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EDITORIAL.

THE MAINTENANCE OF LAW AND ORDER.

No community can long exist and prosper without the maintenance of a high standard of law and order. It is the purpose of law to protect and foster the rights of the individual and to conserve the well-being of society. It is the sworn duty of the officers of the law to enforce its authority judiciously, fearlessly and impartially. They are its appointed custodians, and for its enforcement they become, by virtue of their trust, personally and officially responsible. They are in no sense responsible for the existence of law, but they are responsible for its execution. No judicial or peace officer is invested with legislative function or prerogative. They are simply the chosen servants of the people, with the oath of office upon them, to carry out the will of the people expressed in the statutes of the commonwealth. Many of them have this lesson yet to learn; but in some places we have officers who are faithful and conscientious in the discharge of duty. Where this is the case, all good people ought to stand by them and give them unqualified support. Back of law is public sentiment, and public sentiment is stronger than law. This accounts for much of the laxity with reference to the enforcement of law. The remedy for the correction of this is to be found in a fearless pulpit, and an honorable press. People need instruction, and they need stimulating to action in matters of this character. They can only get this through agitation, and this can only come through our public teachers and leaders of thought and public opinion. For the most part, people are disposed to do right when the matter is wisely and persistently brought to their attention. If let alone, they gradually become accustomed to existing evils and abuses, and directly think but little of them. But let the pulpit and the press do their duty, and the people become aroused, and the result is, law predominates and order obtains.

One trouble with the better class of people is that they go at these matters by fits and starts. They permit their interest and zeal to ebb and flow. Not so with the other class. They are incessant in their zeal. They enter into all of the ward politics, they cultivate the voters, they seek to divert attention from the main issues, and they stand by the ballot box from the time it opens till it closes. With them politics is a business. They know exactly how every candidate for office stands with reference to their interests. In these matters, "the children of this world are wiser than the children of light." If eternal vigilance is the price of liberty, this same character of vigilance is the price of good public morals. It ought to be the business of every good man to invest the force of his influence in the maintenance of law and order. Our religion does not amount to much if it falls short of this.

We need then to take an active hand in the election of good and true men to office. No other sort of man is worthy of our support. If a candidate

for office indulges in drink, or if he treats his fellow-men to intoxicants, or if he is impure in his life, no Christian man ought to think for a moment of giving him a vote. When this becomes a rule, then good men will run for office and good men will stand by them at the polls. There is need for radical reform at this point. We, for the most part, allow the bar-room and the gambling-den to dictate the men who run for office, and when they are elected they give this class practical immunity from the operation of law. Hence the condition of things now prevalent in our cities and larger towns. All this is wrong, and Christian people are in a large measure responsible for it. If we will do our duty in the primary elections and at the polls; yes, if we will vote like we pray, we can have good men in office and we can have the law enforced.

SOME RECENT DECISIONS OF THE CRIMINAL COURT OF APPEALS.

The Legislature of the State, manipulated by ward politicians, has been for years very extravagant in granting rights to our cities through the medium of charters. In some instances these charters have given city courts concurrent jurisdiction in criminal cases with the State; and they have even gone so far as to empower the cities with authority to suspend the operation of wholesome State laws. The result is that City Courts have been taking all criminal jurisdiction of city cases out of the hands of the State and disposing of such matters according to city ordinances. They have furthermore gone so far as to interdict the State Sunday law, which fixes the date of Sunday from 12 o'clock Saturday night to 12 o'clock Sunday night, and to limit our Sunday from 9 o'clock a. m. to 4 o'clock p. m. This was a high-handed outrage. If the city has a right to suspend one State law she has the right, by parity of reason, to suspend any and all State laws. Such a condition of things has been all along a source of regret and alarm to people who believe in the maintenance of our Christian Sunday and its preservation from degradation and decay. Sometime ago a disorderly house in Galveston was heavily fined in the City Court and the case was brought before the Court of Criminal Appeals. While that case was pending a leading gambler was arrested in Dallas and severely fined by the City Court. That case was also taken to the Court of Criminal Appeals, then sitting in this city. A similar case was appealed from Fort Worth. In all these cases the court held that the city had no jurisdiction in any criminal case for which provision was made by the State; and the court in one of these cases even went further and held that the city had no right to suspend any law enacted by the State. These sweeping decisions simply stripped the cities of all authority in criminal matters, except in very minor cases. They also did away with the seven hour Sunday law and left the issue where the State properly put it. Now, these decisions are very far reaching, but there is no appeal from them, and no hope to be delivered from them unless the court goes squarely back on its rulings—which is not probable—or

unless the constitution of the State is so changed as to authorize the Legislature to grant these large privileges to city corporations. This, however, will take time. So that the decisions in question hold good and city charters are very much curtailed in their prerogatives. Now we candidly believe that city corporations ought to have larger criminal jurisdiction than these decisions permit; but we do not believe any city ought to be invested with any such power as the Legislature has been granting. And if the action of our Court of Criminal Appeals is working a hardship upon our cities, they have no one to blame but themselves. They simply abused their privileges in asking the Legislature to grant them powers not guaranteed in the constitution. They have permitted the ward politician and the bar-room to carry their demands beyond the limit of public sentiment. In other words, in order to override our Sunday law and to make concessions to this element not allowed by the State, they simply overdid the thing, and now the city finds its whole criminal jurisdiction swept away from it. It is an ill wind that blows no good; and if the city has to suffer on account of its folly, the Christian people of the cities can re-establish their twenty-four hour Sunday. So upon the whole we are glad that the court has taught the city corporation a severe lesson. And stranger still they have been taught this lesson through the action of the very class of people who ordinarily want the cities to have the very widest possible latitude. Now let the good people assert their rights under the State laws, and these decisions will be a great benefit to the institution of the Christian Sabbath.

ENFORCEMENT OF LAWS AGAINST PUBLIC VICES.

Since the Court of Criminal Appeals has held that the city has no criminal jurisdiction, the enforcement of the law against public immoralities devolves upon the State. To this end we have to look to County Judge, the Grand Jury, the Sheriff and the County Attorney. Before them all law breakers must appear and answer for their misdeeds. You can see then at a glance that faithful men in these positions of trust become a necessity. If bad men, under the domination of the saloon element, are elected to these offices, the law against this class is null and void. We do not know how the matter stands in the other cities of the State, but so far as Dallas is concerned, our county authorities are taking no cognizance of some of these public offenses. Our Sunday law is openly and defiantly violated every Sabbath of the world. Barrooms are running wide open just as though we had no Sunday law. Not one official word has been spoken to these violators of this law. The county officials walk right by these open saloons, and some of them walk right into them every Sunday of the world, and not even an arrest has been made, much less a prosecution instituted. The fact is, we have no Sunday in this city except a few short hours about noon. Our children have to go to Sunday-school right by these open doors, and frequently they have to come into contact with

drinking men. We have to take our families by these brazen places every Sunday night as we go to church, and there is no one to give us protection. We saw the other Sunday night, within a marble shot of one of our leading churches, an open barroom with a poor drinking woman standing in full view, and a crowd of men around her, and not an officer in sight. All up and down every street in the city these places are in full blast, and our officials are all fully aware of these things. And furthermore, the disorderly houses of this city have no restrictions imposed upon them whatever, so far as observation can tell. Right under the nose of the courthouse they are wide open day and night. Their inmates walk the streets, they visit barrooms in broad daylight, and around their resorts they make exhibitions of themselves in a manner that would disgrace the civilization of a savage. The officials know this to be true, yet they are all so busily engaged in politics that the law seems to be entirely lost sight of. No decent woman can take the electric car to Oak Cliff, or ride round the Rapid Transit, without running the risk of being grossly offended. Now, we take it for granted that some of the other cities and larger towns throughout the State are in no better condition in this regard than Dallas. If, therefore, we can say a word that will cause the better class of people to take these matters up, we think we will have served a good purpose. Public morals must be protected, and to accomplish this, the better element of society must take a religious interest in these issues. If we relegate them to the action of the worst class of our city population, then we had just as well close up shop and go out of business. We have a right therefore to see to it as Christian people that good men are put in office, and then to stand by them to the end in their efforts to enforce the law. When this is the case, officers will have no difficulty in handling the criminal classes. When they are once made to understand that the officers mean business, and when the officers are made to feel that good people are back of them, law and order will come to the front without delay.

RELIGION NOT A SENTIMENT.

Christianity is intended to make a man better in all of the relations of life—personally, socially and otherwise. It transforms his moral nature, and properly adjusts him to all of the questions involved in his duties to God and his fellowman. Above all things, it brings peace to his poor heart and beauty to his character. Religion, then, is not a mere sentiment—a fitful emotion. It is a deep-seated principle, finding its way, through the medium of conviction, down into the innermost depths of conscience, judgment and volition. It is, therefore, an abiding principle, whose aim is the control of the inner and the outward life. This is a great truth that many of us have yet to learn. When we have learned it, we will not be driven about by every wind of doctrine, and our spiritual experience will not be subject to the caprice of circumstances. But we will abide in our convictions forever.

Communicated.

ABOUT ST. LOUIS.

St. Louis Methodists are deeply interested in the progress of Methodism in the great State of Texas. We thank God and take courage when we read of your enthusiasm and of your marvelous development. We need just the kind of encouragement that your noble record gives us, for the work is not so easy with us as it is with you, unlikely as such a statement may seem to you. There are several reasons why this is so. The population of our city is largely foreign, in the first place, and is therefore more difficult of access than the native American population which so greatly predominates with you.

Then St. Louis is one of the great centers of Catholicism in the United States. There are more than fifty parishes of the Church of Rome in the city, and school, convents and public institutions without number. Within the compass of the territory of my church there are four large Catholic Churches, one convent and five schools. Numbers, wealth and social prestige give to Catholicism a commanding influence in the life and affairs of our city.

It is not so easy to capture your enemies when they are organized, massed and strongly fortified as when they are scattered here and there in small detachments.

Last, but not least, St. Louis is a great center of trade, and no city in the land is more largely dominated by the commercial spirit. All these things help to make our work difficult. But we are working nevertheless, and are full of faith and courage. And we are making progress, too. A new church was organized in the West End last year under the administration of Dr. Messick. It has developed rapidly, and is now one of the most active and energetic congregations in the city.

Our present presiding elder, Dr. James W. Lee, is proving himself the man for the place. Incidentally, he is proving that it is possible for a Christian to be at once a man of thought and action. As most of your readers doubtless know, he has no peer among us as a writer. He is also a preacher of exceptional power. Some of our good brethren were in doubt, however, about his fitness for the presiding eldership, when the matter was first mooted last fall. They feared that his absorption in literary work would detract from his usefulness in that important office. Experience has shown their fears groundless. He has been looking after the details of the work with minute care and pushing it forward with utmost diligence and enthusiasm. The new Tyler Place Church has been organized since conference, and a neat house of worship bought and paid for, the money having been raised entirely by the personal solicitation of the presiding elder. He has also rehabilitated our Church Extension and City Mission Society. This society was organized about six years ago mainly through the efforts of that noble veteran of St. Louis Methodism, Dr. L. M. Finney. The financial crisis which came on later found it burdened with a heavy debt. The various Churches of the city failed to maintain branches, and the society itself was only kept alive through the Central Committee. Dr. Messick, by personal appeal, succeeded in paying off the last of this debt before the close of service as presiding elder. This left the field open for Dr. Lee. The energy and success with which he has taken up the work mark him as a real leader. Every Church in the city has now a thriving branch of the society, and plans are laid for the rapid extension and development of our work. Altogether, St. Louis Methodism has never before seemed so wide awake or had so hopeful an outlook since I became acquainted with it.

Our Churches are not as earnest and spiritual as we should like to see them, but most of them are fairly prosperous. St. John's, staid and dignified, holds on the even tenor of her way under the wise leadership of Dr. Messick.

Centenary still holds the fort in the thickly populated down-town district. Dr. Werlein is closing his pastoral term at Lafayette Park. He will leave it one of the strongest and most energetic of our Churches.

Cook Avenue still maintains her place at the front both in the matter of liberality and aggressive work. Her mission Sunday-school, led and supported by that princely layman, Mr. R. M. Scruggs, is a unique feature of the work of an

up-town church. It brings the Church into contact with the poor in its neighborhood, and thus greatly enlarges the circle of its usefulness. At the close of a recent series of revival services quite a number of the pupils of this Sunday-school were received into the Church on profession of faith.

In the way, the pastor was assisted in these special services by one of your Texas men, Rev. J. W. Hill. He was with us for ten days and preached with great power and acceptability.

All the smaller Churches of the city are served by efficient pastors and are doing good work. E. B. C.

GERMAN MISSION—THE SITUATION AND NEEDS OF SAME.

I desire to make a few remarks concerning the situation and needs of our German work. I had indulged the hope that the idea of disorganizing the German Conference, and per force to Americanize the work had been dispelled by this time, but it seems to be otherwise. Some brethren seem to think the only effective way of dealing with the German work is to submerge it into the American Conferences, and to cut off the German tongue. I do not doubt the sincerity of the brethren, but I can assure you that we love our Church not any less, and we are concerned for her peace and prosperity; for is it not through her instrumentality that the Lord has done great things for us? But, brethren, please tell me what would we gain by disorganizing the German Conference? Would thereby one of our American preachers be turned into a German preacher? Would we even gain one man? It may be said that before the German Conference was organized the work was under English speaking presiding elders, was part of the American work, etc. Yes; but the time has changed. Were the conditions at the time of organization such that they called for it, they are more so to-day. The M. E. Church is organized around and among us; she has erected her altars against ours, ever alert and ready to take all she can get, and I am afraid she would reap large spoils if our Conference would be dissolved.

Again, it may be said, "The German work ought to be connected with our American Conferences, in order that we may get closer to the work, and that it may have the sympathy of the Church more than it has now." It is certainly necessary that the German work be just as closely connected with our American work as possible, and our wide-awake men have always advocated such a course. And as the work is being conducted in a foreign language, the tendency, perhaps, is to drift away from the sympathy of the main body of the Church, and if it would not be connectional, it would perhaps be in danger of getting estranged from the Church. Admitting all this, still the submerging of the work would not gain the end in view—i. e., the strengthening of the German work. By such an act the work would have, of necessity, to be divided among three or four conferences. Now in those conferences in whose boundaries the smaller portions of the German work are situated, what effect would it have if the one or two German preachers would report net gain five or ten, while their American brethren would report five or ten times the number? The conference think, if not say, the German work is a failure. The German preachers would feel discouraged and almost ashamed to go to conference, the work would be paralyzed and other Churches would reap the spoils. I well know that it should not be that way; but don't things work just that way? Remember, you and we are human beings. I would state here the fact that the efforts that were being made at the previous two or three General Conferences to disorganize the German Mission Conference had a very dampening and discouraging effect upon our preachers and congregations; whereas, since the work has been under the supervision of the Joint Commission we have gained new confidence and courage again, and consequently, as Bro. Sears well remarks, "The work has been prospering." Therefore, let the work remain as it is. As far as I know our preachers, they are loyal to the core, and even if the German Conference would be submerged, not one would leave the Church; but against location of some I would not go security.

When the brethren talk about Americanizing the German work I can't, with my poor common sense, comprehend what they mean or what they are driving at. It seems to me to be saying as much as: "Let us quit the German work." But I know the Church entertains no such idea. Permit me to ask a question: Do our missionaries in China labor in the American congregation to convert them into a Chi-

nese congregation? If not, why not? Don't the same reasons hold good there as well as here? What would the brother do who is now clamoring for Americanization if he should get an appointment to such a German-American congregation that is surrounded by a German population? Could he invite the German immigrant and his family to an English service or Sunday-school; and if he could, with what success? Don't we see the necessity of propagating and continuing the German congregations, Sunday-schools, Epworth Leagues and the German language as long as there is a German family outside of the Church of Christ? Perhaps you say: No, let the German work not be discontinued entirely and at once, but let it be done gradually. Well, let me assure you, my brother, this is being done continually; so, therefore, rest perfectly easy. There was a young man whom I received into the Church on profession of faith who had a year or so ago arrived from Germany. His brother being a minister of another Church, he attended its services. But the minister, rebuking him one day because he got enthusiastic at seeing a German flag, he got disgusted and came and joined our Church. A German is a German. A mean German is no better than a mean American; but a good German is as good as a good American. (The wag would add, and a little better.) So let us glad if we can win them for Christ.

Permit me to make a few suggestions concerning wherein the next General Conference could and ought to assist the German work. Our main needs are men and literature. Some one may say, what you need is money. But I say no, if the Church can educate men and furnish literature for the German work without money so much the better. But let the Board of Education, or the Joint Commission, have ways and means by which they can educate men with courage and self-sacrifice for the German work. Let me state right here that it requires almost as much self-sacrifice to enter the German work as it does to go to China or Africa. All ambitions or self-seeking men will keep their hands off.

Literature we are sadly in need of. Would you believe that we have not had a perfect Discipline since 1878? But we are happy in the hope that our new Discipline, the revision of which has been in the able hands of Bro. Rabe, will be issued shortly after adjournment of the General Conference. Our hymn book we have used now about twenty-five years, and for that matter it is good yet for a hundred years to come. But imagine an American congregation to-day singing out of a hymn book issued in 1874! Where would our American brethren be if they would have had to fight with similar weapons? We do not depreciate the literature which the Church has given us so far for the work, but feel thankful for the same, and we did not desire to impose upon the Church, but now we think the demands of the work and the ability of the Church vindicate us in asking for a new and larger supply of literature. No doubt there will be large demands made upon the Church, but, brethren, please let us German folks catch up somewhat with you on the literary road before you stride entirely out of our sight.

In my humble opinion the General Conference should appropriate, or authorize the Agents to expend, from two to three thousand dollars for German literature, to pay for revision, translation and publication of same. Then let Bro. Rabe be appointed two years or more in succession to devote his entire time, besides editing our paper, to revision and translation. Let us have such books as "Eminent Methodists," "McTyeire's History of Methodism," in an abridged form with special reference to Plan of Separation and other books that are of special Southern Methodist character. We must sow deeply and abundantly, and in due time we shall reap.

P. H. HENSCH.

AN ARTICLE ON BIBLE HOLINESS.

I see in the Texas Christian Advocate several articles written on this vexed question. Some writers are in favor of it, and know whereof they write, and others are opposed to it. I have felt it impressed on my mind for some time to write on the same subject, but I feel my insufficiency of doing so important a subject justice. I use my pen not for controversy, but for the glory of God, and to help some who "hunger and thirst after righteousness." I wish to bring out some points of Scripture which I have not seen in any of the former articles. I also wish to be as brief as possible, so as to be clearly understood.

I suppose the majority of Bible read-

ers will acknowledge that Christian perfection, heart purity, holiness and sanctification are the doctrines of the Bible. In Matthew 5:84 Christ says: "Therefore be ye perfect even as your Father, which is in heaven, is perfect." No one is infallible but God. We can only be perfect as God, according to our nature, capacity and ability. None are perfect in every sense of the word in this life. "We can love God with all our heart, soul, mind and strength, and our neighbor as ourself." This is what I understand to be Christian perfection. "The lost image restored." Again in the same chapter, 8th verse, Christ says: "Blessed are pure in heart, for they shall see God." God is pure, heaven is pure, and all things therein are pure. We must get there. Men let us be pure. What is more desirable than a pure heart where Christ will take up his abode? I Peter 1:15-16, he says: "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written: Be ye holy, for I am holy." God commands us to be holy. "Be ye holy, for I am holy." Holiness becomes his people; and as holiness is the motto of the Bible, so it should be of God's people. The Scriptures say: "Without holiness no man shall see the Lord." What honor is equal to the honor of being a perfect, holy child of God? What pleasure can compare with the love, the joy and peace in the Holy Ghost, which are the hourly companions of a holy heart? What hope like these which cometh of faith? In I Thess. 4:3 the word says: "This is the will of God, even your sanctification." It is in God's will that you should be sanctified, you, you, all of God's children. God is no respecter of persons. Sanctification is no new doctrine. It is the doctrine of old Methodism. Better still, it is the doctrine of the Bible, and is set forth so plain in the Scriptures that "he that runneth may read." And it is fully purchased by the blood of Christ and as freely offered as justification and regeneration. Justification is a blessed work of God, and does all that he intends it should do; but all has not yet been done. Something is still left to be accomplished, as is evident by the command of Christ to his disciples—that they should not depart from Jerusalem, but wait for the promise of the Father. Some people say when we are converted that we are then cleansed from all sin and made pure. This means to be sanctified. I find nothing in my Bible to satisfy me on that point. Sanctification is not so early as justification. It is subsequent to justification, and is instantaneous. As we are justified by repentance and faith in an instant, so by consecration and faith we are sanctified in an instant. "The blood of Jesus Christ His Son cleanseth us from all sin." It is the work of the Holy Spirit.

Christ's disciples were Christians. He told them their names were written in heaven, and sent them to preach his gospel, and gave them power to heal the sick, to raise the dead and to cast out devils. Now if they were cleansed from all sin and sanctified when they were made Christians, why did Christ pray the Father to sanctify them again? Christ makes no mistakes. This is enough to convince any sane man that we are not cleansed from all sin and sanctified when we are converted. Another strong evidence. Can Christians have carnality? St. Paul says they can. The Corinthians were Christians. I Cor. 3:1-3. Hear St. Paul: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . for ye are yet carnal. This carnality in the Christian is destroyed in sanctification and is not destroyed in regeneration. Regeneration gives us power over it; sanctification kills it. It is the work of the Holy Spirit. We do not unchristianize people because they are not sanctified. One who is truly converted and is faithful to the grace given them is as fit for heaven as the infant; but both must be cleansed from carnality, inherited depravity, before entering heaven. None but the pure can enter there. Neither are we condemned for original depravity. It is not our act, and as it is not our act, how can we be forgiven for that which we have not done? But we must be cleansed by the Holy Spirit, and as carnality cannot be regenerated nor sanctified, St. Paul says: "Put off the old man, which is corrupt, and put on the new man—Christ—which is righteousness and true holiness." Again, others say we are made holy by growth. Nothing is made pure by growth. Growth is maturity, not purity. Growth is man's work. When the Scripture speaks of growth it looks to man and says, "Grow in grace." But when it speaks of sanctification it turns to God and says, "The

very God of peace sanctify you wholly." "Faithful is He that calleth you, who also will do it." This writer received this blessed experience many years after conversion and regeneration. This convinces me that the work was not done in me in regeneration, and those few years have been the happiest part of my Christian life. They who believe the work was done in regeneration, I am not to be their judge; neither are they to be my judge. We know our own experience best. We believe there are fanatics connected with this movement. They are weak-minded, ignorant and are deceived. They have not the experience and do not live up to what they profess, and are an injury to the cause. The fault is not in the doctrine. It is still the same; but the fault is in those weak people. Thanks be to God! there are thousands, good and true, connected with this holy movement who are doing much for the cause and kingdom of Christ. May it spread far and near "until the knowledge of the glory of God shall cover the earth as the waters cover the sea." As one of olden times said, "Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them."

It will be seventy-seven years next August since I was converted and made happy in the pardoning love of God. It has been eighteen years last fall since I was led into the light and sweet experience of sanctification. I was 100 years old October 15, 1897. I accept it as a precious gift from God that I can write intelligently at my advanced age.

GRANDMA PARSONS.
Fannin, Texas, April 14, 1898.

GENERAL CONFERENCE AND THE STANDARDS.

We need an unmistakable declaration from our General Conference as to what constitutes our standards of doctrine and publish the same in our Discipline.

