

# TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Preachers, \$1.00.

Vol. XLIV.

Dallas, Texas, Thursday, April 28, 1898.

No. 35.

## EDITORIAL.

### The Wisdom and Duty of Forgetting.

**W**HETHER anything which has once been in consciousness can finally be erased therefrom is a problem of psychology. While it may be possible, under certain circumstances, after long intervals, to recall all our impressions, yet practically we may forget. Moreover, it may be the part of wisdom and duty to forget. While facts which have once been in the mind may under some potent touch glimmer forth again like the stars upon the midnight firmament, still we may, by familiarity with other things and by a deliberate act of the volition, relegate much permanently to the background. It is a great mercy that we can forget. It is a beneficent provision of nature that we can slough off the multitudinous details of life and discharge the petty incidents of experience. Otherwise, the mind would be insupportably burdened. It would become engrossed with superfluities and trifles. Education itself is a kind of forgetting. Religion, too, counsels the oblivion of the past and the banishment of over-much sorrow and pain. We fail to perceive that our minds are largely under our own control. We are tempted to believe that both memory and imagination act spontaneously regardless of any volition whatever. But this is not true. It is the business of education to develop self-possession and self-control, so that we may govern rather than be governed. Unless religion, also, can control the imagination, bringing down every high thing which exalteth itself against the knowledge of God and every thought into captivity to the obedience of Christ, while at the same time it stimulates the memory to action and trains it to forget, it fails most egregiously at a vital point.

Practically we may forget. Moreover, it is our wisdom and our duty to forget. In education we must sift the accumulated stuff and separate the wheat from the chaff. We must fuse the mass and, purging off the dross, retain the precious ore. In disposing of the chaff and dross we are employing a process of oblivion. If, in our discrimination, we have found the truth, we should keep it ever before us, while at the same time we deliberately thrust from us all error and superfluity. It is an incalculable gain to have the memory laden with the true, the beautiful and the good and to have it free from trifles and vanities of every sort. He who has not tried to purge his mind of early prepossessions, to forget much already learned, to keep in communication with truth alone, has never taken even the initial step in education. Too frequently much of our time is spent in getting rid of the lumber and rubbish collected during our younger days. We should thrust into the abyss of forgetfulness the errors, the superstitions and the vanities once fondly cherished as wisdom and truth. We should harbor realities alone.

Nothing is clearer to us than the duty of forgetting misfortune and

grief. Often to do this requires the exercise of an iron will. We will brood too much over our troubles unless we determinedly resolve to crush them beneath our feet. The heart's bitterness tends spontaneously and irrepressibly to fill the foreground of our life. But strengthened and cheered by the grace of God, we determine to subdue it. We must master it or be mastered by it. When misfortunes and griefs are new and fresh, perhaps it is wise and beneficent to hoist the floodgates and let the surcharged soul pour forth in copious streams the sorrows accumulated there. But, then, this condition of melancholy and despair must not become permanent. Reason shows us our obligations. Wisdom points out the better way. Conscience issues her mandates. Then the will puts forth a supreme effort. We turn from our brooding. Our bitterness becomes assuaged. Then the things which might have cut the sinews of our strength and drained away our enthusiasm and hope are comparatively forgotten. The withes which bound us are broken. The soul is free.

Let no one say, I can not forget. We may and must. This is even now the weakness of many a heart. The past dominates them entirely. Paul's spiritual progress was by oblivion of the past. He forgot the things which were behind—toil, triumph, trouble, all. We must do likewise. We must brace ourselves for a gigantic effort, put forth all our strength, live for the future and in the discharge of present duty and in the contemplation of future victory and joy forget all our trouble and our grief.

**R**EADING lies largely at the bottom of education. Carlyle said: "The true university is a collection of books." With access to the best literature, one may without professional instructors educate himself. The right sort of reading necessarily involves earnest thought, and the mind thus constantly taxed expands and acquires power. Thus information is secured, discipline attained and culture taken on. It would be impossible for a naturally strong intellect to read the masterpieces of wisdom and beauty without growing and developing force. In school and college we learn to read and think, but the best part of education comes with the maturer studies of our post-graduate career.

**R**EADING puts us into communication with truth. In literature is the best that has been thought and said by man. Here the results of profound investigations are treasured. Here the wealth of patient research is embalmed. Hallam was no doubt right when he rated the invention of printing as the greatest invention of the race. In books the wisdom of man is preserved and transmitted. To know the truth is one of the mightiest passions of the soul. Philosophy is the English of the words which mean the love of wisdom. To discern the truth, the realities of nature, life and God is one the motives to reading. Thus we satisfy the instinct for knowledge. Thus we commune with the master-spirits of the ages.

**R**EADING is a perennial and inexhaustible source of innocent pleasure. We are rapt into ecstasy when the panorama of literature unrolls before the mind's eye. In science, the truth of nature is revealed; in philosophy, the doctrine of first principles is taught, in history, the thoughts and deeds of men are displayed; in religion, the knowledge of God and the secret of life and happiness are set forth. The contemplation of this vast wealth of truth and beauty can not but thrill the soul to its profoundest depths. Lady Jane Grey preferred Plato to the fashions and revels of a ducal court; John Wesley beguiled the tedium of his long journeys by reading Homer and Virgil. He who once tastes this bliss at its best, will, like the fabled lotus-eaters, forget his former pleasures and pursuits.

**R**EADING is a direct and fruitful contribution to the development and refinement of the spiritual life. It brings with it light and strength and consolation. The best literature is pervaded by a moral vein. The ethical element is prominent in all the standards. He who has read only the best will confess himself under everlasting obligations thereto. Through this instrumentality his problems were solved; through this channel life and power were poured into his heart; through this medium consolation and balm overflowed his spirit. Thus his lonely hours were brightened and his bitter cups were sweetened. When overcome and discouraged, the vision of the struggles and conquests of others cheered his fainting heart. Such wisdom and inspiration are priceless. We are all debtors to the thinkers of our race.

Contentment is a duty. Satisfaction is not. Contentment is being contained within the limits, or sphere, God sets for us. Satisfaction is having a sense of such fullness that we have no desire for more, nor for farther progress. He who is contented ought not to be satisfied. Says Robertson of Brighton, "Whoever is satisfied with what he does, has reached his culminating point—he will progress no more. Man's destiny is not to be dissatisfied, but forever unsatisfied." Paul says, "I have learned, in whatsoever state I am, therein to be content"—or contained. Yet he also says, almost in the same breath, "I count not myself to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on." Let us, therefore, like Paul, be always contentedly unsatisfied—pressing on.—S. S. Times.

After all we say about the beauty and the brightness and the joyfulness of life and the beneficence of God, we live in a very stern world. There are evils that may come, and there are some that certainly will come. Young people are buoyant in hope, and take short views, and are glad, where older folk, that have learned what life is generally, have sober estimates of its possibilities, and or radiant visions have toned down into a very subdued grey. Sorrow, disappointment, broken hopes, hopes fulfilled and disappointed—and that is worst of all—losses, inevitable partings when the giant shrouded figure of Death forces its way in at the rose-covered portal in spite of the puny efforts of Love to keep it out, sicknesses, failures in business, griefs of many kinds that I can not

touch—the slings and arrows of outrageous fortune, and all the ills that flesh is heir to—these lie waiting somewhere on the road for every one of us. Are you going to stand in the unsheltered plain, a mark for all these? Do you think you can front them in your own strength? Are you able, calmly and soberly, remembering the possibilities that lie in the black clouds over your head, to say, "Pour on! I will endure? Nay! verily; you need a refuge.—Alexander Maclaren, D. D.

The Pharisee thought he was a beautiful religionist because he did certain things; namely, give tithes, fast, and all the rest. Many people are equally mistaken. Some think themselves Christians and self-sacrificing because they will not do certain things. They think that is the Christian austerity which is able to say, I do not do this or that. But this is not the austerity of Christian principle. The Christian may be required to-morrow to do what he would not do to-day. He may, on the other hand, be required to abstain to-morrow from what seems perfectly right to-day. It is the principle that makes the austerity. It is the ability and readiness to change and alter the rule of life and the habit of conduct that mark the real austerity of the gospel life. This is the sacrifice which most people are not willing to make.—Rev. A. A. Berle.

Christ is ever passing by. He may come again—He does continually come again; but He is ever moving, and the blessing we would get from Him at any time we must get as He passes. All the days seem alike as they come to us; but each day comes with its own opportunities, its own calls to duty, its own privileges, holding out hands offering us radiant gifts. The day passes, and never comes again. Other days as bright may come, but that day never comes a second time. If we do not take just then the gifts it offers, we shall never have another chance to get them, and shall always be poorer for what we have missed. We need to be alert to take quickly from each day the blessing it brings.—J. R. Miller, D. D.

Death is a very successful teacher of that faith we all long to possess—the conviction of the Unseen. Let one of our flesh and blood bid us good-by and pass within the veil, and reason surrenders the place to love. A young child with Christ does more to illuminate the other world than all the books that ever have been written, and it has often come to pass that, at the touch of this unseen hand, hard and skeptical men have arisen and set their faces toward God, for the hope of seeing again a golden head on which the sun was ever shining.—Ian Maclaren.

Cultivate the art of forgetting. Forget those things which are behind, in so far as they may hinder earnest reaching forth into the things which are before. Forget your wrongs, your discouragements, the slight which you have suffered, the worries which once troubled you, but forget not the Lord's benefits. By a wise selection of the fittest take your helpful memories with you and so far as possible leave the hindering ones behind.—Advance.

Some people seem to rake up all the sorrows of the past; to them they add the burdens of the present; then they look ahead, and anticipate a great many more trials than they will ever experience in the future.—D. L. Moody.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind!—Amiel.

## Communicated.

### A COMPARISON SHOWS THE DIFFERENCE.

One of the most common objections to the Texas Christian Advocate is the price. "Two dollars is too much for it," is the cry that every preacher has to meet. I have uniformly contended, as an offset to this objection, that good religious journals could not be published for less, without incurring loss. But just recently a brother came into my charge representing another organ (the Pentecostal Herald), which claims to be a Methodist paper, and is nearly as large as the Texas Advocate, being in the same form and having the same number of pages. The only difference in the amount of space is that the columns of the Texas Advocate are one inch longer than those of the Herald. The subscription price of the Herald is \$1. The thought struck me at once: "Why can't our Advocate be published as cheap as the Herald?" So I took a copy of each and laid them side by side on my table, and a close comparison revealed the following facts:

1. The paper on which the Advocate is printed is far superior to that on which the Herald is printed, and is therefore more durable and of course more costly.

2. The Herald has about 2000 words to the page of solid reading matter, while the Advocate has about 4300, the difference being accounted for in the size of the type. So, while the space is nearly the same in both, the Advocate has considerably more than twice the amount of reading matter, and consequently costs considerably more than twice as much to print it.

3. It follows from this that the Advocate is a cheaper paper at \$2 than the Herald is at \$1. It costs more than twice as much to run it.

A similar comparison of the Advocate with the Arkansas Methodist, which sells at \$1.50 a year, reveals the same facts. The Herald and the Methodist are cheap enough at their respective prices, but neither one of them is as cheap as the Texas Christian Advocate. It ought not to be hard to get people to see this, but sometimes it is. The reason of it is that the only question they consider is the getting of a religious paper each week. The amount of reading matter they get, and what it costs the publisher each week to send it to them, is not in all their thoughts. They remind me of the Irishman, who, when asked why in the world he was flavoring his pudding with an Irish potato, replied: "Isn't a flavor a flavor, whether it be a lemon or a potato?" A paper is a paper, some seem to think, whether it be solid or spongy, large or small.

I will not here discuss the relative intrinsic value of the papers mentioned. On that point there might be a slight difference of opinion among good people. I have only noticed the dollars and cents question involved, and where figures speak there is no room for controversy.

R. C. HICKS.

Blossom, Texas.

### THE PRESIDING ELDERSHIP.

Over twelve months ago I sent an article on this subject to the Advocate, but, for reasons best known to myself, I declined its publication. Now that the General Conference is upon us—the only body that can make or change a law—the discussion of this subject will not be amiss.

The office of the presiding elder in the Methodist Church is indispensable. Other Churches manage to get along fairly well without such an office, but the Methodist Church, with its episcopal form of government, can not do without the presiding elder. Several things make this office in the Church very necessary.

1. The presiding eldership is necessary in order to give to all the people the sacrament of the Lord's Supper. On many circuits and missions unordained ministers are the preachers in charge, and, of course, cannot administer this very important sacrament. In the absence of ordained local preachers (and there are examples not a few where this is the case) the presiding elder is necessary, if the people receive the sacrament at all.

2. The presiding elder is needed as a counselor. What pastor has not met with vexed problems, and needed the advice of his presiding elder? This is especially true of young preachers. They are inexperienced, and by having a wise counselor in the person of his presiding elder, he is enabled to perform the duties of preacher in charge with, very often, great success. Without this experienced senior, his work

would be a failure—or might be, at any rate.

3. The presiding elder is indispensably necessary from a financial point of view: (a) In regard to the ground-work of all financial success, Christian liberality. Nearly every pastor knows that the presiding elder can more effectively present the "gospel of money" than himself. If the pastor undertakes this—and very often he has it to do—he is at once branded by some as a mercenary, whereas the presiding elder can present this subject in a forcible manner without antagonism. (b) In relation to the preacher's salary. From this standpoint I do not see how we could get along without the presiding elder. If, at the Quarterly Conference, the stewards have been "slothful in business," what a delightful privilege to have a presiding elder to "stir up their pure minds by way of remembrance." (c) In regard to the conference collections. What a help it is to have a presiding elder of tact to help get up the collections! With the collections we have upon us to-day, it takes the earnest co-operation of the presiding elder to get them.

4. The presiding elder is necessary in making the appointments. I have seen the making of appointments in the Methodist Protestant Church, where an "appointing committee" does the work, and with few exceptions the appointments were unsatisfactory. A presiding elder, after having been with the preachers and people of his district twelve months, is in a position to fully understand the wants of each, and, therefore, is in a position to make the right appointment.

Again I say, the presiding elder is necessary in the Methodist Church. We need no legislation in regard to the existence of the office. The trouble is not with the office, but with the officers; not with the presiding eldership, but with the presiding elders.

To be a presiding elder a man should possess certain qualifications, some of which are as follows:

1. First of all, he should be a good man, a religious man, deeply pious, and full of the Holy Ghost.

2. He should be a man of talent. He should be, if possible, the best preacher in the district. Just think of a great gathering from all over a large circuit, on a Quarterly Conference occasion, and having to listen to a man preach whom the pastor "lays in the shade" every Sunday in the year! Think ye that the crowd would come often? Not much. There is not much of a "spiritual uplift" in riding fifteen or twenty miles to a Quarterly Conference, to hear the pastor make his reports, and to witness the dividing of \$40 or \$50 between the preacher in charge and the presiding elder. Preachers need preaching, and the people need more preaching and better preaching. Therefore let the presiding elder be a man of great preaching ability. We want no exhorters in the presiding elder's office; we want a preacher. Send the best preachers to the districts, and you will cease to hear them called the "dividing elder," a term that at the present writing has more truth than poetry in it. It is natural for people to want "value received." The question of "difference in salary" will be settled by a difference in ability, the difference being in favor of the presiding elder. A layman can ask the questions at a Quarterly Conference as well as any one, but a layman can't preach. Give us preachers for our presiding elders. The pastors demand it; the laity demand it.

3. The presiding elder should be a successful man—one who has been a success as a preacher in charge. The people do not want, and would not have if they would help themselves, conference "gum logs"—failures—for their presiding elders. The opinion is prevalent in some parts of Methodism that as soon as a preacher gets to be unfit for anything else, the Bishop makes a presiding elder out of him. Whether this is true or not, the people are clamoring for successful men for presiding elders, and they ought to have them.

4. A presiding elder should be a wise man and a hustler. To be wise requires ability, natural and acquired, and it also requires experience. They will be called upon for advice, and they ought to be able to advise rightly. To be a hustler requires energy, natural tact, and physical ability. If it takes a lazy man to be a successful fisherman, good Lord deliver us from fishermen for presiding elders! We need men who know how to take a collection. I know of one presiding elder who preached a powerful (?) missionary sermon, after which he took a collection, and got 85 cents! The great amount of work to be done requires men of strong body. After a man is worn out physically, to put him on a district, is to do him a gross injustice, as well as to do the district an injustice. People are willing to take care of the old, but not at the expense of the Church. Take any district, from Flor-

ida to California, where the presiding elder is old and infirm, and you will find that, nine cases out of ten, these districts are falling behind the districts manned by strong, younger men. Take a peep into the statistical tables of the last Annual Conferences, and see for yourselves. Why is this? Simple enough—the presiding elder is not able to do the work. This is specially true of the rural districts. There are presiding elders traveling districts of fifteen or twenty appointments who ought to have been superannuated ten years ago, if the good of the Church had been taken into account. I reverence, yes, I love, these old heroes of Methodism, but I would rather sacrifice men than the Church. Give the people religious, talented, successful, wise, energetic, hustling presiding elders, presiding elders "sound in mind and member, and coming under the tongue of good repute," and all this trouble about the presiding eldership speedily ends.

Now, a suggestion: In face of the fact that many of our presiding elders have been continuously on districts from ten to twenty years, would it not be well to change the law so as to read: "What are the duties of a Bishop?"

"Ans. 3. To choose the presiding elders, fix their stations, and change them when he judges it necessary; provided, that he shall not allow any elder to preside in any district more than four years successively."

But you say: "Do this, and you ruin many a man specially qualified for such work." My answer to all such is: Better ruin a few "specially qualified" men than to ruin the Methodist Episcopal Church, South.

What right has any man to monopolize the presiding elder's office? If there is any honor in the office (and unquestionably there is), why not share it with the rest of the brethren? Every young preacher is supposed to have a reasonable amount of ambition. He sees before him circuits, good, better, best; stations and districts. He is admonished by his older brethren to prepare for all these positions of honor and usefulness. Now, what good does it do a young man to prepare for such places if he knows that there is no chance for him to ever reach them? In some conferences there are men who seem to have a "corner" on the office of the presiding elder. They have filled the office continuously for ten or twenty years. Everybody knows that they ought to be discontinued, but how is it to be accomplished? The best way is by changing the law so as to read as above.

All the above has been written in love. I would not knowingly do a brother an injustice. May the good Lord bless every presiding elder in Methodism. No doubt they are all good men, but being a good man does not always mean a good presiding elder.

S. M. THOMPSON.

Tenaha, Texas.

### TWENTY YEARS AGO.

While reading in the Advocate the obituary of that sainted woman, Mrs. R. S. Finley, my thoughts flew back to twenty years ago, when I saw for the first and only time the face of that dear mother in Israel. It was in September, 1877, at old Pleasant Retreat camp-ground, near Tyler. I was a child, eleven years old, and thirsting for the "water of life." Dr. R. S. Finley preached on Sunday night from Deut. 30:19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

Can I ever forget that sermon? No! I could almost repeat it to-day. I felt alone in that vast assembly. It was I to whom that command "choose" was given. I grew faint, "even unto death," as the "mount of fire" was brought before my eyes, and its quakings and thunderings shook my soul. Speechless I sat, but my whole being, every nerve, was drawn to the extremest tension, and I felt that all my powers of control must give way, and I cry aloud.

O Sinai, with thy cloud and flame, thy ominous thunderings, how terrible thou art! I could not have borne this much longer. But suddenly the scene changed; a light more glorious hid from my eyes the lightnings of Sinai. Infinite love and boundless compassion was what I saw, as Calvary, with its bleeding sacrifice, stood out in all its world-saving power. Sinai paralyzed me with terror, but Calvary broke my heart.

Shall I ever forget the reaction of my soul, when the compassionate voice of Christ cried, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" I knelt in the altar. Alone I struggled for the victory. Those whom I loved so dearly, father and mother, back in the congre-

gation, prayed for me, but came not near me there, for fear of "exciting" me. How I longed for them! Suddenly I felt tender, compassionate arms around me, and a strange, but indescribably sweet, voice began to talk with me, and then my faith reached up to God, and the arms of Christ embraced me, too. When, in my newfound joy, I raised my eyes, I saw Mother Finley's face looking down upon me. It was her voice that had lifted my despairing soul to God.

A score of years have passed away since that blessed time, but I know just how she looked that night, and I shall know her in heaven. May God comfort her husband, that grand old soldier of the cross, who preached my grandfather's funeral, when my mother was a babe, and under whose ministry I was brought to Christ.

MOLLIE P. WALKER.

Glenwood, Texas.

### CAN IT BE SETTLED?

Can the doctrine of sanctification ever be settled in the Methodist Church? We have not yet agreed on what sanctification is, and there is much less agreement as to the method of obtaining it.

Mr. Wesley, speaking of sanctification in his sermon on patience, says: "Does He (God) work it gradually, by slow degrees, or instantaneously, in a moment. How many are the disputes upon this head, even among the children of God! And so there will be after all that ever was or ever can be said upon it." In this statement Mr. Wesley spoke with the wisdom and foresight of an inspired prophet. He did not believe that there would ever be an agreement, and there never has been, and there seems to be less now than ever. We have always been two, or more on this doctrine, and we shall never be one. For, after all that ever was or ever can be said, there will be disagreement.

But why this disagreement? The following is Mr. Wesley's reason: "The Scriptures are silent upon the subject; because the point is not determined, at least not in express terms, in any part of the oracles of God." Some of us have proved the second blessing theory of sanctification by Mr. Wesley and the word of God. Others of us have proved the growth theory by Mr. Wesley and the word of God. And yet Mr. Wesley says the "Scriptures are silent upon it."

We are accused of heresy if we believe either theory, and are not worthy of a place in the Church if we renounce both. What, then, are we to do? Are we to continue to discuss more and more, and disagree more and more? Mr. Wesley says the Scriptures are silent upon this subject, and he declared in our fifth Article of Religion that "the Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought necessary to salvation."

Now, if we follow Mr. Wesley, we cannot require any man to believe in either of these theories of sanctification. What, then, are we to do? Do as Mr. Wesley advised in this same sermon on patience, and in the same connection as the former quotations: "Every man, therefore, may abound in his own sense, provided he will allow the same liberty to his neighbor; provided he will not be angry with those who differ from his opinion, nor entertain hard thoughts concerning them."

I maintain that every Methodist has a right to "abound in his own sense." Take Mr. Wesley's advice: "Think and let think." No legislation can be had on the doctrine under consideration without great harm to the Church. It can't be settled.

But independentism can be settled. Lawlessness can be settled. Men who are sanctified, by whatever theory, or un sanctified, who have lost all respect for their brethren, and insist on going into pastoral charges against the wish and over the protest of pastors and presiding elders, must be settled. They will be settled.

W. H. MATTHEWS.

### THE TEXAS CONFERENCE—A FEW THINGS.

Dear Brethren: 1. Let me call your attention to "Suggestions for Educational Day," a pamphlet prepared by Dr. R. J. Bigham, to aid ministers and laymen in presenting the subject. The last session of our conference set apart by resolution the first Sunday in May for Education Day. It is not possible or convenient for all the Churches to observe that day. Let us do the best we can. It is said that "angels can do no more." Do not forget—if you feel the need of it—to send to Dr. R. J. Bigham, Nashville, Tenn., for the above named pamphlet. It is one of

the most suggestive documents for the occasion that I have ever seen.

2. Our General Conference delegates need a lot of advice. One thing is certain: We do not need any additional laws and fewer changes. Paul asks this question: "Does not even nature teach you?" Yes, we might learn even from nature. Will any one tell us whether or not nature has at any time repealed one of her laws? I do not know of a single case. If one of her laws be violated the offender must answer at once. From the first law given by God, the one law-giver, to the last, not one has been repealed. Our Lord announced that "he came to fulfill, not to destroy the law." The trouble, as I see it, is not additional laws so much do we need as the enforcement of those we have already. If our solons can adopt any plan that will secure uniformity in the administration of our Discipline a great work will be done. There is a tendency in the Church similar to that of the nation and commonwealth, i. e., to pass many laws and then to proceed at once to seek how to evade them. No system of religion or of government needs many laws. The great moral government of God has but ten. In the physical universe the number is not given; really there seem to be few. In the spiritual realm the Master says there are but two. I believe in God, and love and adore his kingdom, because his laws are so few I know them by heart, and so simple I can understand them. Under human laws I sometimes feel rebellious because they are burdensome and send me out in one continuous round of petty perfunctories, and I grow often a little restive because they are so many I can never learn them all. People of good, common sense do not want many laws. They have not time to learn them all and keep them all. People of uncommon sense want to increase the number. If we are to infer a matter or two from the Church press we dread to see the next Discipline, because of increased size. But if the solons do intend to make many laws, let me suggest a few "gay and grave:"

1. Be it enacted that all bachelor preachers be required to marry within twelve months after the adjournment of the General Conference, or retire from the pulpit. They then can enter the lecture field and tell parents how to "raise" children.
2. That all ministers of our Church be required to abstain from the use of tobacco. Then there will be no more complaint of the smell of the weed in the sick room or giving the sacrament with the smell of tobacco on the preacher's hands.
3. That when a pastor becomes involved in debt the presiding elder be required to appoint a committee to know the cause. If blame on the part of the preacher be attached, let location follow. If not, let blame rest where it belongs.
4. That if a pastor rule not his own household well, let prompt location follow.
5. That when a preacher is not adapted to a mission, circuit or station let him be kept out of the presiding elder's office, and vice versa.
6. That when any of our preachers after long and faithful service desire to keep in the field to smell the smoke of battle and to enjoy the thrill of victory let the Bishop be allowed to create some little agency for said brother until he is called from labor below to refreshment on high.
7. That whenever any of the custodians of our religious institutions of learning—all things being equal—do not patronize the trust placed in their hands, but other institutions, let him be required to show cause or resign.
8. That if any of our members vote for the "saloon" he be expelled at once.
9. That any member or preacher in our Church that refuses to allow the Lord to make a man holy or sanctified, without reference to name, number or chronology, be required to show cause, and if not satisfactory be suspended or located, or dealt with as in the case of Jannes and Jambres.
10. That a new mission be formed to be known as "The Mission to the Northern Methodist Church." The object: "To teach said M. E. Church the sanctity of property rights, rights of sacred promise and rights of solemn commissions."
11. That some "wise man" be required to define the duties of a visiting committee to colleges.

