with a collection were warned not to come. We had a grand service Monday morning, with ten conversions. In the afternoon a cold norther came up and I trembled lest the promised collection and the norther would so cool the ardor of the people that we wouldn't have a crowd. But my fears were not well founded. Promptly on time a large audience gathered. Bro. Mulkey preached one of his best sermons on "How much owest thou unto my Lord?"

Immediately after the sermon he waded into the collection. A feeling of suppressed excitement pervaded the entire audience. There was no special urging. No clap-trap; no thrilling stories to stir to abnormal action. The Downs Bros. opened up with \$1000 each. A. F. Bentley promptly followed. Then we dropped to \$500. Then to \$400, \$250, \$200. Here we rested a minute. Bro. Mul-

key be seen and heard to be appreciated. His sermons do not conform to the laws of homiletics. His grammar is not according to the books. His style and rhetoric are not mentioned in the standards. With all that, his theology is sound. His preaching is with power. His grammar can be easily understood. His style catches and holds the people as few men in this day can do. He has indomitable courage and energy. He is earnestness personified, and the word defeat is not in his vocabulary. The best of all is God is with him. Sister Mulkey is quiet, modest, undemonstrative, but as busy as a bee. Her songs are sweet and touching. Abe couldn't get along without her. The people gladly made them an offering of \$465 and paid \$50 to the orphanage.

All in all, we have had a meeting the like of which I scarcely expect to see again. The influence abides and the fruits will be gathered for many days. To God we give all the glory. JOHN M. BARCUS. Temple, Texas.

Taken Internally. | Always Pure  
Applied Externally. | and Reliable.

## COUGHS, COLDS AND SORE THROAT

Cured by

# THE ONLY POND'S EXTRACT

THIS IS IT!



Fac simile of Bottle with Buff Wrapper.

Invaluable for all Aches, Pains, Inflammations,  
Catarrhal Trouble and Piles.

POND'S EXTRACT CO., New York and London.

# Bad for Bronchitis

but extremely good for the sufferer from that harassing disease is Dr. Ayer's Cherry Pectoral. No medicine can compare with this great remedy in the prompt and permanent aid it gives in all bronchial affections. It stops the cough, soothes the irritated throat, and induces refreshing sleep.

"I had a bronchial trouble of such a persistent and stubborn character that the doctor pronounced it incurable with ordinary remedies, but recommended me to try Ayer's Cherry Pectoral. One bottle cured me."

J. C. WOODSON, P. M.,  
Forest Hill, W. Va.

"A short time ago I was taken with a severe attack of bronchitis, and neither physicians nor ordinary remedies gave me relief. In despair of finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral. Less than one bottle entirely cured me."

GEO. B. HUNTER, Altoona, Pa.

# Ayer's Cherry Pectoral

now put up in half-size bottles at  
half price—50 cents.

### PREACHER WANTED.

I want a single man, or a man with small family, to take charge of a new work. For particulars, address C. F. ROBERTS, Lock Box 117, Ardmore, I. T.

Too many forget to be useful in trying to be consistent.

### A TEXAS WONDER.

#### Hall's Great Discovery.

One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women. Also regulates bladder trouble of children. If not sold by your druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Send for Texas testimonials.

Hallettsville, Texas, Feb. 13, 1895.—I certify that my wife was troubled with pain in her left hip, supposed to be rheumatism, and also derangement of the kidneys, and was relieved of it by the use of Hall's Great Discovery. She used only one bottle, and thinks she is permanently cured.

LEE GREEN, Baptist Minister.

E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas druggists.

The more perfect the trust, the more perfect the peace.

### A NEW CATALOGUE

Is being issued by C. P. Barnes & Co., Jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silverware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

### HUNT'S CURE

Cures all skin diseases in all its various forms. No internal treatment necessary. Failing, money returned to purchaser.

We are anxious to build up Western Texas, and commencing at once, and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round trip tickets to Abilene, Pecos and stations intermediate, and to Eddy and Roswell, N. M., at a rate of one and one-third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest Ticket Agent for further information, or address E. P. Turner, General Passenger Agent, Texas and Pacific Railway, Dallas, Texas.

### HUNT'S LIGHTNING OIL

Cures Catarrh, Neuralgia, Sprains, Cramp Colic, Diarrhoea, Cuts, Headache, Rheumatism. Good for man and beast. Failing, money refunded.