The first Restrictive Rule reads: "The General Conference shall not alter, or change our Articles of Religion, or establish any new standards of doctrine, contrary to our present existing and established standards of doctrine."

Rev. J. W. Stovall, in recent issues of the Advocate, argues that we have no standards of doctrine except the twenty-five Articles of the Discipline.

Rev. R. C. Armstrong argues that Wesley's Notes on the New Testament and fifty-three sermons, together with our Articles of Religion, constitute our standards of doctrine. He quotes Bishop McTyeire's Manual of Discipline, p. 131, to prove this. Bishop McTyeire says that the "Rule of 1803 guards them (Wesley's Sermons and Notes) equally with the Articles. Usage allows Watson's Institutes, The Authorized Catechisms and the Hymn Book to be highly expository authority."

I do not refer to these discussions to weigh the merits of either side, but only to show that there is a wide difference of opinion as to what the standards are. I have heard a man high in authority claim that the hymn book was a standard. I have heard others claim that in addition to hymn book and Discipline the course of study prescribed by our Bishops was standard.

I do not think we should have to go back a century to find what our forefathers said the standards were in order to know. I believe that the Discipline is our only authority and should state what the standards are. We all know that the witness of the Spirit and eternal punishment are, by common consent, doctrines of our Church. Suppose one of our preachers should inveigh against these doctrines? I claim that with the matter so indefinite as it is to-day we could not legally convict him of heresy. Yea, I doubt if we would have legal ground of complaint.

Under question 4, p. 119, of the Discipline we read: "What shall be done with those preachers who disseminate publicly or privately doctrines contrary to our Articles of Religion?" The answer is: "Let the same process be observed as in case of immorality."

It seems to me that all a traveling preacher, complained of for this heresy, would have to do would be to say: "I do not believe in the witness of the Spirit nor in eternal punishment and preach against them, but the Articles of Religion do not mention either, and so I do not disseminate doctrines contrary to our Articles of Religion." I admit we could go back to McTyeire's History of Methodism, explore Tigert's History of Constitutional Methodism, hunt for doings of General Conferences more than a generation ago and prove by some of these that we have standards of doctrine besides the twenty-five Articles, but neither McTyeire's History nor Ti-

gert's History, nor even the doings of General Conferences of by-gone years have the force of law, unless they are embodied in our present Book of Discipline. This is our only relief from a trouble that has vexed the Church for years. I mean the second blessing question. A large majority of the Church do not believe this and preach and write against it. Its advocates claim that it is taught by Wesley and the standards of doctrine of the Church. Dr. Tillett, of Vanderbilt University, in writing on the question, "Is sanctification an instantaneous work subsequent to regeneration?" says: "That this is the primitive and Wesleyan doctrine of sanctification, admits of an easy and abundant proof by an appeal to Wesley, Fletcher, Watson, and others. An influential and ever-increasing majority of modern Methodists, however, answer that question negatively, believing that it lacks scriptural proof," etc.

This being true, it is evident that an influential and increasing majority of our modern Methodists are not in harmony with what is considered the standards of the Church. Nor do I believe the "standards of the Church" are in harmony with themselves, or that we even know "where we are at," as to what the "standards" are.

If second-blessingism—by which is meant an instantaneous work subsequent to regeneration and necessary to complete salvation—is, as brethren claim, a heresy of incalculable damage to our Church, then all such passages as the following should have no place in our standards or course of study. Watson says that sanctification is a work subsequent to regeneration; that "all growth in grace brings us nearer to the point of entire sanctity, but is not at all inconsistent with a more instantaneous work. When the depth of our natural depravity being more painfully felt, we plead in faith the promises of God."—Institutes, p. 614. I am not in this article arguing as to the merits or demerits of either side of this question, or here intimating what my personal views are. Sufficient to say they are founded on God's Word and satisfactory to myself, and I will give them to any one who asks for them. I only make these quotations to show that we need a statement as to what constitutes our standards, and, I believe, a committee to revise them and put them all in harmony on this and every other doctrinal question. If this particular view of attaining holiness is unscriptural and heretical, then everything that savors of second-blessingism should be eliminated from our Book of Discipline and our standards (after we decide what the latter is). We should also change the question in paragraph 146 of Discipline "Are you going on to perfection?" "Do you expect to be made perfect in love in this life?" etc., and substitute something like this: "Will you diligently cultivate the Christian graces by prayer, faith and humble obedience, and expect by these means, under the blessing of God, to grow in grace and attain in this life to that exalted experience known as perfect love?"

Then we might adopt as our standard some author like Ralston, who says "Christian perfection implies a full development of the principles and practices of Christianity. It is regeneration and sanctification differ only in degree, just as the dime is inferior to the dollar, though both of the same metal."—Elements of Divinity, p. 460.

This would not only be in harmony with the question of Discipline mentioned, but would quadrate with John Fletcher when he says: "Is it wrong to observe that fruit grown to maturity is in its perfection? We use the word perfection in exactly the same sense, giving that name to the maturity of grace peculiar to established believers."—Last Check, p. 26.

We would also be in harmony with Mr. Wesley's definition of sanctification as given in sermon on new birth, quoted below. Then we would have the views of that body referred to by Dr. Tillett as "The influential and ever-increasing majority of modern Methodists," the standards of the Church, and the Discipline, all in harmony.

If Mr. Wesley's fifty-three sermons as they now appear are standards, they ought not to be. When we consider that many of these sermons were hurriedly written, some of them penned on stage-coaches or in the bustle of a public inn, by a man who traveled many hundreds of miles annually, preaching two or three times daily, and had as many irons in the fire as Wesley had, we need not be surprised if there are some contradictions in them. Mr. Wesley was a great and good man, but not infallible. To instance, in his sermon on the "New Birth" he teaches that the



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ground of the new birth is in the fact that by our first birth we are possessed of a sinful, "Adamic nature." "This, then," says he, "is the foundation of the new birth—the entire corruption of our nature." His argument is that the new birth, or regeneration, is necessary because of the inherent evil of our first birth. Yet in his sermon on "Sin in Believers" and "The Repentance of Believers" he teaches that "unless it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean,' then only the evil root, the carnal mind (by which he means the Adamic nature) is destroyed. If there be no such second change, if there be no instantaneous deliverance after justification, then we must be content to remain full of sin till death." He tells us that "to be born again is to be inwardly changed from all sin to all holiness;" that "the very body of a regenerate man is the temple of the Holy Ghost;" that he "is washed;" that he "is sanctified;" that "his heart is purified by faith;" that he is "cleansed from the corruption that is in the world;" and that "the love of God is shed abroad in his heart by the Holy Ghost given unto him!" And yet he tells us in his sermon on "Sin in Believers" that the regenerate man who has been inwardly changed from all sin to all holiness, unless God speaks to his heart the second time and gives him an "instantaneous deliverance, must be content, as well as he can, to remain full of sin till death." In his sermon on the New Birth he says: "A child is born of a woman in a moment, or in a very short time. Afterward he gradually and slowly grows till he attains to the stature of a man. In like manner a child is born of God in a short time, if not in a moment; but it is by slow degrees that he afterward grows up to the measure of the full stature of Christ. The same relation therefore which there is between our natural birth and our growth there is also between our new birth and our sanctification."

Mr. Wesley wrote these sermons, "Sin in Believers" and "The Repentance of Believers" from the standpoint of the ninth Article of the Church of England, which ninth Article he omitted from the Articles of Faith prepared for the Church to be organized in America. If he omitted the ninth Article from the creed of American

Methodism because he had come to a point where he rejected the "residue theory," he would certainly have to reject the teaching of those two sermons also.

I believe Mr. Wesley's sermons contain, on the whole, the best body of divinity anywhere to be found, and that they are the very finest devotional reading, but on this point they are not free from contradictions, and should not be considered, as they now stand, a "standard of doctrine." Under the law of our Church we can never alter or change our Articles of Religion, nor can we establish any "new standards of doctrine contrary to our present existing and established standards of doctrine." But it seems to me we might decide what the "present existing and established standards" are, and then make them harmonize with themselves, and not violate the first Restrictive Rule in so doing. Newspaper articles, however written, can not settle the question as to what the doctrine of the Church is. Cross-roads debates and ecclesiastical fisticuffs can not settle it. The army of pamphlets that pour out, each man with his "theory," can not settle it! Nearly every man who has a fight on his hands on this question rushes into print and becomes an author! They range in views all the way from one extreme to the other, and many of them who touch the question are like a kitten playing with a skein of silk—"every touch tangles." Just see! The Zinzendorfan theory teaches that we are entirely sanctified in regeneration, and is condemned in what some consider our doctrinal standards. The growth theory is that after regeneration we gradually grow into entire sanctification. The second blessing theory is that subsequent to regeneration, on condition of repentance and faith, the "Adamic nature," which was not touched by regeneration, is instantly destroyed. The Calvinists teach that we are sanctified in the article of death. Romanists teach we are sanctified in purgatory. Dr. Hayes says we are not entirely sanctified until the resurrection. Dr. Barbee holds that sanctification is self-consecration, before conversion, and is without a witness. Rev. J. W. Cunningham holds that sanctification means chastity—nothing more

(Continued on sixth page.)

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

THE CHURCH'S MISSION TO THE HEATHEN.

The real reason for the existence of the Church is the evangelization of the world. The work the Lord has for saved men is to witness to the power of the Christ to unsaved men. The following from the pen of Dr. Hutton is so finely put that we are sure our readers of the "Missionary Column" will thank us for inserting it:

We are compelled to remember that there are yet, it may be, a thousand millions unevangelized or non-Christian of the human race; and that Protestant Christians are but as one in nine. On the other hand, we know that one may chase a thousand. There are with us the providence of God and the Spirit of God. We know what He wrought in the early centuries, and how Christianity penetrated the Roman empire and world. We also learn from its checks, local corruptions, and decays many lessons of warning and avoidance; and that if it would prosper the arm of flesh and carnal policy must cease to be its weapons.

We must know how easily the worldly spirit encroaches on its vitality. We ask ourselves not only where are ancient empires, "Assyria, Greece, Rome, Carthage," but once flourishing ancient Churches, as of northern Africa and the seven of Asia? Not only the extirpating sword, but the cankerworm of conformity to the world has devoured their strength, almost their name. Yet like mountain sides we may have seen swept of their forests, there has been left as in deep soils something of the precious seed which again springs up, man knoweth not how, and, concurring with new missionary effort, clothes the scene afresh with verdure and fruit.

In the long day of Middle Ages obscurity and papal degeneracy there was ever a remnant—an aboriginal and purer Christianity—a suffering, often a scattered people. And "the wind bloweth where it listeth," the Spirit of God moved again on the face of the waters. The Reformation brought a quickening of spiritual activities—a wave, a tide, that was not always watched or taken at the flood. Conventional, territorial limitations and molds narrowed the new Gospel. The evangelical trumpet blew feeble and unequal notes. The word was colored and shaped by a man's laws and wisdom, and much of the freshness and force of truth, much of its aggressive and expansive energy was lost.

With renewed baptism of the Spirit came freshened evangelical life and testimony. Amid strivings for ecclesiastical liberties and evangelism was born the missionary spirit of the modern era, imbued with apostolic zeal, and carrying itself to wider fields and vaster populations than the labors of the great apostle himself.

We have all encouragements of Providence: open doors, facilitated intercourse, swift locomotion by land and sea, world-wide commerce, dark continents penetrated, translated Scriptures, educational agencies, students' consecration, incalculable resources, diffused missionary literature, the enthusiasm of the highest enterprise, tidings from every field. What argument is needful? O, how dependent we are on encouragements! If we had none of all these things, we have all that apostles had before such encouragements existed: "Lo, I am with you alway, even to the end of the world."

Motive? Have we not the state of the world? We lay stress on what is said by this authority and that, often forgetting that only the spiritual mind can truly judge results. We cannot take the state of the world from the word or pen or mere passing optimism or pessimism. Let us take it from the Lord himself to Paul. What was its character? what its need? Said Jesus: "I send thee (to the Gentiles) to open their eyes, to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." (Acts 26:18.)

If we have only love to souls, is it not enough to animate our efforts that by the Gospel we do them good, the highest good; that we save them from loss and sorrow beyond imagination, and bring to them everlasting gain?

The claims of the heathen world! If there were only this in it—that by the Gospel men would know Jesus,

would not the love of Christ constrain us? Whom we love and admire we would have all know and praise. Is it not the greatest thing—we can live for to make him known? Knowing him ourselves, can we be silent?

It is the desire of his heart that men should be blessed in him according to ancient promise. It is the desire of his heart that the Father should be glorified by the knowledge of his saving health. What motive in his love to souls! Summing all, it is his last and binding command, "Go ye into all the world, and preach the Gospel to every creature." Knowing how we can slight or forget other considerations, Jesus superadds the last authority. What word can now bar the enterprise?

Should we, it may be asked, aim at this universal Gospel day "in this generation?" I doubt not that every generation should hear the Gospel; that every generation of the Church has it laid upon it to deal with its generation. And we cannot but reflect that if every Christian, every man to whom God's word had come from the beginning, had rightly used that word for himself and others, there would have been no blanks, chasms, and waste places of ignorance to visit and reclaim. There might have been willful despisers and unbelievers, as now under the Gospel, but no generation of Gospel ignorance.

HAYES.

J. O. Jordan, April 27: Our new church at this place was struck by a cyclone on the evening of April 17 and destroyed. We are trying to rebuild, but we need a little help. I do hope that every one who reads this card will help us a little. Every cent received will be appreciated. Our house was nearing completion, and was to be dedicated at our next quarterly meeting. Any one sending postoffice order send on Franklin office.

COMO.

J. N. Hunter, April 26: The second Quarterly Conference of Como charge was held last Saturday and Sunday, Rev. C. B. Fladger presiding. The meeting was noted for several good things—the preaching by the presiding elder, the dinner and the reports of the pastor and the stewards. We are on the upgrade on all lines. We expect to hold three camp-meetings on this charge, to begin at Harmony, the third Sunday in July; Forest Academy the first Sunday in August, and the third Sunday in August at Pleasant Hill. Let all interested in those meetings take notice of the dates.

WHITE ROCK AND MCKENZIE.

W. H. Wright, April 26: The sound of the hammer and saw is being heard in the land. Our new church, on Brewster Prairie, is being built in a hurry, and it will be a nice chapel—a credit to Methodism in these parts. We are fixing to remodel our White Rock church. Before the autumn leaves shall fall we will have a new dress upon her, and the interior will look as new. Last Sunday was a fine day with us at Brewster and McKenzie. Good and appreciative congregations met us at both places. God was with us, and we finished raising our assessment for foreign missions, and to-day we forward to Bro. Welch \$70—\$2 above our assessment. We are working, planning and praying for a greater revival on all lines. May we tarry at Jerusalem until it comes.

RISING STAR AND PISGAH.

Chas. D. West, April 25: Last Sunday was a day to be remembered by the Methodists of Scranton. It was the first Sunday in their new church. They are a congregation of poor people, with lots of pluck. When I got to them, after conference, they had begun to take steps toward building a church, and at the first Quarterly Conference got permission to proceed. They reached away down into their pockets and got the bottom dollar—and some of them all that was on top of it—and put their hands to the work, and have completed the best church in the charge. It is a substantial framed building, finished throughout with three coats of paint, inside and out. It cost them about \$1200, all of which is paid but about \$300, and a part of that is in sight. Yesterday was the first Sunday in this house, and it was a glad day. The Sunday-school seemed to have new life, even the organ—bought by the young ladies of the Church—had a peculiarly devotional tone. By 11 o'clock the church was about full, and while we were singing the first hymn this pastor realized fully that the Holy Ghost was there, and while he tried to preach upon the subject, "Christ Our Advocate," judging from the hearty "amens," tear-moistened cheeks, and bright faces, many in the congregation realized the same. After the sermon Bro. W. L. Gattis administered the

sacrament, and I think every Methodist present partook. The ladies of Rising Star have recanvassed and papered the parsonage, making it very nice and comfortable. The work is moving fairly well. Have dismissed since conference, by certificate and otherwise, sixty-one, with more to follow. Have received ten.

LEESVILLE CIRCUIT.

C. F. Goodenough: The Quarterly Conference for Leesville Circuit was held at Floyd's Chapel, embracing the 16th and 17th of April. The attendance of stewards at the conference on Saturday was small, but the amount paid was fair. Bro. A. C. Biggs, our presiding elder, was on hand, and looked to the interests of the Church with his usual ability. He is serving his fourth year. Therefore, according to the rules of Methodism, we can not have him longer. May God grant that this, his fourth year, may be a year of spiritual uplifting. On Sunday Bro. Biggs preached one of the best sermons I have heard him preach, and we had a good communion service to follow, but the night service was stopped on account of rain. We have at Floyd's Chapel prayer-meeting every Sunday night, which is well attended, and is oftentimes a most spiritual means of grace. On Thursday we have a neighborhood prayer-meeting, going from house to house. These are also well attended. The interest in them has been growing instead of abating, as was predicted when they were instituted, which was at our last camp or protracted meeting. Bro. Williamson, our preacher in charge, has had sickness in his family nearly ever since he came on the work. I am glad to say that they are all improving.

ROBY.

J. H. Trimble, April 27: As our second Quarterly Conference is a thing of the past, and as I have not reported since our Annual Conference, I will give a short report. We held one protracted meeting at Roby; made a splendid start, but after running nine days the rains came and we closed. Rev. N. B. Bennett, of Big Springs, came and assisted, and did fine preaching. He is a faithful worker. He hues to the line, and if the meeting had gone on I think we would have had a glorious revival. Have received into the Church by certificate twelve or fourteen. The Woman's Parsonage and Home Mission Society have spent forty-odd on our church at Roby, putting a beautiful carpet on the rostrum, carpeted the aisles and bought one dozen chairs for the choir. The people at Neinda have painted their church, at a cost of \$50. Finances are woefully behind, so far as our conference collections are concerned, but we paid all last year, and think will pay out this year. The presiding elder and pastors have planned for our summer campaign, and, by the way, our presiding elder is doing his best to bring up the Abilene District, and he is just simply ahead when it comes to preaching. Beloveds, take notice. He never fails, unless the wind is contrary. He can talk and preach, and sometimes sing, so he works in any department of the Church. My, what a paper you are giving us! I wish our people would take it—it seems like it is getting better all the time.

ARLINGTON STATION.

E. V. Cox: The following is a brief report of the past quarter, ending April 16, 1897: Nineteen new subscribers to Texas Christian Advocate, 37 in all; received 7 and dismissed 27 members; 3 members have died; 1 has married; 64 members have never been inside the church since I came as preacher in charge; 158 pastoral visits, 30 to other than Methodist homes; been in every Methodist home but 11; have been nicely pounded, and frequently things have walked in since; Bros. Finger and H. M. Parker pounded horse with oats. By the generosity of a few of the members, and some sinners, a good storm-pit is now complete. Organized a Juvenile W. P. and H. M. S. The District Stewards assessed Arlington Station \$191. The following have paid their assessments on same: Mrs. M. Erinson, Miss L. Brinson, Miss I. Berry, Mrs. D. N. Collins, W. B. Crockett, Mrs. W. B. Crockett, Fletcher Crockett, Mrs. Sarah Fuller, Mrs. M. E. Haynes, Mrs. F. E. Large, Mrs. M. J. Slayton and H. H. Self. The Sunday-school has 13 officers and teachers and 119 pupils; 41 children of Methodist parents living in town, under 12, do not come to Sunday-school. The Epworth League has 25 members. Besides the spiritual work, the following physical work has been done: Distributed 7 garments, 143 newspapers, 570 tracts, 53 bouquets on pulpit and to the sick, 23 meals to sick, 8 visits to strangers, 68 visits to sick. W. P. and H. M. S. has visited 105 sick and strangers, distributed 42 garments.

Stewards report as follows: H. S. Pitts, \$27.35; E. R. Goulding, \$26; J. D. Cooper, \$42.05; J. W. Ditto, \$14.90; J. P. Finger, \$15.20; H. S. McNatt, \$10.65; W. S. Thomas, \$38; total, \$174.15. To presiding elder, \$24.90; to preacher in charge, \$149.25. Raised from all sources: Foreign missions, \$3.49; domestic missions, \$33.72; Epworth League, \$5.16; furnishing church, \$12; furnishing parsonage, \$35.85; Orphan Home \$17.45; Sunday-school, \$11.62; poor, \$22.33; Bible cause, \$2; delegates' expenses, \$1; incidental, \$25.45; educational, \$3; Payne and Lane, \$3; total, \$172.07. Grand total, \$346.22.

KELLYVILLE CIRCUIT.

W. W. Gollighugh, May 2: Our second Quarterly Conference was held at Kellyville on last Saturday, in connection with a circuit Sunday-school picnic. We had the largest concourse of people that has met at Kellyville for eight years. It was an old-fashioned picnic—dinner on the ground, in great abundance. We didn't see any signs of hard times—only on goats, sheep, hogs, turkeys and chickens. Yes, chickens! The execution of the programme began at 10 a. m., and the climax of the morning services was reached in a sermon by our presiding elder, Bro. L. M. Fowler. The Quarterly Conference was held at 2 p. m. All of the appointments were represented, and made very good reports. Bro. Fowler preached again at night, thus giving us two good sermons, that we will not soon forget. Bro. Fowler went to Jefferson to preach on Sunday, and sent the station preacher, Bro. Ellis Smith, out to preach for us, who preached at Avinger at 11 a. m. and 2 p. m. I heard a brother say, while we were there, that "he didn't know whether he was disappointed or not, though he expected to hear the presiding elder." We also had dinner on the ground at Avinger, and, although to-day (Monday) is a beautiful, bright day, your scribe is not feeling very well.

CORSICANA.

M. S. Hotchkiss, April 28: We closed a very gracious meeting last Sunday night. Nearly all the Churches of the city co-operated. Bro. Abe Mulkey did most of the preaching. I am persuaded that nowhere has Bro. Mulkey greater influence than right here at his home, where he has lived for nearly twenty-five years, and is better known than anywhere else. Sin was exposed and denounced in unequivocal terms, in high and low places. Reconciliations were made, forgiveness extended, the Church graciously quickened, and many sinners converted. One hundred and ten gave their names for membership in the different Churches. The people made a free-will offering to Bro. Mulkey, amounting to \$348, to which he added \$152 and sent the entire amount to our Orphanage, at Waco. In addition to this amount \$54 were contributed to the Orphanage; also raised \$506 on conference collections. Since Annual Conference we have raised, in cash, \$6586.07 toward finishing our new church. We have in good subscriptions nearly \$2000, and hope to finish the inside, and occupy it in sixty days. On account of the oil interest in East Corsicana, we have not succeeded as yet in organizing a Church there. I will assist Bro. Meador in a tabernacle meeting there soon, and then we hope to organize. Our membership now is about 902, with about fifteen to be received soon. Bro. Meador is doing well in his work, and has taken to himself a most excellent wife. He has married a wife, and, therefore, can come to the help of the Lord against the mighty. Our presiding elder, Bro. Nelson, has the work of the district well in hand, and we confidently expect a gracious year. The country is comparatively prosperous, and the people happy.

MCGREGOR.