Now, Mr. Editor, when the General Conference gets through changing "a" to "the," and "the" to "a," and removing "commas," and "semicolons" and "colons" and "periods" and other weightier matters of the laws, if they have time and money to spare, let them look after the above eleven laws, with their proper penalties and safeguards. Otherwise they might lie over with great safety until May, 1902.

D. F. C. TIMMONS.

**A PUBLISHING HOUSE FOR TEXAS.**

But little legislation, it occurs to us, will be necessary at the near approaching General Conference. But one thing seems to be all-important for the future of our Methodism in Texas and the Southwest generally—that is the establishing of a publishing house in Texas; and it would seem that Dallas is the natural city for it. From that point Arkansas, Louisiana, Mississippi, Southwestern Missouri, Kansas and the Indian Territory are easy of access. Then New Mexico, Colorado and Old Mexico are in fairly easy touch. Texas is to-day becoming the great emporium of Methodism. Already she has six Annual Conferences (with a seventh likely to be set up by this General Conference) with nearly 200,000 members and a competent, aggressive ministry, with the constant influx from the other States. She is destined to lead in much that is to bring wealth of thought, influence and financial strength to our Zion.

Our good brother, Dr. Palmore, writes eloquently of St. Louis as the great city lying upon the "Father of Waters." But it would be folly to put a plant in St. Louis and leave out Texas, when all Missouri can be reached from Nashville and Dallas, whereas Texas is too remote from either Nashville or St. Louis for facility or convenience. Express from either place is such that it will bring any preacher in debt to buy books at either place, to sell to the people. A leading preacher affirmed the other day, while we were discussing this question, that many of our people were buying their books, even our Disciplines, from the Texas Baptist Publication Society, at Dallas. Think of it! A Baptist house selling Discipline to a Methodist preacher. When will wonders cease?

I have, fortunately or otherwise, been a member of the Memphis, Missouri and Northwest Texas Conferences. I've studied very carefully the needs of our people from all these points, and especially as respects connectional institutions, and I am sure I speak wisely when I say that if the General Conference establishes but one other house, it should by all means be in Texas.

But again: I do believe, from close observation of these interests, and the importance of furnishing our people with our own and other of the best literature, and on the cheapest reasonable basis to the people, that this General Conference should establish two well equipped publishing houses, one at Dallas, the other at St. Louis; or at Fort Worth and Kansas City, if they would do better in the way of bonuses than the former two mentioned, for these latter two are great commercial centers, very justly competing with the former in many particulars. If I may vote by proxy, my first vote would be, two more publishing houses, one in Texas, the other in Missouri; my second vote then would be, if only one more house, by all means let it be located in Texas.

Once more: If Texas Methodism will see its duty to God, the Church and ourselves, we can have such a house. Let all Texas say amen, and go to work. THOMAS G. WHITTEN. Midlothian, Texas.

**THOUGHTS ON READING OF THE DEATH OF GEORGE MULLER.**

No greater philanthropist ever lived than George Muller. He gave his life, his strength, his whole being, to humanity. Not riches; he had not those to give; but they came to him, even to the amount of \$13,000,000.

What a record he has left! Ninety-five thousand orphans educated and cared for; one hundred million copies of the word of God distributed! This done by a man without means, and who said he never directly or indirectly asked for money to carry on his work. A scientific mistake, some say, Muller made when he made that statement. He did not advertise, and yet he was a most admirable advertiser in his way. What was his way? It was simply to let God's laws in the spiritual world work out their own results. He knew these great laws to be as true and steadfast and irreversible as the laws of the great universe around us. He had tested some of them in his own spiritual experience. He felt their power when, in the polluted prison of his country, he looked to God for freedom. He tested them when, from the depths of a life of dissipation, he called unto God and was answered by an uplifted life, a clean heart, a holy life.

He laid hold of the grand truths that Jesus taught. He asked and received, and having received, he did not cowardly turn away and hide the fact from the world. The sneering epithets, "fanatic," "crank," "enthusiast,"

had no terrors for him. He held up the light given him, that others might see. He did this in no fanatical way. He did not put his light under a bushel; he let it shine. Others saw that light, saw what he was doing, and came to his aid.

That light is going to keep on shining. George Muller is dead. He is here no longer to tell us it is God's work, brought out by his obedience to God's law, but his light will shine on and on until the perfect day, when it will be merged into the light around the throne. The darkened, sin-palsied soul can see it and say: "If God saved George Muller, he will save me." The faithless can look to him, and lay hold of God's promises as he did. The fearful, timid souls, who pray for blessings, receive them, and then never acknowledge to the world that they are the gifts of God, can look to his life and follow in his footsteps.

His great orphanage, his wonderful Bible distributions, and other grand charities, are but a small part of what George Muller did for the world. Has the influence of this man not come into your own soul? Does it not stimulate you to work for God, even as he worked, with simple faith and trust and brave reliance?

To me the emphasis in the teachings of Muller is this: God's laws are here in the spiritual world, just as they are in the natural world. If the requirements are met in the one and results follow, just so surely will they follow in the other.

MARY R. LESESNE.

**APPOINTING CONFERENCE COMMITTEES.**

John Arthur Helps has a "scratch" in the Advocate of March 24, under the above heading. He conceives the omission of certain preachers' names from the roll of committees of our Annual Conferences as a wrong, which may be intentional or otherwise.

Why are "certain of the brethren" not on these committees? Why are they overlooked? Or are they overlooked? I am satisfied that some of these "neglected" brethren are qualified for transacting the business of our Annual Conferences, but that they would take pleasure in so doing I seriously doubt, as many a working committeeman could readily affirm and confirm.

The truth is that presiding elders learn a few things in the course of time. Experience teaches them that certain brethren "won't work." Very naturally, they get tired after a while of appointing "dummies." What if they name one man for two or three committees? They know that they are reliable, indefatigable workers, and whatever is committed to their consideration will receive their attention and care. Perhaps some men ask to be excused from all committee work, though this is not right.

As to the attitude these brethren are placed in, let me say that a man's ability need not be measured by advertisement. No man is fourth-rate because he is not on some committee; neither first-rate because he is.

John Arthur Helps says that "some of our best pastors and preachers, who are kept on 'hard' works and in 'obscure' places, are constantly ignored in this way." Did you ever hear the like? If they are our best pastors and preachers, how came they in "hard" works and "obscure" places? Is it not an axiom in Methodism that a man gets about what he deserves? And is it not a fact that every first-class man in any profession or vocation will come to the front? If a preacher measures with the "best," somebody is going to "diskiver" it, presiding elders not excepted.

The brother affirms that the brethren are becoming "discouraged at the way things are going." This is an astonishing revelation. He will have the thanks of all Methodism for calling attention to these poor brethren that need recognition to be encouraged. If they are discouraged, it means they desire a place, and Dr. Barbee said well that "the first disqualification for a position is—to desire it."

H. B. SMITH.

Harmony Hill, Texas.

**CHANGE IT BACK.**

We have tried the law transferring the licensing and renewal of license of local preachers to the District Conference for almost a quadrennium, and we believe the consensus of opinion in our Church is largely in favor of changing it back to the Quarterly Conference. I know the local ministry, who are affected most by the change, are largely in favor of changing it back. The law as it stands at present practically puts the local ministry in the hands of the itinerant ministry, and woe betide the local preacher who dares antagonize his pastor

upon any question. Especially is this true of licentiates—not that I believe for a moment that our itinerants as a body are antagonistic or arbitrary, but they are men of "like passions with ourselves."

After making a thorough investigation into the facts, I think the records of District Conferences will show there have been only about half as many men licensed to preach during the present quadrennium as the one preceding it. I predict if the law remains where it is, in less than a quarter of a century local preacherism in our Church will be a thing of the past. The writer knows of eleven local preachers in the bounds of two presiding elders' districts who have left our Church with their families and connected themselves with other religious bodies since our last General Conference. They have gone mostly to the Congregational Methodist Church. Several prosperous Churches in our territory have been almost riven asunder by this disaffection. Brethren, this all means something to our Church. Most of those men, after they leave our communion, take special pains to antagonize our form of Church government—misrepresenting us by telling the world we are a monarchy and our itinerant preachers are arrogant dictators, and that our beloved Bishops sustain the same relation to our Church that Pope Leo does to Rome. If the law remains where it is this disaffection and trouble are going to continue. In our District Conferences, itinerant preachers compose a majority on the committee for license to preach, and the standard or grade in our Annual Conferences having been placed so high, and with said standard in their minds the examination is so critical that a majority of our young men are deterred from making application, and a good per cent of those who do (poor fellows!) fail and become discouraged and are driven into other communions. The writer has in mind a successful minister in the bounds of the Northwest Texas Conference, a polemic of some celebrity, who, when he was examined for license to preach, had been before a committee of itinerant preachers in a District Conference, would have made an egregious failure. As a Church we are drifting into Old School Presbyterianism on the line of book-learning. While I do not deary an educated ministry, we are in danger here. J. W. COKER. Trickham, Texas.

**WRITTEN WITH A PRAYER.**

We have several girls in school just about grown. The other day Daisy Waterman, Sallie Santiago and Luella Unkaho told me they didn't want to go to camp. They say they would like to go live in some white Christian families during the summer vacation. Here at school these girls are treated just as if they were white people. Their people are naturally filthy in their habits (however, religion makes wonderful improvements on this line). So the girls are taught neatness and cleanliness specially. With a little oversight they will be as neat as anybody. If there are Christian families—I emphasize Christian—who might need help during the summer months, I think these girls would make as good help with a little assistance as the common help one would get. They are willing workers and want to learn more. The industrial features of the school are looked after same as the literary work. The girls want to be like civilized people, and they can with a little help from you.

Bro. Methvin might try to keep them here, but their people wouldn't let him nor the girls have any peace, besides it would be like a new life to them to get out from the reservation.

Oh! no one can imagine who does not live here the evil influence of camp life. To turn these girls over to these influences would be like letting out lambs among wolves. God grant that some Christian family may be led of him who can provide for his children a place. You would most assuredly be doing missionary work. Another thing we greatly fear is that they will be forced to marry some "good-for-nothing, G-string, painted-face Indian" who'll treat them about as if they were brutes. There are several who would be glad to get homes. Two of our girls are doing the baking successfully now. God grant that someone may be led to improve the opportunity of working for Him. (MISS) LOU HALL. Anadarko, Okla.

Macbeth lamp-chimneys save nine-tenths of the chimney money and all the trouble. But get the right chimney. Go by the Index. Write Macbeth Pittsburgh Pa

## East Texas Conference.

## MUSGROVE CHURCH.

S. W. Jones: Musgrove Church is in the lead so far this year on the Musgrove Circuit. We have at Musgrove a good Sunday-school; between fifty and seventy-five scholars; a wide-awake superintendent in the person of Bro. Farmer; also a good weekly prayer-meeting. April 10 was a happy day at Musgrove. We began Easter services at 10 o'clock, using as far as we could the programme gotten up by the Scarritt Bible and Training School. The music was fine. The organ was managed by Miss Lottie Davis, who knew just exactly what to play and how to play it. Every person present seemed to enjoy the occasion. The services lasted one hour and thirty minutes. At the close a collection was taken for the benefit of the school, amounting to \$1.80. After an intermission of ten minutes we were called together by singing "All Hail the Power of Jesus' Name," and the writer preached as good an Easter sermon as he knew how to a large and attentive audience. Everybody seemed to be glad that Jesus died and rose again for our justification. We trust Musgrove Church has waked up to a sense of her duty. This is my second year on Musgrove Circuit. We have started off much better this year than last year.

## MALAKOFF CIRCUIT.

D. F. Pulley, April 18: The second Quarterly Conference for this work is over. Rev. John Adams, presiding elder, and our pastor, Rev. A. A. Kidd, together with a very good representation from over the circuit, were present. Finances very good, and the spiritual condition of the Church is encouragingly good. Mallard Prairie is where the conference was held and where it was needed at the time it went there. The Adventists had been preaching their doctrine to the hurt of a few and the vexation of many of our people. Bro. Adams gave us a fine sermon on the "Eternal Punishment of the Wicked" on Saturday at 11 a. m., and one on the "Intermediate State of the Soul" on Sunday at 11 a. m., and Bro. Kidd gave us a conclusive sermon on the "Law and the Gospel" Saturday night and one Sunday at 3 p. m. on the "Sabbath and Its Obligations." This ended the Quarterly Conference, which was like an "old-time" Methodist Quarterly Conference occasion. But our Adventists were only wrought up and dissatisfied. They wanted a joint debate, and they got it. Bro. Kidd was fully equal to the occasion. Bro. Kidd and T. W. Field signed an obligation to debate the "Sabbath and the Future Punishment" questions. Two nights were spent on the Sabbath proposition, and at the close of this T. W. Field hollered "calf rope." (He had enough Kid to do him awhile.) He refused to debate the other proposition at all. So this ended the debate, and they saw Adventism fail in the contest. He undertook to save himself by giving the government and Roman Catholicism "hail Columbia;" but every one knew that a drowning man would catch at a straw. Again he thought he had found the fort. So he referred to Greenfield's Greek Testament and Lexicon without the book; but Bro. Kidd took the book and showed that his word was not in the text, nor his definition in the lexicon. Just so. It was defeat for the Adventist every way he turned. "Seventh Day Adventism" does not stand well under criticism. Certainly it was a victory for Methodism.

## Northwest Texas Conference.

## LAMPASAS.

A. W. Waddill, April 18: Our second Quarterly Conference has passed and we begin the work of another quarter with bright hopes. Our presiding elder, Bro. Hardy, was with us and preached four excellent sermons. The people on this charge are becoming more deeply interested and we are expecting great blessings from God during this year.

## LIPAN.

Geo. W. Lewis, April 20: Our second Quarterly Conference convened at Pisgah April 19, with our beloved, Bro. E. A. Bailey, in the chair, who presided in that gentle, Christ-like spirit, yet with much wisdom and care did he look after the general interest of the Church. I did not get to hear the sermon at 11 o'clock. We are all much in love with our presiding elder. His standard of preaching and executive ability is high, both intellectually and spiritually. His social qualities are fine, and it is a delight to have him in the home-circle. We organized a Methodist Sunday-school at

Brazos, which is in live working order, with about forty-five scholars. We are looking forward to and praying for a great revival this year.

## CARLTON.

Mac M. Smith: Have just read with great interest the "Fearful Arraignment of the Liquor Traffic," by Rev. George R. Stuart. It certainly is the most wonderful production of the kind that has gone to record. Its circulation among the Church people, as well as the world at large, should be extensive. Let each pastor insist that each voting Christian know something of this great sermon, and he will do much to strengthen and forward the cause of temperance.

## SALADO.

S. J. Rucker: Salado and Corn Hill Circuit is moving on very well. The people have shown us the greatest kindness from the very first, and we like our home. The parsonage, one of the nicest in the conference, has recently been painted and looks as fresh as this bright springtime. It is the work of one member—Bro. Marion Pace. We have held only one meeting—at Salado. Bro. J. T. Griswold was with me and did most of the preaching. Much good was done in the Church, and there were three accessions to our roll. We are looking forward and praying for great things in our summer meetings.

## ARMOUR.

C. G. Shutt: Big patch; much people; second Quarterly Conference a big success; much dinner on the ground. Bro. Nelson, our presiding elder, is a whole team. Revival fires already burning. Forty-seven members added to date; church lot secured; bill of lumber made out; building to commence soon; six prayer-meetings organized; a Senior and Junior League organized; good congregations; a large portion of the collections secured; fifty sermons preached; forty prayer-meetings held; 200 visits made and over 1000 miles traveled by the pastor. Thousands of books, tracts and papers put in the homes of the people. "When our ships come sailing in" Armour Circuit will be among them.

The greater includes the less. Hood's Sarsaparilla cures scrofula, and may be depended upon to cure boils and pimples.

## North Texas Conference.

## CRAFTON.

T. M. Kirk, April 18: Saturday and Sunday were great days in the history of Park Springs. It was the occasion of our second Quarterly Conference. Every appointment was well represented. Some one said to the pastor: "That it was the largest assemblage they ever saw at a Quarterly Conference on Saturday." The presiding elder did not reach us, but sent Bro. Keath, of Bowie, who makes a first-class presiding elder. So every one enjoyed the occasion and returned to their homes glad they went. Seventy-six dollars was reported for the support of the ministry, \$60 of which was reported by the Crafton appointment. In addition to the appointments on this charge, there are some disappointments, which, of course, is characteristic of every charge. In the main, the people are intelligent, loyal to Church and pastor, and tolerably religious. One by one they are subscribing for our Church papers, and this is right. "rejoicing the heart." The pastor hopes ere long to succeed in placing religious literature in the home of each of his parishioners. The man who reads the Texas Christian Advocate prayerfully and carefully feeds his soul, enriches and fertilizes the brain and eventually becomes strong in the Lord.

## LEWISVILLE.

D. J. Martin, April 25: We began a meeting at Lewisville, April 2 and closed on the 17th instant. There were about sixty conversions and a large number of reclamations. All denominations in town took an active part. Quite a number have joined our Church, and others will join later on. The other denominations will share to some extent with us in additions to their Churches. The meeting was one of great spiritual power. Some of the oldest inhabitants say that it was the most influential and far-reaching revival that they ever saw in Lewisville. Most all of the converts were grown people—many of them heads of families—and while the meeting was held in the Methodist Church and in accord with the appointment made by the pastor, and all the preaching was done by Methodist preachers, yet it would have been hard for you to

have come into the meeting and told who were Baptist, or Presbyterian, or Methodist. We had unity of purpose and spirit running through every service and movement. The Holy Spirit was with us in great power, convicting and saving the people. Old troubles and hard feelings were removed from many under the influence of the meeting. It was a great victory for our Lord's cause in this little city. The Churches are on a better footing, and no doubt will move on higher plane of Christian activity and living. Rev. J. W. Lowery, of Navarro County, Texas, did all of the preaching save three or four sermons. He preaches with great power and is entirely consecrated to the work. He has an eye single to the glory of God and the good of humanity. He steers clear of theories, crankiness and foolishness and sticks close to God and the Gospel of Jesus Christ. May his tribe increase. I have never known a safer, sounder or more effective revivalist than J. W. Lowery. Bro. Curry, of Grapevine, preached three or four strong, effective sermons, which did much good and added interest to the meeting. Bro. Porter, local preacher from Grapevine, did splendid work in many ways for us during the progress of the meeting. Bro. Moore, of the Cumberland Presbyterian Church, and Bro. Moran, of the Baptist Church, gave us their presence and help as far as they could during the occasion. And now that the protracted meeting has closed it behooves us to look after the converts and keep the revival flame among us, for this is the normal state of the Church.

## ROMANTIC.

Did you ever get in conditions which were somewhat embarrassing and yet quite romantic? Well, I am just recovering from one of these predicaments and I think I can sleep soundly to-night.

Mr. Sneathen kindly gave me some stovewood if I would have it cut; so I and my two boys, with two other hands, were making stovewood rapidly, when all at once I heard some one say, "Is the preacher here?" and the answer, "Yes." "We want to see him," locking up and taking in the situation, I replied, "I'll be there in a moment." Fortunately there was a brush pile which acted as a screen, and I soon took the advantage of that and removed my overalls and put on my coat with my hair bloused, and advanced to the scene to find two couples in buggies with marriage licenses in hand. You ought to have seen this preacher attempt to appear graceful and perform the ceremony in the presence of these wood choppers. All the same, I got money enough to pay for the wood chopping, provided wife does not get it. But the worst of it is Bro. Sneathen claims ten dollars for the privilege of marrying in his pasture; but as he did not put in his claim until the case was dismissed, he is rather left; but I think, however, we will get the matter amicably adjusted, and I hope the couple will be as happy as it is possible for them to be.

Wife wishes to thank Sister Gribble for weaving two nice carpets for her free of charge. S. W. MILLER.  
Rock Hill, Texas.

## AN EXPLANATION.

I desire to inform the brethren of Texas that Rev. E. G. Phillips is not traveling with the evangelist, Rev. E. G. Kilgore. That relation was dissolved June 6, 1897. Bro. Phillips is a local preacher in my charge and a revival singer of the highest order. He has a number of engagements for the coming season and is ready for more. He has my highest indorsement. Mail directed in my care will reach him promptly. J. MARVIN NICHOLS.  
Nevada, Texas.

## TWO CHURCHES TO BE DEDICATED.

Dr. M. H. Neely will dedicate the St. Paul Church the fifth Sunday in May, and Rev. George S. Sexton the Blythe Chapel the second Sunday in July. All the former pastors are especially invited to be present. W. K. STROTHER, P. C.  
Wylie, Texas.

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.

## DISTRICT CONFERENCES.

Corsicana, Dawson.....	April 28
Paris, Lamar Ave., Paris.....	April 28
Gainesville, Nocona.....	May 26
Vernon, Childress.....	May 26
Ablene, 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
San Marcos, Gonzales.....	June 21
San Augustine, Carthage.....	June 22
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
Bowie, Bowie.....	July 1
Dublin, Iredell.....	July 1
Pittsburg, Naples.....	July 1
Clarendon, Memphis.....	July 1

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.

## SAN ANGELO DISTRICT.

Committees of Examination for San Angelo District Conference:  
For Admission or Readmission—B. C. Roach, J. M. Linn and C. H. Maloy.  
For Recommendation of Deacons' Orders—J. W. Gibbens, J. R. Smelser and A. J. McCulloch.  
For Elders' Orders—S. J. Drake, J. N. Broyles and J. T. King.  
J. A. BAKER, P. E.

## SAN MARCOS DISTRICT.

The San Marcos District Conference will convene at Gonzales June 21-24, 1898. Friday, the 24th, will be Epworth League day. Each League in the district is entitled to two delegates and all the members of the District Conference are also members of the District League Conference. An interesting programme will be provided and a good time is anticipated.  
I. T. MORRIS.

## San Marcos, Texas.

## SOUTHWESTERN UNIVERSITY COMMENCEMENT.

We have arranged a programme for our approaching commencement, which has hardly been excelled. It is as follows:  
Thursday, May 26, at 3:30 p. m., prize declamations in Fitting School; 8:30 p. m., concert.  
Friday, May 27, 10 a. m., junior orations; 3:30 p. m., prize declamation of Sophomores and Freshmen; 8:30 p. m., prize contest in elocution.  
Saturday, May 28, 10 a. m., address to the literary societies by Dr. J. H. Kirklund, Vanderbilt University; 3:30 p. m., art exhibition; 8:30 p. m., public debate between Alamo and San Jacinto Societies.  
Sunday, May 29, 11 a. m., commencement sermon by Dr. John Mathews, St. Louis; 3:30 p. m., League Rally; 8:30 p. m., sermon to undergraduates by Rev. J. L. Massey, Huntsville, Texas.  
Monday, May 30, 9:30 a. m., commencement day; 3:30 p. m., address to Alumni Society by Rev. H. A. Boaz, Abilene; 8:30 p. m., graduating essays of the senior class of the Annex.  
The Boards of Trustees and Curators will be called by their respective Presidents to meet Friday, May 27.  
JOHN R. ALLEN.

## When You Are Tired

Without extra exertion, languid, dull and listless, your blood is failing to supply to your muscles and other organs the vitalizing and strength-giving properties they require. Hood's Sarsaparilla cures that tired feeling by enriching and purifying the blood. It will give you energy and vigor.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

## NOTICE.

The Board of Trustees of the Texas College of the C. M. E. Church in America will meet in Tyler, Texas, May 31, 1898.  
C. F. MOORE, Sec'y.

Gospel Tents to rent. Address Ira O. Wyse, Greenville, Texas.

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.

## MARRIAGE NOTICES.

At the Methodist Church at 10:30 o'clock, April 20, 1898, Mr. H. H. Jackson, of Wallisville, Wharton County, Texas, and Miss Emma Toland, of Chappell Hill, Texas, by Rev. H. M. Haynie.