J. H. Braswell: We closed a few days ago a good meeting. Church revived. Four or five conversions, and ten accessions by certificate and profession. Rev. W. B. Wilson, of Lampasas, was with us, and did us fine work. His preaching was in demonstration and power. He knows how to lead a soul to the Savior. We were delighted with his work. Bro. M. E. Grimes, of Coryell City, did us some good singing the last

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few days of the meeting. If any of the brethren need help, they will find good help in Bro. Grimes. Fine congregations last Sunday, both morning and evening. Church conference Monday night, said to have been the largest attendance ever seen in McGregor at a Church Conference. Sunday-school doing well; preparing for Children's Day. Epworth League on the upgrade. Our delegate reports a good time at Galveston. Doubtless by the time this is in print we will have electric lights in our church. Finances reasonably well up. We serve a loyal people. We have organized one new society since conference, with twenty-five members. We hope for a good closing-up of the year. Our presiding elder is the right man in the right place.

SUNDAY VISITING.

Did you say that you had to stay at home Sunday to entertain your company, and could not be at Church?

Well! well! What right had you to use the Lord's day for such purposes? The very fact that people who know you should come to visit you on Sunday morning, and expect you to entertain them, is a reflection on your piety. I have been preaching eighteen years, and I have never yet had any one to come in to visit me on Sunday morning, expecting me to stay away from Church when I am able to go.

Somehow I never have any trouble about the people learning my habits, even in a strange neighborhood. If you have six days in the week for yourself, and can not afford to give one of them to visit or entertain your company, how about using the only day in seven, which God has reserved for himself for that purpose? Is it the proper way to treat your Maker or your own soul? Are you guiltless at the bar of your own conscience?

C. G. SHUTT.

Armour, Texas.

Our deepest humiliation may be our greatest triumph. What is usually spoken of as the "triumphal entry" of our Lord into Jerusalem, was the high tide of his greatness only in the eyes of the unthinking people. His real triumph was his humiliating exit to the cross. A boy of twelve mustered courage to drive his mother to church behind a team of mules. It was a day of keenest humiliation to him, and neither he nor his jeering associates could then have been made to believe that he had achieved a triumph. But thirty years more of life enabled him to realize that it was a victory over a false shame, and that he never looked nobler, in the sight of God, than when behind those despised mules. Our supposed humiliations become our real triumphs when we resolve to bear them in the spirit of Him who said, "Whosoever would be first among you, shall be servant of all."—Sunday School Times.

It is the hardest thing in the grammar of life to learn to put "mine" and "thine" in just the right place. That is life's lesson. Paul had learned it when he said, "Ye are not your own," and when he stood on that deck in the storm and said, "God, whose I am and whom I serve." The Christian man is the man who has found to whom he belongs. The world wants men who know where they belong and to whom they belong.—W. W. Moore.

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On the roaring billows of Time thou art not engulfed, but borne aloft into the azure of Eternity. Love not Pleasure, love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whose walks and works it is well with him.—Carlyle.

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CHANGE DESIRED.

I have been a member of the Northwest Texas Conference for several years, but have never ventured to suggest a change in our dear old book of Discipline. One reason is that I love it as we have it now, and another is that I'm mighty timid. Every traveling preacher in our Church, before he was received into full connection, was asked: "Will you keep our rules and not mend them?" and we all said: "I will." See paragraph 146.

One of two things ought to be done at the General Conference, to-wit: eliminate from our book paragraphs 217 and 220, or explain their meaning so that some of our preachers will understand them.

I can not recall the day when any preacher, pastor or presiding elder has regarded these paragraphs, either on Quarterly Conference occasions or elsewhere. If our presiding elders disregard our Discipline at this point, our boys will feel at liberty to "mend" some other points, and who will deny us the right to do so? I'm one of the "boys," but am not far enough removed from "old fogysm" to be indifferent to our form of "public worship." I believe this is the third year since any P. E. has held a service "in due and ancient form" in my pulpit. I will mention no names at this time, but hope that this "weighty" article will mightily move upon our General Conference, stirring that wise body to immediate action as indicated above. I am aware that this much-needed article is rather late, but my mother used to say: "Better late than never." I love our Church and her Discipline, and I love her preachers, too, but if we don't mind something is going to "spile." Let the General Conference make the changes indicated and "spile" our "uniformity," or our preachers and P. E.'s who disregard our rules may "spile" all the boys.

ONE OF THE BOYS.

TO PRESIDING ELDERS AND PREACHERS IN CHARGE.

There are nearly forty young men at the Southwestern University preparing for the ministry. Many of these young men are licensed preachers, and could take charge of circuits or missions, if there are any vacancies, and nearly all of them would make excellent help to our preachers in charge during their meetings this summer. If any brother needs the services of these young brethren, if he will let me know I will take pleasure in putting him in correspondence with a suitable party.

JOHN R. ALLEN.

Georgetown, Texas.

AN OLD VETERAN OF THE CROSS PASSES AWAY.

Died, at the home of his son Henry, in San Saba, Texas, on the morning of May 3, 1898, Rev. D. H. Smith. He was a local preacher of advanced age.

M. S. GARDNER, P. C.

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Content to come content to go,
Content to wrestle or to race,
Content to know or not to know,
Each in his place.

Lord, grant us grace to love Thee so
That glad of heart and glad of face
At last we may sit high or low,
Each in his place.

Where pleasures flow as rivers flow,
And loss has left no barren trace,
And all that are, are perfect so,
Each in his place.

—Christina Rossetti.

MARRIAGE NOTICES.

At the residence of the bride's parents, in Wharton, Texas, on Feb. 9, 1898, Mr. T. B. Warnock and Miss Willie Roseberry. Rev. J. R. Murray officiating.

At the residence of the bride's mother, in Wharton, Texas, on April 17, 1898, Mr. A. T. Johnson and Miss Thula Obenhouse. Rev. J. R. Murray officiating.

At the residence of Mrs. Maggie Britt, in Wharton, Texas, on April 26, 1898, Mr. A. T. Stewart and Mrs. Ella Hudgins; both of Hunzlerford, Texas; Rev. J. R. Murray officiating.

At the home of the bride's mother, in Rising Star, Texas, April 20, 1898, Mr. Willie E. Anderson and Miss Daisy Sorrell. Rev. Chas. D. West officiating.

At the home of the bride's father, Mr. W. B. Guinn, Cotulla, Texas, April 30, 1898, Mr. Bishop A. Johnson, of Ennis, Texas, and Miss Bertha E. Guinn, Rev. M. T. Allen officiating.

At the parsonage in New Boston, Texas, April 26, 1898, Mr. L. K. Peters and Miss Effie Owens, the daughter of J. W. Owens, of the East Texas Conference, M. E. Church, South, Rev. G. C. Hardy officiating.

THE CHRISTIAN'S LAST PRAYER.

(Translated from the German by J. A. G. Rabe.)

Grant me, O Lord, in mercy, this request: Confirm my faith, give ardor to my love, That I may consecrate to thee the best Out of my brief life, till called to thee above.

Let my last steps be turned to thy abode, Where fervently thy people worship thee. The reverent silence in thy courts, O God, Amid the world's turmoil, is sweet to me.

May my last word, though feebly whispered be, The name of Jesus, that sweet, holy name;

To him who loved and gave himself for me, Shall rise my love's last pure and ardent flame.

May my last look be turned to Calvary, To him, the Crucified, the Lamb of God, When death's dark terrors shall encompass me, I'll trust in him, and kiss the smiting rod.

May my last work be for thy kingdom done— Wee to the laggard in thy vineyard here— May ev'ry battle for the right be won— This is my latest wish, my latest prayer.

Discouraging a good man, is the devil's way of spiking his best gun.

Was Completely Blind.

Rising Star, Texas, May 7, 1898.—D. W. Underwood of this place says: "I was troubled with chronic sore eyes for two or three years and had to be led around wherever I wanted to go. I could not see at all. When I had taken three bottles of Hood's Sarsaparilla my eyes were well. You can imagine my thankfulness for Hood's Sarsaparilla when you think I was blind and have had my sight restored by its use."—D. W. Underwood.

PROTRACTED MEETINGS.

The following is a list of protracted meetings for Bluff Dale Circuit: Wesley Chapel, beginning Tuesday night before the second Sunday in July and embracing the second Sunday. Asbury, beginning Friday night before the third Sunday in July and embracing the fourth Sunday. Post Oak, beginning Friday night before the fifth Sunday in July and embracing the first Sunday in August. Marvin's Chapel, beginning Friday night before the second Sunday in August and embracing the third Sunday. Bluffdale, beginning Saturday night before the fourth Sunday in August and running indefinitely. Will all who are interested in these meetings please cut this out and preserve for future reference.

J. W. FORT, P. C.

Bluffdale, Texas.

A Tonic.

Horsford's Acid Phosphate.

Dr. A. E. CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

A shaggy camel may bear a smooth burden.—Ram's Horn.

WOMAN'S ...DEPT...

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

DAY OF FASTING AND PRAYER.

The members of the W. F. M. Society of the Texas Conference are requested to observe the day of fasting and prayer for the presence of the Holy Spirit at the approaching annual meeting of the Woman's Board Foreign Missions. The day appointed by Mrs. Wightman, the President of the Board, is Friday, May 27, 1898.

"Fast, no matter whether you understand the requirement or not. It may be only a command to test your obedience. In this way you can cast out devils."—Bishop Keener.

I do not know whether it is legitimate for me to add this quotation from Bishop Keener or not. It is correctly quoted, and in the sense he evidently intended, though not with special reference to our work.

MRS. S. PHILPOTT.

Dew, Texas.

TREASURER'S REPORT.

The following is the Treasurer's report of the W. F. M. Society, North Texas Conference, for quarter ending March 30, 1898:

Statement of general fund:	
Dues	\$231 50
Received on \$200-pledge	79 45
Mite-box collection	59
Dues from Juvenile Societies	18 92
Total	\$330 77
Forwarded Mrs. McEyre	\$330 77.
Statement of contingent fund:	
Amount on hand beginning of quarter	\$19 20
Received this quarter	56 15
Total	\$75 35
Disbursements:	
Expense printing minutes	\$25 00
Officers' expenses, stamps, etc.	45
Leaflets issued	5 00
Total	\$30 45
Amount on hand	\$44 90
Rec'd for Indian Mis. Methvin Inst.	25 00
Forwarded Rev. J. J. Methvin	25 00
Organizer's fund—Amount on hand	\$50 45.
MRS. J. H. COCKRELL, Treas.	
Terrell, Texas.	

PIMPLES CURED BY CUTICURA SOAP

Before using CUTICURA SOAP, my face and hands were just as rough as could be and my face was all covered with pimples. I was unfit to look at, but after using CUTICURA SOAP three weeks, my face was equal to velvet.

Feb. 6, 1898. PAUL DUPRE, Chalier, La.

I suffered with blackheads and pimples for two or three years until it became chronic. I tried everything imaginable, but it did me no good. CUTICURA SOAP cured me.

Feb. 20, '98. L. V. GILLIAM, Oak P. O., Va.

I was troubled for eight years with pimples on the face. I commenced using CUTICURA SOAP. In a very short time the pimples all disappeared and my skin is now in a healthy condition. JAMES FOSTER.

Feb. 17, 1898. Dixmont, Allegheny Co., Pa.

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CO., Sole Props., Boston.

Get "How to Prevent and Cure Pimples," mailed free.

IMPORTANT NOTICE.

There will be a debate between myself and Elder Joe S. Warrick, to begin at Midway, Madison County, Texas, June 20 and continue six days.

W. W. HORNER.

CHILDREN'S DAY SERVICES.

Children's Day services will be held on the Armour Circuit at the following times and places: Armour, third Sunday in May; Hancock, fourth Sunday in June; Boggy Springs Camp-ground, first Sunday in June; Prairie Hill, second Sunday in June.

C. G. SHUTT.

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.

Ennis, Texas, Sept., 1896.—Mr. E. W. Hall, Waco: Dear Sir—Six years ago the 10th of June I was stricken down with diabetic kidney trouble; then after awhile it ran into gravel trouble, and then back to diabetes and bladder affection. I began your great remedy in April, this year, and had I used it regularly I think I could have passed a critical examination for any life insurance company. I consider your remedy the safest, quickest and cheapest of all now on the market.

Respectfully, CYRUS T. HOGAN.
E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas druggists.

Nothing but the love of truth will open the seals of gospel glory.

Ringworm, Tetter, Itching Piles, Itch, Eczema cured quickly and effectually with Hunt's Cure. Money refunded if it fails. Price 50 cents.

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.

SANTA FE ROUTE EXCURSION RATES.

State Druggists' and Pharmaceutical Association, San Antonio, May 17.—Rate, One and one-third fare on certificate plan. Dates of sale, May 16. Limit, certificates honored one day after adjournment.

Texas Medical Association, Waco, May 17 to 19.—Rate, One and one-third fare on the certificate plan. Dates of sale, May 16, 17. Limit, certificates honored one day after adjournment.

State Convention W. C. T. U., Fort Worth, May 16, 17.—Rate, One and one-third fare on certificate plan. Dates of sale, May 16, 17. Limit, certificate honored one day after adjournment.

Presbyterian General Assembly, New Orleans, May 19 to 31.—Rate, One fare for round trip. Dates of sale, May 17, 18, 19. Limit, June 4.

Meeting of Mexican Veteran Association, Temple, May 20.—Rate, One and one-third fare for round trip. Dates of sale, May 19, 20. Limit, May 23.

American Medical Association, Denver, Colorado, June 7 to 12.—Rate, One fare plus \$2 for round trip. Dates of sale, June 3, 4, 5. Limit, June 25.

State Convention Y. P. S. C. E., Dallas, June 7 to 9.—Rate, Distance plan, \$5 maximum. Dates of sale June 6, 7. Limit, June 10.

Texas State Teachers' Association, Galveston, June 28 to July 1.—Rate, Distance plan, \$5 maximum. Dates of sale, June 27, 28. Limit July 2.

For further information, call on or address W. S. KEENAN, G. P. A., Galveston.
CHAS. L. HOLLAND, P. A. Dallas, Texas.

GENERAL CONFERENCE AND THE STANDARDS.

(Continued from third page.)

nor less! Is it possible that this question was in Job's mind when he said: "Oh, that mine enemy would write a book." No doubt there are some truths in the production of each author, but if a man should sit down and read them all, in order to make up his mind, he would "find no end, in wandering mazes lost, confusion worse confounded." I have not been betrayed into print on this question, and don't know that I ever will be. This article is a plea for—

1. Let the General Conference tell us what the standards are and publish same in the Discipline.

2. Let us have a wise, spiritual and scholarly committee to revise those standards and put them in harmony with the Bible and with themselves on this and all other doctrines.

3. Or else give us a pronouncement that the Twenty-five Articles of the Discipline contain all that is fundamental in Methodist theology, leaving everything else to the liberty of each mind, in the light of God's Word.

If the General Conference sees fit to straighten out the standards and give to the Church a clear-cut statement of what we accept as the teaching of the scriptures on this subject, then it will become the duty of the our ministry to uphold the standards of the Church and be ready to "drive away all erroneous and strange doctrine contrary to God's Word."

If, on the other hand, the General Conference is silent, the Discipline silent, and the standards both uncertain and confused, the matter must of necessity be left to the liberty of individual judgment, and all controversy as to what is the doctrine of the Church worse than useless. We may each have our personal views of scripture and teach accordingly, but no amount of research or argument, can prove what the doctrine of the Church is.

C. S. FIELD.

Alvarado, Texas.

THE OTHER SIDE.

I see quite a number of the brethren are writing on "what the General Conference ought to do or not to do." Suppose we think a little on what we who are not the General Conference ought to do? I thank God for the privilege of being a member of the Methodist Church. I am glad it was possible for us to elect such a fine set of laymen and preachers who are to form our leading conference. It was no strain on us to find these men. If necessary we could furnish many more of whom none need be ashamed. Let us pray for our men we have sent there. They will need our prayers, and we need to form such connection with that conference. Let us be as true to our job here as we think our delegates ought to be there. No doubt some of us think we would do sights if we were members of the General Conference; but a horse that won't pull a light buggy would balk to a loaded wagon. Many a man breaks his neck running over small opportunities trying to grab a big one. Big guns boom, but rifles riddle. We must not expect too much from that conference. This is a day of dependence and not independence. We look for help too much from outside influence rather than inside determination. Perhaps it is more love for one another rather than law one another we need. I expect if we would look more to heaven and less to Baltimore we would get more help. To learn the law of love will enable us to love the law.

After the conference is over don't go around publicly or privately criticizing their work. I am glad dogs can't talk. Don't you know they would find much fault with one another? for hardly any two are alike. Yet there are many good dogs.

Let us be sure we keep our hearts right all the time about everything, and win all the souls for Christ we can. Some of us may go to heaven pretty soon.

NATHAN THOMPSON.

LOCAL PREACHERS NOT RECOGNIZED OR APPRECIATED.

I write from the standpoint of a local preacher and want to say in the first place that in the plan of the Almighty for the evangelization of the world I believe we are an excrescence, so to speak, or fungus growth. God intended that his ministers should be men of one work and entirely unsecularized; but we are here according to law, and all of us feel no doubt: Woe is me if I preach not the gospel. And being divinely called and clothed with authority from the Church to preach, I feel like we ought to be shown some courtesies and favors and receive proper recog-

nition. Bro. Hallenbeck and others, in the exuberance of their nature, can write pathetically and eloquently about our worth, and how much appreciated; but the cold facts do not warrant or sustain such conclusions. The writer has sustained an official relation to the Church for a score of years, half the time as local preacher, attended as a member seventeen District Conferences (and you know the District Conference is called by some the local preacher's conference), and never knew one of our number put up to preach by the Committee on Public Worship—all in the bounds of one presiding elder's district. I had the privilege of attending one District Conference out of the bounds of my district, presided over by the prince of presiding elders and preachers, Rev. E. A. Bailey, and heard two of our number preach during its session. During the seventeen years referred to above I never knew but one of our number made chairman of a committee. Some of us generally find a place on the tail-end of some committee. For six years preceding the last District Conference in our district we were not accorded representation in the Annual Conference. And the great Northwest Texas Conference, held at Weatherford in November last, containing in its bounds more than a hundred, maybe two hundred, faithful local preachers, hating the writer, and not one of our number was considered worthy to represent our great Church in the bounds of said conference in the approaching General Conference. We think our good lay brethren ought to have been satisfied with five delegates from their ranks. I was glad to know the North Texas did better by her local ministry. If some noted evangelist perchance holds a meeting in some of our stations and an itinerant preacher has time to run over and take on a little fire and enthusiasm as soon as he makes his appearance in the congregation, he is at once recognized by the pastor or some one of his rich members and invited to a seat on the rostrum or platform, and as soon as the benediction is pronounced the good itinerant brother is assigned a home, if he happens to be a stranger in the city. But if the poor local preacher attends the services to catch some fire, he can find a seat in the congregation, if they are not all taken; if so, he can stand up, and after the benediction is said he can go to the hotel and pay for his dinner or return home tired and hungry, not having the necessary twenty-five or fifty cents to pay for his dinner. I have known a number of my brethren thus discriminated against on such occasions. It was just and right to recognize and provide for the itinerant brother, but not to the neglect of the local brother. The writer knew one of our strongest local preachers and educator of no mean ability, but modest and retiring in disposition, and a man in point of preaching ability who has but few superiors in the Northwest Texas Conference, who moved into one of our best stations for school advantages, and during a stay of seven or eight months in the bounds of said station, and being a constant and regular attendant upon all the services of the sanctuary, was never asked by the pastor to preach or conduct a service of any character. If some itinerant preacher had happened in on the Sabbath with half the ability of my local co-laborer, he no doubt would have been invited by the pastor to fill the 11 o'clock hour. Such a wanton disregard and discrimination against us as a class is wholly inexcusable. We can preach three Sundays in the month, give two months in each year (to the neglect of our business interests) in helping pastors in revival meetings and board ourselves and furnish our own clothes and are expected to contribute as much to the various interests of the Church as the average member, and yet in nearly all our towns and cities the poor local preacher, if he happens around, our our Methodist people let him camp in the wagonyard or go to the hotel and pay his own way. Personally the Church has honored me above my deserts. I have written thus plainly because of the interest I feel in my class, knowing they feel the sting of this want of recognition and appreciation.

L. P.
Texas Postoffice.

"VANDERBILT AND ELSE."

Justice both to the theological department of Vanderbilt University and to the patronage of the Texas Christian Advocate demands some investigation and airing of the following clipping taken from an article headed as above and published in these columns March 31:

"During the year we have learned many things that we never knew before and don't know now. We have found out that the flood was only a

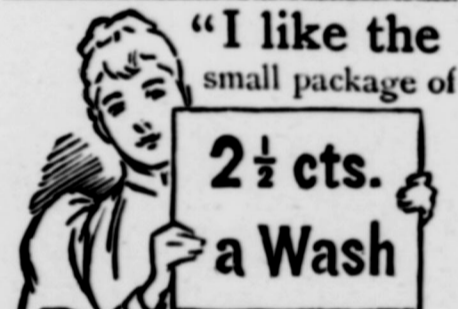
little freshet that came down the Tigris and Euphrates and affected comparatively a very small section of the earth's surface. We have not yet found out why it was necessary for Noah to accumulate such an extensive zoological collection. We have found so many interpolations of editors and compilers in the old Bible of our fathers that we are seriously wondering if it would not be safer to get our texts out of the almanac.

"After all, it is some consolation to find out that there are other fools in the world besides oneself."

After reading and re-reading these sentences, which are unquestionably comprehensive in their significance and calculated to be far-reaching in their effect, I confess that I am unable to account for the motive which produced them. I haven't the time nor disposition to elaborate the curriculum of this theological seminary, nor even to give a synopsis of it, but what I want to say is that the essential meaning and purport of the above quoted expressions is an erroneous, unjust and misleading representation of the work done here.

It is well known that some prejudice still exists in some quarters against candidates for the ministry acquiring a theological education because of a fallacious and preconceived opinion that systematic study impairs religious experience and that broad research after truth necessarily destroys spiritual power. Now, then, I know practically nothing of the actual work and influence of other theological schools, but after having spent four years in one of our most Christian Southern Methodist colleges—Southwestern University—I unhesitatingly say that Wesley Hall is the most deeply spiritual place of abode I have ever had. Of course, in making careful and scientific study of the Bible and its history, we very naturally and reasonably find that some of our traditional views are unsound and unscriptural; but are we, because our inherited errors are exposed and dissipated by the light of the truth, ingeniously to disparage, insidiously to discountenance and inferentially to denounce the only institution which our Church has for the theological training of her ministry? For one, I say no! a thousand times no! And I believe that in thus speaking I voice the sentiment of every unprejudiced and fair-minded man who really knows anything of the great work that is here being accomplished for our Church and the furtherance of Christ's kingdom.

O. B. STAPLES, Student.



"I like the small package of Pearline," a lady says; "it does two washings." Then she admits that she has been using soap with her Pearline—all unnecessary. If you don't put in enough Pearline to do the work easily and alone, you bring Pearline down to the level of soap, which means hard work and rubbing. If you use enough Pearline, the soap is a needless expense, to say the least. Use Pearline alone, as directed.

Millions use Pearline

Vane - Calvert Paint Co.

ST. LOUIS, MO.,

Manufacturers of Mixed Paints.

This firm needs no indorsement—their goods speak for themselves.

Sold by G. W. OWENS & Co. at ENNIS, WACO, PLANO, MCKINNEY, CEDAR HILL and OAK CLIFF, TEXAS.

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.

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

Diarrhea,
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.

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.

Sewing Machine

And the Texas Advocate, for \$22.00.

THE REVIVAL WAVE AT GEORGETOWN.

This spring meeting is always an important event, not only in Georgetown, but to all Texas Methodism.

It was with great interest that we studied this people, their zeal for and interest in the moral welfare of citizens and students during the prohibition campaign. Naturally our minds turned at that time to the coming revival. Would they show the same force and spirit for the salvation of souls? The methods used were different in deed, but there was the same sturdy determination, unflinching faith and fervent prayers. In our humble judgment, they are true to the interests entrusted to them. Without such a people, Southwestern University would not be what she is—a mighty factor, not only in mind-culture, but soul-culture.

We are blessed of God, however, with many powerful influences for good—not the least of which is a consecrated, godly pastor.

For two months preceding this series of meetings, his sermons were like a mighty plow with point well sharpened, subsoiling, uprooting, overturning. Never have my ears heard such soul-searching sermons—manifestly prepared under the Spirit's guidance, logical and convincing both to the backslider and sinner. Bro. Putnam delivered his soul by the Word of God, without fear or favor of man. He evidenced much skill, too, in marshaling his forces. His people were often at the house of prayer. The resident ministers of our own Church, the Christian people of other Churches in Georgetown, the young people of the League, the faculty of the University, the faithful organist and choir, all worked in unison with the pastor and the Lord led the forces unto victory. From the beginning of the first week the harvest from the subsoiling and planting began to be gathered. The only outside help the first week came from Bro. J. T. Griswold, of Round Rock, who preached three effective sermons.

Scores of young men, young ladies, children, came to the altar. Shouts of victory, tears of penitence, made us glad and sad. We rejoiced with the saved, prayed and agonized with those in travail of soul.

The glorious Easter Sunday, opening the second week of the meeting, will mark an epoch in many a Christian's life. The radiant face of nature, the beautiful flowers, the sweet music, the great congregation full of hope and praise, Dr. Allen's deeply spiritual sermon in the morning, the children's and young people's services in the afternoon, the night service, when "Heaven came down our souls to greet And glory crowned the mercy-seat," all combined to make it a memorable day in Georgetown!

At the beginning of the second week Bro. John M. Barcus, of Temple, came to the pastor's aid fresh from the scenes of victory in his own Church. His preaching was original, pungent, practical, perfectly in harmony with the Spirit and adapted to the needs of the occasion. Immediate results seemed to follow his sermons. We were amazed, not so much at the conviction that rested upon the unsaved, but the resistive power these had under such preaching, such conviction, such apparent interest in their own salvation. Many came and were saved; many came and are yet unsaved. We pray that they may not become gospel hardened.

We saw our faculty in a new light as they went out into the audience among the students and led them to the altar, thus manifesting a deep, personal interest in the spiritual welfare of those committed to their care. It was indeed inspiring to "view the landscape o'er" as under the guidance of the Holy Spirit the faithful work of mothers, teachers, friends, resulted in the birth of souls into the kingdom of our Lord. Lives transformed, hearts renewed, eyes flashing, countenances shining, shouts of praise, songs of rejoicing. The cold face of the type will not shine nor force upon you as you read what we "have felt and seen."

The meeting opened, it closed, but its influence will abide in many lives and eternity will tell its results. Fifty or sixty conversions and a number of additions to our Church. To God be all the glory! Amen.

F. B. SINEX.
Georgetown, April 23, 1898.

FROM PONTOTOC.

On the night of April 22, 1898, the Woman's Parsonage and Home Mission Society of this place gave a supper, the proceeds of which are to be applied to the repairing of the M. E. Church edifice. These pious and industrious ladies have rendered a service to this community that will be lasting in its influence for good. Through their efforts a \$60-organ has been bought and paid for, the parson-

age here has been renovated and improved, and now they are engaged in the laudable endeavor which was the object of the supper last Friday night.

Notwithstanding the cry of "hard times" and the really impoverished condition of this section of country, \$46.90 were taken in that night. Ice-cream, a lemonade stand, a fish-pond and a bountiful supper rendered the conditions favorable for a good time. I never saw better behavior at a Church festival. Everybody seemed to regard the sacredness of the place, and yet there was a universal prevalence of good cheer and enjoyment. I hear nothing but compliment and congratulation still when the occasion is mentioned.

Our organist, Miss Myrtle Latham, of whom we are proud, assisted by Miss Nora Meadows and Miss Helen Latham, all skillful performers and fine vocalists, furnished some excellent music during the evening. In fact, the music was the best I ever heard at this place, because the singers all seemed to feel the joyous spirit of the hour and the songs came from abundant hearts.

Our pastor, Bro. Smelser, made a nice little talk. The young men were gallant and generous, and the girls were sweet and always hungry.

Every one went home delighted with the entertainment.

W. B. MEREDITH.
Pontotoc, Texas.

TWO HAPPY EVENTS.

At the Methodist Church in Groesbeck, Texas, April 6, 1898, Rev. E. T. Harrison and Miss Mamie Oliver were married by Revs. John R. Nelson and Sam R. Hay. The groom is the popular pastor of our Church in Groesbeck and one of the rising young preachers of the Northwest Texas Conference. The bride is the accomplished daughter of Mr. and Mrs. T. C. Oliver, of Groesbeck, and one of the oldest and best known families in Limestone County. The wedding was a very brilliant affair. The happy couple left immediately for a bridal tour to Tennessee and Alabama.

Married, at the residence of Mr. Walter Selig in Corsicana, Texas, Rev. C. Bruce Meador and Miss Florence Alsbrook, Rev. John R. Nelson officiating. The groom is one of the most consecrated, effective young preachers in the Northwest Texas Conference, while the bride is a fine character and will make a true helpmeet in the itinerancy.

JOHN R. NELSON.

BEEVILLE DISTRICT CONFERENCE.

The Beeville District Conference convened in the Methodist Church at Rockport on Wednesday, April 13, at 9 a. m. Rev. J. M. Alexander in the chair. Rev. B. D. D. Greer preached the opening sermon. Reports from all charges on the district were of an encouraging character.

The second day of the conference was given to the District Epworth League. The District League carried out an interesting programme. A more hearty co-operation with and the cultivation of a closer relationship between the League and the Church was advocated, especially in connection with Quarterly and Church Conferences. The suggestion was made that it would be wise for our delegates to the General Conference to urge the recognition of the League in the Quarterly Conference by making the President of the League a member of the same.

Two days of the session were devoted to discussion of various topics of interest to the Church—among these we mention "Worldliness in the Church," "Church Finances," etc.

Dr. J. E. Harrison addressed the conference in the interest of the San Antonio Female College.

Communication was read from the Southwestern University, which called the attention of the brethren to the progress being made by that institution.

The interests of the Orphanage at Waco received consideration.

B. F. Cochran, W. M. Woolsey and M. N. Shive were elected delegates and B. D. D. Greer and G. W. Newberry alternates to the Annual Conference.

T. W. Hargrove was licensed to preach.

B. D. D. Greer and D. A. Gregg were recommended to the Annual Conference for admission on trial.

Beeville was selected as the place for next meeting.

Appropriate resolutions were passed in recognition of the hospitality of the citizens of Rockport and favors shown by the railroads and representatives of other Churches.

The thirty-first session of the Beeville District Conference is now a part of the history of the Church. Through it we have promise of better things for the future of the district.

Rev. J. M. Alexander, presiding el-

der, is in favor with his preachers and the laymen of the Church. He is full of spiritual zeal, good sense and brotherly love. His leadership is an inspiration and we rejoice to serve with him.
D. O. M'ALISTER,
Secretary.

UNCLE DICK AT DECATUR.

Decatur is near one hundred miles west and a little north of Dallas. The location is as beautiful as any place this side of heaven—prairie interspersed with timber; hills, not mountains, with beautiful valleys between. While the hills are not high, yet they are above the valleys so far that, "they say," you can see thirteen counties. Farms and farm-houses catch the eye in every direction. Doves of horses and cattle are feeding in every valley and on every hilltop. Give us such a country at this, with sin and the effects of sin taken away, and we would have just as good a heaven as mortals need to have. In fact, I would not be surprised if heaven is not such a country. Do we not read of "a new heaven and a new earth?" The old is burned up. The city of God "came down out of heaven." Did you ever read of it going back to heaven? Are there not hills and valleys in heaven? Are there not flowers in heaven? Are not the river of life and the tree of life in heaven? Is not the body of Jesus, the body of Enoch and Elijah in heaven? Where are the bodies of those who arose from the dead with Jesus? Is there not singing and shouting in heaven?

Bro. Archer met us at the depot and to his house we repaired. He is given to hospitality—that, I believe, is one mark of a Bishop. Our preachers generally are hospitable, and so are Methodist people. Now and then you find a Church that never takes a visiting preacher home with them. They are the loser. Bro. Archer is very happily settled—a good two-story parsonage, with plenty of room for his splendid family and his company. The dining-room is large and plates enough for two or three besides his family. He has a remarkable baby. In the first place, it is pretty; next, it is good; then it has one black and one blue eye. It is a great pet in the family and with the neighbors. Everybody loves it and so do I. Bro. A. has a splendid church building, beautiful within, and his congregations will compare well with any in the State.

Quite a number of splendid residences, beautiful homes owned by men worth their hundreds of thousands and one or more worth more than a million—say, four or five million. Why keep so much money? Why not use it for good? If a man wants to be remembered while he lives or after he goes into eternity, he can do this by a proper use of his money. Vanderbilt is known by the Methodist people of the United States better than most any layman in all the land. Why so widely known? Because he gave to the Church a million of dollars to build a University. That pile of granite will stand until the last earthquake shakes this world to pieces as an evidence of the generosity of that man. But there is a more lasting monument than granite or marble. The young men whose minds have been developed at this school or whose hearts have been brought to Christ by the consecrated teachers who have given themselves to this work will tell of the Vanderbilt donation until eternity's last sun has gone down behind the hills of paradise. He himself may climb to the heights of heaven largely because he gave God a million dollars. That put him to thinking and the Christian world to praying, and these culminated in his conversion.

If one of our Texas men would give half a million to put our Orphanage above want, generations to come would rise up and call him blessed. Mothers in heaven would long to come to our earth to fold their white wings about his neck, because this man blessed their children in their loneliness. If men only would look and see how many hearts they could make happy, and how happy it would make them, they would give their money to help the helpless. Then men and angels would remember them forever.

Of course, we preached and talked about the Orphanage and asked the people to contribute to the support of the needy; and they did it with a right good will. The collection was so cheerful and liberal that every soul

was happy. We look for a revival at Decatur. The preacher is thirsting for it. May God begin the work at once.

R. W. THOMPSON.
391 Ervay Street, Dallas, Texas.

UNCLE DICK AT PARIS.

Everybody in Texas knows where Paris, Texas, is; and everybody that has been to Paris knows that Paris is one of the most beautiful little cities in the State, and "in the rich belt" not far from the Nation, from Red River, and also that Methodism is strong in Paris. Two excellent church buildings, large congregations, and these congregations have the best of pastors. Bro. J. A. Black, at Centenary, is an all-round man—they tell me that he is a good preacher all the time—and good on special occasions—a wideawake-pastor, and does all the work of a Methodist preacher. Not long in Texas, but Texanized all over; not a place-hunter, but capable of filling all places to which he is sent. May his bow abide in strength and his shadow never grow shorter.

Lamar Avenue Church, J. J. Clark, pastor, is beautifully located, nicely finished and lighted inside, pulpit and floor all carpeted and well seated. It is comfortable every way. Bro. Clark is a young man—shouting full of religion. He has a right to shout—because he is doing all the work of a Methodist preacher.

The people and the preachers all seemed in good condition to hear preaching. They were hearty in hearing us and responding to our call for the Orphanage. We enjoyed preaching and the giving.

The presiding elder and his daughter, who is an earnest Christian worker, met us at the depot, and "Old Prince" carried us to their hospitable home. If Sister Mountcastle can not make you feel at home, you are lost to that comfort.

The dignified ones were coming in as I went out. Dr. Lloyd, Dr. Vaughan, I. W. Clark and Prof. Wall, of Honey Grove, were all there. Bro. Clark preached as but few men can preach.

The presiding elder is at home in the chair—the soul of courtesy, but firm in government and rapid in the dispatch of business. His preachers are all delighted with him as an officer and preacher.

Everybody in that region seemed to be anxious for the prosperity of the Orphanage. One preacher had not only raised his collection, but his Sunday-school and Parsonage and Home Mission Society had filled a box worth \$75 or more. One man had socked the whole business. "Let the good work go on." R. W. THOMPSON.
Dallas, Texas.

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BISHOP KEENER'S ADDRESS.

At the opening session of the General Conference, in Baltimore, last Thursday, Bishop J. C. Keener, our Senior Bishop, made a very affecting speech, at the close of which he asked the conference to relieve him of further active duties in the Church, on account of the infirmities of his advanced age. In the speech he recounted the leading incidents of his fifty-six years in the itinerant ministry, and remarked that in the city of Baltimore, in 1835, God forgave his sins, called him to the ministry, sent him to the far South, where he had spent his active life, and then permitted him to come back to the same city, in the sear and yellow leaf, to ask the brethren to give him a permanent rest. Bishop Galloway responded to the venerable man's speech, and the request was referred to the Committee on Episcopacy. What a grand man Bishop Keener has been! In learning, native ability, and consecration, he is the most conspicuous minister in Southern Methodism. It is to be regretted that such a man, even on account of age, is forced to ask to be retired. For a quarter of a century he has discharged the duties of the office of Bishop, and now that his work is done, history will record his name and deeds among the great men of Protestant Christendom. He stands almost alone, the representative of a class of men who made Southern Methodism what it is to-day. In his retirement, the entire membership of our Zion will hold him in the most tender affection, and think of him with profoundest love and reverence. As long as God spares his life among us, the very thought of his presence in the flesh will be a benediction to the Church. May his last years be years of peace and ripe spiritual joy.

THE CULMINATION OF A HUGE CHURCH QUARREL.

As most of the readers of the Advocate know, the Baptist Church in Texas, for the past two or three years, has been very much disturbed on account of personal grievances between two influential factions of that denomination. One of these factions is headed by Dr. S. A. Hayden, the editor of the Texas Baptist and Herald, and the

other by Dr. J. B. Cranfill, of the Baptist Standard. Dr. Hayden has quite a following among the laity and clergy of the Church; and Dr. Cranfill has the support of many of the leading and influential ministers and laymen of throughout the State. Nearly two years ago, when the Baptist Convention met in Houston, this quarrel came very nearly reaching a climax. It assumed such serious aspect as to almost necessitate the calling in of the police to quell the disorder. When the convention met last fall in San Antonio, the matter rose to fever heat, and the real issue of the fight was brought squarely before the body. Dr. Hayden made a gallant struggle, but the odds were against him, and he was voted clear out of the convention, and thereafter was denied a seat in the body. He felt very much the sting of his defeat, and from that time on he has been waging an incessant war upon his opponents. In the meantime, the Standard has been reorganized, and greatly strengthened by the addition of men of means and large ability to its editorial force, and this has apparently given Dr. Cranfill a great advantage. The paper was moved to Dallas, right under the nose of the Baptist and Herald. The Standard has not used its columns, since it came to this city, in its war upon Dr. Hayden; on the contrary, it has seemed to ignore his public attacks. Nevertheless, it has evidently gotten in some effective work against its adversary, for Dr. Hayden has found it necessary to resort to the courts for redress. He has instituted suit against Dr. Cranfill, Dr. Carroll, Dr. Gambrell, C. C. Slaughter, and a host of others, for \$100,000 damages—real and exemplary. The Advocate has nothing to do with the personal element of this quarrel, nor with the merits of the trouble; but we deeply regret that our brethren in the Baptist Church are involved in such serious matters. The affair will do the Church incalculable injury throughout the State; and it will not do the work of the Master, in a general way, any good whatever. The whole thing, from every point of view, is to be deeply deplored. The interests of Christianity are none too well conserved when peace obtains in the body ecclesiastic; but when brethren bite and devour one another, Zion languishes. Unity in the brotherhood is essential to spiritual progress.

In the State of Texas the membership of the Baptist Church approximates two hundred thousand souls. Among them are found some of the most intelligent and consecrated people in the State. They are foremost in many good works. In educational matters they are a dominant force, and in Church enterprise they are behind no denomination in our commonwealth. It is to be hoped, therefore, that enough of them who are not partisans to this difficulty may be gotten together, and, for the good of the general cause, bring about an amicable settlement of the affair in such way as to stop hostilities, and permit the Church to go forward upon its appointed career of usefulness.

THE BATTLE AT MANILA.

Since our last issue the Government has received official information of the battle of Manila from Commodore Dewey by way of Hongkong. The details of the battle confirm the accounts sent out by the Associated Press dispatches. The Spanish fleet was totally destroyed by the American ships. Eleven of them were sunk and ten captured. The killed are estimated at from one hundred and fifty to four hundred and the wounded a great many more. Our forces held the harbor and Manila is at their mercy. Strange to say, Commodore Dewey did not lose a man, and only a half dozen were slightly wounded. It was the most signal victory ever won upon the sea. In the meantime the Government is busy fitting out an expedition to go to the relief of our fleet at Manila in the way of men and supplies.

On this side of the water things remain in statu quo. The Atlantic squadron, under the command of Commodore Sampson, is now somewhere near Porto Rico, looking for the Spanish fleet, which is reported to have left Cane Verde some days ago for this port. If this report is correct, a battle will soon be fought in those waters between these formidable forces. Every indication points to the transport of troops to Cuba to bring the issue to a head in that island. In view of these movements, the war between us and Spain will not last very much longer, and of course Spain will be vanquished.

FROM BALTIMORE.

Monday evening, May 2, 1898, the delegates of the North Texas Conference and their friends boarded the Texas and Pacific Railway, bound for Baltimore, the seat of the General Conference. Special accommodations had been prepared for us by Mr. E. P. Turner, the General Passenger and Ticket Agent of the road mentioned above. Our sleeper was scheduled to go through without change to Baltimore. We had everything in the way of sleeping and eating facilities which we could reasonably ask. Mr. Bowman, the assistant of Mr. Turner, accompanied our party as far as St. Louis, and did everything in his power to make the trip pleasant and profitable. Our whole party, delegates and visitors, are under many obligations to both Mr. Turner and Mr. Bowman for their enterprise, courtesy and kindness. We had a fine run over the Texas and Pacific to Texarkana, reaching that point on time and without delay. We were all glad that we had selected this route, which was direct and otherwise advantageous. Some who had gone over other roads, when they saw our accommodations and became acquainted with the time which we made, expressed the wish that they had gone with us. The Texas and Pacific made many friends by the enterprise and kindness displayed in the transportation of our party to the General Conference. The ride through Texas was comparatively uneventful, and need not be described in detail. Just so with the run through Arkansas, nothing being specially noticeable except the magnificent timber and the splendid rivers. We crossed the Red, the Arkansas, the White, the St. Francis and the Black, and saw more water in one-half day than we would see in many during a ride through the Northern sections of our own State. As soon as we entered Missouri we became aware that the spring season was at least one month behind the same in Texas. And so on to Baltimore, the budding trees and the great profusion of dogwood blossoms and the chilliness of the air indicating the initial stage of the vernal period of the year. The landscape in Missouri was decidedly broken, hills and valleys alternating and crossed with innumerable creeks and branches. Just before getting to St. Louis the railroad struck the Mississippi River. From this point on, for some sixty miles or more, we ran right along the edge of this mighty flood. The river, stretching away in the distance, together with the Illinois hills, in the background, made a very impressive spectacle. Now and then we saw a steamboat and other small craft, which enlivened the scene. The Grand Central Depot in St. Louis is a splendid and mammoth affair, and with every conceivable convenience. This huge and imposing building will linger long in the memory of those who saw it. The tunnel under the city and the bridge over the river were two additional fine sights, giving great pleasure to all who saw them. After leaving St. Louis night set in, and we betook ourselves to social intercourse and sleep. Early the next morning we reached Cincinnati. Before doing so, however, we came upon and rode along the historic Ohio. This river scenery, together with the hills, forests, meadows and farms which interspersed the land, furnished inexhaustible and inexpressible delight. We were all disappointed in Indiana and Ohio as to agricultural lands, failing to see either the fertility of soil or evidence of prosperity which we had been led to expect. We saw nothing superior to what we would have seen in passing through any of our Southern States, while the prospect was immeasurably inferior to Texas. Parkersburg, in West Virginia, was a point of decided interest. The bridge over the Ohio River was the longest and highest which most of us had ever crossed. As soon as we got on the Virginia side we put up our watches one hour, changing from Central to Eastern time. All the region round about Parkersburg is markedly hilly and mountainous. We passed through thirty tunnels between this place and Washington. The best thing on the whole trip was Harper's Ferry. Now, and forever, a historic spot. It was the scene of the fanaticism and insurrection of John Brown, and also the theater of one of the most brilliant exploits of that illustrious military genius, Stonewall Jackson. This place is rather small, though the scenery and the associations make it one of the most interesting places on the continent. Harper's Ferry is washed on one side by the Potomac River, and is girdled and overhung by towering hills of solid rock. There are innumerable small islands in the stream, together with many beautiful pools, overpoweringly

attractive to an angler. It was a glorious landscape, and the general and enthusiastic verdict was—it is the best thing yet. About 7:30 a. m. Thursday morning we were in the capital of the Nation—Washington City. We caught a glimpse of the regular avenues and of the mighty dome which have made Washington famous. At this place some of our party disembarked. The rest of us went on, getting to Baltimore in time to hear the roll call and to witness and participate in the preliminary exercises incident to the opening of a General Conference. The conference opened on time, with Bishop Keener in the chair. The session is being held in the Armory of the Fourth Regiment of the National Guard of the State of Maryland. The building is all that could be desired, except, perhaps, some deficiency in acoustics. It is large, commodious, elegant, well seated and well lighted, and with all the appurtenances and conveniences of a modern office building. There are rooms enough for all the committees beneath this one roof, thus greatly facilitating the business and enhancing the comfort of the delegates. The most noticeable features of the first day's session were the reading of the Bishops' address and also the reading of a special paper by Bishop Keener, wherein he asks to be relieved from the burden and strain of the episcopal office. The quadrennial address of the Bishops, which was written and read by Bishop Hargrove, was well received and favorably criticized. As it will appear in this issue of the Advocate, we forbear all details. Bishop Keener was deeply moved when he read his communication to the conference. His frame shook and his voice quivered as he made known the presence of physical and mental infirmities which from henceforth would disqualify him for going in and out among his brethren. The conference listened with the profoundest attention and sympathy to this unique and forceful declaration. The brethren wept freely when they realized that the public career of one of the greatest of Methodist preachers was now drawn to a close. Thus passes from the arena of active life and the gaze of the public one of the mightiest and saintliest men which Methodism has ever given to the world. Superiors he has none, and peers but few. He is the grand old man of Southern Methodism, and richly deserves the universal love and admiration so freely and abundantly accorded him. We trust that all of our readers will look over this interesting paper, which we publish in another column.

On Thursday night a reception was tendered the conference by the Methodists of Baltimore. Bishop Wilson and Gov. Lowndes made the addresses of welcome. Bishop Hendrix responded on behalf of the conference. The exercises were interspersed with music, and followed by the usual social festivities. A pleasant hour, and fruitful of good. On Friday morning we got a glimpse of the fraternal messenger from the British Conference—Rev. W. T. Davison, D. D. He spoke briefly, and made a good impression. There is already an eagerness to see and hear more of this distinguished gentleman from beyond the Atlantic. We hasten to close this screed, so as to get it off in time to reach its distant destination. The Texas men are all here, and in their place ready for duty and work. We were graciously spared from all accident and harm and preserved in health and strength. Journeying mercies abounded, for which we are grateful to God. More anon. T. R. P.

BISHOP KEENER'S ADDRESS.