At the residence of the bride's father, Mr. Thomas DeViney, near Pleasant Ridge Church, Guadalupe County, Texas, April 17, 1898, Mr. G. W. Farris and Miss Lula M. DeViney, Rev. W. A. Scott officiating.

At the Church in Water Valley, Tom Green County, Texas, April 10, 1898, Prof. W. J. Wilcox and Miss Lizzie McCrary, of Water Valley, Rev. C. H. Maloy officiating.

At the residence of the bride's parents, Millwood, Texas, on Sunday, April 17, 1898, Mr. T. J. Bowles and Miss Ector Corry, both of Collin County, Texas; Rev. J. Marvin Nichols officiating.

April 14, 1898, near Nolanville, Texas, Mr. Wm. H. Cox and Miss Nelia Sanderford, Rev. F. M. Winburne officiating.

At the residence of the bride's father, Mr. Boles, Rock Hill, Texas, by Rev. S. W. Miller, April 20, 1898, Mr. Walter Hand and Miss Claude Boles; all of Collin County, Texas.

On the prairie, in Mr. Sneathen's pasture, April 20, 1898, by Rev. S. W. Miller, Mr. F. A. Winn and Miss Katy Lewis; all of Collin County, Texas.

At the residence of Rev. S. D. Cook, April 14, 1898, W. G. Watson and M. A. Smith, Rev. S. D. Cook officiating; all of Wise County, Texas.

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

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

**OPEN THE DOOR.**

Open the door, let in the air,  
The winds are sweet and the flowers  
are fair.  
Joy is abroad in the world to-day,  
If our door is wide open, it may come  
this way—  
Open the door.

Open the door, let in the sun;  
He hath a smile for everyone;  
He hath made of the raindrops gold  
and gems,  
He may change our tears to diadems—  
Open the door.

Open the door of the soul, let in  
Strong, pure thoughts which shall ban-  
ish sin;  
They will grow and bloom with a grace  
divine,  
And their fruits shall be sweeter than  
that of the vine—  
Open the door.

Open the door of the heart, let in  
Sympathy sweet for stranger and kin;  
It will make the halls of the heart so  
fair  
That angels may enter unaware—  
Open the door.

—Selected.

**NOTICE.**

The Treasurers of auxiliaries of the  
W. F. M. Society, North Texas Con-  
ference, will please forward Easter  
collections to Mrs. J. H. Cockrell,  
Treasurer Conference Society, Terrell,  
Texas.  
MRS. ABBIE ALLEN,  
President Conference Society,  
Erudia, Texas.

The second son of the King of Korea,  
and heir apparent to the throne, was  
recently sent to the United States in  
order to be thoroughly educated. He  
is to be placed, during his educational  
course, under the care of the Rev. Dr.  
F. F. Ellinwood, one of the Secretaries  
of the Presbyterian Board of Foreign  
Missions in New York. "It is an event  
of much significance," and that "those  
who pray for the hastening of the time  
when the kingdoms of this world shall  
become the kingdom of our Lord and  
his Christ, should make the coming  
of this youth a subject of very special  
prayer" (Missionary Gleanings).

This reminds me of the time, years  
ago, when my own sister was requested  
to take charge of the training of the  
young wife and sisters of the late re-  
spected Maharajah of Mysore; upon  
making the necessary arrangements,  
she found she would be prohibited  
teaching out of the Bible, or any re-  
ligious book; in fact, I believe she  
was to promise not to converse on re-  
ligious subjects with the princesses.

I need scarcely say she declined the  
position, preferring the small salary  
of a mission agent and the freedom  
of talking, as a visitor to the palace,  
about her Master, when and to whom  
she pleased. She lost nothing of the  
respect and friendly society of these  
very persons, but was warmly welcom-  
ed back each time she returned, after  
any absence for change of climate.  
She is now on her way back to the  
mission field, having been in the work  
for more than thirty years, and the  
people are preparing to receive her  
with great rejoicing.

How different work among the  
heathen is now to what it was in  
those days, when every obstacle was  
placed in the way of teaching about  
Christ; now all are asking, "Who will  
come and tell us of the gospel?"  
Young people, go and work for God  
as long as he gives health and  
strength, and, older ones, give of your  
time and money to spread the tidings  
far and near. Work, work, work.—  
Mrs. George Baugh, in Pacific Metho-  
dist.

**FROM CARTER, TEXAS.**

As I haven't seen anything in our  
department from this place, I will  
write a few lines. We have four W.  
P. and H. M. Societies on Peaster Cir-  
cuit and we have circuit meetings. All  
who can go from each society. We  
met first at Peaster, and we had a nice  
time. The next meeting will be at  
Poolville in June, as we meet quar-  
terly. We think it will strengthen and  
encourage our members to greater ef-  
forts. We talk and sing and pray, and  
I have felt so much encouraged since  
I can hardly wait till the next meeting.  
We love our pastor and his good

Royal makes the food pure,  
wholesome and delicious.



**ROYAL**  
BAKING  
POWDER  
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

wife, and he meets with us sometimes  
and is so much help to us. Our soci-  
ety at Carter is weak—only ten mem-  
bers—and then it is new business to  
us, and we feel our weakness and in-  
ability to carry it on as it should be.  
We do humbly ask the prayers of all  
the sisters that we may live near the  
Cross and do something for the cause  
of our Master.

MRS. R. A. BURROWS.

**AT YOUR OWN DOOR.**

Sophie had been praying for twelve  
years to become a foreign missionary.  
One day she had so prayed, and the  
Heavenly Father seemed to say:

"Sophie, stop; where were you  
born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign mis-  
sionary already?"

Then the Father said, "Who lives on  
the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word  
to these peoples about my Son? Do  
you think I will send you thousands  
of miles to the foreigner and heathen  
when you never care enough about them  
at your own door to speak with them  
about their souls?"—Exchange.

**GENUINE CHRISTIANITY.**

Christianity is not a voice in the  
wilderness, but a life in the world. It  
is not an idea in the air, but feet on  
the ground going God's way. It is not  
an exotic to be kept under glass, but a  
hardy plant to bear twelve manner of  
fruits in all kinds of weather. Fidelity  
to duty is its root and branch.  
Nothing we can say to the Lord, no  
calling him by great or dear names,  
can take the place of the plain doing  
of his will. We may cry out about the  
beauty of eating bread with him in  
his kingdom, but it is wasted breath  
and a rootless hope unless we plow  
and plant in his kingdom here and  
now. To remember him at his table,  
and to forget him at ours, is to have  
invested in bad securities. There is no  
substitute for plain, every-day good-  
ness.—Sunday School Magazine.

**WOMAN'S WORK FOR WOMAN.**

Miss Brewster, who has charge of  
the camp work about Fort Scott and  
Fort Sill, Okla., among the Indians,  
teaches and visits, gives Bible readings  
and prescribes for the sick, and is in  
labors abundant day by day. Her  
heart is full of love for these dusky  
sisters and brothers of the forest, and  
her hands are always busy, alleviating  
the sorrows of the unhappy and soothing  
the pain of the suffering. In all our  
mission fields are women as noble, as  
untiring, as devoted. Shall we be less  
so? How many, without distress or  
the sacrifice of any comforts, are con-  
cerned about the work these women  
are doing? From the December report  
it seems that many of those who  
pledged themselves to hold up the  
hands of those sent to the field have  
repudiated their pledges, grown weary  
in well-doing. When a foreign mis-  
sionary organization finds its mem-  
bership decreasing at the rate of two  
or three thousand members in less than  
one year there is danger, and every  
lover of the cause should work and  
pray most earnestly. The need in the  
foreign field is quite as urgent as it  
was one year ago. The great commis-  
sion of our Lord to disciple all nations  
is in full force. The reflex action upon  
the hearts of Christians, which fol-  
lows all sincere effort to spread the

gospel, is just as sure, just as much  
needed, as when these Christian sisters  
joined the societies. Why should they  
withdraw? Why should they leave all  
the burden of the work they promised  
to do on others?—T., in Nashville Ad-  
vocate.

FOR COUGHS, ASTHMA AND THROAT DISOR-  
DERS "Brown's Bronchial Troches" are an ef-  
fectual remedy. Sold only in boxes.

**A SUGGESTION.**

There are periods in the history of  
all Churches when their legislative  
councils should be made special ob-  
jects of earnest prayer. The coming  
session of our General Conference may  
be regarded in the history of our  
Church as just such a period. The var-  
ied and important subjects that will  
of necessity come before the confer-  
ence for action will require all the  
wisdom the delegates can command.  
Why should not our Church in all  
prayer services during the General  
Conference earnestly ask Divine aid  
on their deliberations and actions that  
they may be guided to the wisest and  
best conclusions in every part of  
Church polity? Why should not our  
Church members in secret and family  
prayer carry a burden upon their  
hearts to God that he will make our  
General Conference a great blessing  
in giving new and unusual impetus to  
all the auxiliaries of our Church? Our  
publishing interest can now take on  
new life. The Epworth League (the  
Church at work) should be brought in  
closer relationship to the Church. Our  
schools, for which we have an intense  
interest, should be brought nearer the  
hearts of our people. They are not  
mere appendages to the Church, but  
recruiting stations and drill camps of  
our future officers and soldiers.

"Men shall run to and fro and knowl-  
edge shall increase." This is the age  
of rapid transit and the rapid increase  
of knowledge. Our Church must, if  
possible, be in the lead. I rejoice that  
we have already made commendable  
progress in this direction, which, if  
earnestly and wisely followed up, will  
place our schools in a just relation to  
the Church and to each other.

In the heated and protracted contro-  
versy of Job and his friends about the  
providence of God, although there was  
much bitter feeling and reproachful  
words, yet it was all amicably settled  
by sacrifice and prayer, under Divine  
direction, and Job was restored to  
more than former prosperity. Who  
knows but that heart-sacrifice and  
earnest prayer to God may not restore  
our Zion to a peace and prosperity  
hitherto unknown.

"Pray for the peace of Jerusalem;  
they shall prosper that love thee."

J. F. RIGGS.

Marshall, Texas.

**If the Baby is Cutting Teeth.**

Be sure and use that old and well-tried remedy,  
Mrs. Winstlow's Soothing Syrup, for children  
teething. It soothes the child, softens the gums,  
allays all pains, cures wind colic and is the remedy  
for diarrhoea. Twenty-five cents a bottle.

**"SEEK YE FIRST THE KINGDOM  
OF GOD."**

If this admonition of our Lord was  
followed that a different world we  
would have! If I understand this  
Scripture, it means that our highest  
and noblest interest, that which has  
to do with the immortal part of us,  
shall always come first.

Food for the soul first, then food for  
the body. Service to God first; service  
to ourselves second. The needs of the  
soul first in all our aspirations. Cer-  
tainly nothing should keep us from  
attending upon our religious duties,  
that would not be in the way of our  
temporal affairs.

But how many go according to that  
rule? People can attend upon their  
business affairs in all sorts of weather,  
but the weather must be nice indeed if  
they are found at God's house. Chil-  
dren can attend day school any sort of  
day, but a little cold or dampness  
means ruin to the Sunday-school. Let  
it be the rule of our lives: soul food  
first, then everything will move on  
smoothly. C. G. SHUTT.

I have often felt a significance in  
the fact that nothing belonging to  
Christ's kingdom tells much upon the  
world which has not in it the element  
of sacrifice and of Christ-like willing-  
ness to participate in pain. A right-  
eous man may effect much good though  
beneficent deeds and wise and kind  
plans for the benefit of others, but it  
is to the man for whom some perad-  
venture would even dare to die, the  
man who himself, if need were, would  
die for men, that the hearts of men  
cleave—to men who, like St. Vincent  
de Paul, could live with galleys slaves,  
in sight of wretchedness that no  
tongue can utter, in contact with all  
that is most foul, abject and repul-  
sive, so that by any means he might

save some; to men who, like the bless-  
ed Peter Claver, can spend years upon  
years on the burning sand of a for-  
eign shore, to be the first to welcome  
the dark slave ship with its freight of  
human wretchedness, overweighted  
with miserable bodies and souls for  
whom no man cares; to men who, like  
Fra Thomas de Jesu, sent from the  
court of Portugal on a mission to Al-  
giers, stayed until his death in prison  
to console the captivity that it was  
out of his power to ransom—it is  
men like these, or like many men and  
women who, in our own age and  
country, bury their hearts and lives  
in some great obscure work known to  
no one but God and to those who have  
no friend but him—it is these alone  
I have observed who have the Christ-  
like power of winning over and re-  
claiming man's wandering, perverted  
soul. So, I doubt not, when the saints  
are more perfectly joined to Christ  
than they can be in this present dis-  
pensation, we shall find that to be with  
him in glory will be to be more im-  
bued with his especial law of life.—  
Dora Greenwell, in "Colloquia Crucis."

After the only surviving daughter  
of William Wilberforce died, he wrote:  
"I have often heard that sailors on a  
voyage will drink to the health of  
friends astern, until they are half way  
over; then friends ahead for the rest  
of the voyage. With me it has been  
friends ahead for a long time." And  
so with some of us. The sun has pass-  
ed across the zenith. We are more  
than half-way over the voyage of life,  
and we begin to think of the friends  
we shall meet again, "whom I have  
loved long since and lost awhile." Friends  
ahead! their number increases  
each year. "In heaven grows our  
store." Sometimes this thought so  
possesses the soul that it desires to  
hasten to the harbor. It longs to de-  
part and be with Christ and his  
friends. They are waiting to greet us.  
And then we shall know that the  
Lord is risen, for we shall see him  
as he is.—New York Observer.

The Christian is like the pearl-diver,  
who is out of the sunshine for a  
little, spending his short day amid  
rocks and weeds and dangers at the  
bottom of the ocean. Does he desire  
to spend his life there? No, but his  
Master does. Is his life there? No,  
his life is up above. A communication  
is open to the surface, and the fresh  
pure life comes down to him from  
God. Is he not wasting time there?  
He is gathering pearls for his Master's  
crown. Will he always stay there?  
When the last pearl is gathered, the  
"Come up higher" will beckon him  
away, and the weights which kept him  
down will become an exceeding weight  
of glory, and he will go, he and these  
he brings with him, to his Father.—  
Henry Drummond, in "The Ideal  
Life."

Man's need of God is like the earth's  
need of the sun. This earth of ours,  
ready to break forth into its full  
spring beauty of green leaf and pink  
blossom and burning flower—what  
would it be without the sun? It would  
be a poor opaque ball without light, a  
dried-up cinder, without heat, with-  
out color, without any glory of spring.  
Perpetual night would brood over land  
and sea, over mountain and vale.  
Perpetual frost would bind all its  
waters, making life impossible on its  
surface. Such a lifeless, cinder-like  
thing would man be without God.  
Christ brings God to me and puts me  
into living relations with him, and  
that means the spring-tide in every  
faculty of mine. God comes out of his  
hiding-place and manifests himself to  
me in Christ.—Rev. David Gregg, D.  
D., in "Facts that Call for Faith."

The only sure foundation is Christ.

**Blood  
Humors**

Whether itching, burning, bleeding, scaly,  
crusted, pimply, or blotchy, whether simple,  
scrofulous, or hereditary, from infancy to age,  
speedily cured by warm baths with CUTICURA  
SOAP, gentle anointings with CUTICURA (oint-  
ment), the great skin cure, and mild doses  
of CUTICURA RESOLVENT, greatest of blood  
purifiers and humor cures.

**Cuticura**

Is sold throughout the world. POTTER DRUG AND CHEM.  
CORP., Sole Props., Boston.  
"How to Cure Every Blood Humor," free.

**FACE HUMORS** Falling Hair and Baby Blem-  
ishes cured by CUTICURA SOAP.

# Old and Young

## Outside and Inside.

He was, to the public, a severe man and tolerant of no nonsense in business, but in his family he was so gentle and so interested in everything which concerned the household welfare that his wife and children loved him devotedly.

Easter was approaching, and there was much privacy in the arrangement of little tokens, but none of the children imagined what was going on in "mother's room." Mother was painting the most astonishing eggs, and father was feeding and petting two lovely rabbits in preparation for the "Easter lay."

As soon as breakfast was over on Sunday morning Dr. Peter said, "Now out in the garden, every one of you, and fetch us some eggs!" Away scampered the children, Dr. and Mrs. Peter following.

"What's that under the bush?" cried Mrs. Peter. "'Tis a rabbit, as sure as you're born; see if there is an egg."

An egg there was as blue as the sky, and a little white cross on the side of it.

"O! O! There's another, chase it!" Such a hare hunt as followed, in and out among the shrubs and arbors; and everywhere the loveliest eggs—pink, green, purple, gold; such beauties!

When not another could be found and each bunny was panting for rest, everybody went back again to the house, and Dr. Peter told the children, perched about and on him, all about the day and its customs.

When he went down town to business the next morning, two men walked behind him. "What a cold, solemn old German he is," said one; "I should think his family would freeze to death when he gets home."

"It is a wonder those bright boys of his don't thaw him out," added the other, "but he always has the same unapproachable manner; it is a pity!"

"This is life! We see one side, and know nothing of the other. O that a generous judgment and compassion could be born in all our hearts on Easter Day!"—Selected.

## The Ugly Streak.

Tick! tick! tick! went the cuckoo clock on the sitting-room wall, and trum! trum! trum! went Harold's fingers on the table—clock and fingers keeping time together.

Suddenly the duet stopped; the two hands of the clock, only, went on keeping time together.

"It's no use!" declared Harold slowly. "I don't want him, and that's all there is about it."

Uncle Ned looked up from his paper. "How can you help having him?" he inquired, thoughtfully. "It's to be a class reception, and Phil's a member of the class—and an excellent student I'm told."

"Oh, I know that, and he gets higher marks than I do every month," admitted Harold, honestly; "but—but the trouble is, he's so poor and dresses so awfully shabby! 'Twould just spoil the whole evening to have him round in that old faded brown suit."

"But how can you help having him, Harold? That's what I want to know!" persisted Uncle Ned. "'Tis a class affair—and, well, my boy, what's your solution?"

Tick! tick! tick! went the clock louder than before, and trum! trum! trum! accompanied Harold's fingers on the table.

"I—I've thought of that," replied Harold hesitatingly, when the fingers stopped. "You know father hires Phil to assist at one of the presses the night, each week, that the Argus is printed. I'll have the invitations to my reception sent out for that very night, and then he won't be able to be present. Phil's too poor to miss his job a single night, and there's no one to take his place, for Sam Loton is away on his vacation."

"But what about Phil, won't he feel hurt?" asked Uncle Ned, quietly.

"Oh, I'll send him an invitation, and pretend I'm awfully sorry it happened so, and—and that I couldn't possibly have had my reception on any other evening."

"Ah!" responded Uncle Ned, and this time his fingers and the clock trummed and ticked together.

"Isn't that all right?" asked Harold, doubtfully.

"Your plan is certainly ingenious," replied Uncle Ned, "but—"

"But what?" and Harold turned uneasily in his chair.

Uncle Ned was silent for a moment. Then moving his chair close up to

Harold's, he said: "Do you remember, Harold, the day we went into the woods to find a maple suitable for the panels to put into the sides of the new book-case? And what a search we had! Either the trees were too small or they were not thoroughly sound. After a good deal of trouble we found one perfectly formed and of just the right diameter."

"And wasn't it a beauty—so straight and tall!" exclaimed Harold.

"Yes—on the outside; but you recollect we happened at the mill the day it was sawed, and when the outside slabs were removed and we were expecting to find a beautiful grain within, to our astonishment and dismay we found a tiny decayed streak running zigzag through the entire log. 'Twas useless; we couldn't make our panels out of an imperfect stick, and that handsome trunk had to be sawed into junks for fuel."

"But, Uncle Ned, that hasn't anything to do with Phil and my reception."

"No, my boy, but suppose some little fellow should develop into a man with an ugly streak in his character—a streak of deception, if he allowed himself to begin to deceive his friends! And such a man, Harold, is just like our maple log—useless!"

"I—I guess you mean me," said Harold, soberly. "I'm glad the tree had that ugly streak, Uncle Ned, for I can see now, by that, how I would look with an ugly black streak running through my—my character. We could get another tree, but I'm the only Harold I can be, and I—"

"Want to be one that everybody can love and respect," interrupted Uncle Ned, cheerfully; "and you can be such, my boy, if you will only look out for the ugly streaks."

"And my reception, Uncle Ned, I'll have next Wednesday evening, and Phil shall be an usher!"—Zion's Herald.

**Cramps, Colic, Colds, Croup, Coughs, Tooth-ache,**

**Diarrhoea, Dysentery, and all Bowel Complaints.**

**A Sure, Safe, Quick Cure for these troubles is**

**Pain-Killer.**

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used Internally or externally.

Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere.

25c. and 50c. bottles.

The Machine which I ordered from you came last week, and after trying it I find it as represented. I am very much pleased with it.

MRS. T. C. MITCHELL, Marfa, Texas.

After having your Sewing Machine for the space of 3 months, will now take pleasure in recommending it. Don't see how you can afford to sell such a Machine at the price. It's simply hand some and durable. Gives perfect satisfaction in every way. Respectfully, MRS. IDA HOOD, Calvert, Texas, July 26, 1897.

**HEMORRHOIDS: RUPTURE: PILES**

**CURED** Without the KNIFE or detention from business. Fistula, Fissure, Ulceration of the Rectum, Hydrocele and Varicocele. No Cure no Pay. Trusses fitted. Have best made. Send stamp for pamphlet of testimonials.

DR. F. J. GIBNEY, 305 Main St., Dallas, Tex.

**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.**

- ARMSTRONG & McKEEVEY
- BEYMER-BAUMAN
- DAVIS-CHAMBERS
- FARNSTOCK
- ANCHOR
- EKSTEIN
- ATLANTIC
- BRADLEY
- BROOKLYN
- JEWETT
- ULSTER
- UNION
- SOUTHERN
- SHIPMAN
- COLLIER
- MISSOURI
- REE SCAL
- SOUTHERN
- JOHN T. LEWIS & BROS CO
- MORLEY
- SALEM
- CORNELL
- KENTUCKY

**BARYTES, Whiting, Silica, Zinc, etc., etc.,** are used to adulterate White Lead, because they are cheaper (cost less) than White Lead, and are branded and sold as "White Lead," "Pure White Lead," etc., because they cannot be sold as Barytes, Whiting, Silica and Zinc.

**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing pictures of houses painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

*National Lead Co., 100 William St., New York.*

**"CONTINENTAL" CHANGEABLE SPEED MOWER**

Cut this "ad." out and tell your dealer to order for you, or write us direct for Special Prices.

This Mower has made a record in Texas that is without a parallel in the history of Mowing Machines. Its Changeable Speed gives it a prestige over all Mowers because the people who use it say it's practical and useful. It enables them to use a fast speed in Bermuda patches, or when the team walks slow, and to use oxen, if desired. This change of speed is accomplished by the mere touch of a lever without even stopping the team. The slow speed is the same as all other mowers. The fast speed is half as fast again.

We use serrated ledger plates, which insure the greatest cutting capacity with least possible power, and prevents grinding knives so often. Each machine furnished with a splendid weed attachment. There are many other points of merit that we can't name here, but the Continental has come to stay. It is the lightest draft, best finished, and will out-cut any mower on earth. Catalogue mailed free. We carry a full line of Mowing Machinery, Hay Presses, Drag Rakes, Coll Tooth Rakes, Mower Knife Grinders, Bale Ties, in fact, every thing in the Farm Implement and Vehicle Line. Write us for your wants.

**PARLIN & ORENDORFF CO., DALLAS, TEX.**

**DON'T BUY COTTON GIN MACHINERY** OF ANY DESCRIPTION *Write us for* Catalogue and Prices. **MUNGER COMPLETE GIN-OUTFITS** Improved Cotton Machine Mfg. Co. DALLAS TEX.

**Dallas Business College**

Recognized as the only great Business University of high grade and standing in the South. Indorsed by merchants and bankers because its methods are practical, progressive, short and to the point. Actual practice in banking, wholesaling, jobbing and retailing. Largest and best faculty south of Chicago. Most luxurious equipments in America. 500 students from 14 states. 22 gold medals from State Fairs. Graduates always get the best positions at the highest salaries, because they know how to do the work. Send for Catalogue—it tells the whole story. Railroad Fare Paid. Address **R. H. HILL, Pres., Waco, Texas.**

**I am praised by all of my purchasers.**

WHO AM I? Don't you know—almost everybody does. Well, I am the sewing machine that you see so much about in this paper. I am fully guaranteed and only cost \$22.00. You also get the Advocate one year. Address **Texas Christian Advocate, Dallas, Texas.**

**WANTED RELIABLE MEN** in every locality, local or traveling, to introduce new discovery, and keep our show card tacked up on trees, fences and bridges throughout town and country; steady employment, commission or salary; \$65.00 per month and expenses, not to exceed \$2.50 per day; money deposited in any bank at start if desired; write for particulars. **THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N. Y.**

**HENRY LINDENMEYR & SONS, PAPER WAREHOUSE**

Nos. 31, 33, 35 and 37 E. Houston St. (Puck Building, near Broadway.)