To the General Conference of the Methodist Episcopal Church, South:

Dear Brethren—Please bear with me while I speak of things concerning myself. I have had the honor of being an itinerant Methodist preacher these fifty-six years past, and for half that time one of your general superintendents. I have been the subject of great indulgence at your hands, and of many favors, for which I wish now to express my sincere gratitude.

I have endeavored to discharge conscientiously and prayerfully the delicate and difficult duties which devolved upon me in caring for both the ministers and churches of our large connection.

To my honored colleagues I am much indebted for their generous supply of my lack of service during periods of sickness and bereavement. My age and infirmities, physical and mental, demand some relief, both for myself and the Church, and I respectfully refer the matter of my future service to your godly judgment.

I congratulate you upon the favorable circumstances in which we are met in General Conference upon the

manifest blessing of God on our Church during the past quadrennium; upon the large increase of its ministry and membership since the close of the civil war; upon your steady adherence to the doctrines and discipline of Methodism as we received it from our fathers, and upon the enlargement of our missionary enterprises at home and abroad.

My conviction as to the Scriptural value of Methodist doctrine has never wavered since my conversion at the mourners' bench in this city in 1837. I thank God that he heard my cry; that he called me to be a Methodist itinerant in the far South. There I was licensed to preach, and there I have spent my days continuously in fellowship with those noble spirits who have fashioned and built up our Church until this present hour.

Having had opportunity for so long a time to know and estimate our connectional system, I wish to record my testimony to its value—a system that places a pastor in every Church and provides a church for every pastor; that penetrates every neighborhood, preaches at every cross-roads, builds a church in every village, and reaches from the Atlantic to the Pacific; that traverses every prairie, keeps up with the pioneer, and includes the Indian reservations; a system in which thousands of ministers are annually appointed to go and none refuse, often going to a work with only a name, and, financially, naked as a rock, but returning in a year with sheaves of precious converts, a circuit established, a church and parsonage built. Such a patriarchal, military system could only have been the outgrowth of the divine influence that made Mr. Wesley the spiritual father of his people, and guided him in shaping connectional Methodism, which he held to be as essential for efficiency as the doctrines which he preached.

Such a guild can not be surpassed by any body on earth, whether social, political, martial or industrial, in its esprit de corps—men that eat of the same loaf, drink of the same cup, who have enlisted under the same banner, move with equal step to the conquest of the world for Christ.

The new birth is the keystone of Wesleyan doctrine. This is that "Scriptural Holiness" which Mr. Wesley sought to spread throughout England and America—that "the Spirit itself beareth witness with our spirit that we are the children of God;" that "as many as are led by the Spirit of God, they are the sons of God." My brethren, let nothing divert you from preaching this great law of life: "Except a man be born again he can not see the Kingdom of God." Put men in the guidance of the Holy Spirit, and He will see to the rest. He will lead them through green pastures, beside still waters; He will

"Make them for some moments feast,
With Jesus priests and Kings;"

"He will guide them by His counsel,
and afterward receive them to glory."
This is the law of the Spirit of life which shall conquer the world.

My delight is in the law of the Lord, and in his law I meditate day and night. My hope is to meet my illustrious colleagues who have gone before, and the godly men throughout our Zion, with whom I have often taken sweet counsel, and my precious parents and relatives, and the yet nearer ones, who have made my home only less than the Heavenly Home to which we are journeying. In your prayers do not forget me; and—

Where God's great Throne of sapphire rests,
Mid hoary peaks of amethyst:
There Jesus dwells in Glory's bright abyss—
The Spirit's quenchless fire of Holiness:
There may we all each other greet,
And find in awful heights a brother's seat.
—Rev. 3:21.

THE BISHOPS' ADDRESS.

Dear Brethren—Your General Superintendents greet you in the name of Jesus Christ our Lord, and join you in thanksgiving for the good providence that convenes us at this time and place.

If we look to the past we are constrained to say: "Hitherto hath the Lord helped us." If we look to the future our hope is in the guidance and support of the same Divine hand.

We need not remind you that now especially—one of the recurring epochal periods in our Church—we should humble ourselves before God and do everything as in his immediate presence, seeking his direction. If the children of God at one time more than another should expect the fellowship and prompting of Him who is "head over all things to the Church, which is His body," it is surely when assembled to review and test its methods, and revise, if need be, its adjustable policies. The

ark of God is "the apple of his eye," and should be handled only with devout and reverent touch.

THE PLACE.

The place of our meeting is itself full of suggestion. For the first time in its distinct and separate ecclesiastical existence the Methodist Episcopal Church, South, holds its quadrennial session in this historic city, where Episcopal Methodism was born, took its earliest organic form and started on its marvelous career. Here its early Bishops—Coke and Asbury and Whatcoat and McKendree and George and Roberts and Soule and Hedding—were all chosen, and, save one, were all consecrated to their holy office. Here its quadrennial sessions for the first forty years were all held, except one. And in this same city, in 1808, provision was made, under constitutional restrictions, for a delegated General Conference, in which capacity we are here and now assembled.

To American Methodism this is holy ground. If the spirits of departed saints are ever permitted to revisit the scenes of earth, and note the progress of events, what a goodly company of elect and lordly souls must be hovering about us now! Who can believe that the heroic pioneers assembled here in 1784, the day of small things, to organize American Methodism, a movement for the salvation of men which has been so signally blessed of God, have forgotten their toil and struggle and lost interest in a cause now grown to so vast proportions in the earth, and which already has marshaled its millions to join them in the Jerusalem above?

The intervening years, a little more than a century, have made vast changes—changes in the Nation itself, then an infant, thirteen impoverished colonies just struggled into independence, now among the foremost powers of the earth; changes in this fair city, then scarcely more than a straggling village, now one of near a half-million souls; and, most of all, changes in American Methodism, then a feeble folk, with eighty-three itinerant preachers and fourteen thousand nine hundred and eighty-eight members, now swollen, in all its divisions, to more than fifty thousand preachers and nearly six millions of members.

THE TIME.

The time of this General Conference, the last of the nineteenth century, is equally suggestive. In comparison with this, all preceding centuries are tame in adventure and achievement. In this century the world's progress is marked by strides hitherto unknown. Advances in science and in the arts of civilization have modified and almost transformed social and industrial, and even religious activities. Nature has disclosed her secrets to inquisitive research as never before in human history. Discovery and invention are discriminating and subordinating the subtle forces of nature to the uses of man with extraordinary rapidity. It is difficult to realize that the cotton gin and the lucifer match, and steam navigation and railroading, and the knitting machine and the sewing machine, and photography and telegraphy, and the telephone and the phonograph, and the typewriter and nameless contrivances for human convenience and economy, as by magic, have sprung up within the century—labor-saving, invites your patient and wisest deliberation. Especially its corporate utility with the Church is to be maintained and emphasized; and loyalty to its usages, forms and institutions is to be fostered. A wise parent seeks not to repress the vitality and activity of youth, but the rather to give judicious direction to its inherent forces, and render them tributary to the common interests and honor of the family. And the highest quality of the young, that distinguished by the first and largest promise in the Decalogue, is a proper regard to the authority to which nature and providence have subjected them.

It is due to our Epworth Leaguers to record their loyalty to the Church and the efficient service rendered by them to meet legitimate and urgent local demands, and to the general Church along several lines of its aggressive work. The importance of wise leadership can be measured only by the vital forces and stupendous interests involved.

The experience of four years will probably suggest some modifications in its machinery. It is the opinion of some of its wisest adherents that its public assemblies should be strictly conformed to the organized divisions of our Church, rather than to geographical and political boundaries. This your wisdom will determine, as well as the value and expediency of great international gatherings, which have become common, though not anticipated and provided for by law. If these are to become a part of your policy, then it is important that the

frequency, the constituency, the proper maintenance, and the legitimate prerogatives of such a body should be determined by competent authority.

The official tables show 3486 Leagues chartered, with 126,584 members.

EDUCATION.

In accord with the views of John Wesley and the uniform policy of Methodism, it is still firmly held by us that Christian education is a legitimate and important function of the Church. It was a step in advance when your body, four years ago, organized a Board of Education to emphasize this important interest; and empowered it to correlate and systematize the work now being done; to originate new institutions where they can be judiciously established and maintained; to form a nexus between well-equipped and competent instructors and our institutions needing their services; to aid the needy and deserving in securing an education, and especially those who have peculiar claims on the Church or propose to enter its ministry; and to control our work on behalf of the Colored Methodist Episcopal Church in America.

This board has issued valuable tracts and pamphlets relating to special phases of Christian education, and, at least, has made a fair beginning in the broad and inviting field committed to its care.

You will no doubt make such modifications as experience suggests, and perpetuate this board with an adequate source of revenue and clothed with such powers as will promote and accomplish the end for which it was created. The reports show that the Church now owns, or has under its control and auspices, of all grades, seventy-six educational institutions, with over 1000 teachers, over 16,000 pupils, property valued at \$4,661,850, and endowments amounting to \$2,189,695.

THE COLORED PEOPLE.

Experience corroborates and confirms the wisdom of our Church in its established ecclesiastical relation to the colored people, which has relieved both them and us from needless jealousies and irritating and damaging complications. Our past missionary enterprise and success among them, when some now interested for them neither directly nor indirectly aided in their evangelization, as well as our present opportunity require that we continue and increase our co-operation with the Colored Methodist Episcopal Church in America in providing suitable intellectual and spiritual training for both their teachers and their preachers.

Both Paine and Lane Institutes have advanced since our last report in facilities and substantial work. The two now have fourteen teachers and three hundred and forty-one pupils. The board is providing for Paine Institute a new building, to be known as Haygood Memorial Hall, on which they have received in cash \$10,398.15 and in good subscriptions enough to raise the sum to \$20,009.62.

VANDERBILT UNIVERSITY.

It is agreed by the Board of Education that Vanderbilt University, our most amply-endowed and best-equipped institution, is naturally and properly the center of our educational system, to which all our schools and colleges should be correlated. This insti-

(CONTINUED ON TWELFTH PAGE.)

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Index tells what Number to get.

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A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

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Epworth League

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THE world judges the character of the parents by the conduct of the children.

To treat with contempt the opinions of his parents is the mark of a fool.

To fear the taunt of being "tied to mother's apron string" is the mark of a coward.

To smile and look sweet in company and then snarl and snap at home is devilish.

TOPIC FOR MAY:

LITTLE WAYS OF BETTERING THE WORLD.

May 22: Honoring Father and Mother.—Ex. 20:12; Eph. 6:1-4.

The attitude of the child toward the parent can not be called a little thing. It is included among the "little ways" of this month's study, probably because it is one of the details of duty that is in danger of being overlooked, and consists rather of little kindnesses and a spirit of constant thoughtfulness than of great or conspicuous deeds.

So important is this duty that God included it among the Ten Commandments, which he wrote on the two tables of stone and gave to Moses for the guidance of Israel. It is placed on the same plane with honesty and purity, and the person who dishonors his parents is, in the esteem of God, as criminal as the thief or the murderer. Especial prominence is given to this command by its being "the first commandment with promise"—a particular reward, that of long life being promised to those who observe it. From this it would seem that God has attached especial importance to filial piety.

There are two meanings of the word "honor" which are applicable here. The first is, "to respect; to revere; to treat with deference and submission." This is clearly a duty to parents. In childhood, the parents should require it and deserve it; in youth and maturity, it should be freely given. We can conceive of hardly any circumstances which could relieve one of the obligation. The parents may be wiser and more experienced, and probably are, but the obligation does not rest there; no matter how old or ignorant or childish, the parents must be revered. Even if the father were a wicked and dissipated wreck and the mother sour and sharp-tongued, there still the command applies.

One of the awfulest experiences we ever had was in trying to reconcile a mother and daughter, and having to listen while the daughter, herself a mother, heaped abuse, fierce and bitter, upon her aged and decrepit mother. Such conduct is devilish beyond comprehension.

The example of Christ is a most forcible illustration of filial reverence. He was subject unto his parents until his mature manhood, and his last words upon the cross provided a home for his mother in her old age.

The other definition of the word is "to exalt; to glorify." In this sense parents are honored by the good behavior and success of their children. The father speaks with pride of his son, who is conspicuous for the purity and ability of his character; the mother's beauty of character is reflected in the daughter's good life, and by it the mother is honored.

Doing well for the sake of a loving mother and an upright father is not the highest motive, but it is a good motive and ought to be a sufficient one if there were no other.

CHILDREN WHO DISHONOR PARENTS.

The young man who seeks the company of the dissolute.

The girl who gains the name of being "fast."

The children of Christian homes who frequent the dance and theatre. Young people of either sex who whisper and giggle in church.

The young man who thinks it manly to swear.

The boy who speaks of his father as "the old man."

The girl who makes herself conspicuous by loud talking in public.

In these and a hundred other ways the parents are dishonored.

Solomon has said, "A wise son maketh a glad father, but a foolish son is heaviness to his mother."

In most cases our parents have

served and cared for us with infinite pains and sacrifice; the true lady or gentleman will seek to make them glad with kindness and honor them with good characters and blameless conduct.

REWARDS OF HONOR.

Long life to the child. This is a particular promise.

Long life and happiness to the parents. Nothing is more conducive to a serene and peaceful old age than to have the love and reverence of good sons and daughters; and nothing will sooner bring a parent's "gray hairs with sorrow to the grave" than the neglect and wickedness of children.

Let the Epworth Leaguers apply the lesson, and the hearts of thousands of parents will be made glad.

Notice to Leaguers of the Llano District, West Texas Conference:

The presiding elder of Llano District, Rev. I. K. Waller, has very kindly given the League a day at District Conference which meets at Johnson City April 21, 1898. Let all the Leagues elect at least on delegate each to this conference. The question of a district organization will be discussed at that time.

EDWIN STARKEY,

League Secretary, Llano District.

TO THE TEXAS CONFERENCE LEAGUERS.

It gives me great pleasure to announce to our fellow-Leaguers that during this month the Leagues in two of our districts have organized District League Conferences.

Prof. W. A. Palmer, of Calvert, who for several months has rendered us much valuable assistance as Secretary for the Calvert District, met with his Leagues in Hearne on the 8th and 9th, where a permanent organization was effected, with the following officers: President, Mr. B. C. Nettles, Marlin; First Vice-President, Miss Maggie J. Rogers, Marlin; Second Vice-President, Miss Mariam McNutt, Calvert; Third Vice-President, Miss Annie Cook, Hearne; Secretary and Treasurer, Prof. W. A. Palmer, Calvert. We are told that this was a most excellent meeting.

Last Thursday, immediately after adjournment of the morning session of the State League Conference, the representatives from the different Leagues in the Houston District met pursuant to a call from Mr. George Moore and organized a District League Conference. Rev. O. T. Hotchkiss, the presiding elder, presided. The following officers were elected: Mr. R. C. Shirley, of Alvin, President; Miss Beatrice Norman, of West End, Galveston, First Vice-President; Miss Mamie Graves of St. James Epworth League, Galveston, Second Vice-President; Miss Mary Swope of Tabernacle League, Houston, Third Vice-President; and, much against our wishes, the writer was elected Secretary and Treasurer. The presiding elder, the President and Secretary were appointed a Committee on Constitution and also the Executive Committee, whose duty it shall be to decide upon the time and place for the next meeting. Some months ago, in compliance with a request from the State Secretary, Mr. Geo. T. Moore, of Houston, was appointed to serve as Secretary for the district until the District Conference could be organized, and he has proved a most efficient Secretary.

May God's richest blessings rest upon all our Leaguers. Yours, in His name,

ETTA TOOTHAKER,

Sec. Texas Conf. E. L. Galveston, Texas.

OUR MISSION FUND.

Leagues who are delinquent on last year's fund will please hasten their collections. We are anxious to make up the deficit in our amount. All funds must be in before June 1st. I still have a supply of suggestive programmes for special mission service and will furnish them promptly on application. Don't fail to do your part. We are depending on you.

A. K. RAGSDALE,

Sec. and Treas. Com. Dallas, Texas.

THE ELECTION OF LEAGUE OFFICERS.

At the Abilene District Epworth League Conference, which was held in Merkel, April 1-3, pastors and delegates were unanimous in the opinion that the officers of the League, especially the President and Vice-Presidents, should be nominated by the pastor and elected by the Quarterly Conference. Various reasons were given for this view. One reason assigned was that our government is not congregational, and that in this respect the League should be brought

into conformity with the balance of our institutions. To let the League select their own officers is not fostering in them the spirit of Methodism which chooses Bishops, connectional officers, presiding elders, pastors, Sunday-school superintendents, class-leaders, stewards and trustees without a popular vote.

Again, it was claimed that a majority of a League are not always the best judges as to who would make good officers. Some Leagues are made up largely of children, and some others of young people who do but little thinking. This objection to the present method of selecting officers is weighty. Some pastors have encountered their greatest difficulty in the management of the League work just at this point. A President without spiritual life or executive ability will devitalize almost any League. Add a First Vice-President without zeal or resources and the combination of uselessness is almost perfect. And if the other officers are equally unqualified for their positions the League will accomplish exactly nothing. Some Leagues exercise judgment in this matter, others do not. Frequently young people of personal popularity are elected to office regardless of qualification, while those truest in their loyalty to Methodism and best qualified in natural ability, education and experience to fill the positions but less popular, are left out.

It may be urged that at present the constitution of the League gives the council the privilege of nominating the officers. Granted; but the aforesaid conference developed the fact that such a course sometimes results in serious friction. If the whole business were left with the Quarterly Conference no such trouble would be possible. Then sometimes it is best to re-elect persons who hold office and the council might feel some delicacy about nominating themselves.

As the law is the pastor or Quarterly Conference may interfere by refusing to approve the selections of the League, but such interference would look like a reflection on the judgment or an affront to the intelligence of the League, which many Leaguers would resent, and would probably result in the death of the League. Usually such a course would only be justified in an extreme case.

If the Quarterly Conference were required to elect these officers once a year and the council were empowered to fill vacancies occurring during the year, perhaps the efficiency of the League would be greatly augmented.

This opinion of a portion of their constituency, with some of the reasons given to support it, is respectfully commended to the consideration of the General Conference delegates of the Northwest Texas Conference.

E. HIGHTOWER.

AUSTIN DISTRICT EPWORTH LEAGUES.

Dear Epworthians—I wish to call your attention to the fact that the Austin District League Conference will be held in Elgin, Texas, June 28, 29 and 30, inclusive. The time appointed at our last meeting for this conference was in April, but it was changed by the Programme Committee so as to not conflict with, or be too near, our State Epworth League Conference, and also to allow those going to school opportunity to attend the conference if they desired to do so. We are very desirous that this conference be well attended and that every League in the district be represented and that every member will come who possibly can, whether delegate or not. I believe the District Conference is the best and most practical Epworth League Conference we have, that we can learn methods of work better, and imbibe more substantial zeal and love for the League. There we learn one another better,

become more intimate in friendship and freer in our expressions of Christian work, because, being in the same district, it is near our home and thus seems more like our own. Local pride may thus be aroused and greater spiritual zeal manifested. Vague, intangible enthusiasm, springing from a busy, "seething" body of Leaguers gathered from "afar," is not of much practical benefit after we go home to begin work in the old, quiet way. Let us all attend this conference with the plain, simple idea of learning and teaching something of practical importance. Come as a teacher as well as a pupil, to impart as well as to imbibe. You will have opportunity to act as each. Look out for programme and for further information relative to this conference later—and be sure to come! Pray for the meeting.

H. B. COMBS,

Pres. A. D. E. L. Conference.

THE WORLD GETTING BETTER.

The Epworth League met with a great deal of opposition at first, but, thank God, this mighty organization of young people is sweeping everything before it—prejudice, opposition and all other evils of a kindred nature are bound to go, and they are going.


Not far into the past we can look back to the time when a Christian boy or girl was an exception. How is it now? Twenty years ago how many young people took any part in public worship? Religion then was reserved for the hoary heads and for the middle-aged. Now thousands of young converts are working for Christ, and with the blood-washed throngs are swelling the glad tidings, "Jesus saves."

No one can make me believe the world is growing worse; some seem to think so. It is true that this old earth is being revolutionized, but this great stir, this great commotion, is only the young people marshalling their forces preparing for the great battle against the Prince of Darkness. The voice that comes to us from Hillsboro, and is echoed back from the western plains of Texas, is Bro. Works calling to his mighty army of young people, encouraging and strengthening us preparatory to the great conquest before us—the world for Christ.

The daily press is constantly sending out news concerning the war with Spain, but I tell you, Leaguers, we are in a war of such vast importance, such great magnitude, that beside it the war with Spain will be insignificant, even if the great powers of the East should join her in opposing our nation. Satan and all of his forces are leagued against us in this great warfare, but, thank God, the Lord is for us and who can be against us?

Every nation stands to-day with open doors and imploring hands, begging and pleading for the bread of life. It is ours to give—will we do it? It rests with each one individually—are we doing all we can? Have we paid the last cent on our assessment? God help us to feel the responsibility that is resting upon us Leaguers. The success and prosperity of both Church and nation are resting upon the characters of the young people of to-day. O may we be strong in faith, pure in heart, having our souls filled with the love of God. May the blessed sunlight from the Sun of Righteousness shine into our hearts, filling us with such peace and gladness that we will be anxious to carry the light into every dark nook and corner of benighted China. The time is coming when every knee shall bow and every tongue shall confess Christ. May God hasten the day when "the earth shall be filled with the knowledge and glory of God, as the waters cover the sea." It is coming! With the staff of State officers that we have, and with her twenty-five thousand Leaguers, Texas herself can take the world for Christ! Shall we do it? A LEAGUER.

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Second Quarter, Lesson 8, May 22.

THE DAY OF ATONEMENT. Matthew 25:31-46.

Golden Text: He shall reward every man according to his works.—Matt. 16:27.

Time: April, A. D. 40. Just after the last lesson.

Place: The Mount of Olives.

INTRODUCTORY.

The description of the last judgment, given in our lesson, is found only in St. Matthew. The first part of this great final discourse of Jesus began by pointing to the destruction of Jerusalem; but here now the thought is only of the final coming of Christ to judge the world.

LIGHT ON THE LESSON.

Verse 31.—When the Son of man shall come in his glory. He had already come in his humiliation in the form of a servant; but his second coming will be characterized by every circumstance of majesty and power.

Verse 32.—And before him shall be gathered all nations.—Gentiles as well as Jews—all mankind of all nations and all time.

THE SEPARATION.

And he shall separate them one from another. This is the work of infinite wisdom and power. One glance of his identifies the saint and discerns the impenitent and guilty.

THE KING'S WELCOME.

Verse 34.—Then shall the King say unto them on the right hand.—King Messiah was a phrase familiar among the Jews. At this great future coming it is Jesus, the King, that speaks.

GROUND OF THE KING'S WELCOME.

Verse 35.—For I was hungry and ye gave me meat.—For introduces the proof that they are blessed of the Father and entitled to inherit the kingdom.

Verse 40.—And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

in the service rendered, even to the least, the most humble, the most obscure of his children.

BANISHMENT OF THE WICKED.

Verse 41.—Then shall he say unto them on the left hand.—the unrighteous, and showing themselves so by their selfishness and want of mercy.—depart from me, ye cursed.

Verse 42.—In these verses Jesus states the reasons for this final and awful banishment from the glory of his presence.

THE ANSWER OF THE WICKED.

Verse 44, 45.—When saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Verse 46.—And these? that have thus failed in their ministry unto him "shall go away"—from the presence and glory of Jesus—from heaven, the final glorious abode of his saints.

PRACTICAL AND SUGGESTIVE.