P. O. Box 2865. NEW YORK.

**NEW IMPROVED Folding Thermal Vapor Bath Cabinet.** With or without Face Steaming Attachment, protected by patent. Hot Air, Vapor, Red-Heat or Turkish Baths at home. Has no equal for its curative properties and general bathing purposes. Entirely renovates the system. Cures Colds, Rheumatism, Gout, Neuralgia, La Grippe, Female Complaints, all Blood, Skin, Nerve and Kidney Diseases. Reduces surplus flesh. Restores the complexion. Size 30x11 in. folded weight 15 lbs. It is not a clock or sack but a Cabinet supported by a galvanneum frame. Requisite Book Free. Price Low. Agents Wanted. **DR. MULLENBERRY & COMPANY, Toledo, Ohio.**

**\$1000 WANTED**—Any one having this amount and desiring it to earn interest can find a safe investment by addressing **BORROWER,** Care Texas Christian Advocate, Dallas, Texas.

**GLUTEN FLOUR** (Trade Mark Registered.) For Dyspepsia, Constipation, Diabetes and Obesity. Unlike all other Flours, because it contains no bran and little starch—wholesome, healthy and palatable. Nutritious and palatable in the highest degree. Unrivalled in America. Europe. PAMPHLET AND SAMPLE FREE. Write to **FARWELL & RHINES, Watertown, N. Y.**

**Sewing Machine** And Texas Advocate, Only \$22.00.

**BELLS.**

**Vane - Calvert Paint Co.** ST. LOUIS, MO., Manufacturers of **Mixed Paints.**

**BLMYER B. CHURCH** UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREECATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

This firm needs no indorsement—their goods speak for themselves. Sold by **G. W. OWENS & Co** at KENNY, WAC, PLANO, MCKINNEY, CE, DAR HILL and OAK CLIFF, T. X. S.

**BUCKEYE BELL FOUNDRY** E. W. VANDEUSEN CO., Cincinnati, O., L. S. Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed and Chimes. No Common Grades. The Best Only.

**Strawberries** 12 1-2 cts per quart. Any quantity for festivals or socials. Inclose money order for quantity ordered. Address **S. N. RICHARDSON, Alvin, Tex.**

DEVOTIONAL

The Grace of Contentment.

Contentment is one of the most precious gifts which God confers upon his children. The Christian may freely covet it without sin, since its possession makes no one the poorer, but rather enriches and blesses all who come under the influence of its subject. It is the heritage of those who are poor in this world's goods perhaps more frequently than of the wealthy, but may be won by all, since its possession is the result not of worldly state or condition, but of a proper disposition. It has been marked quite as frequently in the frail invalid as in the strong man, and some who have none of the luxuries and few of the comforts of the world, have shamed their more fortunate neighbors by the cheerfulness of their daily living and the tranquillity with which they meet the successive vicissitudes of their earthy experience.

Cheerfulness is the child of contentment, and is an unfailing characteristic of those dear children of God who have learned in whatever state they are to be content. We have seen a young girl, lying for weary months upon a bed of suffering, yet with a smile upon her wan face for every visitor to her sick chamber, and repeated inquiries concerning their personal affairs, with the most extraordinary thoughtfulness for their comfort. And this was by no means mere artificial politeness, but the sincere language of a heart which had early learned the great lesson of contentment, which abode ever in the clear sunshine of God's exhaustless love, and which shed the radiance of its own cheerfulness upon all who came within its influence. To have known even one such shining soul is to have had the opportunity to gain a liberal education in the spiritual realm.

Contentment is a Christian grace after which all should yearn and struggle. It not only adorns the life of the possessor, but, as has been suggested, makes others happier. Nothing is more obnoxious than an unhappy spirit and a railing disposition. Especially unpopular and harmful are those sour-visaged, vinegar-hearted Christians who have never learned the great truth that "godliness with contentment is great gain," but who permit themselves to distrust the goodness of God and make others unhappy by their public wailings over their own misfortunes, many of which are purely imaginary. Such persons do the Christian cause no little harm and it is clear that they are not living upon the elevated plane which is the Christian's right.

He who gave himself for our redemption was ever of a cheerful and contented disposition during his earthly manifestation. Rugged was the way and bitter the cup that wicked men pressed to his lips, but he rested in the love of the Father whose will he did and never opened his mouth to murmur or complain.—Central Advocate.

Transfiguration of Duty.

One of Goethe's tales is of a rude fisherman's hut which was changed to silver by the setting in it of a little silver lamp. The logs of which the hut was built, its floors, its doors, its roof, its furniture—all were changed to silver by this magic lamp. The story illustrates what takes place in the life when Christ comes into it. The character is transformed, but not the character only; all life is made new when one becomes a child of God. Everything after that is different. The outward conditions and circumstances may be the same, but they shine now with a new beauty.

Take the matter of duty. Faith transfigures it. Duty is not easy for any one who lives earnestly. It covers and fills every moment. Men find work oppressive in their shops, mills and offices, on their farms, or in their mines. Women bend beneath their burden of household work and social duties, for while

"Man works from sun to sun. Woman's work is never done."

Much of all this duty is not only hard; it is also dreary, the same things over and over in endless routine, through months and years.

Then, in many cases, nothing seems to come of it all. It is like dipping up water in buckets with holes. The fruit of unending toil is all consumed in ever-recurring wants. In an old fancy of punishment in the other world, a man is seen weaving a rope of new-mown hay. But at the other end appears a hungry ass which is

eating up the rope as fast as it is woven. So it appears to be in the life-work of many good people. The year's end leaves them just where its beginning found them. The hands are empty at the close, after a whole lifetime of honest toil.

Many people grow discouraged when they think of the grinding routine to which they must put their hands anew every morning, knowing it must be the same tomorrow and tomorrow. The only reward for doing their work well is more work to do.

The Christian's faith is a silver lamp which changes all this dreariness to silver. There are blessings in duty, however dull and wearisome it may be. There is a blessing in the mere doing of it, though nothing seems to come of it. One may work hard for seventy years and have nothing laid up in banks or bonds or real estate. But if he has wrought truly through the years, he has been really laying up invaluable treasure all the while. Work itself is a blessing, one of the best means of grace. It treasures up strength and health in the body. It develops and trains one's powers. Even if nothing ever came of it, work is a blessing. Idleness is accursed. The still stream stagnates and breeds death; action is health. Some one says the very stars would rot in the heavens but for their motion. Work is nature's law, God's ordinance, the violation of which brings loss.

Faithful, honest, systematic work also builds up character. We talk of the drudgery of our common task-work, and many people chafe and re-pine at it. They grow sick of routine—going by the clock, rising at the same hour every morning, hurrying off to duty, submitting to rules. They wish they could be independent of bells and hours and tasks, and could come and go as they please. But really this very drudgery is the school in which we form our life-habits and build our character. Without it our lives would never grow into anything strong, faithful or worth while. Our common task-work makes men of us—self-reliant, capable, systematic, conscious of power. A well known essay demonstrates the blessedness of drudgery, putting routine among the beatitudes.

Here is a man who supports a home, brings up a family, provides for wife and children through the years, sending out sons and daughters to take honorable places in the world. Suppose that he is as poor at the end of his life as he was at the beginning; if he has done all this, can he say that his commonplace duty through his life has left no blessing? He has not piled money into stocks and goods, but he has built blessing into immortal lives. He has educated and trained a family for their place in the world's work. He has gathered a wealth of fine manly character in himself. He has been faithful, thus making sure of the reward of the righteous in heaven. Is all this nothing to live for? Can such a man lament the failure of his life when he stands with empty, but clean, hands at the close of his years?

There is yet further reward. All life is for discipline. The object of living in this world is not to do fine work here, but to be trained for doing our real work in another world. But even in the present time our work for God brings blessing. One never can know what may come out of a life of even the most commonplace duty.

Thus all duty is transfigured when Christ is in the heart. Drudgery becomes a school of life where character is formed and men and women are fitted for their places. Lowliest work is made bright enough for angel ministry. One of Murillo's pictures shows a number of angels busy in a kitchen. One is setting the kettle on the fire. One is getting dishes down from a high cupboard. One is setting the table. Really there is no fiction in this artist's fancy. It is beautiful as angel's work, the household duty of mothers and daughters in the home, if it be done for Christ.

Then we know there was One higher than all angels who actually wrought for years in a peasant carpenter shop in Galilee. That is no artist's fancy—the Son of God working with plane and saw and hammer, through long hours and for small pay. Let not the men who work now in business, in shops or stores, or on farms, toiling oftentimes to painful weariness, with almost no reward, ever say that work is not holy. All duty is transfigured if it be done with the love of Christ in the heart.—The Wellspring.

JOSEPH GILLOTT'S STEEL PENS GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award. THE MOST PERFECT OF PENS.

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.

We have all the above and a great many other things illustrated in our catalogue, which we send FREE to any one sending us their address. The prices are lower than any other first-class house. Reference, this paper.

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

North Texas Female College and Conservatory of Music Mrs. L. A. Kidd Key, Pres't, 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 Zeisler 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.

\$5 2500 BICYCLES ON HAND. We must close out our immense stock of 97 models, including nearly 100 different makes, at prices which will sell them now to make room for new stock. You can make big money helping us. Second hand wheels \$5.00 to \$20.00. New 97 models, \$15.00 to \$35.00. Agents wanted. Wheels shipped subject to full examination. Satisfaction guaranteed. Write for confidential offer to the old reliable Bicycle House, BROWN-LEWIS CYCLE CO., Dept. C, CHICAGO, ILL. The above company are perfectly reliable.—Editor

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. B. Sands, Southport, Ind. Father was cured nine years ago. Address Dr. C. Weber, 121 W. 9th St., Cincinnati, Ohio, for further particulars and free book.

DO YOU KNOW THAT YOU CAN GET A FIRST-CLASS SEWING MACHINE AND THE TEXAS ADVOCATE ONE YEAR FOR \$22.00.



TESTIMONIALS. The Machine arrived in good shape on the 28th. We are delighted with its appearance and make-up. My better half is well pleased with its working qualities so far. Can not see but that it is in all respects equal to the high-priced machines. The Advocate and the Machine ought to have a great run. So note it be. S. W. TURNER. 907 Crawford Street, Ft. Worth, Texas, April 30, 1897.

The Advocate Sewing Machine is above criticism. We are surprised at its beauty and completeness. G. J. IRVIN. Bardwell, Texas.

Mr. L. Blaylock, Dallas, Texas: Dear Sir—The Machine I ordered of you has come, and I am so well pleased with it I would not exchange it for any of the high-priced Machines I ever saw and would advise all needing a first-class Machine to take the Texas Advocate Machine. Yours truly, MRS. C. A. JONES. Pittsburg, Tex., March 23, 1897.

We received the Machine the 27th of March. My wife is well pleased with it. JAS. L. HALL. Frank, Texas.

Our Machines are made by one of the largest Sewing Machine Manufactories in America, are fully guaranteed, and are shipped direct from the factory.

ADDRESS Texas.. Christian .. Advocate, DALLAS, TEXAS.

WATCH AND CHAIN FOR ONE DAY'S WORK. Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1 1/2 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required. BLUINE CO., Box 3, Concord Junction, Mass.

# Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

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

I. R. PIERCE, D. D., - - - Editor

F. B. CARROLL, D. D., - - - Editor

STERLING FISHER, - - - Editor

MRS. F. E. HOWELL, - - - Editor

## SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....	\$2 00
SIX MONTHS.....	1 00
THREE MONTHS.....	50
TO PREACHERS (half price).....	1 00

All remittances should be made by draft, postal money order, or express money order, express or registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to L. BLAYLOCK, Dallas, Texas.

We are glad to announce that during our absence at the General Conference Dr. G. C. Rankin, the pastor of First Church, Dallas, will take charge of the editorial columns of the Advocate. We are satisfied that our readers will hail this announcement with pleasure.

The Methodists going to attend the General Conference at Baltimore will leave via T. and P. Railway Monday evening, May 2. Through sleepers will be run from Fort Worth and Dallas to Baltimore with out change, the train leaving Fort Worth at 5:20 p. m. and Dallas at 6:30 p. m. I will be glad to have any that have not already given me their names join our party, and assure you a most enjoyable trip.

Dallas, Texas.

Dr. McLean has just returned from the annual meeting of the Board of Education at Nashville, on the 21st and 22d inst., and among other items gives the gratifying intelligence of provisional aid to the Texas College of the C. M. E. Church, located at Tyler. The proffered aid is the payment of the salary of the President of the college, the same as that given the Lane Institute, and on condition that the President shall be a member of the M. E. Church, South; and, further, that the M. E. Church, South, shall have equal right and representation on the Board of Trustees as the C. M. E. Church. This provision for Texas College is largely, if not entirely, due to the earnest efforts of Dr. McLean.

## WAR WITH SPAIN IS NOW IN PROGRESS.

The President of the United States, backed by both houses of Congress, has made a formal declaration of war against the Government of Spain. The progress of the issue thus far is briefly summed up as follows: Some years ago Spanish oppressions in Cuba became so atrocious that a large portion of the population of the island outside of Havana lifted the standard of revolt. The condition of things became so threatening that Spain sent over a section of her army to reduce the insurgents to submission. This, however, was not so easily accomplished, and finally Captain-General Weyler, with a large force at his command, was put in charge of matters in Cuba with orders to bring the rebels to terms. He proceeded to establish military rule and forced the country people all off of their farms into the towns and cities. This suspended all agricultural operations and brought about a state of suffering. Many of the people were thrown into prison and others were executed without mercy. The Captain-General showed himself to be the equal of the notorious Duke of Alva in his treatment of the United Netherlands in other days. Such was the fierceness of his orders against these unhappy people that our Government began to take some steps to curtail his cruelties. This brought about a controversy between us and Spain, which resulted in the withdrawal of Weyler from Cuba. In his place was substituted Captain-General Blanco. About the time of this change, or shortly thereafter, our battleship Maine was blown up in the Havana harbor, and two hundred and sixty of her crew were destroyed. This started the whole nation and brought about further complications. A Court of Inquiry was constituted to look into the matter. While this was in progress the agitation of the public mind was fanned into a furor by speeches in Congress and by the daily press of the country. Finally the Court of Inquiry sent in their report, showing that the disaster was caused by an external explosion. This left the impression on the public mind that Spanish treachery was the real cause of the trouble. Finally the President laid the whole matter before Congress, and both houses passed a resolution authorizing the President to order Spain out of Cuba, and if necessary to use armed intervention. He at once proceeded to apprise the Spanish Government of the action of the American Congress and issued an ultimatum of Spain. Then the Spanish Minister at Washington asked for his passports, and they were immediately granted. The ultimatum was sent our Minister at Madrid to be transmitted to that Govern-

ment. They refused to see the Minister and sent him his passports from the country. He at once left the capital of Spain. Our country took this as Spain's reply to the ultimatum and proceeded to declare war. A call for 125,000 volunteers was issued, the army and navy were put in shape, munitions of war provided for, and now we are in the midst of the conflict. No actual battles have yet been fought, but they are momentarily expected. Our ships are blockading the Havana harbor—some of them are watching the movements of the Spanish navy, others of them are picking up Spanish merchantmen and towing them as prizes into the harbor of Key West; while the insurgent army, under command of General Gomez, is marching upon Blanco in Havana. Spain has not yet shown her hand. If she acts merely upon the defensive the war may be protracted indefinitely; but should she act aggressively matters will soon be terminated. How this will be we are not prepared to say. Her flying squadron is still at Cape Verde, while her interests are being greatly menaced on the Cuban coasts by our men of war. All other nations have mostly declared neutrality, and the United States and Spain will fight it out without the intervention of other powers.

## REV. R. S. FINLEY, D. D.

Among the names of the great men who laid the foundation and reared the framework of Methodism in Texas that of R. S. Finley will always be conspicuous. He was one of the pioneers and gave the enthusiasm and strength of an exceptionally strong life to the furtherance of the gospel in the regions beyond. Dr. Finley was for many years a leader of the Methodists of this great State, and his counsels and labors have been invaluable in the building up of our Zion. His preaching was eminently fruitful and his example and influence will abide, still potent for good. Dr. Finley's character was eminently symmetrical. His outward life, well-rounded and consistent, was the expression of the divine purity and vitality within. He was remarkable, not so much for some one or two pre-eminent graces as for a harmonious blending of all the elements which go to make a Christian man. His strength in the pulpit was well known, and in his palmy days he was the peer of the foremost men in the State. His ministry was a power for good—edifying and comforting the people of God and leading sinners to repentance. In the future, when the battle is joined, he will be greatly missed. His name was a tower of strength and his presence a benediction to the Church. Dr. Finley stood deservedly high among his brethren. The Church poured her honors upon him abundantly. He was free from all self-seeking whatever, humble and conscientious, yet his character was so strong, his ability so great and his usefulness so distinguished that the Church delighted to honor him. He did much for the Texas Christian Advocate, often gracing its columns with articles powerful, brilliant and wise. He did much, too, for the Southwestern University. He was officially connected with it for years, and labored diligently and affectionately to promote its great and manifold interests. His life was blended with Texas Methodism and his influence will linger and bless the Church for generations yet to come. Dr. Finley's name is one of the brightest in the firmament of our Methodism in the West, and will shine with undimmed luster forever there.

Rev. R. S. Finley, D. D., died in Dallas, Texas, April 25, 1898. He was born in Jefferson County, Ala., February 29, 1816; was converted in Green County, Alabama, in October, 1832—in the forest—awakened under the ministry of Rev. Dr. R. L. Kennon. He joined the M. E. Church, in the same county, two weeks before his conversion; was licensed to exhort in the fall of 1835 by Rev. Wm. Weir; licensed to preach in June, 1836, by Rev. A. H. Shanks. President, pro tem. He was admitted on trial in the Alabama Conference, held in the city of Mobile in 1837; was ordained deacon Jan. 6, 1839, at Montgomery, Ala., Bishop Thos. A. Morris presiding; was ordained elder on January 3, 1841, at Selma, Ala., by Bishop J. O. Andrew.

Dr. Finley labored in the Alabama Conference for seventeen years, and was transferred to the Texas Conference in December, 1854, but did not preach in the bounds of that conference, and was transferred to the East Texas Conference in 1855. Except three years spent in the Jefferson Station, by transfer, and a short period in connection with the war, he continued in the East Texas Conference to the day of his death.

He filled a variety of charges—from the Jasper Mission, the first year, 1837, to first city stations. On the Gaston Circuit, in 1841, there were 400 conversions in a radius of ten miles—a small circuit. In Columbus, Miss., he was stationed in 1843, and had a revival, commencing in May, which swept through the year, up to the meeting of

the Annual Conference at that place. There were no extra services in the way of protracted meetings. Preaching at the regular Sabbath hours, prayer-meetings and class-meetings made up the means employed. It was a year of great prosperity to Methodism in Columbus.

From his own pen we have the following:

"God has greatly blessed my humble ministry, both in the Alabama Conference and in Texas, for which I am devoutly grateful. My life has been a happy one. We have raised nine children—five sons and four daughters—and seen them all converted. I have kept out of debt, and never wanted for any of the necessities of plain living. My wife has been a fruitful vine, and my children olive plants around my table. Surely, goodness and mercy have followed me all the days of my life. Thank God."

Touching his career as an itinerant preacher, he adds:

"There are a few things in my uneventful life as an itinerant preacher that I here emphasize, to which my success may be partly ascribed:

"1. That I always acquiesced in the appointment assigned me by the Bishop. I made my annual appointment a subject of prayer, having faith to trust God, in that if an error of judgment were made in making it, the God whose servant I knew myself to be would overrule the error and make it a blessing to me and to the Church. Hence neither Bishop nor presiding elder knew from me where I wished to go. This saved me from murmuring complaints, and the authorities of my Church from damaging censures of partialities.

"2. I never went to a new charge in a begging attitude. I always laid up money enough to carry myself and family to the charge and pay our way through the first quarter. I was enabled to do this by strict economy. I have always had the grace of self-respect in a sufficient measure to save me from begging and the contempt that attaches to it. Prior to the war I leaned on my personal means, of which I had plenty, but since that time I have been poor and felt the necessity of leaning upon God for bread. The latter resource I have found ample—have had enough and some to spare to the enterprises of the Church. A little extravagance in dressing and living, and the art of begging and complaining would have been a necessity. I never formed a covenant with the Church for my bread or the means of living. My covenant has been with Him who called me to preach, and I have no complaint to make of any failure on God's part.

"Here is the secret of ministerial success. The Church is not only fallible, but not always trustworthy—it sometimes breaks covenants and starves God's servants. Not so with God. When he is party to the contract—in connection with a call to preach—there is no cause of distrust or alarm, unless it be failure on our part. He who trusts God implicitly will never be confounded, never disappointed, unless it be in that He is better to him than his fears. After the lapse of years of membership in the Methodist Church and years in its active ministry, I am profoundly impressed with the conviction that it is the great apostolic Church of this age—that its doctrines are the doctrines of the gospel of Jesus Christ, and that its itinerant system of preaching the gospel and administering the sacraments is not only scriptural, but eminently apostolic and divine. The following text is incarnated in my experience:

"The Lord is good—a strong hold in the day of trouble, and he knoweth them that put their trust in him."

## TEXAS PERSONALS.

Bro. I. B. Walker, of Denton, made the Advocate a pleasant call.

Rev. D. J. Martin, of Lewisville, made the Advocate a pleasant call.

Rev. L. F. Palmer, of Mountain Springs, was in the city during the week and made us an appreciated call.

We are glad to be able to say Bro. Asa Holt, of Abilene, will furnish the Advocate with several additional articles on the subject of Christian Education.

Rev. J. T. Smith, of the East Texas Conference, had a serious surgical operation performed not long since, and we are glad to be able to say that he is now doing well, with a fine prospect for thorough and permanent recovery.

We are pained to announce the death of the wife of Rev. C. E. Gallagher, of the Bosqueville Circuit, April 25, 1898. Bro. Gallagher will have the sympathy and appreciative prayers of a wide circle of

friends in this the hour of his sore bereavement. The Advocate tenders sincere condolence.

Rev. E. W. Tarrant, superintendent of public schools of Brenham, visited Dallas last week and paid the Advocate a pleasant visit.

Miss. Mary J. Lane, of Marshall, Texas, in company with Miss McFarlin, of this city, called on the Advocate during the week. She felt that while in attendance on the reunion of the Daughters of the Republic the Advocate must not be neglected. Her visit was much appreciated and enjoyed.

Mrs. R. J. Fisher, of Austin, widow of Rev. O. Fisher of pioneer days, attended in Dallas the past week the reunion of the Daughters of the Republic. She made the Advocate a delightful visit, and evinced much interest in the typesetting machines, stating that they were quite an improvement on the methods employed when Bro. Fisher was in the publishing business, and when with "stick and rule," she aided him in getting out his paper.

## SOUTHERN METHODIST PERSONALS.

Arkansas Methodist: Dr. W. A. Candler has had great success in conducting Emory College. It has grown steadily. He is now calling for the last \$5000 to complete a new building, or, rather, to complete paying for it.

The Evangel: Mrs. Adam Hendrix is visiting in Kansas City, at the home of the Bishop. It is a great blessing to a household to have an aged saint enshrined in the hearts of the children. The dear grandmother has fully recovered from the accident of last year, and sheds a benign and cherry influence wherever she goes. Grandma Hendrix is ever a welcome visitor at the Scarritt Training School.

Pacific Methodist Advocate: Rev. C. R. Lamar is now the happiest presiding elder in the Pacific Conference. The cause of his joy is a cash donation of \$100 in gold from Mr. Thomas Denigan, of San Francisco. When last seen the "beloved" was under the mesmeric passes of the tailor's tapeline. It was like gilding pure gold to pass this handsome present through the fair hands of Sister Riddick.

Wesleyan Advocate: Rev. H. L. Crumley preached a very interesting sermon at College Park last Sunday. A collection of about \$60 was the aftermath of the sermon. Bro. Crumley is an earnest and interesting preacher, as well as a most indefatigable and successful agent for the North Georgia Orphans' Home. No wonder the "Homes," at Decatur and the South Georgia at Macon, succeed so well with such agents as Crumley for North Georgia and Mumford for the South Georgia.

## CONNECTIONAL NEWS.

Baltimore Advocate: 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 city passenger railways. It has a seating capacity on the main audience floor of 2200, and in the galleries of 400.

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 all others engaged in conference business, there will be at least 1600 seats in 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 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 the 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 regular 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 5th, 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, Secretary.

### THE SEVENTH STATE CONFERENCE OF THE EPWORTH LEAGUE OF TEXAS.

This conference, for whose success committees have planned for months, and to which the Epworth Leaguers have looked forward eagerly, met in Galveston, April 20 to 22.

The meeting was well attended, the estimate of the number of visitors being about 2500.

The enthusiasm, a special feature of these great gatherings, was up to the usual high-water mark, while in point of solid work, which will bear fruit in the increased usefulness of the League, no former conference has surpassed it.

The Leaguers of Galveston and their friends had made thorough preparation for handling the crowds, and as fast as the trains unloaded them they were provided with homes.

The meeting was held under a great tent, with seats for 2800.

The Galveston News, which gave full and accurate reports of the conference, has this to say of the Leaguers:

"The soldiers who fight under the banner of white and gold are a credit to any community. They are for the most part well dressed, prosperous-looking and bright-eyed. A majority of them are young. They are earnest, zealous and cheerful. They know how to sing and they know how to talk. As a body, they are remarkably talented in each of these respects.

"These delegates of the Epworth League were from the pine woods of East Texas, from the black lands of the black waxy belt, from the great Panhandle, from the hills of the Colorado watershed, and from the mesquite brush of the Rio Grande. Some of the men were from the domain of the cow punchers, some were hewers of wood, some were farmers, browned by the rays of the sun and with hands hardened by toil, but all were actuated by one purpose, one idea—the cause of Christianity."

The conference was opened on Tuesday at 8 p. m. with a sermon by Rev. Sam R. Hay, of Mexia.

On Wednesday morning there was a sunrise prayer-meeting, conducted by O. Klepinger, of Dallas, and Rev. O. T. Hotchkiss conducted the devotions at the opening of the session at 8:30. The first two hours of the morning session were taken up with the addresses of welcome and the responses to them.

Addresses of welcome were delivered by Mr. W. T. Armstrong, Rev. C. J. Oxley and Mr. Geo. J. Evans. We give some brief extracts from these excellent speeches:

"In welcoming you to the city of Galveston," said Mr. Armstrong, "we greet you, not as strangers, but as friends. It is the fortune of a city that from time to time we have in our midst many types of men, but to none do we yield more honest greeting than to the members of the Epworth League. The great moral principles entering so largely into the Epworth League are of deep concern to our race. These principles are the ones that sustain business. The principles you sustain and propagate are neces-

sary to the upholding of commerce and the upbuilding of moral and business life."

Bro. Oxley said: "In this city a great many gatherings meet, but it is seldom that such a gathering as this assembles here. Necessarily there is much that is evil, much that is sinful, in the city. As far as possible give the people of this city the benefit of your good influence, your good example. No man who wears an Epworth League badge ever enters a saloon. That is good; that is very good. I think it would be well for you to raise your voices in songs of praise to God as you go through the streets. Your good example does honor to the great Methodist Church. We want you to raise up the name of Jesus.

"Your organization is a band of young people, who are producing the very best product of Christian character. You are establishing the reign of Christ in the hearts of men. You are showing that religion is not fossilized; that it is not monopolized by the gray hairs and the people in the amen corner. With your youth and vigor, with your earnestness and fidelity, you will help us to bring the people to a better realization of our Christianity. This city should be wonderfully impressed by you."

Mr. Evans was humorous, and kept the delegates laughing. He said:

"A welcome can only be measured by sacrifice. What a sacrifice we have made! Three months ago we appointed twelve men on a committee to arrange for your welcome. These men were then considered perfectly sound mentally and physically. If you saw them now you would see what has been our sacrifice; you could realize your welcome. They are emaciated; they frown; they suffer loss of temper; there is an uncertain stare in the eye that indicates—well, don't let me say what it indicates. Think of this that we have done for your welcome. These are awful facts. They proclaim a welcome more eloquent than words.

"I am here to bid you welcome. I welcome you to everything we have. Take our streets, our roadways; you are welcome to them. Walk on them, ride on them; you are welcome to them. Take our midday sunshine; take it and welcome. Take an unlimited amount of our salt water; take it and welcome. Take us and take our mosquitoes; you are more than welcome to them. Take a view of our shipping, our fine buildings, our handsome homes, our beautiful parks; you are welcome."

The President, F. P. Works, responded to these addresses:

"The winning of all interests to Christ," he said, "should be the aim and purpose of all members of the League." He spoke of San Antonio, where the meeting of 1896 had been held, as "that Godless and priest-ridden city," and then urged his hearers to be ever valiant, ever eager, ever alert in the Christian work. The day of banner and song and parade, he said, is over. This is the day of work. It was the duty of the Epworth Leaguers to be better prepared for the conflict of the future. Many persons criticized these great meetings or conferences and doubted their worth. He believed they gave new courage, new inspiration to the members to pursue their work. It was a characteristic of the Southland that its people took a great deal of physical sleep and mental slumber. This habit was likely to make them forget duty.

"Though the way of duty may be dreary," he urged, "it leads to the gate of God, it is the great path to right."

"These great enthusiastic meetings," he said, "were productive of much good. They make the Leaguers aflame with earnest Christian enthusiasm and spread the desire for participation in good work and good deeds."

After a brief intermission the President announced the following committees, two members from each conference:

#### NOMINATING COMMITTEE.

North—Rev. E. W. Alderson, Chairman; A. K. Ragsdale.

Northwest—Rev. W. H. Matthews, Henry Martin.

East—Rev. A. S. Whitehurst, Homer Garrison.

West—Rev. W. A. Bowen, Mrs. J. L. Cunningham.

Texas—Rev. Seth Ward, L. Beach.

#### COMMITTEE ON RESOLUTIONS.

Northwest—Rev. S. R. Hay, Chairman; Will H. Mays.

West—Rev. W. E. Boggs, J. W. Pritchett.

North—Rev. J. W. Rowlett, R. G. Piner.

Texas—Rev. G. H. Phair, Geo. T. Moore.

East—Rev. J. M. Perry, J. E. Morris.

Next in order were the reports from the three Vice-Presidents.

First Vice-President S. E. Tracey, of Houston, said he was afraid he would have to report that he had only attended the meetings and done the general work of his office. Further than that it had been more in the breach than in the observance with him.

Second Vice-President Miss Ethel Fowler, of Palestine, reported that she had written 530 letters, had traveled 1100 miles to help organize Leagues, and was only sorry she had not done more. She suggested that the second Sunday of each month be set aside for a charity and help service.

Third Vice-President C. C. Cody, of Georgetown, reported upon the literary work done by the League and made some suggestions for extending it.

The report of the Junior League Superintendent, Mrs. F. B. Carroll, of Georgetown, was read by the Secretary.

The question of League mission work was referred to a special committee, consisting of E. A. Smith, J. D. Scott, A. E. Rector, A. K. Ragsdale, J. W. Johnson and J. B. Sears.

The Committee on Constitution and By-Laws appointed at the last conference reported, and later the report was adopted without opposition. This report will appear in the Advocate.

The Rev. S. A. Steele, of Nashville, Tenn., was booked for an address on "Methodism," but was absent and the Rev. E. W. Alderson, of Sherman, whose place on the programme was a little lower down, was substituted, to deliver an address on "The Coming Type of Christian Life."

Mr. Alderson said the State League Conference had passed through the hurrah state. Another century was opening its portals and it was timely that the Epworth Leaguers should look to the prospect and promises of the future. What manner of men and women will they be who, in the twentieth century, will take up the burden? What will be their views and environment? What kind of eyes will they look with upon their duties and the reward that awaits beyond the grave? The Church of the living God must reign forever. The centuries are marching for the conquest of the world for Christ. A question that every Epworth Leaguer should ask himself or herself is, "What can I do to hasten the triumph of my blessed Lord?" There is nothing that can fill the needs of a human soul except the righteousness of God.

The twentieth century men ought to be wiser and more consecrated than those of the nineteenth or any preceding century. And so they will be.

A people or a Church, he said, which refuses to follow the lead of the blessed Lord will surely suffer loss. It would be well to look carefully into this question.

"What are the equipments the men of the twentieth century will need?" he asked.

They will need a clearer conception of the great basic truth underlying Christianity. There is a great deal of talk these days about the Church getting away from the creed and drifting into eleemosynary questions. Where the Church leaves the doctrines of the creed it is wrecked. All after that is wrangle and jangle. Firm to the creed, the Church will move on to grand spiritual conquest in the century to come.

With all the vagaries and forms of fanaticism that we have been indulged in and the evils resulting therefrom, said Rev. Mr. Alderson, there is the great thobbing desire of the Christian heart to know more about Christ. In Christ, and in Christ alone, is the possibility of a holy life.

If the twentieth century is grander and mightier for Christ than the nineteenth century it will not be because of intellectual equipment, but it will be because the heart beats closer in unison with Christ. Every man and woman who is converted ought to go through life as a Christ. This earth of ours is just one of the departments of God's great empire. The human life that is not full of vigor and

(CONTINUED ON TWELFTH PAGE.)

#### HOW WILL YOU TRADE?

Trade what? Trade work for money; we want men and women everywhere to sell our Non-alcoholic Flavoring Powders for cakes, candies, ices, etc. They are perfectly pure and twice as strong as liquid extracts. We pay \$3.25 a day and give steady work; if you can't get more than that, write to us at once and we will start you to work. Address the U. S. FRUIT CO., St. Louis, Mo.

## Took Hood's in the Spring

### It Completely Cured a Dreadful Scrofula Humor

From Which He Had Suffered From Boyhood.

If you want a good medicine for your blood, you should take one which absolutely cures blood diseases. The following testimonial and thousands more like it prove that Hood's Sarsaparilla is the greatest blood purifier ever discovered. Read it and take Hood's Sarsaparilla this Spring:

"C. I. Hood & Co., Lowell, Mass.:"

"Gentlemen:—I have had a scrofulous humor since I was a boy. Four years ago it culminated in an abscess as large as an apple on the left side of my neck, and extended the whole length of my jaw from the chin to the ear. Being on the cords of the neck, it gave me sharp pains in the left shoulder and breast. About three years ago I had the abscess lanced and this tended to decrease the size of the bunch somewhat. Last spring I

#### Commenced to Take Hood's

Sarsaparilla. Up to that time I had not had any appetite, and in particular ate very little breakfast. Soon after commencing with Hood's Sarsaparilla, I began to feel better in every way and my appetite improved. I did not, however, notice any change in the abscess until I had taken several bottles, when it gradually grew smaller and wholly disappeared. Since taking Hood's Sarsaparilla I have gained from 142 to 158 pounds and have a good appetite. I know it was Hood's Sarsaparilla that effected the cure, as I had tried about everything else, but nothing did me any good, not even doctors' medicines. I shall always have a good word for Hood's Sarsaparilla." GEO. D. STIMPSON, Islington Road, Portsmouth, N. H.

## Hood's Sarsaparilla

Is the best Spring Medicine. All druggists. \$1; six for \$5. C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable, reliable, beneficial.

## REVIVALS! REVIVALS!!

Abe Mulkey, Corsicana, Texas, has four up-to-date books for sale: "Abe Mulkey's Budget," price 50 cts. Proceeds go to the Texas Methodist Orphanage. "From the Ball Room to Hell," by T. A. Faulkner, the ex-champion round dancer of the Pacific Coast; price 25 cts. "A Worker's Guide," (vest pocket Companion) 25 cts., by Prof. Torrey. "Soul Winning Songs," 15 cts. ABE MULKEY, Corsicana, Texas.



### "Money Makes the Mare Go."

but it only takes a reasonable amount of it to make her go when she has such a light, easy running gear as is embodied in our handsome stock of buggies, surreys, phaetons, road wagons and carts. They are so reasonable in price that you can make your Summer enjoyable by comfortable and easy driving. Write for our 1898 Catalogue, which will be mailed free of charge.

PARLIN & ORENDORFF CO.,  
DALLAS, TEXAS.

## Sewing Machine

And the Texas Advocate, for \$22.00.

"HE THAT WORKS EASILY WORKS SUCCESSFULLY." 'TIS VERY EASY TO CLEAN HOUSE WITH

# SAPOLIO

## Epworth League

Address all Communications to  
Rev. Sterling Fisher, San Antonio, Texas.

"Learn to labor and to wait."

\*  
Be patient with your hard task. The greatest deeds are long in doing.

\*  
Be patient in preparing for your life's work. Fruit may be spoiled by too early gathering.

\*  
Be patient with the timid member in the League. Time and encouragement will bring confidence and usefulness.

\*  
Learn patience from Him who "when He was reviled, reviled not again;" who "hath not dealt with us after our sins, nor rewarded us according to our iniquities."

### TOPIC FOR MAY: LITTLE WAYS OF BETTERING THE WORLD.

May 8: Taking Things Patiently.—I Peter 2:20; Luke 21:19; Rom. 5:3.

Patience is a Christian virtue; impatience is one of the devil's most fruitful sources of evil. Taking things patiently is really a great way of bettering the world, but so quiet and modest a way that it is in danger of being overlooked while the eyes are looking for opportunities for ostentatious service.

The quiet forces of nature are the steadiest and most beneficial forces. Force, impatient and uncontrolled, is destructive; restrained and patiently applied, it becomes a minister of blessing. Electricity, flashing in the lightning, unrestrained, blights and tears asunder; restrained, it becomes a most useful servant.

Patience is the power to control. It bridle the passions, regulates the zeal and holds steadily to their work all the powers of man. It is the centripetal force in the moral world, restraining the tendencies of the nature to fly out at random. It is the governor which gives uniformity of action to the machinery of life. Without it, there is friction, waste of energy and speedy breakdown; with it, there is serenity and happiness for ourselves and the increase, an hundredfold, of our abilities to benefit others, which is the real purpose of our living.

### PATIENT WITH INJUSTICE.

I Peter 2:20.

We are prone to urge that if we fly into a passion under great provocation we are excusable; that we must not be expected to bear a great strain. But this is the very thing that God does expect of us. Patience in tribulation is one of the distinguishing marks of the Christian. The Christian who makes a show of piety when all goes well, but fails in time of trial, is as despicable as the soldier who marches bravely on dress parade, but turns coward when he faces the enemy. It requires a little spirit to resent an unmerited injury; it requires the courage of the hero to endure in silence and patience.

The advantage of such endurance is twofold—it ennobles the injured and gives him power to reach and help all others.

### PATIENCE IN LITTLE TRIALS.

After all, the hardest thing is patience under the pressure of the petty annoyances of life, and here perhaps the greatest need and the best results of patience are apparent.

In business life the carelessness of others, the petulance of customers or clients, or the rudeness and incivility of those who have a little authority, may sorely try the spirit. Keep cool. Be patient.

In social relations the sharp corners of character come in contact with one another. People intentionally or unavoidably will misunderstand and misjudge, and friction arises. Pour on the oil of patience.

Domestic cares are some times sorely trying. Here, where we ought to be at our best, we are too often at our worst. The mother is overworked, the father is engrossed with plans for succeeding in the face of sharp competition, the children are cross and the whole domestic music is out of tune. Be patient. Close the lips. Hush the impatient word. Force a smile. Sing, whistle, do anything—but be patient. It will chase the cloud from your own spirit and spread to hearts like a contagion.

Patience! It is the cure for worry,

the friend of long life and the key that opens the door of other hearts.

Be patient with sinners; your business is to save them, and impatience drives them away.

Be patient with the young; old age and care and trouble will soon enough rob them of their joyful spirits.

Be patient with the old and shed sunshine upon their lives; for few pleasures remain to them in their sad time of waiting.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

### WHITE ROCK LEAGUE.

We have a League consisting of fifty-four members. I am sorry to say they are not all active members. There are at least one-third of our members who are not enjoying religion as they should, and some few are irreligious. The Department of Worship holds two meetings per month, consisting of songs, prayers and talks from the members of the League. The Literary Department has one meeting every six weeks, consisting of addresses, select readings, recitations, declamations and music. Our pastor can be with us but very little on account of his work. He is with us at our business meetings, which are held Saturday night before the first Sunday in each month. We have not ordered the reading course for this year. We have a library consisting of about ninety or ninety-five books—all of which have been read to a certain extent by the most of the members. We ask the prayers of all the Leaguers in our behalf that we may live devoted Christian lives and fulfill our mission here on earth.

DAISY TURNER, Sec.

When every act is consecrated, the farmer, the mechanic, becomes a priest unto God, who makes his entire life an acceptable sacrifice. And religion is seen to consist not in certain outward acts and observances, commonly called sacred, but in the purpose and motive of life which may be carried alike into worship and work and play. True religion is thus seen to be, not here and there a little island of goodness and blessedness in the great sea of worldly experiences, but rather the salt which penetrates every drop of the ocean, is in every wave and ripple and fleck of foam; sweeping along with the great Gulf Stream, running with every tide, found in every bay and sound and inlet and arm of the sea, filling the length and breadth and height and depth to the whole, and cleansing, saving it all. From the ocean's fullness you can not dip a single cup of water which is not permeated with its salt. And so there ought to be no hour or moment of lift, no great wave of purpose or ripple of mirth, no deep or shallow experience of life, no undiscovered inlet of character, which the salt of a Christian aim and motive does not penetrate.—Josiah Strong, D. D.

Help me, O God! this year to crown with beauty;  
With my thoughts to write Thine own best will.  
To Thee anew I give myself for duty;  
Take me, dear Lord, and all Thy plans fulfill!

This new year make a year of holy living—  
Of joyous deeds in proof of love I owe;  
Breath on my soul a spirit meek, forgiving,  
Help me like Thee to share my brother's woe.

As Jesus gave Himself to me in serving,  
So now to Him this year I consecrate;  
Guide Thou my steps till, from Thy ways unswerving,  
I come to Thee, and in Thy likeness, wake.

—Rev. V. M. Hardy, D. D.

## Hood's Pills

Restore full, regular action of the bowels, do not irritate or inflame, but leave all the delicate digestive organs in perfect condition. Try them. 25 cents. Prepared only by C. L. Hood & Co., Lowell, Mass.

**The Sledge; Or, Can I Fall? Can I Rise?**

By the late Rev. Walter Zimmerman.

A vigorous discussion in a new way of the old question of **FALLING FROM GRACE**. It should be in every Methodist home. Also, 16 to 6, a rich, rare and racy temperance lecture as delivered from the platform by the same author. Either of the above books 10 cents each; \$1 per dozen. Liberal discount for larger quantities. Address **MRS. IDA S. HORN**, Shelbyville, Texas.

Every one has his weak points; every one has his faults. We may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive even as we wish to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become more like heaven; and we shall become not unworthy followers of Christ, our Leader.—Arthur Penrhyn Stanley.

Those who think to pursue a course of sin for years, and finally become Christians at the end, little know the power and permanence of evil habit. A tree was one broken down by the wind, but it was found on examination that it had been cracked many years before, and straightened up and healed; but when the strain came it broke in the old crack. A broken bar of iron usually shows an old, rusty flaw; and many a broken down man may trace the final wreck of his life to the results of sins indulged in years before.—H. L. Hastings, D. D.

Things that are not done at the right time are nearly sure to force themselves upon us when we can least bear the trouble of them.—A. D. T. Whitney.

## SKIN DISEASES

of every nature, from mere pimples to most obstinate E-zema, Erysipelas, Ulcers, and all eruptions, are quickly, pleasantly, permanently cured by


### HEISKELL'S OINTMENT.

The skin is made clear, smooth, soft and healthy, and is kept so by the use of

### HEISKELL'S SOAP.

It is an absolutely pure soap, combined with medicinal gums and herbs, soothing and healing in its effect. Sold by all Druggists. Ointment, 10 cts. a box; Soap, 25 cts. a cake.

JOHNSTON, HOLLOWAY & CO.,  
551 Commerce St., Phila.



WITH ITS AUXILIARY LINES FORMS THE LARGEST SYSTEM OF RAILWAY IN THE UNITED STATES.

WHERE DO YOU WANT TO GO?  
IF ANYWHERE BETWEEN

## CHICAGO, ST. LOUIS, KANSAS CITY OR CALVESTON

ON THE EAST  
TO THE

## Pacific Coast

San Diego to Alaska  
(including the Klondike),  
ON THE WEST.

A Santa Fe Agent can give you information as to rates, connections and tickets.

**PULLMAN SLEEPING CARS**  
ARE OPERATED BETWEEN  
PRINCIPAL COMMERCIAL POINTS.

**W. S. KEENAN, Gen'l Pass. Agent.**



## SOLID TRAINS OF WAGNER BUFFET SLEEPERS

— AND —

## FREE RECLINING KATY CHAIR CARS

— TO —

## St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS  
East, North and West.

FIRST-CLASS MEALS AT OUR OWN DINING STATIONS 50 CENTS.

# Cotton,

like every other crop, needs nourishment.

A fertilizer containing nitrogen, phosphoric acid, and not less than 3% of actual

# Potash,

will increase the crop and improve the land.

Our books tell all about the subject. They are free to any farmer.

GERMAN KALI WORKS,  
93 Nassau St., New York.

## Methodist General Conference AT BALTIMORE, MD.



IN ORDER TO ACCOMMODATE THIS BUSINESS WILL RUN

## Pullman Sleepers TO BALTIMORE

WITHOUT CHANGE.  
E. P. TURNER,  
General Passenger Agent.

## GENERAL CONFERENCE

M. E. CHURCH, SOUTH.  
Through Sleepers to Baltimore, Md.

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. Nelson 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.

**OLD TRAVELERS**

always use the Luxurious Service of the  
**Queen and Crescent Route**

THROUGH SLEEPER  
Shreveport to Chattanooga

PULLMAN BUFFET SLEEPERS  
New Orleans to New York and Cincinnati

DINING AND OBSERVATION CAR  
Chattanooga to Cincinnati.

T. M. HUNT, GEO. H. SMITH,  
TRAV. PASS. AGT., GEN'L PASS. AGT.,  
DALLAS, TEX. NEW ORLEANS, LA.

## LOOK! A SEWING MACHINE FOR EVERYBODY!

The Texas Advocate  
and an All Machine (all Attachments) for \$22  
— AND WE PAY THE FREIGHT

**Sunday-School Dept.**

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

**Second Quarter, Lesson 6, May 8.**

**THE MARRIAGE FEAST.**  
Matthew 22:1-14.

Golden Text: Come, for all things are now ready.—Luke 14:17.

Time: Tuesday, April 4, A. D. 30—two days after our last lesson and three days before the crucifixion.

Place: The Temple at Jerusalem.

**INTRODUCTORY.**

Following our last lesson, in the twenty-first chapter, Jesus rebukes the rulers for questioning his authority, and demands of them in answer to their question whether the baptism of John were from heaven or of men. Having rejected the baptism of John, and fearing the people who regarded him as a prophet, they say, we can not tell. Neither tell I you, said Jesus, by what authority I do these things. They had declined to answer his question, and courtesy did not require that he should answer theirs.

Then follow the two parables: "A certain man had two sons" \* \* \* and the parable of the householder which planted a vineyard. \* \* \* This parable of the vine-dresses, says Bruce, exposes Israel's neglect of covenanted duty; while the parable of our lesson to-day shows their contempt of God's grace. "The two are mutually complementary and present together a full view of Israel's sin."

The parable we now study is found only in St. Matthew, but the first part resembles a parable given by St. Luke as spoken some time earlier in the ministry of Jesus.

The student may note these differences between the two parables: In St. Luke it was simply "a certain man;" in Matthew it is "a king;" in Luke, merely "a great supper;" in Matthew, "a marriage feast for the king's son." In Luke there is only one invitation; in Matthew the invitation is twice given. In Luke they make excuses; in Matthew they treat the invitation as a trivial matter. "In both parables other guests are invited wherever they can be picked up." In St. Matthew some also shamefully treat and kill the King's messengers. Upon the whole the parable here given brings out much more clearly the wickedness of the Jews in dishonoring and rejecting the Son of God.

Let the student remember that Jesus is now standing almost in the very shadow of the cross while he thus so powerfully arraigns the infidelity and malignity of his foes.

**LIGHT ON THE LESSON.**

Verse 1—And Jesus answered—not directly to some question, but spoke as the occasion required—and spake unto them again by parables. Only one parable is given—it means that he used the parable now as method of saying what he had to say. Other parables he may have spoken which are not recorded.

Verse 2—"The kingdom of heaven"—the reign of Christ—the gospel of Jesus with its distinctive characteristics, its work, its spirit, its invitations and blessings.

"Is like unto a certain king"—God, the Father, who sent his Son—for his Son means Christ, the Messiah. The prophets foretold Christ under the figure of a bridegroom; and so he is spoken of elsewhere in St. Matthew's gospel (chapter 25:1-9) and by St. John in his gospel and in the Revelation (Jno. 3:29; Rev. 21:2-9) and by St. Paul in the letter to the Ephesians. The figure shows the intimate, tender relationship between Christ and his people.

The feast represents the fullness and excellence of the blessings of the soul's vital union with Jesus—the light of his countenance, the fatness of his house, the rivers of his pleasure, his loving kindness which is life, his favor which is more than life. The love of God, the joy of Jesus, the communion and comfort of the Spirit, the fellowship of the saints, the blessedness of well-doing, the inspiration of faith and hope—these are a feast of good things to the earnest, trusting soul: a feast worthy of the King's Son and his honored guests.

**THE INVITATION.**

Verse 3—"And he sent forth his servants to call them that were bidden to the wedding." The servants were literally his slaves—wholly the possession of the Master, and to do his bidding. So is every entire Christian the bond-slave of Jesus. His only business is to serve his Lord. It is now a part of every Christian's duty to give the

invitation to the great spiritual feast of gospel blessings.