1. In this lesson it is the King and Judge himself that portrays for us the glory and awfulness of the final judgment.

2. Jesus identifies himself with his people; to minister unto these in their suffering and want is to minister unto the Lord himself.

3. But it would be a grave mistake to suppose that deeds of benevolence only will be regarded in the day of judgment.

4. The conduct of most Christians shows a very feeble grasp upon these teachings of Jesus. How could he possibly urge us to greater diligence in ministering unto the suffering and wants of our fellow Christians around us?

5. The most awful truth that the human mind has ever been called upon to contemplate is the future eternal punishment of sin. Eternal fire, everlasting punishment—who can think upon the possibility of this without a moving sense of dread and horror?

6. In thinking over these awful matters, it seems to me that every teacher and every preacher—yea, every Christian—

should examine himself in the light of the coming judgment and its glorious and terrible awards.

Do you believe in eternal life? Do you believe in eternal death? Are men saved through the agency of men.

MONT BELVIEW SUNDAY-SCHOOL.

Fisher's Chapel Sunday-school was organized in February with something over twenty scholars. We now have forty-seven scholars and new members are added every week.

MARY BARBER, Mont Belview, Texas.

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Advertisement for Mungers Complete Gin Outfits, featuring a large graphic of a cotton gin and text describing the machinery.

Advertisement for Hill's Business College, featuring a large graphic of the college name and text describing its offerings.

Advertisement for Commercial Lumber Co., featuring a large graphic of the company name and text describing their products.

Advertisement for a sewing machine, featuring a large graphic of the machine and text describing its features.

Advertisement for a Bible and Advocate, featuring a large graphic of the Bible and Advocate and text describing the offer.

Advertisement for a cure for consumption, featuring a large graphic of the product and text describing its benefits.

THE BISHOPS' ADDRESS.

(CONTINUED FROM NINTH PAGE.)

tution is now under the special patronage of a few Annual Conferences, which, upon the nomination of its Board of Trust, fill vacancies in the same with persons from their territorial limits. It has been agreed unanimously by the Board of Trust, in annual session, that the nominations to fill vacancies should be from the Church at large, and the power of election should be in the General Conference; and to this all the special patronizing Conferences have agreed, save one, which merely deferred action, and no doubt will give its consent at its next annual session. If this General Conference shall agree to fill these vacancies—either directly or, perhaps more conveniently, through its Board of Education—then the institution will have been made thoroughly connectional so soon as the one remaining Annual Conference shall relinquish its special claim. This is deemed important at this session, because the annual income from endowment is lessened \$3000 by the necessity to reinvest its maturing seven per cent bonds at a lower rate, although the corpus of the endowment has itself been thereby considerably increased. At your last quadrennial session, after calling attention to this fact and to the further fact that the Biblical Department for years has been rendering most valuable service to the Church by training young men for its ministry, it was resolved by you to "call on our people to raise as early as practicable the sum of \$300,000 for the permanent endowment of the Biblical Department, and that we pledge our assistance to the authorities of the university in their efforts to secure this amount."

It is believed, with your concurrence in making the institution connectional in character, a united Church will, by some method you may suggest, raise the amount designated before the close of the century, so near at hand.

MISSIONS.

Perhaps the most conspicuous feature of Episcopal Methodism is its aggressive character. Its history shows that it was framed with a view to the great commission to go "into all the world, and preach the gospel to every creature." It is inherently missionary in its spirit and aims. No ecclesiastical polity shows better adaptation to preach the gospel to the poor. By its very genius it is ever stretching out to the regions beyond, and can never be satisfied until it has compassed the ends of the earth. For one-half of its first century it found an ample field in the expanding domain of the United States, and has in its membership an unusually large proportion of the poor and dependent classes. By the thrift which piety engenders, many of its poor have prospered and attained to wealth, so that its sympathies and its rapidly-increasing means alike fit it for missionary enterprise.

During the last quadrennium we have added Korea to our mission fields, and ten missionaries to our force in foreign lands, notwithstanding the general financial stringency and the depressing influence of a missionary debt, now fortunately relieved through the special private and personal appeals of Dr. H. C. Morrison, one of our Missionary Secretaries. In the same period there has been a net gain within the foreign field of 2177 members, 1141 Sunday-school attendants, 1225 Epworth Leaguers, 18 church edifices and 19 parsonages, and a proportionate gain on most of the special lines of missionary endeavor. In self-support a gain of \$11,656.85 is reported from the field, the gain alone being about double the whole amount realized the preceding quadrennium. Our mission property is now valued at \$398,770.

On our indebtedness of \$129,144.78 at the beginning of the quadrennium \$117,559.17 has been paid, and there is an ample unmaturing subscription to cover the remainder.

The amount paid by our several boards and societies for missions within the quadrennium is as follows:

Board of Missions.....	\$1,077,388	13
Domestic boards	531,255	61
Woman's Foreign Missionary Society	307,800	01
Woman's Parsonage and Home Mission Society..	151,512	98

Grand total by the Church. \$2,067,955 83

You will make special note that this is the jubilee year of our China mission, out of which those in Japan and Korea have sprung. This, in connection with the further fact that providential causes indicate this as the harvest of this vast field, make a suitable celebration and a forward movement important.

CONFERENCES.

It is worth while to carefully inquire if our missionary efforts are not being crippled and imperiled by erecting prematurely missions into Conferences, and placing our missionaries, as well as native preachers, in the hands of those not sufficiently established in Christian character, and not sufficiently familiar with, and devoted to, our economy to be safely entrusted with its administration.

It is not sure that we have always been wise, even in our own country, to multiply small Conferences, dependent on missionary support, and often on immature and inexperienced young men largely for its ministry. By the law which your Bishops are expected to administer, at least eighteen elders are necessary to try an elder in due form, without a single challenge for cause; and yet we have Conferences, both at home and abroad, with a smaller number of elders in their membership. And, inasmuch as every Annual Conference, no matter how small, is entitled to at least two members on this floor, is the multiplication of small Conferences compatible with an equitable and wise distribution of power, when your older and more stable and larger Conferences must have at least forty-eight members for each clerical representative here?

While we are aware that the sparseness of population on new fields, and the consequent breadth of territory, involve much travel and increased expense to bring a Conference together, we deem it proper, at least, to call attention to a state of facts made familiar to us by our official contact and duties. We confidently rely on your wisdom to relieve the situation, if not to solve the problem.

The work of translation, especially into Spanish and Portuguese, has progressed steadily, including a large amount of Sunday-school and some Epworth League literature. McTyeire's "Catechism of Bible History" is nearly ready for issue, and two parts of Hurst's "Short History of the Christian Church" have already been issued. In China and Japan this need is greatest, and your attention will be called in another connection to the subject of a publishing house in China. At the close of a century in which the potency of the press is realized more than ever before, you will not undervalue it as a missionary agency.

The vast influx of foreigners to the United States for the two decades from 1877 to 1897, averaging 450,840 per year, deserves special attention, and particularly since they are largely occupying our Western territory, and are beginning to look Southward for homes. The alertness and zeal of other Churches in this convenient and most fruitful mission field, devoting to foreigners within the United States unable to speak the English language hundreds of thousands of dollars every year, should be suggestive to us, and particularly where they come from our own foreign fields and into close proximity with our home Church. Why not use some of our excellent returned missionaries, unable to live in China and Japan, among these same people on our own shores?

Providence planted our Church among the very first in the West, a domain, exclusive of Alaska, two and one-half times larger than the territory east of the Mississippi, and destined to become in a century a vast, if not the dominating, power in the nation; and it would be a blind sacrifice of our God-given opportunity not to cultivate to our full capacity this inviting field. As missions are the vitalizing principle of the Church everywhere, it would impart life and spirit and efficiency to our English Church in the Northwest and along the Pacific slope to enter this harvest with a diligent and vigorous hand. A little Christian kindness shown to the heathen providentially brought to our doors, in contrast with the harsh treatment often received from ungodly men of the world, would be most grateful to them, and at the same time commend our holy religion to those who are to make a part of our social fabric and body politic, or, perchance return and propagate the Gospel received from us among their own people—missionaries to a foreign people, with no foreign language to acquire and no racial antipathies to encounter.

WOMAN'S FOREIGN MISSIONS.

It would be unjust to our Church not to mention in this connection the admirable service our godly women are rendering. They are not men, and do not seek to be, but are what God intended them: helps meet for men—just as meet in the Church as in the family, and just as valuable, not to say indispensable. The Woman's Board of Foreign Missions is now just twenty years old. Already they have fifty missionaries in the foreign field and thirty-native helpers and teachers and thirty-

seven Bible women, making a total force of 219; while the General Board has 104 missionaries, eighty-nine native traveling preachers and 102 native helpers, a total of 295 workers—a force only eighty-four more in number than theirs, a comparative result most favorable to the women, both in industry and financial skill, when the time of operation and available resources are considered.

Within twenty years they have raised \$1,214,321.75, of which \$307,800.01 has been secured this quadrennium.

Mrs. D. H. McGavock, the very faithful and efficient General Secretary of this society from its organization, passed to her reward December 23, 1896.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

As a part of their work should be mentioned the Scarritt Bible and Training School for Missionaries and Other Christian Workers, which has demonstrated the need and wisdom of its creation to train for both the foreign and home fields the young women of our Church. Its graduates and representatives are now in our several mission fields, and the demand for such trained workers is constantly increasing. The trained nurses from its wards, after two years of instruction and clinical experience, take with them the needed skill in ministering at the bedside, while the Christian atmosphere of the institution prepares them to become Christian workers no less than trained nurses. There has been a gratifying increase both in endowment and attendance of students.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

The Woman's Parsonage and Home Mission Society is only twelve years old. It has aided in building seven hundred and seventeen parsonages, two of them in the foreign field. Eight years ago you organized them for home mission work as well, and vigorously and successfully have they entered this field, while their parsonage building has steadily increased.

Seeing the value and necessity of educational work in the foreign field, they are organizing schools with marked success among our mountain missions, some of which, after seventy-five years, are missions still, struggling even to-day for existence, mainly because we have relied almost solely on the periodical revival, without those conservative and stimulating influences that cultivate and mature the crop after it has been planted.

The Sue Bennett Memorial School, at London, Ky.—the first undertaken by this society, with building and grounds and several cottages for the accommodation of pupils worth \$20,000, having six teachers and two hundred pupils—is closing its second year.

They have also undertaken educational work among the Cubans in Florida, and night schools for the Chinese and Japanese on the Pacific coast, and have established one industrial home, several rescue homes, and city missions among neglected children and the poor who do not attend the churches.

When it is remembered that by inexorable law there is a steady drift of population from the country to the cities, and that by the modifying influence of the multiplying forms of human industry through the growth of the mechanic arts this tendency must continue, and that the cities are already the centers of anarchy and the breeders of the most debasing forms of vice, they appeal to the Church for special effort on their behalf. Methodism hitherto has reached among the rural populations and smaller towns about ninety-one in every thousand of the people, whereas, in the larger cities, less than thirty in the thousand.

Through the families, the women of our Church, under the shelter of their own homes and through their native tongue, have access to destitute mothers and children, who, if left to themselves, are to be reservoirs of vice that threaten society, and the nation itself in a few generations. The reports show that their organization is steadily growing; that within the present quadrennium the society has raised more than double the amount realized in the preceding eight years. They have 16 city missionaries, 3 Cuban missionaries, and 22 teachers of their schools. They have acquired property worth \$46,877 and a permanent loan fund of \$18,392.25, besides sending annually supplies to the families of inadequately supported preachers, valued for the quadrennium at \$16,918.63. We should give them every facility

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 \$1.25 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.

for their increasingly valuable work.

The Church will cherish the memory of Miss Lucinda B. Helm, so recently gone to heaven, the first General Secretary of this society, into whose fabric her very life was wrought.

BEQUESTS AND DONATIONS.

As stated in our last quadrennial address, the Barnes Hospital, bearing the name of its founder, is intended "for sick and injured persons, without distinction of creed, under the auspices of the Methodist Episcopal Church, South," with power vested in the Bishops to fill vacancies in the Board of Trustees. An eligible site has been purchased in St. Louis, and plans have been submitted for the erection of the necessary buildings. The very competent trustees who represent the Church have determined to erect a larger and more costly plant than was originally contemplated, and, in order to leave unimpaired the endowment of \$1,000,000, have delayed beginning work until the income shall enable them to complete the whole without any indebtedness. They have received from the estate of Mr. Robert A. Barnes \$1,100,000. No pains will be spared to make the hospital complete and with every modern appliance, and thus worthy of the noble benefactor of mankind whose name it bears.

Very recently the will of the late Dr. Charles H. Bradford, of St. Louis, disclosed that he had left to our Methodist Orphans' Home in that city \$338,000, thereby increasing its endowment to some half a million dollars. These noble gifts have come from honored friends of the Church, but not members.

Besides these several notable gifts to our educational and benevolent enterprises have come from members of our Church still living, some of them amounting to more than \$100,000.

These substantial contributions to our Church deserve special mention, and are reminders to all entrusted with the gifts of honorable accumulation that a liberal part should be directed to the channels of permanent usefulness. It is thus that the gains of this world may be converted into heavenly treasure, and the revenues of earth may become immortal.

CHURCH EXTENSION.

The Department of Church Extension is justly ranked among the effective agencies for Christian progress. Ecclesiastical structures hold a conspicuous place in Bible history. Material as were the tabernacle, the temple, and the synagogue, they are divinely recognized as in close alliance to those spiritual forces that vitalize and undergird and permeate the true Church of God.

In sixteen years the Board of Church Extension has given aid to three thousand eight hundred and ninety-one separate churches in the form of donations and loans, and its indirect and incidental results have scarcely been less through the interest it has excited by its thought-provoking processes. During the quadrennium the value of our church edifices has increased \$1,021,373. The loan funds now amount to \$158,792.60, a gain in four years of \$50,450.16.

The "General Minutes" show that we have still 2800 societies without church edifices, and 1020 pastoral charges and 157 presiding elders' districts without a parsonage.

To secure the investments of the board, churches aided are required to insure the property for indemnity in case of loss. This, however, requires constant reminders, and even then, after a few years, the policies are frequently allowed to lapse. On this account, and because of the large amount of our Church property, and the possibility, by co-operation, of securing cheaper rates, would it not be well to inquire if an insurance officer for the whole Church can not be provided on some plan that is both safe and economical? The Wesleyans of Great Britain have such a plan, which gives very cheap insurance to their churches and yields large revenue for their superannuated preachers.

We are pained to have to record the recent death of our most successful and valued General Secretary of this department, the Rev. David Morton, D.D., the providential man whom your wisdom selected to inaugurate this

Gold Pens • Our New Illustrated Price-List of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks, showing nearly 100 different styles, sent to any address. Our "313" Pens are especially adapted for fine writing. Gold Pens repaired, 50c. each. Our 14-kt. Gold Fountain Pen, price, by mail, \$1.10, is equal to the best, and warranted.

G. P. Barnes & Co., 504 W. Market, Louisville

This firm is reliable—Texas Advocate.

movement sixteen years ago. Within these years he has erected for himself a monument as lasting as the Church; but for this very reason it is becoming and proper that the whole denomination, every part of which his labors have blessed, unite to create a large loan fund to bear his honored name. May the same divine guidance that designated him be granted unto you in selecting a worthy successor!

LOCAL PREACHERS.

To its local ministry Methodism owes much of its power. At your last session you added to the dignity of this class of preachers, from whom all our itinerant ministers are drawn, by removing the power to license and renew license and recommend for orders and for admission into an Annual Conference from the Quarterly Conference to the District Conference, a larger body, and composed mainly of the select elements in all Quarterly Conferences of the district. Harmony of jurisdiction seems to require that the same body which renews the license should be charged with examination of the life and administration, unless insuperable reasons exist why the larger body should not exercise this added function. And inasmuch as many of our pastoral charges, especially the stations, afford little opportunity for the ministry of the local preacher, would it not be well to extend his field of opportunity to the district, and have him therefore subject to the presiding elder, rather than to the preacher in charge?

Complaint has come from many quarters that the rights and authority of the preacher in charge have been questioned and even invaded by other preachers of our own connection, giving rise to serious friction, and sometimes to discord, in Churches. The pastorate is fundamental to our system, and our itinerancy has been supposed to have ample adaptability for an effective evangelism. Plain and perspicuous rules for our own people are conservators of peace and good will. Your wisdom will no doubt find a remedy for the evil.

LAY DELEGATES.

Is not the vital relation of the lay delegates of a District Conference to those selected for the Annual and General Conferences a sufficient reason to fix a uniform principle and method for their selection in all the Annual Conferences?

PUBLISHING INTERESTS.

The sagacity of Mr. Wesley was conspicuous in the large use he made of the press in his day to extend and deepen and perpetuate his work. The more general diffusion of public education and the consequent increase of reading have added largely to the potency of the press since that time. Choice and cheap literature is now essential to any movement that would reach and control for good the masses of mankind. Its possibilities for good are illustrated and emphasized by the actual efficiency of a corrupt press for evil. If the truth is to make men free, the Church should not fail to give it wings for widest diffusion, and stereotype it for preservation through the ages. So important is this that the Church can not afford to commit the trust to irresponsible hands. It must itself wield this vast power, and see that it is not perverted under its auspices to personal and private or to selfish and ambitious ends. We are fortunate in the possession of our large publishing plant and in its present unembarrassed condition. Twenty years ago, devastated by fire and war, it appeared almost a hopeless wreck, and threatened more than loss of investment, even dishonor to the Church. The sale of \$260,000 worth of four per cent bonds to the friends of the Church saved our credit and enabled us to proceed with business. Today our plant is out of debt and is valued at \$895,000, with a volume of business for the quadrennium of \$1,378,858.60, and a dividend of \$60,000 for the superannuated preachers. It is gratifying that the United States has awarded and paid to our Publishing House \$288,000 for the occupancy, use and damage of it by the Federal army during the civil war. The thrift and economy of twenty years and this payment by the government enable us to face the twentieth century better equipped for effective work in this department than we have ever been.

It might be well, with a view to enlargement and progress, to empower the Book Committee, if opportunity shall offer on favorable terms and under conditions that threaten little financial risk, as our means may allow, to locate periodicals in one or more important centers. Such centers well established would be natural points of easy distribution for other publications of the House, and so accommodate the wants of our people in

those localities, and at the same time stimulate our general book trade.

You might also consider the wisdom of authorizing said committee to select suitable points for the distribution of our publications, and to appoint competent agents.

From more than one source your attention will be called to the importance of a publishing interest in China, to meet its wants and those of Korea and Japan. We judge this a proper and wise movement, and, for commercial reasons, Shanghai to be the best location. When this matter is fully before you it will justify, and no doubt receive, your careful consideration.

FEDERATION.

The Commission on Federation, provided for at your last session, met a similar one from the Methodist Episcopal Church, in Washington City, January last, in a joint session, which proved harmonious, and was characterized by courtesy and hearty good will. Its action, as provided for in its creation, will be submitted to you in due form for adoption, alteration or rejection.

BISHOPS.

Under the law of our Church the life and administration of its Bishops pass under review, as do those of every other traveling preacher. The official journals of the several Annual Conferences will be submitted to you for inspection, and they show our official acts.

One of our worthy colleagues, Atticus G. Haygood, a man of forceful character and rare gifts, who made his impress on both the Church and the generation, has "fallen on sleep," and rests from his labors. Of him you will make suitable mention. Notwithstanding his death, we have, without undue tax upon us, been able to meet all the Annual Conferences in this country and Mexico, and twice in the quadrennium have visited Japan, China and Brazil.

We think, under all the conditions, that the work of administration can be efficiently performed by the election of two additional Bishops by the General Conference.

We close this communication, beloved brethren, praying that "the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe."

The evidence in the case proves Hood's Sarsaparilla cures scrofula, salt rheum, boils, humors and all eruptions.

Secrecy is sin's coat of mail.

UNANSWERED LETTERS.

April 20—C. B. Smith, subs. L. H. McGee, sub. H. M. Haynie, sub. E. G. Roberts, sub. J. T. Kirkpatrick, sub. J. M. Sweatman, sub. W. W. Graham, o. k. J. H. Trimble, sub. T. M. Kirk, sub.

April 22—C. L. Miller, sub. M. K. Fred. Smith, sub. John Helpinstill, sub. J. P. Rodgers, subs. F. J. Perrin, sub. J. J. Canafax, sub. Samuel B. Sawyers, sub.

April 23—G. W. Riley, sub. F. B. Buchanan, sub. D. H. Aston, sub.

April 25—B. A. Snoddy, has attention. M. W. Lane, sub. A. T. Culbertson, sub. L. W. Cain, sub. J. H. Trimble, sub. W. T. Morrow, sub. W. W. Edgar, sub. R. T. Woolsey, sub. E. G. Roberts, subs.

April 26—J. D. Hudgins, subs. E. R. Edwards, sub. Fred L. Allen, sub. W. H. Crawford, sub. D. J. Martin, sub. M. D. Hill, sub.

April 27, 28—G. S. Sandel, sub. T. B. Vinson, sub. E. J. Maxwell, sub. Mac M. Smith, sub. G. C. Hardy, has attention. J. T. Bindworth, subs. E. B. Thompson, sub. Chas. F. Smith, sub.

April 29, 30—G. E. Clothier, subs. M. L. Brown, sub. at half price. J. M. Mills, sub. J. W. Bowden, sub. J. P. Rodgers, thanks. C. A. Evans, sub. J. W. Story, sub. S. W. Thomas, has attention.

May 2—J. M. Barcus, sub. S. M. Thompson, sub. at half price. J. W. Bowden, sub. W. H. H. Biggs, sub. K. S. Van Zandt, sub. J. A. Biggs, has attention. J. A. Wallace, subs. C. C. Davis, subs. J. G. Putman, subs. E. K. Denton, sub.

May 3—E. S. Smith, sub. Ira M. Bryce, sub. W. W. Gollighugh, sub. J. D. Hudgins, subs.

May 4—E. G. Roberts, sub. W. F. Davis, sub. J. L. White, subs and trial subs.

May 5—G. A. Nance, sub. M. H. Hudson, change. C. H. Smith, has attention. T. B. Graves, has attention. D. W. Gardner sub and trial subs. W. S. Easterling, subs.

May 6—H. D. Knickerbocker, sub. John W. Sims, sub.

May 9—E. R. Wallace, subs. A. P. Smith, sub. J. R. B. Hall, has attention.

May 10, 11—Jos. T. McKeown, sub. C. E. Gallagher, sub. J. H. Braswell, change made. E. G. Roberts, subs. Mrs. A. M. Ireland, sub. W. A. Coppedge, sub. J. M. Perry, has attention. H. T. Hill, sub.

A Man Who is Tired

All the time, owing to impoverished blood, should take Hood's Sarsaparilla to purify and enrich his blood and give him vitality and vigor.

This condition of weakness and lack of energy is a natural consequence of the coming of warmer weather, which finds the system debilitated and the blood impure.

A good spring medicine is a necessity with almost everyone. Hood's Sarsaparilla is what the millions take in the spring. Its great power to purify and enrich the blood and build up health is one of the facts of common experience.

Georgetown District—Third Round.