"And they would not come." So they then despised and rejected the invitations to come to Jesus. "They would not." Pride, envy, self-will—all were against it.

Verse 4—"Again he sent forth other servants"—great mercy was in this—"and he pleads with them"—tell them which are bidden. Behold, I have prepared my dinner; my oxen and my fatlings are killed and all things are ready. An abundance and of the best—suited to a royal feast. All his guests became kings and priests unto God. "The ariston, or dinner, was usually taken about the middle of the forenoon—sometimes earlier or later; the deipnon, or supper, at the close of the day—often after dark."

"All things are ready, come"—the same strong and urgent word used in Matt. 11:28: Hither to me. "It expresses lively interest on the part of the speaker and invites them to come at once and heartily."

**INVITATION REJECTED.**

Verse 5—But they made light of it, even a King's invitation they treat with contempt, and prove their contempt by going in their own ways. "One to his farm"—his own farm is the exact meaning. He was looking strictly after his own affairs; another after his merchandise—mercantile business.

Verse 6—"And the remnant took his servants and entreated them spitefully and slew them"—insulted them and killed them. So they did to the apostles of Jesus, and many thousand martyrs and confessors since.

Verse 7—But the King when he heard thereof was wroth. Such ungrateful conduct would naturally excite divine indignation. "And he sent forth his armies"—or forces—"and destroyed those murderers and burned up their city." The summary and severe punishment is suited to the spirit and grade of the offense—the King is now dealing with rebels that have rejected his rightful authority, and despised his mercy, and with murderers that have shamefully slain his servants. The King must either abdicate his throne and deny himself, or he must promptly and fully punish such offenders.

**GO INTO THE HIGHWAYS.**

Verses 8, 9—"Then said he to his servants, The wedding is ready"—none the less so because so many have contemptuously declined to come. Ah! how much there was in that truth then; how much in it now—that God is ready to receive as to a royal wedding feast whosoever will come unto him.

The highways—literally, the partings, or thoroughfares, of the highways—"where the roads leading out from the city separated each into two or more roads. There the country people, coming in from different directions, could all be seen and invited." In St. Luke (14:21), the messengers were sent first into the streets and lanes of the city, and then into the roads outside. Those first invited were not "worthy"—so they proved by an unbelieving and cruel rejection of the King's invitation. Such men could not sit at the King's table. "As many as ye shall find"—in the highways—"bid to the marriage."

Verse 10—"So those servants went into the highways and gathered together as many as they found, both bad and good—men of all classes and of all kinds of character—all sinners—without reference to their social position or even moral character." The bad are mentioned first, so as to emphasize the King's grace. Such has been the invitation of the gospel in all ages—all are invited to come—good and bad—the moral and the immoral—from the lanes and streets of the cities, and all the partings of the highways of the world.

"This invitation was successful—the wedding was furnished with guests"—literally, the wedding feast became full of guests. No lack now. And so yet they respond, the outcast, the neglected, the wretched, and they that hunger for the grace of Christ, not knowing him—they hear the Word and come.

**THE MEANING OF THE PARABLE.**

"Up to this point," says Dr. Broadus, "is plain. The benefits and delights of the reign of Christ are represented under the image of a marriage feast in honor of God's Son. The Jewish people had long before been invited to enjoy this feast." The old prophets and John the Baptist had announced the coming and marriage of the King's Son—his spiritual deliverance and union with his people—and they had been bidden to the feast. But some were indifferent—and some insulted and slew his messengers. The blood

of the prophets cried out against them—the great forerunner himself was no exception.

These murderers God did most severely and thoroughly punish. Under the Roman armies, a few years later, their great city and their glorious temple went down in flames and their streets ran with blood.

The new messengers of verse 8—the servants with the new invitation—are the apostles sent forth to the Gentiles. The same word, "not worthy," is applied by Paul to the Jews (Acts 13:46) of Antioch in Pisidia. "Seeing that ye thrust it away from you and judge yourselves not (axious) worthy of eternal life, lo we turn to the Gentiles." A literal fulfillment of the parable of the Jews. Thus the first unbelievers and rejecters of the Son of God did not cut off his feast of good things from many guests. The wedding hall was filled from the partings of the highways and the lanes and streets of the cities—the cities of the nations. And so now against all worldliness and gainsaying and unbelief and sneering and contempt of wicked men they come and sit at the King's feast, and rejoice with the King's Son, Jesus Christ. They share his joy, and their joy is full." They rejoice and are exceedingly glad.

More fully even than the thought of the destruction of Christ's enemies, the parable brings out the thought that others will enjoy the benefits that they have lost. His own life was marked by hatred and rejection—"his own received him not"—but the future, the long ages to come—these were luminous with hope. Many would come and the great feast should go on and be supplied with happy guests.

**WITHOUT THE WEDDING GARMENT.**

Verses 11-14—This new feature of the parable has nothing like it in St. Luke (14:16-24). The King's commands had been executed and the bridal hall filled with persons reclining at the feast. Another lesson now follows: "All were not allowed to enjoy the feast" (verse 11). When the King came to behold the guests—to look upon them as a pleasing spectacle. "This is not the forenoon meal originally intended or begun with, for it is now night" (verse 13). It has taken time to bring the guests in.

"He saw there a man, not having on a wedding garment"—that is, a dress suitable for such an occasion. "We do not know of any specific wedding dress as distinguished from other festive occasions, but the guests must come properly arrayed." There is no evidence that the man was poor and unable properly to dress himself. It has been widely supposed that the King had furnished suitable apparel for the guests and that this man had refused or neglected to put it on. Of this there is not sufficient proof (Broadus). "And he saith unto him, Friend, how camest thou in hither not having on

a wedding garment? And he was speechless." This shows that the man was guilty in the matter; he had nothing to plead. He fully knew what was proper, and it was not beyond his reach; otherwise, he would have spoken. "Then said the King to his servants, Bind him hand and foot, and cast him into outer darkness." So bound, he would be utterly helpless; and the outer darkness—the darkness outside the wedding hall—would be more oppressively dark because of the brilliant light within.

"For many are called"—that is, hear the preaching of the Word and the gracious invitation—"but few are chosen"—because few choose Christ. "Ye will not come"—as many as received him to them gave he power to become the sons of God. Only a few in his day actually received Jesus. Compared with the many, but few still choose him and serve him as they should. But no divine choice that they should not be saved blocks their way. God will have all men to be saved and come to the knowledge of the truth. The chosen few are those who fully and truly give their hearts and lives to Jesus.


**APPLICATION.**

Without a wedding garment. God is the King and the wedding of his Son is the feast of the Messiah's kingdom—all spiritual blessings in Christ Jesus. The wedding garment is that purity and excellence of the Christ-like character which alone makes a man worthy to abide in the presence of Jesus. "To understand the parable," says Dr. Broadus, "to teach that we are to put on the wedding garment of Christ's righteousness is altogether out of place and turns attention away from the real lesson.

The great practical truth is that it is not enough for a man to place himself in outward relation to the kingdom of God; he must also develop the corresponding character and life; he must be righteous in character and conduct in order to enjoy the spiritual blessings of the gospel. So St. Paul: "The kingdom of God is not in meat and drink, but righteousness"—inward and outward—then then "joy and peace in the Holy Ghost."

Church membership, confessions and professions, baptism—all these we may have and yet be without the wedding garment of the Christ-like character which has the seal of the Holy Ghost. Unholy living is the outward proof of a man's spiritual nakedness in the sight of God. The wedding garment, as Archbishop Trench explains it, "is righteousness in its largest sense, the whole adornment of the new and spiritual man, including the faith, without which it is impossible to please God, and the holiness, without which no man shall see the Lord, or like this guest only see him to perish at his presence; it is at once the faith which is the root of all graces, the mother of all virtues, and likewise those graces and those virtues themselves."

"A PERFECT FOOD—as Wholesome as it is Delicious."



**WALTER BAKER & CO.'S**  
**BREAKFAST COCOA**

"Has stood the test of more than 100 years' use among all classes, and for purity and honest worth is unequalled."  
*—Medical and Surgical Journal.*

Costs less than **ONE CENT** a Cup.  
Trade-Mark on Every Package.

**WALTER BAKER & CO. LTD.,**  
Established 1780. **DORCHESTER, MASS.**

**THE NEW "BONNIE" RIGHT-HAND BINDER**

For Capacity, Strength, and good work under any and all circumstances, the New "Bonnie" stands unrivalled. It is the lowest elevator Binder on the market, which is a great saving of power. The high, wide drive wheel has great traction power, which, coupled with low elevator, makes it the lightest draft Binder on the market. The seat is low, enabling the operator to step easily into it from the ground. The Reel is the acme of perfection. No other has the same scope of adjustment, all accomplished with a single lever. The Decks have a steep slant, which is appreciated by all users of Binders. Our whipping device is a novel feature and leaves the driver free to drive and use the levers. He simply pulls a rod, the whip does the rest. This novel device pleases every one. It has the simplest knotted, most reliable trip, and is guaranteed as represented or money refunded. The "Continental" Giant Combined Header and Binder cuts 12 feet and binds a bundle each second, and can be used as a Header when desired. Write us for Catalogue, prices and terms. We are headquarters for Binder Twine.

**PARLIN & ORENDORFF CO.,** Sole State Agents, **DALLAS, TEX.**

**GOMMERCIAL LUMBER CO.**

—Wholesale—  
Yellow Pine Lumber and Shingles,  
**GILMER, TEXAS**

### THE SEVENTH STATE CONFERENCE OF THE EPWORTH LEAGUE OF TEXAS.

(CONTINUED FROM NINTH PAGE.)

exertion is a failure. As Christian men and women, enough of God could not be learned, but everything possible should be done to explore the depths of the divine character. Life is but a bauble and transitory. There are higher ideas than those bounded by this life.

In closing Rev. Mr. Alderson said: "We stand on the verge of a great national conflict. Here is the great American people, the greatest and highest type of civilization on earth. An adamant wall had been built between the old and the new. The thought had come unbidden to his mind that perhaps the blessed Christ, through the bloody gates of war, would project this country into the arena of an active movement for the conquest and subjugation of the unrighteous, for a spread of Christianity and the knowledge of the glory of God."

He said that the Methodist Church had merely been playing at foreign missions. It was nothing more than quibbling with the great question. The time is coming, and his hearers would like to see it, when the Christian nations of this earth would think it trivial to send scores and hundreds to spread the gospel in the land of the unbeliever.

#### AFTERNOON SESSION.

C. H. Hooper conducted the opening service.

W. H. Vaughan presented the claims of the Texas Methodist Orphanage, and asked for a contribution to buy a carryall to take the children to Church on Sundays. The delegates gave him \$300.

The President introduced Dr. Young J. Allen, of China.

His name did not appear on the programme, so that his presence was a delightful surprise. He was the most interesting personage at the conference. He is the oldest living missionary, and has lived in China forty years. Dr. Allen spoke for about thirty minutes, his address being introductory to a more extended one at night.

He said China had a narrow escape from being a Christian nation. Ming Kee, an Emperor of China, had a vision that in the western part of Asia a sage had been born. He informed his cabinet of the vision and it was decided to send commissioners to see the sage. The commissioners departed from China and traveled along the great highway between China and the Roman Empire. When near the western part of Asia they came to a parting of the roads. One road led to Antioch, the other to what is now known as the Punjab. They took the wrong road and met the Buddhists. They invited the Buddhists to China and today Buddhism is one of the three religions of China.

#### EVENING SESSION.

After devotional exercises and some fine singing by Bro. Hemphill and Miss Crozier, of Brenham, Dr. Allen again addressed the conference.

He said he had longed for this opportunity. The Epworth Leaguers could understand him and his work, for they had three years' training and study of missions. What was more, he knew they had been sustaining three missionaries in the Chinese field. He wanted the audience to appreciate that in preaching to the Chinese the missionary had labored under great disadvantages. The Chinese were not delighted to hear the Word of God. It takes long training and it takes years of preaching to make much of an impression, simply because they do not understand. One of the first points to be considered is the great contrast between the east and the west, between China and America, between Confucianism and Christianity.

China is to-day, Dr. Allen declared, an absolutely new country. It is a country of untold resources. Rich beyond the power of human conception in coal, in iron, in silver and in many other great elements, the people of that remarkable country are blind to its wonderful possibilities. There are 400,000 square miles of the best of coal, and yet China does not make use of its coal fields, but buys coal from England, from Japan and from America.

But greater than the undiscovered riches of the material country are the minds that are unexplored. The Chinese have an intelligence equal to any nation, but there had been an arrestment, so that they had apparently stopped as in the midst of a winter scene, denuded of all their foliage, all

their garb of splendor of equipment. The rudiment is there, however.

"Don't you see what is the matter?" asked Dr. Allen. "They are helpless; they are bound in chains. They want Christ; Christ, the light of the world. God is with us; they are without God and without hope."

In China there are 400,000,000 people. The women are isolated and uneducated. They are relegated to an inner department and not allowed promiscuous society. They are not allowed to go to churches, theaters, etc. The men say the women are the weaker vessels. They treat them as they do the beasts.

There's a strange clause in all the treaties, said he. No heathen nation is allowed to have jurisdiction over a Christian people. The foreigners in China have an independent government. Every Chinaman who enters the limits of the foreigners' domain in China is governed by the foreigners. There are two and a half square miles in the foreign reservation in Shanghai. In that reservation 5000 Europeans live. There are 300,000 Chinese living in that reservation. They live subject to the foreigners' laws, are subject to their jurisdiction. They are taxed without having representation.

Why is this? It is because they get protection. It is because of the extra-territorial clause in all treaties. Because of that clause the Chinese get better protection for their lives and property. That clause would not have been inserted had the Chinese been educated. It was put in to lift them up from superstition and credulity. It tells the Chinese that not until they are Christians can they have equality with the nations of the earth.

"But," said Dr. Allen, "the sun is about to shine in China. China is about to introduce reforms. It has just been discovered that in the midst of her abundant resources the nation hasn't got any men, or hasn't got any men to instruct the men. The Chinese now begin to recognize that no one loves him but the missionary."

"The missionary is now grappling with the great question of meeting these 400,000,000 people. It is a stupendous task compared with the task of meeting the 60,000,000 or 70,000,000 Americans. It is a problem for the Epworth League it is a problem for the Church. The Chinese are a very great people. They are educated; they are literary. In the eighteen provinces of China there are 1,000,000 civil service students. These pupils begin the study of the classics when they are eighteen years old. When they master the classics and get the degree of B. A. they get positions in the government service. If they fail at the first examination they try again; if they fail at the tenth they try again; if they fail twenty times they still try. It is not uncommon to see men of eighty years still at it. In the University of Nankin, in the province in which I live, there were 24,000 students last year. Only 250 could pass."

"We have formed plans," said Dr. Allen, "to reach the masses through these students and through the press. We have offered a series of prizes for essays upon various questions. At the examination at these universities we submitted our offers. None were refused. All were gladly accepted. We asked for an essay upon the difference between the Chinese theory on a certain religious question and that in the Bible. That brings about a study of the Bible. We have had raids on our stock to meet the demand for our Biblical literature. To compete for these prizes the Chinese student has to study foreign subjects."

The Doctor is making these books that the Chinese have to consult. Mainly the essays are based upon questions answered in his history of the war, the history in which he tells why China had decayed because of its lack of civilization and Christianity.

Recently the Emperor promulgated an order for students to study foreign subjects. The government wants to establish a national system of education, from the kindergarten to the university. The missionary is the biggest man in China to-day. He has hands on the foundations of that mighty empire. Recently, Dr. Allen said, he had a letter from Confucius—not the Confucius we know as the sage, but seventy generations removed. In this letter Confucius tells the Doctor that they are now unbinding the feet of the women. The Chinese writer declares that the barbarous custom will soon be ended in China.

Telling of his personal experiences, of his travels in China, Dr. Allen said that for five years he never got a letter. For fifteen years he never got a dollar, but supported himself. Had he not believed that God had called him to China he would not have remained there, but his life's work was there

and there he would fulfill God's work. "I've been through the long watch," he said, "and the long waiting. Sometimes I have despaired. But I have been strong in the faith in God and and in the righteousness of my work. Our hopes and our faith are in you Leaguers. There is much work to be done. There is work for the missionary women. There is work for the emancipation of woman. There is work for the emancipation of and the saving of a great people."

#### SECOND DAY—MORNING.

F. B. Buchanan conducted the sunrise prayer-meeting, and conference convened at 9 o'clock.

The Committee on Nominations reported and the report was unanimously adopted, electing the following officers for the ensuing two years:

F. P. Works, of Hillsboro, President.  
F. B. Buchanan, of San Antonio, First Vice-President.

Miss Ethel Fowler, of Palestine, Second Vice-President.

C. C. Cody, of Georgetown, Third Vice-President.

Gus W. Thomasson, of Van Alstyne, Secretary.

Geo. T. Moore, of Houston, Treasurer.

The President explained the new system of records, prepared by himself and the Secretary, in accord with the request of the last conference, and the conference heartily approved and adopted them.

The Committee on Resolutions reported.

"Resolved, That the Texas State Epworth League Conference memorialize the General Conference of the Methodist Episcopal Church, South, which meets in Baltimore, May next, to dispense with the 10 cent assessment, and that the expenses of the Epworth League Board be met in the same manner as the other boards of our Church."

The resolution was adopted.

The second was that thanks were extended to Thos. Goggan & Bro. for their kindness in furnishing musical instruments and their offer to furnish anything in that line. That was, of course, adopted.

The third was:

We hereby memorialize the General Conference of the Methodist Episcopal Church, South, soon to meet in the city of Baltimore, to incorporate, in whatever manner they deem best, the missionary feature in the constitution of the Epworth League.

This was referred to the Missions Committee and subsequently adopted by the conference.

The fourth read as follows:

Whereas colored people were admitted into the International Epworth League Convention at Toronto, Canada, in 1897, upon social equality with white persons, they being permitted to commingle indiscriminately with our people in the meetings and being accorded prominent positions upon the programme without any notice as to who of the speakers were white or who were colored; and

Whereas the fact of their said admission upon such equality has been used to the detriment of our Southern League; and

Whereas opportunity was not afforded at Toronto for expression upon this subject; and

Whereas we have been and are willing and ready to give all possible aid to the colored race; therefore be it

Resolved, 1. That we do most earnestly protest against the further admission of colored people into the International Epworth League Conventions upon such social equality.

2. That in order to allow colored persons full benefit of the International Conventions, we suggest that separate seats be provided for them in each meeting place and that previous notice be given as to any colored speaker who may appear upon the programme, in order that choice in regard to hearing them may be exercised.

3. That a copy of these resolutions be furnished our general Epworth League Board and the Board of Control of the Epworth League of the Methodist Episcopal Church, and, also, that a copy of these resolutions be furnished our Church papers and the daily press for publication.

F. P. WORKS,

President.

GUS W. THOMASSON,

Secretary.

J. A. BLACK,

MRS. OTIS TRUELOVE,

W. A. HEMPHILL,

Director of Music.

After protracted and spirited debate, this resolution, together with a substitute offered by Jerome Duncan, was laid on the table, thus defeating it.

Dr. John R. Allen, of the Southwestern University, then delivered an address on "What and How to Read." Here are a few of the good things he said:

"1. I put as the very first to which

I call attention that department which in our day is most neglected, but without which the highest culture is simply impossible. I mean poetry. The best poets have been classified with seers, for it is one of their characteristics to see deeply into truth and to so present their thoughts as to awaken the noblest enthusiasms.

"2. Next I will insist on reading the history of our race and marking the nature of its progress and the character of its achievement, as presented in the pages of the foremost historians. Those pages are not dull, as the young often believe, but are filled with tales of noble endeavor and of greatest deeds. Here courage, heroism, self-sacrifice and love have waged countless war with greed, tyranny and hate. Here the heroic struggles of freedom are more interesting than any romance. Here, too, belongs that delightful field of literature which we call biography. No person can pretend to be well informed who has not read largely of both history and biography.

"3. It is by no means my intention to shut young people out of the pages of fiction. Here my task, however, is not that of a caterer who would laud the dishes to excite young appetite, but of the careful physician who warns you against the dangers of dyspepsia. The very first thing I would warn you against here is touching the unclean at all. It is true that genius of a high order has dressed up savory dishes in unclean fiction, and the poison is concealed by the marvelous power of the cook, but there is poison there, and woe to the unwary youth who imbibes the taste for it! Equally as urgently I would warn you against that class of fiction which has nothing to redeem it but its blameless morals. Much harm has been done here by recommending the inane productions of mediocrity, because of their harmlessness, instead of the poisonous decoctions of men of highest genius. It has made many of our young people mistakenly believe that moral works are dull, and only the immoral are interesting."

After some discriminating utterances on the subjects of criticism, philosophy, science, oratory, denominational literature, devotional reading and periodical literature, Dr. Allen said:

"I may be heterodox. I certainly am giving advice contrary to that of many men for whom I have the profoundest respect. Nevertheless, I believe I am right when I advise you to read as rapidly as possible. Learn to catch thought by the phrase, by the line, by the paragraph. We count it great progress when the child ceases to spell out his words letter by letter, painfully and slowly. I believe each of you should try to reach a point when you are hardly conscious of the individual word, but only of the thought. The more rapidly we echo the author's thought the more interested we are in them, the greater dynamic power they have upon our spirits, and the more lasting the impressions made. Abstract yourself from everything, give yourself wholly to the author, let your naked spirit respond like the lightning flash to his naked thought, and if your author is a real master of thought, you will find that you will never forget the stimulus of such an hour."

In the afternoon, after devotions, led by Robert Shirley, of Alvin, the Committee on Missions reported. Their report provoked much discussion and was variously amended. It was finally adopted and appears in the Missionary Column of this issue.

Rev. W. E. Boggs, of San Antonio, delivered an excellent address on the general work of the League.

The Secretary, Gus W. Thomasson, then read his report for the past year. We will notice it at another time.

#### THE CLOSING SERVICE.

After song and prayer service the President announced the Committee on Missions, composed of one member from each Annual Conference: Texas Conference—J. B. Sears; West Texas—J. D. Scott; German Mission—A. C. Lehmburg; North Texas—A. K. Rags-

#### IF YOU LEAVE HOME

for the summer, go where you will find, almost literally, a new world. Such a spot is Yellowstone Park. There is no place like it in the South, nor elsewhere. You will be astonished at what you see and learn there. A month's outing in those mountains 7,000 feet above the sea level, in an atmosphere pure and invigorating, would add years to your life. There are four modern hotels, grand roads—maintained by the U. S. Government—for riding, driving or cycling; riding horses and pack trains. Geysers, canyons, mud springs, lakes, cataracts and cascades in large number, are crowded into a space 54 by 62 miles in size. If you can afford it, you can not afford it, then go to beautiful Leech Lake in Minnesota, a new and popular resort. New hotels, fine fishing and hunting, and good boating at reasonable rates. Send Chas. S. Fee of Northern Pacific Railway, St. Paul, Minn., six cents for Wonderland '98 that describes by pen and picture both resorts. Mention where advertisement was seen.

dale; East Texas—A. J. Weekes; Northwest Texas—Will H. Mays.

The following resolution of thanks was unanimously adopted:

Resolved, that the thanks of the Epworth League Conference be extended to the Young Men's Christian Association for its kindness in giving free use of all its privileges to the delegates; to the Galveston Chamber of Commerce for its co-operation with the local committees in their efforts to provide every facility for the comfort and benefit of the League; that we extend our hearty thanks to the citizens of Galveston for their generous hospitality and to the Committee on Entertainment for many courtesies; that our thanks be given to all railroads for having given us such favorable rates to the conference; that our thanks be extended to the Galveston News and to the other newspapers which have published reports of the conference; also to the City Council for its generosity in furnishing lights.

Then came the address of Dr. Alonzo Monk, of Chattanooga, Tenn., his subject being, "The World for Christ." It was a great speech. We can give only a few extracts:

He told how in Palestine, in the very sight of Calvary, the name of Jesus was almost unknown, and how he had seen women degraded, hitched alongside the asses and doing their work, their husbands being the drivers. He told in his travels through Syria, Palestine and a large part of Egypt he had for a guide a very learned man, one who fluently spoke twenty languages. Yet he was a polygamist, and he said he intended getting another wife as soon as he had the money to pay for her. Asked why he did this, he said it was because his other wives were getting too old. He said he had taken his second wife because his first wife got too old; she was then 27; his second wife was 18 when he bought her, but she too became too old, and he had designs upon a third. What that man is doing the people in the United States of America would be doing if they did not have the religion of the Lord Jesus Christ, and his love in their hearts (Amen). Nothing on earth comprehends liberty and the elevation of humanity but the enthronement of the Son of God in the hearts of the people.

The speaker said he was an optimist. He told how he lived in the grandest, best, purest age in the history of the world, and that the world is rapidly getting better. There were sins of just as deep dye as ever, perhaps of deeper dye. But good and bad diverge, and as people become better, others become worse. But the proportion of good people to-day as related to bad people is far greater than ever before. In this connection he had a word to say to the older brethren who sighed for the old halcyon days, and who imagined things were better then. They were mistaken, he said. He told a story about one Methodist steward, a retail merchant, who sent an order to a wholesale merchant, also a steward in the Church, for a barrel of whisky and six hymn books, and he wanted to know if such a thing would be possible now. There was a chorus of negatives.

Then he got down to the subject of bringing the world to Christ. He said he had at a District Conference several years ago stated that he thought missionary work should all be considered together, and he had not seen any reason to change his opinion. A great many people believed that home missions should be first considered, saying that charity began at home. He said there could be no charity at home. If so, a man might tell his wife that she was a poor, pitiable object of charity and that he would give her the money to buy a new dress. He might as well tell her that he is feeding her and the children from charitable motives. What we do for home we do as a matter of duty—charity begins away from home. If we are going to confine ourselves to home missions where shall we say that home ends and the foreign field begins? Will it be with the fellow next to us, or the next, or the next?

But suppose there are two children lost. The parents and neighbors go out to search for them. One is found, and it claps its hands and says: "I am so glad they have found me." But it is asked if there wasn't another child lost, and if it has been found. It replies: "No, they haven't found it, but they found me, and I am so happy."

The congregation caught the point before the speaker said, "That's your home mission folk." He called upon the Texas League to join in the searching party and to look for God's lost children. He hoped God would send to the hearts of his hearers the "Old Time Religion," and he led them in singing the hymn.

He asked all who were resolved to do more during the coming year to bring the world to Christ to stand, and fully 2000 people arose to their feet and sang "Praise God, From Whom All Blessings Flow."

After the address, at the instance of John R. Nelson, pledges for the mission work for the next year were called for, and in a few minutes \$1800 was pledged.

The conference closed with a consecration meeting, led by Sam R. Hay. There was testimony, hand-shaking, and shouting, and the seventh State Conference came to a close.

LEAGUE NOTES.

The editor of the League Department of the Advocate was unavoidably detained from the conference, but the Advocate was represented by Rev. F. B. Buchanan, of San Antonio, who was elected First Vice-President of the conference. We acknowledge our obligation to him, and felicitate the conference upon its wise choice. He is eminently worthy and well qualified.

The conference was a success. The delegates faithfully attended the sessions from the sunrise prayer-meeting to the closing jubilee meeting.

Good behavior marked the conduct of the delegates and visitors. A great impression was made upon Galveston by the dignified young Christians, who thronged the streets.

Like all State Conferences the meeting at Galveston was marked by enthusiasm. But this enthusiasm bore fruit in the gift of \$300 to the Texas Methodist Orphanage for a wagonette, and a pledging of nearly \$2000 by about a hundred Leagues for the support of the League missionaries. Enthusiasm that bears fruit like this is healthy.

The missionary spirit pervaded the conference. "Missions" was the burden of prayer and testimony at the sunrise prayer-meetings. Dr. Young J. Allen, just from China, was in demand, and when on Wednesday night he arose to address a congregation of 2800 people, everybody listened with rapt attention, lest one word from this wonderful man might escape them. The next day "missions" was the topic discussed upon street corners, in the hotels, in private houses, by twos, by dozens, by hundreds, by thousands. The continuation of League mission work was a settled fact before the matter came up for consideration.

Dr. Monk electrified his audience Thursday night, holding the immense crowd spell-bound for one hour while he discussed "The World for Christ." Though suffering from great physical exhaustion, having just concluded a great meeting in his own Church, the Doctor bravely responded when his name was called to fill his part of the programme.

That was a grand scene when at the close of Dr. Monk's address nearly 3000 people stood and sang "Praise God from whom all blessings flow."

The new Constitution went through without debate or a dissenting vote. The new Constitution provides for a biennial session and leaves the selection of time and place of meeting in the hands of the State officers.

Drs. Steel, Hoss and Briggs failed to put in an appearance or to send excuses. Good substitutes were at hand and the programme moved smoothly along as though no one were absent.

The address of Rev. E. W. Alderson, of Sherman, Texas, upon "The Coming Type of Christian Life" was one of the most impressive features of the programme. The address was full of deep, rich thoughts and well worth a long trip to hear. Bro. Alderson captivated the conference and visitors and gave all something to digest.

The complaint that a huge body like the State League Conference is unmanageable was not sustained at Galveston. The local committee handled trainloads of delegates without any apparent confusion. In the sessions of the conference everything moved smoothly—the presiding officer being accorded profound respect and parliamentary rules being faithfully followed.

The resolutions on the negro question brought the debaters to their feet. It looked for a time as though a storm was about to burst, but it proved to

be only wind, and after a short while everything responded to "Let the Sunshine In" and a calm prevailed. How wonderful is grace!

State League reports show a remarkable progress. The anti-Epworth League brother must take off his hat and submit to the cold facts and figures presented.

Rev. Sam R. Hay, of Mexia, led the immense congregation in a jubilee service Thursday night. Prayers, songs, testimony, tears, shouts and hand-shaking were the order of the hour. Then Bro. Hay "called mourners," and they came—young men and women asking for prayer, and the conference session closed with a servant of God calling sinners to repentance.

EPWORTH LEAGUE NOTICES.

OUR MISSION FUND.

In compliance with a request from the committee, a number of Leagues having requested further time, the State Conference voted thirty days extension of time in which delinquent Leagues may pay up in full for the past year. We are still short \$1000 of our amount, and we earnestly request that each League make an honest effort to pay up in full at once.

Remit all amounts to  
A. K. RAGSDALE,  
Sec. and Treas. Com.  
Dallas, Texas.

WEST TEXAS EPWORTH LEAGUE CONFERENCE.

The West Texas Epworth League Conference will meet in Victoria, June 24. The programme will be announced next week. J. D. SCOTT, President.  
San Antonio, Texas.

NOTICE.

Dublin District Epworth League Conference meets with the Stephenville Church May 24 and 26. Programmes out in a few days. Let all League Presidents or pastors send me at once the names of those who will attend. Any brother from abroad who expects to attend will please notify me.  
A. E. CARRAWAY,  
Stephenville, Texas.

For Indigestion

Use Horsford's Acid Phosphate.  
Dr. S. H. MOORE, Indianapolis, Ind., says: "I have used it in my own family in cases of indigestion and general debility, with entirely satisfactory results."

Conscience—a word that once had a definition—obsolete.

For over fifty years Mrs. Winslow's Soothing Syrup has been used by mothers for their children while teething. Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of Cutting Teeth? If so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures diarrhoea, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price, twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup."

San Marcos District—Third Round.

Lockhart sta.	1st Sun June
Luling cir.	3d Sun June
Belmont cir.	4th Sun June
Dripping Springs.	1st Sun July
Kyle and Pleasant Grove.	2d Sun July
Seguin and Mill Creek.	3d Sun July
Lockhart cir.	4th Sun July
Harwood cir.	5th Sun July
Buda cir.	1st Sun Aug
San Marcos cir.	2d Sun Aug
Gonzales.	3d Sun Aug
San Marcos sta.	4th Sun Aug

I. T. Morris, P. E.

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.

MISSIONARY COLUMN

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

THE EPWORTH LEAGUE AND MISSIONS AT THE STATE CONFERENCE AT GALVESTON.

The Epworth Leagues of Texas gave the missionary cause considerable inspiration. It was distinctively a missionary conference. From the first it began to kindle the missionary fires. The conference was blessed in having our distinguished missionary, Dr. Young J. Allen, from China. He made two speeches and met once with the officers of the conference. His talks did much to put the Leaguers in intelligent touch with the missions in China. Dr. A. Monk, of Chattanooga, Tenn., addressed the Leaguers on the subject of missions on Thursday night. The impression was a very strong and fruitful one. The Doctor caught the Leaguers from the start, and the enthusiasm was tremendous. The address was followed by a call for pledges for certain amounts to be paid on the support of the three missionaries the League had pledged in the afternoon to support. The plan for the support of these was provided as given below. The cabinet appointed a new committee for the two years following: J. B. Sears, J. D. Scott, A. K. Ragsdale, Will Mays, A. J. Weeks and A. C. Lehmberg. The permanent organization of the committee resulted in making J. B. Sears, of Cameron, Chairman; A. K. Ragsdale, of Dallas, Secretary and Treasurer. Systematic operations will soon begin to put the financial affairs of the League missionary business in good shape.

The old committee, who are to close up the last year's work, were granted thirty days time to collect from delinquent Leagues. We hope all the delinquent Leagues will begin right now to arrange to pay up their assessments on missions by the first of May.

REPORT OF THE SPECIAL COMMITTEE APPOINTED TO CONSIDER THE MISSIONARY WORK OF THE LEAGUES OF TEXAS.

Your committee respectfully submit the following report:

Whereas, Three years ago in the city of Houston the Texas State League, under the leadership of Bishop Galloway and the request of Dr. H. C. Morrison, Missionary Secretary, undertook the support of three missionaries for three years in China; and,

Whereas, This work has been gratifyingly successful, and has been the means of developing a missionary spirit among our young people, and in their liberality rendered valuable aid in tiding our Mission Board over a difficult place, and has also stimulated similar action among the Leagues of Missouri, Virginia, Tennessee, Alabama, Louisiana, Kentucky, Georgia and Mississippi, and has also inspired such confidence in the Board as to the value of the movement, that they have seen the wisdom of lending assistance and giving hearty co-operation; and,

Whereas, The Board of Missions is unable to adequately supply the demand of the work in China, and realizing the necessity for missionary training and education among our young people; therefore,

Resolved, 1. That the Epworth Leagues of Texas continue the support of their three missionaries for two years, subject to the action of the General Conference.

2. That the management and collection of this fund be placed in the hands of a special committee composed of one member from each Annual Conference to be appointed by the cabinet of this conference.

3. That each Annual Conference League be requested to appoint a Committee on Missions, of which committee their representative on the State Committee shall be the chairman, and said committee is to cooperate with the State Committee.

4. That we stress as never before the educational feature of missions in our Leagues, and to this end we recommend each local League appoint a Missionary Committee, hold a monthly missionary meeting and organize a mission study class, secure a missionary library, maps and charts, and in every way possible develop a healthy missionary spirit in our Leagues.

J. D. SCOTT,  
J. B. SEARS,  
A. K. RAGSDALE,  
A. E. RECTOR,  
A. E. SMITH,  
J. W. JOHNSON,  
Committee.

## 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.

### REV. N. A. D. BRYANT.

Rev. N. A. D. Bryant was born in Moore County, North Carolina, July 29, 1816. He was converted to God and joined the Methodist Episcopal Church in March, 1837; was licensed to preach by the Rev. D. C. McLeod two years later, and was ordained deacon by Bishop Beverly Waugh in 1841, and elder by Bishop Joshua Soule in 1843. He died in great peace at the home of his son, W. C. Bryant, Weaver, Texas, January 1, 1898, his life thus covering the greater part of the nineteenth century. He was twice married. His first wife was Miss Susan S. Jasin, of Davidson County, Tennessee, who bore him four sons. She died May 24, 1854. Two years later he married Miss Virginia C. Burgess, who still survives to mourn his loss. By this last marriage he had five children, two sons and three daughters, one of whom is the wife of the Rev. A. F. Hendrix, of the North Texas Conference. Bro. Bryant was admitted on trial into the traveling connection of the Tennessee Conference in 1840, and was appointed to and served the Lawrence Circuit, in North Alabama. He afterward served the following charges: Bluffdale Circuit, 1841; Carthage, 1842; Madison, 1843; Centerville, 1844; Louisville and Vienna, 1845; Lincoln, 1846; Montgomery, 1847. This year he was transferred to the Memphis Conference, and served the Randolph Circuit, 1848 and 1849; in 1850 and 1851 he served the Lexington Circuit; 1852 and 1853, the Mt. Pisgah Circuit; 1854, the Brownsville Circuit; 1855, the Lagrange Circuit; 1856, the Denmark Circuit; 1857, the Paris Circuit; 1858, 1859, 1860, the Somerville Mission. He received no appointment in 1861 and 1862, because of the civil war. In 1863 he served the Lagrange Station. In 1864 and 1865 he received no appointment, because of the war. His health having failed, he took supernumerary relation in 1866, and in 1870 he located at Brownsville, Tennessee. He afterward supplied the Concordia Station, Mississippi Conference, 1874. Came to Texas in 1887, and the same year supplied the Quitman Circuit, North Texas Conference, and, in 1888, the Seagoville Circuit of the same Conference, which was his last charge, his health having so completely failed him that he could no more go forth to battle, in which he loved so much to be in the front rank, doing service for his Lord. He settled at Pine Forest, Hopkins County, Texas, where he spent the remainder of his days, loved by all who knew him. He died, as is seen above, January 1, 1898.

Thus closed the useful and eventful life of one of the best and truest servants of God that this writer has ever known. He came nearer filling my ideal of a perfect Christian than any man I have ever known. Many, when they grow old, become peevish and sour, living only in the past. But such was not the case with deceased. A sweeter spirit, a more contented heart and mind, one seldom, if ever, meets. One more loyal to the Church and her institutions I have never known. He did not, like some who have grown old, believe the "former days" were better than these, but he often said to me, "Bro. Clifton, these are the best days of the Church. She is doing more for God and the world, and has more piety and zeal, than at any time of her history." He was the pastor's friend; no pastor ever had a truer one. It made no difference with him whether his pastor be eloquent and learned, or whether the reverse was true; he was his pastor, and as such, to him was opened his heart and home. No one ever heard him speak disparagingly of his pastor, but ever in his praise.

Bro. Bryant was above the ordinary in intellect. Notwithstanding he began life poor, and was a traveling preacher when salaries were small, he accumulated a large fortune ere he reached middle life, the greater part of which he lost, however, by paying security debts. He, while a supernumerary, was elected to the Senate of his native State, Tennessee, and served his State a part of one term, but owing to the

fact that it was thought by some of his brethren of his conference that it was in violation of the laws of the State, he resigned his seat in the Senate and retired again to private life, rather than forfeit the esteem of his brethren. He lived in the atmosphere of heaven. I have often met him and said, "How are you, Bro. Bryant?" and he would always say, "I am perfectly happy; there is no cloud between me and my Lord to dim my sky." He loved the Church, her doctrines and discipline, with an ardor that is seldom if ever surpassed. Especially was this true of the doctrine of perfect love. Though never having professed to its attainment, and always in his talks in social and class meetings expressing a hope and expectation of its attainment in this life, yet his daily life was a continual exposition of the truth of the doctrine. Surely if any have attained it he had. I have often thought of the beloved apostle at Ephesus, as I have seen him in the congregation of worshippers, with his hoary head and kindly face. But he is gone from us. We shall see his face in this life no more. No more shall be heard his fatherly benediction, "God bless you, brother," which was his universal adieu. His mortal remains sleep peacefully in the quiet tomb, undisturbed by the strife and turmoil of this life. And what though the worms feed upon him, his body rests in the full hope of the resurrection of the just, while his sainted spirit has swept through the portals of the city of God, to join with the spirits of Wesley, Fletcher and others, who, with him, have conquered through the "blood of the Lamb." And "Oh, how sweet to be for such a slumber meet!" When the end came all was peace. Like a weary child on its mother's breast, he fell softly on sleep in Christ, to awake in paradise.

I am distressed for thee, my brother. How I shall miss and need thy godly counsel and fatherly benediction! But I trust to follow thee, as thou didst follow Christ, and in the end enter with thee into our Master's joy. And let who loved him say amen.

J. W. CLIFTON.

**WEAVER.**—Col. J. A. Weaver was born in Oglethorpe County, Georgia, July 15, 1826, and died at his home in Sulphur Springs, Texas, February 27, 1898.

The foregoing dates mark the boundary lines of a remarkable life. And now that the shock of his death has subsided, and the tide of sympathy which bore all classes in its current has ebbed, and the once active limbs and busy brain are lying in silent repose "beneath the sod and the dew," allow one who knew him well and loved him dearly to draw a sketch of his life, though imperfect it may be.

As to his personal appearance, he was attractive, having a physical construction of the finest type, as if given to capacitate him for the excessive labors and nervous tension of a long and active life.

His mind was richly endowed by nature, and while he had no academic training, he was thoroughly disciplined in the school of experience. His judgment on men and things was superior.

Col. Weaver moved to Texas when quite a young man and settled in Hopkins County. Having the capacity for money-making, he soon became prosperous. After the war he moved to Sulphur Springs, where he engaged in merchandising, banking and extensive dealing in real estate, accumulating quite a fortune.

He was not a selfish man, consequently he always manifested a great interest in the general welfare of the public. Not a political enthusiast, but informed himself upon every issue, so as to cast his ballot on the right side.

Col. Weaver was a modest gentleman, never intruding on any one with unsought for advice; but being a natural born leader of men, when trouble came upon the country his friends naturally flocked to him for counsel and leadership. When the political storm cloud of 1861 rose and the nation trembled beneath the shock of battle he espoused the Southern cause and at the head of a regiment marched to the field of carnage, proving himself a foeman worthy the steel of the bravest knight.

He exercised his good judgment in the selection of a companion. He was married three times, choosing for his first wife Miss Sarah Butler, being married to her in 1850. This good woman blessed his life for twenty-two years, and died in the faith of the gospel in 1872, leaving him six children, all of whom are yet living. He was next married to Mrs. Elizabeth Lewis in 1873, with whom he lived a most agreeable and happy life for twenty-three years, when she was called from labor and suffering to her

reward in heaven June 16, 1896. He chose for his third wife Mrs. Mary Crow, to whom he was happily married August 2, 1897, who survives him and mourns her sad loss. He was a kind and affectionate husband, providing abundantly for his wife that her every want might be fully met.

He was a good father. He blessed his children with every comfort and advantage that they stood in need of, and earnestly endeavored to lead them to Christ.

Col. Weaver professed religion during a gracious revival meeting held at Sulphur Springs in 1859, and united with the Methodist Episcopal Church, South. Many and interesting were the incidents of his long and eventful life, but to nothing did he refer with such pleasing delight as to the time when he received the remission of his sins by faith in Jesus. It was a remarkable transformation, a renewal of the spirit of his mind, enabling him to center his thoughts on heaven and divine things. It changed the trend of his effectuations. He withdrew them from the things on the earth and "set them on things above, where Christ sitteth at the right hand of God." No greater was the internal than the external change wrought upon his life by grace. His feet were turned from the broad and beaten way that leads to death into the strait and narrow way that leads to life, wherein he walked clad in the spotless garb of Christian sanctity with his eyes fixed on the Star of Bethlehem. He triumphed over difficulties and conquered through grace, letting his light shine. He was the salt of the earth.

His religion was of the fruit-bearing kind. He consecrated himself and all he had to God. Loved the Church with an undying devotion, attending upon her ordinances and supporting her institutions. Always holding responsible positions in the Church, he never allowed his temporal affairs to interfere with the duties which he owed to the Church. He rejoiced in her prosperity and moaned over her adversity. He carried every interest of the Church on his heart and paid thousands of dollars to advance the cause of his Redeemer's kingdom in the world. He was his pastor's familiar friend—counseled with him, defended him, prayed for him and blessed him with an open heart and hand. He was a friend to the poor, fed the hungry, clothed the naked and sheltered the homeless.

The declaration of God's word, "Give and it shall be given to you," was literally fulfilled in the experience of Col. Weaver. He freely gave to the poor and to the Church, thereby honoring and obeying God. The poor in return gave him their wealth of affection. The Church loved and honored him, placing him in the lead in local affairs, sending him as a delegate to the District, Annual and General Conferences.

He was a great friend to the young. Twenty-five years ago he organized a band of young people in Sulphur Springs, giving them the name of "Gospel Supporters." This organization he kept up as long as he lived. Their contributions were given to the cause of missions and to aid in church and parsonage building.

God blessed him with a fine constitution, a long life, a joyous spirit, a clean heart, free from envy, guile and hatred, filling it with love, making his body a fit temple for the Holy Ghost. His life was beautifully adorned with the rich jewels of the Christian graces.

But this grand old servant of God has finished his work on earth. With faith like the profits, he met and conquered the last enemy in the dark valley and shadow of death. His suffering was of short duration, but intense. Surely it was the Lord's time for him to go, else the untiring efforts of skilled physicians, the ministrations of loving hands and the incessant prayers of the faithful would have checked the ravages of the disease, but all efforts were in vain.

While surrounded by his kindred and friends, in the quiet stillness and sparkling sunlight of the Sabbath morning, the heavenly messengers came and bore the redeemed spirit of Col. James A. Weaver to the saints' everlasting rest in heaven. Blessed are the dead who die in the Lord; yea saith the Spirit, they rest from their labors and their works do follow them.

We buried his remains in the Sulphur Springs Cemetery to rest till the earth and the sea shall give up their dead.

How lonely is life's pathway since the ascension of our honored friend. He has gone from labor and suffering into the presence of his God to wear a robe and a crown and to sweep the strings of a golden harp in swelling the anthems of redemption. How joyous must have been the meeting with

## A Beautiful Girl's Affliction

From the Republican, Versailles, Ind.

The Tuckers of Versailles, Ind., like all fond parents, are completely wrapped up in their children. Their daughter, Lucy in particular, has given them much concern. She is fifteen, and from a strong, healthy girl three years ago had become weak and kept falling off in flesh, until she became a mere skeleton. She seemed to have no life at all. Her blood became impure and finally she became the victim of nervous prostration. Doctors did not help her. Most of the time she was confined to bed, was very nervous and irritable, and seemed on the verge of St. Vitus' dance.

"One morning," said Mrs. Tucker, "the doctor told us to give her Dr. Williams' Pink Pills for Pale People, which he brought with him. He said he was treating a similar case with these pills and they were curing the patient. We began giving the pills and the next day could see a change for the better. The doctor came and



Discussing Their Daughter's Case for Hours.

was surprised to see such an improvement. He told us to keep giving her the medicine. We gave her one pill after each meal until eight boxes had been used when she was well. She has not been sick since, and we have no fear of the old trouble returning. We think the cure almost miraculous."

FRANK TUCKER,  
MRS. FRANK TUCKER.

Subscribed and sworn to before me this 28th day of April, 1897.

HUGH JOHNSON, Justice of the Peace.

These pills are wonderfully effective in the treatment of all diseases arising from impure blood, or shattered nerve force. They are adapted to young or old, and may be had at any drug store.

long lost loved ones never to be parted any more.

As we shall see his face no more on earth we shall emulate the virtues of his life and embalm his memory in our heart's affections. And at last, beyond death's dark and turbid tide, we hope, through grace, to meet again.

May the blessings of God rest upon all the bereaved ones and may they all meet at last in heaven.

JOHN M. SWEETON, P. C.  
Sulphur Springs, Texas.

**KILLINGSWORTH.**—Leona Christine, infant daughter of W. C. and Cattie Killingsworth, was born June 8, 1897, and died March 23, 1898. She was baptized by Bro. I. S. Ashburn at out Quarterly Conference held at Allen the second Sunday in February. Her suffering was intense, but she bore it with the patience and submission which had characterized her sweet young life. Death plucked this lovely flower, the bright sunbeam in our home, just as the norther blighted our natural flowers. Truly, we never know how much God has given us until he has taken back the gift. The home circle is broken and can never be the same again, which makes our hearts sad, for how much we do miss our precious darling baby. Indeed, a mother's love and grief is something wonderful, be she Christian or pagan. But we mourn not as those without hope. The sweet thought comes to us this beautiful Easter morn: She is not dead, but lives with our risen Lord in that home free from all care and suffering, where we may meet her in the sweet by-and-by. MAMMA.

**OWEN.**—Belle Z. Owen (nee Cox) was born September 22, 1877, and died March 23, 1898. She was received into the Methodist Church April 11, 1893, by Rev. W. F. Clark, who also officiated at her marriage, December 17, 1893, while pastor of Floyd Street, Dallas, Texas. For eleven days she was dangerously sick, and was conscious that her departure was at hand, about which she spoke to her husband and others. In the forenoon of the day before her death at night, she stated to the writer, in answer to a question touching her spiritual condition, that her relation to the Lord was all right, with an expression of perfect composure and assurance. The statements

of those who knew her best are uniform in the declaration that she was a Christian in spirit and in life. Her death was a sad bereavement, but, under the providence of God, good to others may be thereby accomplished. She leaves a father, two sisters, husband and babe. She met the last enemy in triumph. May such a departure from earth be the lot of those dear to her in life.

C. I. M'WHIRTER.

M'LARTY.—Garland McLarty, oldest son of Dr. C. M. and Ella McLarty, was born October, 1891; died April 1, 1898. Our home is so sad since God said to our darling, "Garland, come and live with me; your life is too dear to stay in this world and battle with this sinful world; I have a place for you in heaven." It seems our hearts will burst when we see papa riding home, and we look to see Garland run to meet him to ride, and as he would ride up to miss those laughing eyes, and to see his little stick horses lying still, and to see the little lonely brother quietly playing alone. But blessed be God, if God lets you stay here, papa and mamma, till he declares time shall be no more, you will see those bright eyes coming with Jesus after you. Or if God calls you, Garland will be watching and waiting for you. So let us love so as to be found like a little child, as God says for us to be converted and become as a little child. So it is our earnest prayer that God will fill up this vacant place with his blessed presence, for we learn his grace is sufficient. Heaven and earth may pass away, but his word shall never fail. Now, papa and mamma, you should thank God for this precious treasure he gave you to keep for the short time of six years and five months. I beg of you to humbly bow and say: "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." His aunt,

KITTIE BONDS.