Liberty Hill, at Liberty Hill.....	June 4, 5
District Conference, Bartlett.....	June 8, 10
Bartlett, at Bartlett.....	June 11, 12
Rogers, at Rogers.....	June 18, 19
Moffat, at Leona.....	June 25, 26
Florence, at Pleasant Grove.....	July 9, 10
Bertram, at Shady Grove.....	July 16, 17
Burnet, at Marble Falls.....	July 23, 24
Salado, at Belle Plains.....	July 30, 31

Granger, at Macedonia.....	Aug. 6, 7
Round Rock, at R. R.....	Aug. 13, 14
Taylor.....	Aug. 20, 21
Georgetown.....	Aug. 28, 29
Temple, South Side.....	Sept. 3, 4
Temple, First Church.....	Sept. 10, 11
Belton.....	Sept. 18, 19
Sam'l P. Wright, P. E.	

Cuero District—Third Round.

Yoakum sta.....	June 4
Hallettsville cir.....	June 11
Sweet Home cir.....	June 25
Victoria sta.....	June 29
Leesville cir.....	July 2
Kanabo cir.....	July 3
Waelder cir.....	July 16
Nursery cir.....	July 23
Cuero sta.....	July 26
Morales cir.....	Aug. 6
Edna sta.....	Aug. 12
Edna cir.....	Aug. 13
Port Lavaca cir.....	Aug. 20
Clear Creek cir.....	Aug. 27
A. C. Biggs, P. E.	

Austin District—Third Round.

South Austin.....	May 16
Manhaca cir, Moores.....	May 21
First Street, Austin.....	May 23
Cypress cir, at Cypress.....	May 28
Twenty-fourth Street, Austin.....	May 30
Manor sta.....	June 3
Webberville cir, at Osborne.....	June 4
Merrilltown and Walnut, at W.....	June 1
Tenth Street, Austin.....	June 13
Elgin sta.....	June 18
McDade cir, at Milton.....	June 25
Bastrop sta.....	July 1
Cedar Creek cir, at Upton.....	July 2
Smithville sta.....	July 8
West Point cir, at Muldoon.....	July 9
LaGrane sta.....	July 15
Columbus sta.....	July 16
Eagle Lake and Rock Island.....	July 23
Weimar and Osage.....	July 30
Flatonia sta.....	Aug. 1
H. M. Sears, P. E.	

Dublin District—Third Round.

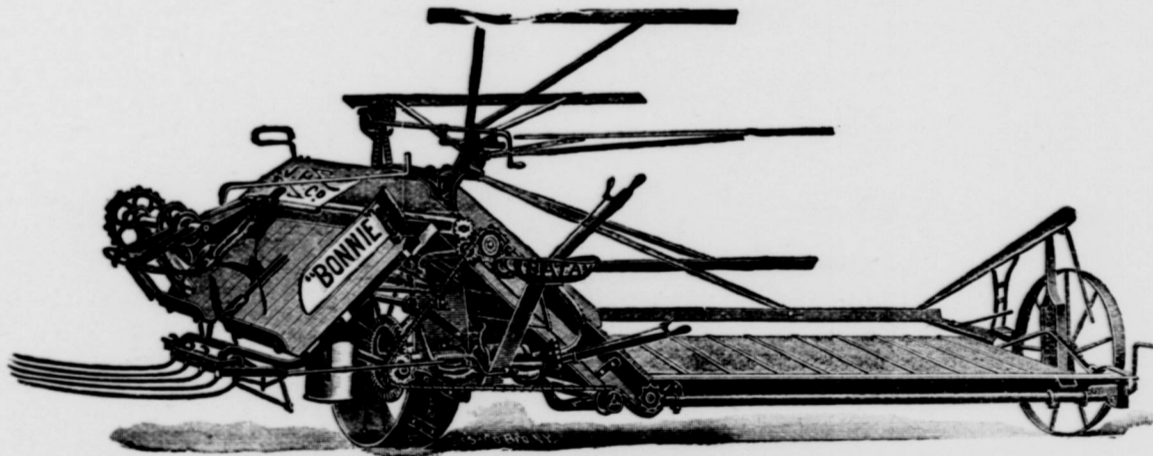
Morgan Mill mis.....	June 1
Dublin.....	June 4, 5
Rising Star and Pisgah, at P.....	June 11, 12
Granbury.....	June 18, 19
Stephenville, at Alarm Creek.....	June 25, 26
Iredell and Walnut, at I.....	July 1
District Conf., at Iredell.....	July 1
E. A. Smith, P. E.	

Vernon District—Third Round.

Farmer, at True.....	June 11, 12
Graham, at Center Ridge.....	June 18, 19
Throckmorton, at Profit.....	June 25, 26
Haskell, at Tanner.....	July 2, 3
Vernon sta.....	July 9, 10
Harrod, at Starr.....	July 16, 17
Chillicothe, at Big Valley.....	July 23, 24
Crowell, at Paradise.....	July 30, 31
Seymour sta.....	Aug. 3
Seymour mis, at Round Timber.....	Aug. 6, 7
Benjamin, at Gillespie.....	Aug. 13, 14
Quanah sta.....	Aug. 20, 21
Childress sta.....	Aug. 27, 28
Altus.....	Sept. 3, 4
Mangum.....	Sept. 7
Eldorado.....	Sept. 10, 11
C. W. Daniel, P. E.	

Paris District—Third Round.

White Rock and McKenzie, at Liberty.....	June 11, 12
Centenary, Paris.....	June 18, 19
Lamar Avenue, Paris.....	June 25, 26
Annona cir, at Coleman Spgs.....	July 2, 3
Marvin cir, at Glory.....	July 6
Detroit cir, at Ryrdtown.....	July 9, 10
Bagwell mis, at Lone Star.....	July 16, 17
Embersom cir.....	July 23, 24
Blossom and Reno.....	July 30, 31
Clarksville sta.....	Aug. 6, 7
Woodland cir, at Albion.....	Aug. 9
Deport cir.....	Aug. 13, 14
Rosalie cir.....	Aug. 17
Maxey mis.....	Aug. 20, 21
Lake Creek cir.....	Aug. 27, 28
Roxton.....	Sept. 3, 4
Powderly mis.....	Sept. 10, 11
W. D. Mountcastle, P. E.	



The "BONNIE" Right-Hand Binder.

We take pleasure in calling attention to the Bonnie Binder as manufactured by the Johnston Harvester Co., Batavia, N. Y., and for which the old reliable house of Parlin & Orendorff Co., Dallas, Texas, are general Southwestern agents.

For years past, there has been a universal demand for a Harvester and Binder that is light in construction, still having ample strength to satisfactorily handle the heaviest and most difficult crops, and still be able to harvest the lightest grain.

In the construction of the "Bonnie" there has been no pains nor expense spared to make it equal to any emergency, and since its introduction no machine ever put on the market has awakened such universal enthusiasm among farmers who have used this machine. In point of merit, the "Bonnie" stands unrivalled. The Cutter Bar is constructed so that it will cut as close to the ground as any mower, a point that is highly appreciated where short crops are harvested. The machine also can be raised to cut and satisfactorily handle the tallest grain that grows.

The construction of the elevator is such that it is absolutely impossible to choke in the heaviest grain. This is

accomplished by reason of the large elevator roller being six inches in diameter, giving the elevator canvas a traction that enables it to successfully elevate the heaviest, tangled, wet grain, with no possibility of choking. The binder deck is steeper than on any other machine, enabling the grain to be delivered into the packers with great ease. The reel on the Bonnie is the acme of perfection, along with strong, light material and good workmanship: it moves up and down, backward and forward easily and quickly by the use of a single lever, relieving the operator of the necessity of handling two or three levers, as on other machines.

The "Bonnie" is equipped with the latest improved all-steel bundle-carrier. The transporting trucks are complete in every particular. There are many other points of merit that are fully set out in the finely illustrated catalogue, which will be mailed free to any address.

The Parlin & Orendorff Co., Dallas, Texas, have taken hold of the binder business in good earnest, and have placed themselves in position to give their customers the necessary attention, and will guarantee to furnish repairs during the lifetime of all ma-

chines sold by them, as promptly as any of the reaper companies, and having kept faith with the farmers of Texas for more than half a century, their guaranty can be relied upon as in every way reliable and trustworthy, and we heartily commend them to our readers as worthy of their confidence and support.

HANDLES SHORT GRAIN AND BINDS IT BETTER.

Alpha, Dallas Co., Tex., Nov. 16, '96.
Parlin & Orendorff Co., Dallas, Tex.:

Gentlemen—I will say in regard to the Johnston "Bonnie" Binder I bought of you last year, it gives me entire satisfaction. It will handle shorter grain, and bind it in better shape, than any machine I ever used or ever saw used in my neighborhood; and as for the draft, there is not a machine that will pull as light as the Johnston "Bonnie."

As for durability, I don't see why it should not last longer than any machine on the market to-day. As for being easy to operate, I can say it is easier to handle in the field than any machine I ever had anything to do with. W. H. STARK, JR.

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.

HEATH.—Sister Lula Heath was born August 19, 1855, and died April 2, 1898; joined the M. E. Church, South, in 1873, in which she lived a faithful member until death. She was married to Bro. John Heath, September 10, 1874. To them were born four children. Two of them passed over before their mother and were waiting to greet their mother on the other shore. The other two children, with their bereaved father, are still living to comfort each other in their sad bereavement. For three or four years she was under the afflicting hand of God, but yet was never heard to utter a murmuring word. She gave the world a pattern of patience. She was much loved and respected by all among whom she lived. We served her fifteen months as pastor, and we do not know that we ever knew a life that was purer in every respect than was hers. Her religious experience was clear and positive. She was buried at Glen Fawn, near her home, surrounded by a host of sorrowing friends and relatives. May God comfort the sorrowing ones with an unclouded hope of a blissful immortality and final family reunion in the land of "unclouded day."

J. D. BURKE, P. C.
Minden, Texas.

GRIMES.—On the night of February 11 death entered the happy home of W. A. and L. E. Grimes and took little Finis, their eighteen-months old baby boy. He was the household pet. Death loves a shining mark. In his short life he had endeared himself to many hearts outside of the home-circle. He was intelligent beyond his age. While our hearts are sad and bereft, we can look up and say, "Thy will be done; the Lord gave and the Lord hath taken; blessed be his holy name." While we waited around the bedside of two precious children, seeming that both would be taken, God in his goodness spared one. Their sickness was pneumonia in its worst form. While we sadly miss the dear little prattling tongue and rosy cheeks, we thank God for the hope we have of meeting little Finis on the other shore where sickness, sorrow, pain and death are felt and feared no more. Dear parents, brother and sister, let us strive to meet him in heaven where many of our dear ones have gone. He is no stranger there.

HIS GRANDMA.

ALLEN.—Sarah Eliza Allen was born in Haywood County, Tennessee, December 31, 1830, and died peacefully and quietly at her home in Bowie, Texas, April 18, 1898. Her maiden name was Bruce. Her father having died, her mother and family came to Texas in the early forties, and settled in Fannin County, about six or seven miles north of Honey Grove. She professed religion and joined the Methodist Church when she was about fourteen years old and remained a devoted member of the same till her Master said "Come up higher." She was married to D. C. Allen in 1855, whom, with her two sons, she leaves behind to mourn her absence. Her only daughter left for heaven when a little child, years ago, and may we not believe was one of the first to welcome her to the beautiful gates of the city of God? At different periods of her married life she has lived, first in Fannin, then in different parts of Cooke County, and finally, since 1882, in Bowie, Texas.

J. A. WYATT.

MATHEWS.—Hiram Lee Mathews, son of A. G. and G. A. Mathews, was born in Bastrop, Texas, January 3, 1877. At three years old his parents came to Coryell County, where they have since resided. Little High, as he was called, being small of stature, was a Christian from early childhood; joined the M. E. Church, South, at fifteen years of age; was a model boy, a consistent Christian. He had no enemies, but many admirers. Gentle words and a pleasant face greeted all who approached him. He was just preparing to enter our University at Georgetown this fall, and his parents and many friends anticipated a bright and successful future for him. His mother believed God wanted him to preach, but alas! all hopes were

blighted. God knows best. The summons came April 9, 1898. But, blessed be God, he was ready. He said, "God will take me to rest with him; it is enough." Many friends attended the funeral service and followed his remains to their last resting place. Weep not, sorrowing ones, you shall see him again where sad partings never come.

J. E. STEPHENS, P. C.

WILLIAMS.—Bro. Newton Jasper Williams was born in Decatur County, Ga., March 11, 1834, and died at his residence in Huntsville, Texas, March 18, 1898. Bro. Williams moved from Georgia to Florida in early life and from that State to Texas in 1871 and settled in Midway, where he resided for many years. He was married to Miss Martha Edinfield July 10, 1854, with whom he lived very happily until his death. Bro. Williams embraced religion and joined the Church after a powerful struggle with Satan, under the ministry of our faithful Bro. Graves, who was pastor of the Madisonville charge in 1881 or 1882, and those who knew him testify that he lived a faithful, consistent Christian life until called away by death. He was a good citizen, a kind, devoted husband and a loving father. He was for several years the Sheriff of Madison County, and during the stormy days of this country he did a great deal to put down the reign of bad men and evil-doers in the land. Bro. Williams was satisfied that he could not live long. He talked freely with his wife and daughters and told them not to grieve for him—that he was perfectly at peace with God, and was ready to go whenever it pleased the Master to call him.

W. W. HORNER.

HASTINGS.—Eliza Emeline Hastings, daughter of Alexander and Sally Mills and wife of H. S. Hastings, was born in Panola County, Miss., July 22, 1834, and died April 21, 1898, at 5:30 a. m., at the home of her daughter, in San Antonio, Texas. She was converted at the age of eighteen and joined the Methodist Church, of which her parents and brothers were members. She was married to Bro. Hastings and moved to Knocknut, Texas, November 2, 1856, where they have since that time lived. They were of the most prominent members of their home Church. Sister Hastings was a devoted wife and mother and was faithful in her care for the sick, suffering and destitute. As one has said of her, "The neighbors will miss her, especially in sickness." Her aged and saintly husband is bereft, sad and lonely, and says: "I don't know what to do;" and he don't know. But, ah! soon he shall see her again in the father's house of many mansions. There will be no parting there. May God keep the husband and children until that day.

JOHN W. SIMS.

Rancho, Texas.

NORRIS.—Again the angels came and gathered another one of our precious jewels—Fannie C. Norris; born November 8, 1884; was April 22, 1898, called from earth away to join the loved ones gone before. Though young she had long been an exemplary Christian child. Bright, quick, kind and helpful, her coming was ever a source of gladness to the hearts of both friends and kindred. With eyes ashine she would sing, "More Like Jesus," (the band song of the juveniles) and brightly and sweetly in her "Little Corner" the work for the Master was done. As the chilly waves rolled high she was borne aloft in the arms of Everlasting Love, and with a song of joy and words of triumph she left the weepers on this dark shore. Father and mother, brothers and sister, another loved one in glory is beckoning you to come. Safe with the angels, high up in heaven, yet with yearnings toward earth, she is now anxiously looking, dear ones, for you. May all who knew and loved her here "Some Blessed Day" meet her up there where open wide the gates of day forever stand, with eternal welcome for whosoever will may come to the Lamb for sinners slain. Her Sunday-school teacher.

EMMA H. SEMMLER.
Brookshire, Texas.

\$100 Reward, \$100.

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

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CONNALLY.—On the 11th day of March, 1898, Mrs. Ella Connally, after nearly two years of great suffering, passed away in great peace. On April 18, 1898, Dixon Connally, her devoted husband, joined her in the home above after more than a year of wasting disease. Twenty-seven years ago these old veterans of the Cross secured the services of Rigdon J. Perry to preach near where Moody now stands. He organized a Methodist Church with six or seven members, and their names appear first on the roll. They lived to see nearly 1000 names entered on the Church roll, many of whom preceded them to the Church above, among whom is the faithful old preacher who answered their Macedonian cry for help and preached unto them the unsearchable riches of Christ. Dixon Connally was one of the best men I ever knew, of sterling honor and integrity, a real pillar of solid worth in the Church. He adjusted his business affairs, recounted the past, looked out into the future, and announced to his family and friends, "I am ready; bless the Lord." He was four years in the Confederate army, where he won the undying devotion of his comrades of the Lost Cause. Was wounded May 16 at the battle of Barker's Creek, just before the siege of Vicksburg. He was a member of the Masonic fraternity, and a large number of his brethren buried him.

Sister Connally was of the old type of Methodism—holy in heart and life, a power for good in revivals or anywhere else; true to God and his Church. She lived in the sunshine. To her there was no eclipse of the Divine Christ light. Who ever heard her express a doubt about going to heaven? She was anxious to depart and be with Christ, but was patient and resigned to the will of God under the most intense and prolonged suffering I have ever witnessed. She was not only delighted in doing the will of God, but became a great example to her host of friends in the more difficult task of suffering the will of God. In the death of Brother and Sister Connally our Church sustains a great loss, but we cherish their memory and will strive to join them above.

S. J. VAUGHAN.

Moody, Texas.

KNIGHT.—Wm. Perry Knight was born in Chesterfield County, South Carolina, December 2, 1830, and died April 9, 1898, aged sixty-seven years, four months and seven days; professed religion and joined the M. E. Church, South, in Water Valley, Mississippi, in 1869; moved to Texas with his mother and sister in 1884. His aged mother peacefully passed away Sept. 9, 1892 which left him and his sister alone to fight the battles of life until the Lord called him from a life of toil and suffering to one of joy and peace. He left a lonely sister to mourn, but not as those who have no hope. Bro. Knight was one of our best men, universally loved by all who knew him. He has been faithful to God and the Church from his conversion until his death. Served as steward and class-leader in the Church, but because of ill health for several years he has almost entirely been deprived of Church privileges; but he and sister would worship around their own altar at their home. During the last six weeks of his illness he suffered very intensely without a murmur. Physician and friends were very faithful and kind. A few hours before his departure he seemed to get nearly easy and quiet. He talked but very little, but his very expression was peace, in which he quietly and in his right mind passed into that rest that remains to the people of God. The burial service was conducted at the Duffau Cemetery in the presence of a very large congregation by the pastor, assisted by Rev. Geo. Smith, local preacher. God bless the bereaved.

J. H. WATTS, P. C.

LONG.—Elizabeth Long was born in the State of Illinois, October 19, 1861, and died at her home, about six miles north of Bowie, Texas, April 3, 1898. Her maiden name was Obarts. She came to Texas with her father's family when she was about fifteen years old. She professed religion and joined the M. E. Church, South, at Fairview, Jack County, Texas, in 1879, and lived a faithful member in the Church till death transferred her to the Church triumphant above. She was married to J. M. Long, April 2, 1885. To them were born five children—three boys and two girls—all of whom remain with her husband to mourn her absence. She had been afflicted for nearly two years, and seriously so since September last. She was a pronounced Christian and carried her religion into her home, into her friendships, and into her contact with people at large, and hence has left behind her an influence that will live for God, though she is gone.

J. A. WYATT.

Gained Forty-eight Pounds.

"I had a strong appetite for liquor, which was the beginning of the breaking down of my health. I was also a slave to tea and coffee drinking. I took the gold cure, but it did not help me."

This is a portion of an interview clipped from the Daily Herald, of Clinton, Iowa. It might well be taken for the subject of a temperance lecture, but that is not our object in publishing it. It is to show how a system, run down by drink and disease, may be restored. We can not do better than quote further from the same:

"For years I was unable to do my work. I could not sleep nights or rest days on account of continuous pains in my stomach and back. I was unable to digest my food. Headaches and painful urination were frequent, and my heart's action became increased. I left my farm and retired to city life, for I was a confirmed invalid, and the doctors said I would never be well again."

"Soon after I happened to use four boxes of Dr. Williams' Pink Pills for Pale People and since then I have been free from all pain, headache and dyspepsia. I eat heartily and have no appetite for strong drink or tea or coffee, and feel twenty years younger. My weight has increased 48 pounds. I cannot say too much for Dr. Williams' Pink and claim that they have cured me."

JOHN B. COOK.

Subscribed and sworn to before me this sixteenth day of February, 1897.

A. P. BARKER, Notary Public.
To people run down in health from whatever cause—drink or disease—the above interview will be of interest. The truth of it is undoubted, as the statement is sworn to, and we reproduce the oath here. For any further facts concerning this medicine, write to Dr. Williams' Medicine Company, Schenectady, N. Y.

The name and address of the subject of above interview is John B. Cook, of 208 South 5th Street, Lyon, Iowa.

HEATH.—Clifford, daughter of Jno. and Lula Heath, was born July 29, 1893, and died August 9, 1897. She lived only long enough to bind the hearts of loved ones closely to her; then God took her to a brighter world. None but the parents can fully realize the great loss they have sustained. She cannot return to them, but if they are faithful they can go to her, where sad partings never come. And the mother was faithful to the end and has crossed over to meet her dear little girl in the beautiful city of God.

J. D. BURKE, P. C.

Minden, Texas.

HEATH.—Ollie, daughter of John and Lula Heath, was born January 8, 1813, and died May 22, 1897. Sister Ollie was a dear good girl. She was confined to her room several months before she died, but never complained and was ready when God called for her. I visited her often during her sickness. She and her mother and sister were all sick in the same room at the same time. Her mother soon followed. The other sister still lingers with us. Part of the family have crossed over the river of death and part are crossing now. My visit to that home was a benediction to me. They had but little hope of recovery. Still they were cheerful and waiting patiently for the summons. As we look up through tear-dimmed eyes through the dark clouds of sorrow we lay our hands in God's and say, "Thy will be done." The Father says his grace shall be sufficient for us. Let us humbly submit to the will of the Father. Her pastor,

J. D. BURKE.

Minden, Texas.

CLIFFORD.—Jim H. Clifford was born near Henderson, in Rusk County, Texas, December 13, 1849, and departed this life in Putnam January 30, 1898. His mother was religious and a faithful member of the M. E. Church, South. He was converted at a meeting held by John Lane at Putnam in July, 1887; then in July, 1892, he professed entire sanctification. On November 24, 1882, he was happily married to Miss Mary Davison near Burleson. This union was blessed with three children, one of whom preceded him to the better land. Bro. Clifford was a faithful member of the Church.



I Retired to City Life.

He was one of the best men that I most ever knew. He was sick for several weeks, but never murmured or complained. He often talked of religion and of his assurance for heaven. He told his wife the night that he died that he was going home, and to meet him in glory. May the Lord preserve and keep the loved ones left behind, and I will say that if you will be faithful, you can meet that loved one again.

R. H. HEIZER.
Putnam, Texas.

WILLIAMSON.—Mrs. M. E. Williamson, wife of N. C. Williamson, was born in Georgia, October 14, 1846. Sister Williamson had been a member of the M. E. Church from childhood, and married N. C. Williamson, May 31, 1865, and came to Texas in 1881, and settled on George's Creek. She was a faithful companion, a loving mother and a true friend. Her sickness was borne with patience, yet she realized at first that her departure was near at hand. Her murmurings were few, yet her sufferings were severe for several days. She departed this life March 26, 1898. She leaves a husband, five daughters, three sons and a host of relatives and friends to mourn her death. Oh! it is so hard to give up the wife and mother, but from all evidence she was prepared to meet death. We should not vainly weep, although she was so dear, as we trust her life will shine as a radiant light on the pathway of the bereaved ones, and may those daughters strive to grow in the likeness of that dear mother. May her influence aid the father and the sons to resolve to make the required preparations to meet the loved one who has gone beyond. By a friend.