Abbott, Texas.

A COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book, published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free, if you write a postal, mentioning the Texas Christian Advocate. This book has been tried by ourselves, and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining-room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest, as well as of the most economical and home-like, is provided for. Remember, "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State), plainly given. A copy in German or Scandinavian will be sent, if desired. Postal card as good as letter. Address Price Baking Powder Co., Chicago, Ill.

Society's glowworms always shine with a sickly light.

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.

God can make the night side of our life a bright side.

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

NEW ORLEANS: Annual meeting Grand Lodge B. 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.

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.

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.

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.

Rob Nature, and she will rob you.

HUNT'S CURE

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

While wealth lifts one person heavenward, it sinks a thousand.

L. Blaylock, Dallas, Texas: We got the machine two days ago. My wife has tested it thoroughly, and is delighted with it. Our four-year-old daughter runs it easily with one foot. E. HIGHTOWER, Sweetwater, Texas, March 24, 1898.

Honor dresses in home-spun.

Northwest Texas Conference.

Clarendon District—Second Round. Claude, at Washburn... April 30, May 1 Childress mis... 2 p. m., May 4 Amarillo sta... May 7, 8 Canyon City cir... 3 p. m., May 8 Amarillo cir, at Channing... May 14, 15 Canadian, at Washita... May 21, 22 Higgins, at Mammoth... May 28, 29 R. A. Hall, P. E.

Fort Worth District—Third Round. Grapevine, at Euless... April 30, May 1 Marystown, at Crowley... May 21, 22 Glenwood... May 25 Peach... June 4, 5 Azle, at Bluff Springs... June 11, 12 West Cleburne, at Georges C... June 18, 19 Cleburne... June 19, 20 East Cleburne, at Greenbriar... June 25, 26 Mansfield and St. Paul, at Britton... July 2, 3 Smithfield, at Keller... July 9, 10 Mulkey Memorial... July 10, 11 Arlington cir... July 16, 17 Missouri Avenue... July 17, 18 First Church... July 23, 24 Cresson... July 30, 31 Covington, at Center Point... Aug. 6, 7 Blum... Aug. 13, 14 Arlington sta... Aug. 20, 21 Polytechnic... Aug. 27, 28 Geo. S. Wyatt, P. E.

Gatesville District—Second Round. Jonesboro, at Jonesboro... May 1, 2 Brookhaven... May 7, 8 Harmony... May 14, 15 Coryell City... May 18 Meridian Mission... May 21, 22 G. S. Hardy, P. E.

Brownwood District—Second Round. Fleming mis, at Trickham... Apr 29 Bangs mis, at Trickham... May 6, 7 Brownwood sta... May 7, 8 Santa Anna cir... May 28, 29 Glen Cove mis, at Rough Creek... June 4, 5 May cir, at Cross Cut... June 11, 12 Indian Creek, at Buñao... June 18, 19 Decker mis... June 25, 26 O. F. Sensabaugh, P. E.

Dublin District—Second Round. Green Creek, at Lingleville... Apr 30 May 1 Carbon, at Simpson... May 7, 8 Duffau, at Box Church... May 14, 15 DeLeon... May 21, 22 Gorman, at Gorman... May 28, 29 E. A. Smith, P. E.

Corleana District—Second Round. Dawson cir, at Dawson... Apr 30, May 1 John R. Nelson, P. E.

Waco District—Second Round. Morrow Street, Waco... May 1 Jas. Campbell, P. E.

Abilene District—Second Round. Colorado mis... April 30, May 1 Big Springs sta... May 6 Midland sta... May 7, 8 Rayner mis... May 14, 15 Taylor Co. mis... May 21, 22 Abilene sta... May 22, 23 Cisco sta... May 25, 26 District Conference at Cisco May 26th. J. S. Chapman, P. E.

Vernon District—Second Round. Quanah sta, at Quanah... Apr 30, May 1 Childress sta, at Childress... May 7, 8 Altus, at Bethel... May 12 Mangum, at Rock House... May 14, 15 Eldorado, at Willow Vale... May 21, 22 District Conference, at Childress May 26, at 9 a. m. C. W. Daniel, P. E.

East Texas Conference.

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 17 Burkville, at Weeks' Chapel... June 18, 19 Livingston, at Livingston... June 24, 26 Leggett mis, at Providence... June 25, 26 Pinckney mis, at Hollywood... July 2, 3 T. J. Millam, P. E.

Marshall District—Second Round. Kelleyville cir... April 30 Jefferson sta... May 2 Henderson sta... May 7, 8 Beckville cir... May 14, 15 Northside... May 19, 22 Kilgore cir... May 26 Henderson cir... May 28, 29 Coffeyville cir... June 2 Church Hill... June 4, 5 The Marshall District Conference will convene in Henderson, Texas, on Wednesday, June 8, 1898, at 9 a. m. L. M. Fowler, P. E.

Palestine District—Second Round. Crockett sta... 4th Sun April Jacksonville sta... 1st Sun May Rusk sta... 2d Sun May Palestine sta... 3d Sun May Crockett cir, at Porters Sprin... 4th Sun May Brushy Creek, at Pace ch... 5th Sun May Wells, at Kellys... 1st Sun June Grapeland, at Daily... 2d Sun June Holcomb, at Liberty Hill... 4th Sun June Jacksonville cir, at Providence... 1st Sun July Trinity, at Trinity... 2d Sun July Groveton, Tuesday after... 2d Sun July Alto, at Adams ch... 3d Sun July Elkhart, Wednesday after... 3d Sun July West Palestine... 4th Sun July O. P. Thomas, P. E.

Pittsburg District—Second Round.

Redwater mis, at Red Springs... May 28, 29 Mu-grove cir, at Musgr ve... May 28, 29 Da ngerfield cir, at Clark's S. H... June 4, 5 i n. en cir, at Cedar Grove... June 11, 12 Qu.tma. cir, at Salem... June 11, 12 Leesburg.c.r. at Union Ridge... Wed, June 15 Kanes cir, at Omana... June 8, 19 The D. stric. Conter nce wil convene at N.p.le on Ju. the 7th at 9 a m and embrace the second sabbath. T P Smith, P. E.

Tyler District—Second Round.

Wills Point, at Palmer's Grove... April 30, May 1 Tyl r cir... May 14, 15 Canton, at Wesley Chapel... May 21, 22 Edom, a. Tunnell's Chapel... May 28, 29 Mineola sta... June 4, 5 Ln ale cir... June 11, 12 Grand saline, at Union Chapel... June 18, 19 White House, at Liberty Hill... June 25, 26 D. stric. Conference at Athens June 30 to July 3. John Adams, P. E.

San Augustine District—Second Round.

Shelbyville, at McCle land... April 30, May 1 Garrison at Mt Pleasant... May 7, 8 Teneha, at Bobo... May 14, 15 Minden, at Bethel... May 21, 22 Melrose, at Smith's Chapel... May 28, 29 Coner. cir, at Asberry... June 4, 5 Appley, at Flowery Mt... June 11, 12 Timpson sta, at Timpson... June 18, 19 Homer, at Empria... June 18, 19 Lufain sta, at Lu kin... June 20 Carthage, at Borene... June 22 Sexton, at Miam... June 30 Hemphill at Union... July 2, 3 Sharpville, at... July 7 San Augustine and Chireno at Chireno July 9, 10 Nacogdoches sta, at Nacogdoch s... July 13 J. T. Smith, P. E.

North Texas Conference

Terrell District—Second Round. Renner cir... May 14, 15 Garland sta... May 21, 22 Terrell cir... May 28, 29 Wylie cir... June 4, 5 Mesquite cir... June 11, 12 Forney cir... June 18, 19 Kemp cir... June 25, 26 Crandall... June 26, 27 Rhinehart... July 2, 3 The District Conference will convene at Mesquite on Thursday, at 9 a. m., June 9. M. H. Neely, P. E.

Sherman District—Second Round. Van Alstyne... April 30, May 1 Travis Street... May 7, 8 Willow Street... May 8, 9 Denison sta... May 14, 15 Howe cir, at Ferguson's C... May 21, 22 Pilot Grove, at Blackman's C... May 28, 29 Whitewright sta... June 4, 5 Gordonsville... June 11, 12 Gunter's mis... June 18, 19 J. R. Wages, P. E.

Bowle District—Second Round. Postoak cir, at New Port... April 30, May 1 Decatur cir... May 7, 8 Decatur sta... May 8, 9 Bowle... Wednesday, May 11 Iowa Park... May 14, 15 Wichita Falls... May 15, 16 Holiday cir... May 21, 22 Archer City... May 22, 23 Bryson cir... May 28, 29 Jacksboro... May 29, 30 F. O. Miller, P. E.

Greenville District—Second Round. Allen... 4th Sun April Kavanaugh... 1st Sun May Blue Ridge... 1st Sun May Weston... 2d Sun May Klugston... 3d Sun May Bethel... 4th Sun May White Rock... 5th Sun May Isaac S. Ashburn, P. E.

Sulphur Springs District—Second Round. Como, at Park's Chapel... 4th Sun April Cumbly, at Oakland... 1st Sun May Mt. Vernon, at Pine Forest... 2d Sun May Commerce sta... 7:30 p. m., May 13 Fairlie, at Wesley's Chapel... 3d Sun May Campbell, at Friendship... 4th Sun May Cooper, at Long Taw... 5th Sun May Leonard... 3 p. m., June 3 Celoste and Lane, at Lane... 1st Sun June Wolfe City sta... 7:30 p. m., June 10 Ben Franklin, at Pecan Gap... 2d Sun June County Line... 3d Sun June C. B. Fladger, P. E.

Gainesville District—Second Round. Era and Valley View at Spring Creek, April 30, May 1 Aubrey, at Friendship... May 7, 8 Mountain Springs... May 14, 15 J. M. Binkley, P. E.

Dallas District—Second Round. Grand Prairie... May 1 Haskell Avenue... May 29 Cedar Hill... June 4, 5 Wheatland... June 11, 12 Jno. H. McLean, P. E.

Paris District—Second Round. Lamar Avenue, Paris... April 30 Rosalie, cir, at McKenzie Chapel, May 7, 8 Deport cir, at Halesboro... May 14, 15 Maxey mis... May 19 Blossom Prairie... May 21, 22 Powderly mis... May 26 Emberson cir... May 28, 29 Roxton cir... June 4, 5 Lake Creek cir... June 1 W. D. Mountcastle, P. E.

Bonham District—Second Round. Brookton and High, at B... April 30, May 1 Randolph, at Medlinton... June 4, 5 Trenton, at Medlinton... June 5, 5

Solid Silver Forks and Spoons. We invite the attention of persons desiring to furnish their tables with the best quality of serviceable Silver Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladies, Sugar Shells, etc. to our new Illustrated Catalogue, sent free to any address. C. P. Barnes & Co. 504 W. Market, Louisville, Ky. The firm is reliable.—Texas Advocate.

Lannius... June 11, 12 Fannin... June 18, 19 District Conference, at Honey Grove, June 23-26 Isaac W. Clark, P. E.

West Texas Conference.

Eeoville District—Third Round. Floresville and Karnes, at Karnes, April 30, May 1 Goliad cir, at Charco... May 7, 8 Corpus Christi... May 14, 15 Oakville cir, at Dinero... May 21, 22 Alice cir, at San Diego... May 28, 29 Laredo sta... June 4, 5 Wade City cir, at LaFruita... June 11, 12 Rockport cir... June 18, 19 Lavernia cir... June 25, 26 Lavernia cir, at W. Chapel... June 25, 26 Stockdale cir, at Nockenut... July 2, 3 Helena cir, at Escondida... July 9, 10 Runge cir... July 16, 17 J. M. Alexander, P. E.

Cuero District—Second Round. Morales... Apr 30 Edna sta... May 7 Port Lavaca... May 14 Edna cir... May 21 Clear Creek... May 28 A. C. Biggs, P. E.

San Marcos District—Second Round. Buda, at Lytton Springs... Apr 30, May 1 Gonzales sta... May 7, 8 San Marcos cir... May 14, 15 San Marcos sta... May 21, 22 I. T. Morris, P. E.

San Angelo District—Second Round. Sterling City cir, at Grape Creek, Apr 30 and May 1 Junction City... May 7, 8 J. A. Baker, P. E.

Llano District—Second Round. Center Point cir... April 30, May 1 Bandera cir... May 7, 8 Blanco cir... May 14, 15 Round Mountain cir... May 21, 22 Willow City cir... May 28, 29 Rock Springs... June 11, 12 I. K. Waller, P. E.

Texas Conference.

Calvert District—Second Round. Franklin cir, at Concord... Apr 30, May 1 Franklin sta... May 7, 8 Buffalo and Oakwoods, at B... May 14, 15 Personville cir, at Personville... May 16, 17 Fairfield cir, at Mt. Zion... May 21, 22 Jewett cir, at Cedar... May 28, 29 Petteway cir, at Boon's Prairie... June 4, 5 Mt. Vernon cir, at Mt. Vernon... June 8, 9 Durango cir... June 11, 12 Rosebud... June 14 Chilton and Lott... June 18, 19 George A. LeClere, P. E.

Austin District—Second Round. Smithville sta... Apr 29 West Point cir, at Ford's Prairie... Apr 30 Lagrange sta... Apr 30, May 1 Flatonia sta... May 7, 8 Weimar and Osage... May 8, 9 Columbus sta... May 9 Eagle Lake and Rock Island... May 10 H. M. Sears, P. E.

Houston District—Second Round. Columbia and Brazoria, at Brazoria, April 30, May 1 Richmond... Wed night, May 4 St. John's, Galveston... May 7, 8 West End, Galveston... May 8, 9 Shearn... May 14, 15 Tabernacle... May 15, 16 Cedar Bayou, at Dayton... May 21, 22 City mis, at Harrisburg... May 21, 22 Wharton, at Wharton... May 28, 29 Angleton, at Chenango... June 4, 5 Alvin... Wed night, June 8 Dickinson, at Arcadia... June 11, 12 Matagorda, at Ashby... June 18, 19 Washington Street... June 25, 26 McKee Street... June 26, 27 Will ask question 15 and elect delegates to District Conference this round. O. T. Hotchkiss, P. E.

Huntsville District—Second Round. Prairie Plains, at Pool's ch... April 30, May 1 Anderson, at Fairview... May 7, 8 Huntsville... May 11 Courtney and P., at Lin Grove... May 14, 15 Hempstead, at Waller... May 21, 22 Hockley, at Macedonia... May 28, 29 Madisonville... June 4, 5 Zion... June 11, 12 Bryan... June 15 Millican, at Alexander ch... June 18, 19 Willis... June 22 J. C. Mickle, P. E.

SWAYNE'S OINTMENT. ABSOLUTELY CURES. SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. It allowed to continue causes form and protuberance, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumor. Sold by druggists or by mail for 50cts. Prepared by Dr. Swayne & Son, Philadelphia. As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

COLLECTION CARDS. Price, Postage Prepaid. Per 100, - 50 Cents. For Sale by... L. BLAYLOGK DALLAS, TEXAS.

# DR. PRICE'S CREAM BAKING POWDER

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

## GENERAL CHURCH NEWS.

The Independent: As many of the missionary societies are closing their financial year there is considerable anxiety with regard to the outlook. The Baptist Foreign Board fears another large debt, although the remaining few days may change the situation materially. The Presbyterian Board needs to receive \$325,000 during the present month in order to meet its obligations. April has always been the month of special donations, and there is a reminder of this in the earnest appeal sent out by the officers. The situation in other boards is better. The Board of Foreign Missions of the Presbyterian Church, South, has closed its financial year with no debt. The receipts were a little over \$146,000, an increase over the last year of about \$2300. The Board of Foreign Missions of the Reformed (Dutch) Church has received during the eleven months of its financial year \$79,362, an increase over the preceding year of \$12,058. There is still needed, however, to meet the appropriations \$32,833 to be received by April 30th, and if the board is to come up to the amount authorized by the General Synod from collections only, the amount to be raised is \$40,638. This will compass the "forward movement."

Christian Advocate, New York: A Roman Catholic paper called the Catholic Columbian, published at Columbus, Ohio, recently asserted that the Methodist Episcopal Church at Rome, Italy, had been abandoned, and that the building is now used for the storage of machinery. To any one who is acquainted with the facts, the falsity of this statement is immediately apparent, but to others there may seem to be ground for the statement.

The fact is that the Methodist Episcopal Church in Rome outgrew its old quarters, and removed to one of the finest locations in the very heart of the city, where it now occupies a building representing an outlay of two hundred thousand dollars. The building to which the Catholic Columbian refers is the old edifice, which was turned over to the contractor as part payment of his bill. That this building is used for the storage of machinery is not unlikely, but that our church at Rome is abandoned is wide of the truth.

There have been several recent indications that are favorable to the permanency and further extension of our work in Rome. Dr. William Burt had a personal and private interview with King Humbert a short time ago. The interview was extremely cordial and without court ceremony, and lasted about twenty minutes. The King met Dr. Burt just inside the door of his private room. They shook hands most heartily and talked familiarly. The King expressed himself as delighted with the American Ambassador, General Draper, and with the cordial relations existing between the two countries. He manifested a lively interest in the work of our Church throughout Italy, and said he had watched our new building in Rome go up from foundation to roof, and he congratulated Dr. Burt and the Church upon the success achieved. He regarded this as a declaration to the world that in Rome there was liberty of conscience. The interview touched upon many things relating to the progress of our work in Italy, and on his departure Dr. Burt was requested by the King to bear to the ministers and members of our Church his thanks, salutations, and best wishes for their success.

Remember the beautiful inscription upon Dean Alford's tombstone; how it describes a grave: "The inn of a traveler on the way to Jerusalem."

## THE PRESS.

### POPULAR BOOKS.

One of the books that have made the most recent conquest of the popular taste is "Quo Vadis," but of its thousands of readers in the United States how many know anything about its author except his name? Not many. Mr. Sienkiewicz's picture has been published, and is getting tolerably familiar, but no appreciable part of the popularity of his books is due to anything that is known of him as an individual. Some biographical facts about him have lately been printed, but they have been the dust that followed his chariot, and not a preliminary disturbance made by out-riders.

It is evident that the most successful books succeed because of what is put between the covers of them, and not because they are helped by writers of personal paragraphs, or because of any delectation that the public finds in intimate acquaintance with the domestic environment of authors. It is pathetic, for one thing, how eager people are to read something that they think will do them good. That desire had some part in the success of "Ben Hur," and the success of "Quo Vadis." Both books touched upon matters which concerned the history of Christianity; and though that alone would not necessarily win readers for them, it had very much to do with the interest of the readers that they found. Personal advertising had scarcely anything to do with it.—Scribner's Magazine.

### THE SMITHSONIAN.

James Smithson was born in 1765, and died in 1829. In 1826 he made his will, bequeathing his whole property to certain heirs, and, in case of failure of issue, "to the United States of America, to found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men." In 1835 this clause of his will became operative, and, after debate and hesitation, Smithson's legacy was accepted by Congress. When received in 1838 the sum was \$508,318.46. This, by the falling in of some encumbrances, was increased in 1867 to the amount of \$550,000. What induced Smithson to select the United States as his beneficiary is not known; he had not been in America, nor had he any known correspondents here. It has been suggested by Mr. Geo. Brown Goode that he may have read a passage in Washington's Farewell Address—"Promote, as of primary importance, institutions for the general diffusion of knowledge."—Harper's Magazine.

### THE BROWNING PEW.

The most interesting associations, however, connected with the old place are those which link it with the childhood of Robert Browning. Mr. White says:

"The pulpit in those times stood against the middle of the wall adjoining the old burial ground; the galleries came round the whole circle of the building and ended on the two sides of the pulpit—in a single seat on each side of it. The Browning family occupied the right-hand gallery seat nearest to the rostrum, and Robert Browning as a boy for years sat

in the corner seat nearest and quite close to the right hand of our then pastor, the Rev. George Clayton.

"Yes, his face is vividly present to my memory through the sixty years that have intervened. It was the most wonderful face in the whole congregation—pale and somewhat mysterious, and shaded with black flowing hair, but a face whose expression you remember through a lifetime. Scarcely less memorable were the countenance of his father, mother, and sister.

"It has always proved to myself one of the most mysterious providences that such a man, such a poet, should have been trained in early life under so unimaginative a preacher of the Georgian era as was our most excellent pastor. But perhaps minds that live in steadfast godly prose—when they are thoroughly good, as Mr. George Clayton was—provoke and stimulate by reaction the poetic faculty in their nearest neighbors. At all events, I have always thought that 'Sordello' would not so certainly have been written had it not been for Browning's early discipline under a regular pulpit system of three heads and a conclusion!"—Quoted in Review of Reviews.

### THE CRITIC.

This debt which the artist owes the critic is not a small one; nor is it any the less actual for being commonly lost sight of. It is a current belief that the public is educated by the mere existence of the good work of art, and not by the elucidation of its commentators. Education by absorption is perhaps the most deep going and far-reaching form of education, but it has never been found practicable to rely upon it solely in other branches of mental acquisition; then why believe that it can be relied upon solely for the proper development of the art-sense? In effect it never is and cannot be. How many people care about poetry, let us say—feel it, are reached by it? And can one doubt that if a more loving and careful analysis of such of its products as appear to-day were undertaken by critics competent to convey to an indifferent public the perennial value of its ministrations, some of the unresponsiveness of the average reader would disappear, and some perception of the eternal significance of the poet's message would extend to the classes now given over to nothing more tonic in the way of reading than the daily newspaper? We say that one is born with the feeling for the enjoyment of poetry, and another is not. Not so: at least, to say this is not to say at all. The feeling for the highest esthetic enjoyment and appreciation is cultivable, and cultivable as is any other faculty, by studying the material to be enjoyed, by reverently conning its constituent parts. In short, a vague, dreamy delight in the presence of some beautiful work of the artistic spirit is not enough. It is not enough for intelligence; it is not enough especially to produce the atmosphere of interest which stimulates the painter, the musician, the writer, to sustained effort, and keeps him true to the pitch. We love best what we know best. To rest in loving without knowing is often the merest sentimentality—a sentimentality toward which our Germanic forefathers had always a leaning, while it was especially antagonistic to the lucid Greek and Latin spirit.—Alice Gorren, in Century Magazine.

Taken Internally.

Applied Externally.

Always Pure

and Reliable.

## COUGHS, COLDS AND SORE THROAT

Cured by

# THE ONLY POND'S EXTRACT

THIS IS IT!

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

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



Fac-simile of Bottle with Buff Wrapper.

# Stomach Trouble

Stomach trouble is the common name applied to a derangement of the system which is keenly felt but vaguely understood. It may mean inability to retain food or to digest it. It may mean nausea, pain after eating, fullness, inordinate craving for food, or entire lack of appetite. Whatever it means, there's trouble, and it's with the stomach. If you have stomach trouble, you will be interested in this letter from a man who had it and was cured by

# Ayer's Sarsaparilla

"For nine years I suffered from stomach trouble. I tried the aid of the best doctors of Philadelphia and Pittsburg, and spent large sums of money, all in vain. One day while waiting a train in Bellaire, O., I picked up a paper with a notice of Ayer's Sarsaparilla. I got one bottle to try it. It did me so much good that I purchased five more bottles. I took four of them and gained in flesh, my appetite improved, and now I can eat anything. My stomach is all right, thanks to the use of Ayer's Sarsaparilla."—CALVIN M. STEVENS, Uniontown, Pa.

### NOTICE.

Rev. N. H. Neely, D. D., presiding elder of Terrell District, will dedicate our new church at Renner the third Sunday in May. All former pastors invited.

P. A. EDWARDS.

Renner, Texas.

### PREACHER FOUND.

I received many answers to the call recently made for a preacher. It is impossible for me to answer all of them by personal letter. I therefore take this method of saying to all concerned that the place is now supplied. C. F. ROBERTS.  
Ardmore, I. T.

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.

The Machine came yesterday. We were wonderfully surprised. It's as good as a forty-dollar machine. My wife, after trying it thoroughly, says, it can't be beat. I don't see how you can sell such a Machine for the money. (REV.) J. W. FORT.  
Bluffdale, Texas, April 5.

### HUNT'S LIGHTNING OIL

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

### 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.

Like a railway signalman, you may either flash the light through the pure white glass or the darkly colored one. You may either choose to look at everything through the medium of the sorrows that belong to time or through the medium of the joys that flow from eternity. The question is, which of the two do we choose shall be uppermost in our hearts and give the color to our experience?—Alexander MacLaren, D. D.

## Watches Repaired

Send your Watch, by register'd mail or Express, prepaid, and we will examine it, tell you what it needs

and what it will cost to repair the same  
C. P. BARNES & CO. c  
504 W. Market Street, LOUISVILLE, KY.

This firm is reliable.—Christian Observer.

The firm is reliable.—Texas Advocate.