H. W. GABER.
George's Creek, Texas.

AMMONS.—Rhoda Mildred, infant daughter of Sister Lurah V. Ammons and Wm. H. Ammons, was born March 15, 1898. Little Rhoda only lived eight short days to brighten her earthly home and then went to join the angels in the home above. While the dear little one's light burned but for a short time, yet she made one home better and brighter for having lived. At the funeral Sister Ammons, after having kissed her dear babe good-bye for the last time on earth, shouted the praises of God, and exclaimed: "I have a clearer vision of heaven to-day than I ever had before. Heaven is dearer to me now than it ever was before," and then she renewed her vows to rear her two bright little boys, by the grace of God, so that they, too, might bless the world with the sunshine of his love, and after while join the little one in heaven. Truly heaven and earth came closer together at the funeral service, and this preacher has been drawn closer to Him who said, "Suffer little children to come unto me." May the Father's blessing rest upon the bereaved ones, is the prayer of their pastor.

JOE F. WEBB.
Kenedy, Texas.

THOMAS.—Mrs. Martha A. Thomas was born December 11, 1836, in Rutherford County, Tennessee. She was converted and joined the M. E. Church, South, at Chapel Hill, Tennessee, at the age of twenty. She came to Texas in 1867; married Wm. Lee Thrash, October 1, 1874, and was left a widow April 3, 1880. She lived at Auburn, Ellis County, Texas, until the death of her husband, when she moved near Mansfield, Texas, where she lived five years; was married to Wm. L. Tomas, February 4, 1885, since which time her home has been in Arlington. She had two children, the eldest of which died in infancy. Five step-children are left to mourn her as a kind and loving mother. The fifth is the son of her first husband. She died April 1, 1898. Was buried, by request, by the side of her mother at Mansfield. Sister Thomas was all that was good and pure. She was free, frank and open, and at once won the heart of the preacher. Her pastor, E. V. COX.

SIMPSON.—Lillie Simpson, daughter of W. M. and I. E. Simpson, died at the residence of the parents near Paradise, Texas, January 4, 1898, aged fourteen months and two days. Lillie was a beautiful, bright-eyed little girl, a child of great promise. She was the fond idol of her parents. They looked forward with bright anticipation to the time when she would grow up to noble womanhood and throw sunshine and gladness into their hearts and home, but how suddenly were their fondest hopes blighted. In an hour when they least expected it she was snatched away by the ruthless hand of death, and they are left broken-hearted to mourn their sad misfortune. No more to hear her little jabbars, and the little prattler is no more seen in the home. She has been taken by the angels of God and transplanted in the kingdom of glory.

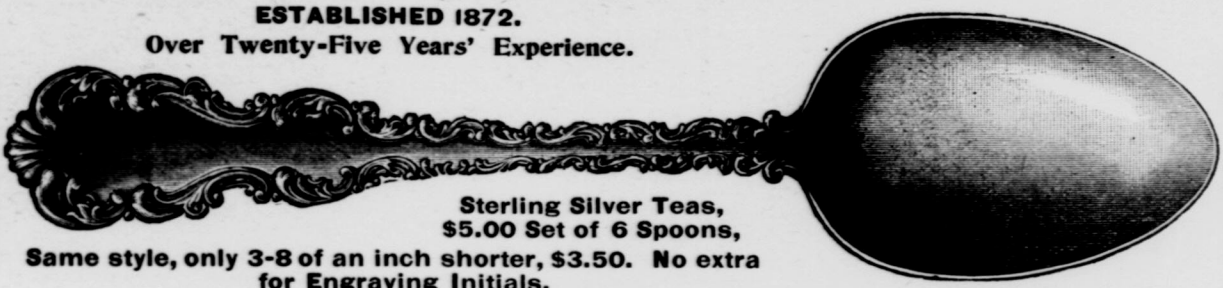
H. E. SMITH.

TARRANT.—Mrs. M. A. Tarrant, known as "Grandma," was born in South Carolina, July 24, 1812. Her father moved to Alabama when she was a girl, where she married in her nineteenth year. She moved to Texas in 1876, and died at her home near Elm Flat School-house, Hood County, Texas, March 31, 1898. She was baptized in infancy; professed religion and joined the M. E. Church, South, at the age of fifteen, and lived a consistent Christian until her death. She bore her suffering patiently, and was heard to say: "I will soon be opening the pearly gates and walking the golden streets." Seventy-one years of true soldierly will always end with a shout of victory.

GEO. S. SLOVER.

HOLCOMB.—Sister Sallie Holcomb (nee Hill), wife of J. W. Holcomb, departed this life in Delta County, Texas, March 26, 1898. She was born in what is now Howard County, Arkansas, March 16, 1858. When she was about eleven years of age she embraced religion and joined the M. E. Church, South. She was married to J. W. Holcomb, December 6, 1876, and out of this happy union came six children, five of whom, four sons and one daughter, mourn the loss of mother. Sister Holcomb's last illness and suffering lasted several weeks, but she never complained, for it was the rule of her life, in whatever condition or circumstance she was, not to murmur. The Lord who "has been our dwelling place in all generations" was with her to the hour of her death. She was prepared to die, for she had lived that way. At the beginning of her last sickness she told her husband that she could not live long. Her

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death was not an unexpected event with her. She was a zealous Christian, a devoted wife, a loving mother, a dear friend and neighbor. The day of the funeral was cold and stormy, yet crowds of admiring friends, neighbors and relatives filed into the church at Pleasant Grove to pay a final tribute of love to her memory. Her light shone and still shines with the radiance of a purer, better world; this world is poorer and heaven is richer by her demise. May the Father's rich grace abound to the healing of all the bruised hearts, and may her only daughter win the love and esteem which our departed sister always enjoyed.

JOHN E. ROACH.
Cooper, Texas.

LYNN.—Ella, daughter of Bro. Jno. B. and Sister M. J. Lynn, was born February 27, 1892, and died January 31, 1898. Little Ella's sufferings were of short duration. She was sick only a short time when God called her spirit home. She was a sweet-spirited, intelligent child, in so much that to know her was to love her. She was permitted to stay in our midst so short a time and her death was so sudden that our hearts were not fully prepared for the shock. But when we remember that the Lord gave and the Lord hath taken away, we realize deep down in our hearts that the promises of God and religion of the Lord Jesus Christ alone can sustain us under such circumstances, and though the body of this little girl lies mouldering in the clay, we know that her spirit still lives amid the angelic throng that surrounds the throne of God.

G. G. DIKES.
Union, Texas.

STILL.—Mrs. Mary Lottie Still (nee Taylor) was born October 12, 1879; embraced religion and joined the M. E. Church, South, when about eight years of age; was married to Mr. C. D. Still October 12, 1897, and departed this life March 27, 1898. The writer preached her funeral sermon March 28, 1898, at Soule's Chapel to a large and attentive congregation. Sister Still was a model Christian from her childhood until death called her home. She was dressing for Sunday-school and fell on the floor and died in a very few hours, praising God as she passed over to the other shore. May God bless the bereaved parents and husband. May they all meet her in her new home.

S. W. JONES, P. C.

GERRISH.—Russell Hugh Gerrish, little son of David and Hattie Gerrish, was born in Allen, Texas, July 17, 1896, and died, after suffering twelve days with pneumonia fever, March 6, 1898, aged nineteen months and seventeen days. Russell was a bright little fellow, and occupied a large place in the hearts of father and mother. His childish prattle and smiling face will be greatly missed in the home circle. He had been given to God in baptism and was being trained for the Church and for heaven. Dear parents, your hearts may be up higher." He is plucked as a bud from the flower garden, to bloom forever in heaven. Dear parents, your hearts may be crushed and sad now and you may miss him in the home circle here, but you, by the grace of God, may meet him in the beautiful home of God, where your happy hearts may praise God forever.

S. L. BALL, P. C.
Allen, Texas.

ARNOLD.—Mrs. Cynthia Arnold was born in Randolph County, North Carolina, March 4, 1819; was converted and joined the Methodist Church at the age of eighteen years, and died February 9, 1898, in Italy, Texas; was married to Mr. Penn Arnold in August, 1845. Her husband preceded her to the grave. She leaves children and grandchildren to weep for her, and numerous friends who knew her well and loved her much. Her life was a perpetual demonstration of her religion. She was approximately seventy-nine years. In these years she had builded a character that the storms could never move. As a wife, as a mother, as a Christian, she stood above reproach. She rests, sweetly rests. Bereaved ones, look up to Him whose spirit of consolation is ready to be applied to every disconsolate heart.

T. S. ARMSTRONG.

WHITE.—Quint S. White was born August 28, 1832, in Green County, Alabama, and died at 11:30 a. m. March 26, 1898, at his son's home in Cresson, Texas. He was sixty-five years, six months and twenty-eight days old. In 1841 he moved to Mississippi, and there grew to manhood; professed religion and joined the Old School Presbyterian Church in his fifteenth or sixteenth year. He married Miss Martha J. Middleton in Pontotoc County, Mississippi, November 7, 1860. She was the daughter of a Methodist minister. Soon after their marriage he united with the M. E. Church, South, and ever remained a faithful member. In the fall of 1869 he left Mississippi, and January 1, 1870, he landed in Ellis County, Texas. He lived in other parts of the State, and while living at Whitesboro, Texas, Sister White died Sept. 24, 1889. This happy union was blessed with two daughters and one son—Ida, Clara and George. Bro. White was of

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a tender, reticent nature. Devout and confiding, he was a friend to his pastor. Considerate, he sought the relief of the needy. His children, with friends, administered faithfully and tenderly to his every want during his last illness. When his daughters stood by his bed to add one more comfort to his dying pillow he extended his arms, embraced and kissed them as a last retribution. He anxiously waited to be "over yonder" at "home." And when the mortal arrow struck his frame he "laid his armor by to rest in peace at home." We laid his body to rest Sunday, at 3 p. m., March 27, 1898, in the Cresson Cemetery to wait the first resurrection.

L. W. CARLETON.

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A BLAST FROM ABE.

Because of the General Conference now in session in Baltimore, and because I am in this line of service, I am frequently asked what will become of the local preachers who receive and accept calls from the pastors, seconded by the presiding elder. I invariably answer that I am unconcerned, as I have faith in my constituents and will do whatever will honor God and advance the Church.

Never a criticism, pro or con, has escaped my eye. I have read them and felt benefited. I have tried to keep pace with the aggressive writers, and have changed many of my ideas in regard to my peculiar kind of work. I have served two hundred and fifty-four pastors and received nine hundred and ten calls in thirteen years from twelve States and Territories, and have only accepted twenty-five outside my State. I did this in order to concentrate my work, believing that this would strengthen me in a class of work that would stand the most severe criticism in aiding my Church, in the erection of churches, colleges and orphanage.

I have honey-combed my State with my meetings and have so planted my work that I believe it will culminate in a great harvest for the above institutions, if not disturbed.

The general deduction of all that has been said in the public prints and under cover concerning my work is the financial feature and that of jealousy.

At several places where I have held a meeting a great many wealthy and intelligent people were added to the Church who demanded of the presiding elder a change of pastors, proposing to double the salary. These preachers have, under cover, shot some of the deadliest arrows and thrown the keenest javelins at me. I have made close inquiry of those in authority and find this to be the reason they would not have me serve them again.

Many of my best meetings have not been reported to the Advocate, for fear of twits and criticism at the annual gatherings. The spirit of St. John is still in the hearts of many who pillow their heads on the bosom of Christ and later cry out, "We saw some casting out devils and we forbade them."

I believe our law makers will consider the spirit of King Saul getting down from his throne and throwing the javelin at the stripling David, when the only charge against David was that some women said Saul had killed his thousands, but David his tens of thousands. I have done my level best to prevent the Mother Hubbards from raising this old tune, but they will hit her.

Right in the heart of a revival, I have seen Saul's neck swelling, and have had to change my plans to prevent a tableau.

In regard to the financial feature, I will say I have never worked for a stipulated price; the plan is this:

I use the pastor who calls me and a committee of his own selection, as my stewards, and have them ask for a free will offering from the people only at the close of the meeting. They pay for their spiritual suit of clothes that they have been testing during the meeting, and one man says it is worth twenty-five dollars to me; another says it is worth a dollar to me; so what ever is paid, I put it in my jeans and go off.

I have received as low as eighteen dollars and as high as six hundred dollars for work done.

At the meeting when I received the six hundred dollars I went to the secretary and said, "Please give me the amount the sinners and new converts gave." The amount was three hundred and seventy-five dollars and fifty cents. The Methodists gave one hundred and forty-eight dollars and twenty-five cents, the Baptists gave fifty-eight dollars and the Presbyterians gave twenty-six dollars and twenty-five cents.

I have gone to the secretary several times when the offering has been liberal, and this is about the average rating of the classes. At the above place the salary of the pastor was raised from seven hundred to a thousand dollars.

There have been hundreds of thousands of dollars added to the church through my meetings, whereas I have only received hundreds.

From the time I strike a town I work in constructing the tabernacle, advertising, preaching from two to four sermons a day; I run everything with a hot-box; have never left a meeting one cent in debt; organize prayer-meetings, take up collections to repair churches, build new ones, pay old church debts and take up the pastor's conference collections, and sometimes I hear of the preacher saying, "I don't like evangelists because they take all the money out of the country." I find by making close inquiry about these preachers that they are lazy and do not keep up with their work—will not keep the fence up after I build it for them—the sheep get out and some live proselyting preacher comes along and steals the sheep or the wolf gets them, and the preacher to justify his laziness and jealousy blames me.

At the present writing I can call to mind four of these preachers who have been expelled for inefficiency—in other words, laziness. There have been local preachers in my home Church who are good men, and their characters can not be questioned; they have not reported a single convert in these many years; their preaching is of such a character that it is not acceptable to the people; there is not one word said against them by the news writers; no javelins are

thrown at them; their contributions to the Church amount to very little.

Shut me off, confine me to working hard in hauling wood, collecting bills, building houses—like my brethren, the local preachers—and I would be no more acceptable to my people than they are; then I would have no javelins thrown at me, no jealousies provoked, and as a consequence I would be dead.

In regard to my walk, conversation, preaching, contributions and conversions, I solicit criticism. I have advocated law and order from the very beginning of my evangelistic work. I was brought up under the old dispensation of peach-tree juice if I disobeyed my father or mother. Their rule was if the teacher did not whip me when I needed it, they would whip the teacher. I believe my father was so strict in law and order that had I disobeyed the laws of the land, he would have proposed helping the district attorney in the prosecution. The worst whipping I ever got at my father's hands was for trying to run back in a saddle trade when I was eleven years old. So it is in my fiber to keep in line with my Church; let the law-makers of my Church touch the button, I'll answer the bell.

ABE MULKEY, Corsicana, Texas.

COMMENCEMENT EXERCISES.

COMMENCEMENT POLYTECHNIC COLLEGE.

Friday, June 8.—8 p. m., Elocution and Music.

Saturday, June 4.—10 a. m., Annual Meeting Board of Trustees; 3 p. m., Freshman Declarations; 8 p. m., Elocution Entertainment.

Sunday, June 5.—11 a. m., Commencement Sermon, Rev. E. W. Alderson, D. D.; 3 p. m., Annual Sermon to Young Preachers, Rev. W. H. Hughes; 8 p. m., Annual Missionary Sermon, Rev. W. M. Hayes.

Monday, June 6.—10 a. m., Oratorical Contest; 3 p. m., Sophomore Orations; 8 p. m., Joint Debate between representatives of Literary Societies.

Tuesday, June 7.—10 a. m., Address to Young Men's Literary Societies, Mr. F. P. Works; 3 p. m., Address to Young Ladies, Rev. Jerome Duncan; 8 p. m., Music and Elocution.

Wednesday, June 8.—10 a. m., Graduating Exercises, Speeches and Essays; 11 a. m., Baccalaureate Address of President and delivery of Diplomas.

WEATHERFORD COLLEGE.

The commencement sermon of Weatherford College will be preached June 5 by Rev. G. S. Hardy, of Gatesville, and the sermon at night by Rev. W. D. Robinson, of Seymour. The commencement address will be delivered by Rev. E. D. Mouzon, of Fort Worth. All are cordially invited to attend our exercises, which begin June 4 and continue until June 9.

D. S. SWITZER.

CHAPPELL HILL FEMALE COLLEGE.

Commencement exercises of Chappell Hill Female College:

Friday, June 3.—8 p. m., Entertainment of Primary Department.

Sunday, June 5.—11 a. m., Commencement Sermon, Rev. E. W. Solomon, Georgetown; 4:30 p. m., Epworth League; 8:30 p. m., Sermon to Undergraduates, Rev. C. J. Oxley, Galveston.

Monday, June 6.—10:30 a. m., Society Day—Address to Philomathian Society, Hon. Beauregard Bryan, Brenham; 2:30 p. m., Annual Meeting of Board of Trustees; 8:30 p. m., Entertainment of Music and Elocution Departments.

Tuesday, June 7.—Commencement Day—Graduating Exercises, Baccalaureate Address, Rev. E. P. Newsom, Brenham; 8:30 p. m., Reunion of Alumnae Association. All friends and patrons of the school, especially the members of the Texas Conference, are cordially invited to attend. Homes will be provided for those notifying us, and reduced rates will be given by the H. & T. C. R. R. on Friday and Saturday, June 5 and 6, good till Wednesday, June 8.

LANDON F. SMITH.

NASHVILLE COLLEGE FOR YOUNG LADIES.

The commencement sermon for the graduating class of the Nashville College for Young Ladies, for the scholastic year 1898, will be preached in McKendree Church, at 11 o'clock on the morning of Sunday, May 22, by the Rev. Alonzo Monk, D. D., of Chattanooga, Tennessee.

SAN ANTONIO FEMALE COLLEGE.

Rev. W. E. Boggs will preach the commencement sermon for the San Antonio Female College June 5, and Hon. J. O. Terrell will deliver the address to graduates on the night of June 8.

J. E. HARRISON.

DISTRICT CONFERENCES.

- Gainesville, Nocona May 26
- Vernon, Childress May 26
- Ablene, Cisco May 26
- Fort Worth, Grapevine May 26
- Georgetown, at Bartlett June 8
- Marshall, Henderson June 8
- San Angelo, Brady June 9
- Terrell, Mesquite June 9
- Palestine, Rusk June 16
- Calvert, Lott June 16
- Cuero, Edna June 17
- Dallas, Trinity, Dallas June 21
- Llano, Johnson City June 21
- San Marcos, Gonzales June 14
- Waxahachie, Midlothian June 22
- San Augustine, Carthage June 23
- Huntsville, Willis June 23
- Sulphur Springs, Commerce June 23
- Bonham, Honey Grove June 23
- Gatesville, Meridian June 23
- Sherman, Van Alstyne June 28
- Waco, East Waco June 28
- Greenville, McKinney June 28
- Tyler, Athens June 30
- Brownwood, Coleman June 30
- Bowie, Bowie June 30
- Dublin, Iredell July 1
- Pittsburg, Naples July 7
- Clarendon, Memphis July 7
- Beaumont, Jasper July 14

CALVERT DISTRICT.

Committees of Examination for the Calvert District:

- For License to Preach—F. O. Favre, J. W. Harmon and J. D. Patrick.
- For Admission on Trial—Geo. H. Phair, J. B. Wolf and C. E. Simpson.
- For Elder's Orders—W. Wootton, Jas. Kilgore and H. T. Hart.
- For Deacon's Orders—C. B. Garrett, C. M. Thompson and W. H. Brooks.

GEO. A. LE CLERE, P. E.

CUEDO DISTRICT.

The Cuero District Conference will meet at Edna June 17, 1898, at 3:30 p. m. The following brethren constitute the district faculty:

- For License to Preach—Revs. W. A. Bowen, J. P. Garrett and H. D. Kniekerbocker.
- For Admission on Trial—Revs. Thos. Gregory, W. J. Johnson and J. C. Wilson.
- For Elder's Orders—Revs. J. W. Sims, L. S. Napier and J. L. Kennedy.
- For Deacon's Orders—Revs. C. Williamson, A. G. Nolen and L. G. Watkins.

A. C. BIGGS, P. E.

FORT WORTH DISTRICT.

Let all those expecting to come to Fort Worth District Conference at Grapevine, beginning May 26, 1898, let me know at once. We expect to provide homes for everyone, and in order to do this I want to know: 1. Who you are; 2. When and how you will come. Now, if you fail to do this I will not be responsible to you for a place—you must take pot-luck. Let every preacher and layman come praying and believing that this District Conference will be a great spiritual uplift and blessing to the Church.

W. N. CURRY.

PALESTINE DISTRICT.

The District Conference for the Palestine District, East Texas Conference, will convene at Rusk, Texas, Thursday, June 16, 1898, at 8:30 a. m. A. S. Whitehurst will preach the opening sermon.

O. P. THOMAS, P. E.

BEAUMONT DISTRICT.

The District Conference for Beaumont District will meet at Jasper July 14, 1898.

T. J. MILAM, P. E.

VERNON DISTRICT.

Committees of Examination for Vernon District:

- License to Preach—W. D. Robinson, L. G. Rogers, P. N. Taylor.
- Deacon's Orders—Jerome Duncan, B. R. Wagner, S. P. Huff.
- Elder's Orders—W. B. Andrews, R. A. Walker, R. W. Fenby.

Recommendation to Annual Conference for Admission on Trial—M. W. Rogers, A. P. Lipscomb, G. W. White.

C. W. DANIEL, P. E.

TO THE PASTORS OF GAINESVILLE DISTRICT.

Please send me the names of all the members of the District Conference in your charge, and mark with an X opposite the name all who will not attend.

G. F. BOYD, P. C.

Nocona, Texas.

ABILENE DISTRICT.

Please send me at once names of all parties expected to attend the District Conference at Cisco. Let any parties coming

Ayer's Sarsaparilla

What does A stand for? When some friend suggests that your blood needs A sarsaparilla treatment, remember that A stands for AYER'S. The first letter in the alphabet stands for the first of sarsaparillas; first in origin, first in record, first in the favor of the family. For nearly half a century

has been curing all forms of blood diseases—scrofula, eczema, tetter, rheumatism, erysipelas, blood poisoning, etc. There's a book about these cures—"Ayer's Curebook, a story of cures told by the cured,"—which is sent free on request, by Dr. J. C. Ayer, Lowell, Mass. The book will interest you if you are sick or weak, because it tells not what it is claimed the remedy will do, but what your neighbors and fellows testify that it has done. Will it cure you? It has cured thousands like you. Why not you?

by private conveyance, who will have stock to be provided for, notify me of same. We want to provide for all who come. The T. & P. R. R. gives us a 4-cent round trip rate. Tickets on sale at all points in the district on May 22 and 23, and also on 25th and 26th, good to May 31. This accommodates both the Sunday-school Conference at Albany and the District Conference. The H. & T. C. R. R. are expected to extend some accommodations on their road.

CHURCH DEDICATION.

Our presiding elder, Rev. C. B. Fladger, will dedicate the new church at Long Taw, Good's Chapel, on the fifth Sunday in May. All former pastors are cordially invited.

JOHN E. ROACH, P. C.

Cooper, Texas.

A NEW CATALOGUE

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

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.

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.

Backache, Sprains, Bruises, Cuts, Rheumatism, Catarrh, Diarrhoea, Cramp Colic, all aches and pains speedily cured with Hunt's Lightning Oil. Failing, money refunded.

Love had rather serve Christ in a dungeon, than Satan in a place.

If the Baby is Cutting Teeth.

Be sure and use that old and well-tried remedy, MRS. WINSLOW'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.

There must be Red Sea danger before there is Red Sea deliverance.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but nevertheless, it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. Fifty cents and 50 doses.

Cheatham's Tasteless Chill Tonic cures the Chills, builds up the system and drives away all ills. It makes strong the weak and fattens the lean. It's the tonic of tonics, the best ever seen. Fifty cents.

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

Taken Internally. Applied Externally. Always Pure and Reliable.

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