

# TEXAS CHRISTIAN ADVOCATE

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

To Preachers, \$1.00.

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DALLAS, TEXAS, THURSDAY, JUNE 22, 1899.

NO. 43.

## EDITORIAL.

### THE SUPERIORITY OF OUR CHURCH GOVERNMENT.

The form of government of the Methodist Church is not fashioned after that of any other Church organization. It is peculiar to Methodism. As such it did not originate in the brain of any one man, but it is the result of the wisdom and experience of all the men who, for more than one hundred years, have made the needs of the Church a subject of special study. It has grown with the growth of the membership of the Church, and as a system of laws and usages it is the product of necessity guided by the hand of Providence. It has been tested by emergencies, and wherever it has been found wanting, it has been revised and readjusted until it stands out to-day as nearly perfect in its adaptations to our needs as it is possible to make an instrument perfect in connection with human co-operation. It is not an iron-clad polity, but flexible in its application to given cases. If any part of it becomes effete, we dispense with it and make such improvement as experience may demand or wisdom suggest. It is framed upon the principles of equity and justice. It guards well the sanctity of the Church upon the one hand and it protects with fidelity the rights of the individual upon the other. In the appointments of the preachers the qualification of the man is duly considered and the needs of the congregation are taken into the account. The result is that there are but few mistakes made upon the part of the authority in selecting the right man for the right place; and when these mistakes are discovered they are rectified at the close of the year. So that there are no strifes and divisions in our congregation on account of the outgoing of one man and the incoming of the other. All of our congregations are supplied with ministers, and all of our efficient ministers are supplied with congregations. And such is the productiveness of our great organism that we always have on hand a long list of young men well equipped for service ready to take the places opened up by new work or made vacant on account of death or superannuation. Our supply is always more than the demand, and the result is that we give to other communions many of the men who fill their pulpits.

In our facility in getting rid of unworthy ministers and members our form of Church government is without a parallel in its efficiency. We do this with ease and without publicity. All such cases come before regularly constituted committees, where the accused is given every opportunity to show his innocence and where the Church is given every opportunity to protect its interests, and there in private the matter is definitely settled. At the close of the case the result is made public, but the process is kept private. If the complaint is simply one of inefficiency, that is settled by a vote of the open conference after the matter has been thoroughly understood. Therefore, in twenty-four hours we can wind up a troublesome case which in any other

Church will drag itself through years of turmoil and mischief. As we look at the troubles of many of the other Churches on account of their lack of an organized system of government, we rejoice that no such misfortunes attend us in things of this sort. Government by the open congregation is a government of the mob; and all around us we see some sad examples of its inefficiency and mischief. Boys in Knickerbocker trousers and little girls in pantalettes are not capable of deciding questions of such grave issue as those involved in Church government. Wisdom and experience are needed in matters of this character. These can not be had in a government by the congregation; but in our form of government experience and wisdom come to the front and do away with the wranglings of childhood and other irresponsible persons. Yet notwithstanding the superiority of our form of government, we have among us a few disgruntled people who clamor for a change in our method of procedure. This change will never come. We have the best form of Church government in the world, and it will remain with us until our work as a Church shall have been finished.

### THE DUTY OF ADULT MEMBERS TO THE SUNDAY-SCHOOL.

The purpose of the Sunday-school is to instruct the pupils in the knowledge of the Scriptures. If this is true, then no pupil gets too old for membership in the Sunday-school. The Word of God is inexhaustible in the wealth of its truth and wisdom. It matters not how much we may read and study it, there is always something in it still to learn. The entire congregation ought to be members of the Sunday-school, for the whole congregation need to study the Bible and become more and more acquainted with its truths and precepts. Beside this, those who are working in this department of Church enterprise need the encouragement and co-operation of the adult members of the congregation. Just here we have a wrong idea. We seem to think that the Sunday-school is intended for children and young people, but that the older ones need not concern themselves about it. This is a mistake. The older people need the Sunday-school as much as the children do and the Sunday-school needs them in a very special sense. However they seem to think otherwise, for very few adult members make it a habit to go to the service of the Sunday-school. They send their children and in doing it they seem to think that they are conferring a favor upon the teachers and the superintendent, but they themselves never venture near the place. In this there are many fathers and mothers who are doing themselves an injustice, and they are withholding a service from the Church to which it is entitled. It would be a wonderful uplift to the Church if all of the older people could be gotten in the Sunday-school where the Bible is systematically studied. To do this only requires a little effort upon the part of the people. If they would bestir themselves on Sunday morning, nearly all of them could go to the Sunday-school without serious inconvenience. Once get them

in the habit and they would be there as regularly as they are at the Church service. Until this is the case we will not have an ideal Church upon earth.

### SUNDAY SICKNESS AS AN EXCUSE.

Men who make their business a great success give it their undivided attention. They go to it early, and remain with it late. If it rains they are there; if it is hot they are there, and if they are a little sick they overcome the depression and go down and open up and see that things are in order. It is business, and must not be neglected. But how is it with some of these same successful business men who have taken upon themselves the vows of Church membership? Are they anything like as devoted to their Church duties as they are to their places of business? Not by any means. They often permit the most trivial thing to keep them away from Church service. With a few of them, it is not uncommon for them to be a little sick upon Sunday just about the hour for Sunday-school or service. The least little indisposition unfits them for worship. They sometimes take advantage of Sunday to see the doctor and take a little medicine. They are slightly bilious and need treatment; they have a headache and feel badly; they are very tired, and were up late the night before and must have rest; they are out of sorts generally; but early Monday morning they are at their places of business with the regularity of the clock. Their indisposition only lasts through Sunday and as that day passes by their sickness goes with it. There is entirely too much of this Sunday sickness among many Church people. Going to the Church service is a tonic to any man in his normal religious state. He feels better because he has taken a good bath, put on clean clothes, gone to service and come under the influence of worship. The trouble with too many of our people is they put business upon the basis of duty and regular attendance upon Church service upon the basis of feeling. They go to their places of business because duty tells them to go, but they stay away from their places of worship because they do not feel like attending. This is all wrong. There ought to be as much duty in the discharge of a Church vow as there is in a business obligation. The preacher is always at his place, and he has a special message for you, but often you are not there to hear it because you are not well. Hence you fail to get the spirit of worship and your soul languishes for the food you failed to go after and appropriate. No man ought to permit a sickness to keep him from his Church service that would not keep him from his business.

If it requires promptness, regularity and devotion to make business a success, it also requires these same qualities to make a man's religious life a success. If he neglects his Church service, stays away from prayer-meeting and omits his Sunday devotions simply because he does not feel well, he will run down in his religious experience, grow indifferent toward the Church, and become lax in all of his religious duties. Pumped-up Sunday

sickness is a menace to Christian life, and it is a snare and a delusion of the devil. If, therefore, you have been making it a habit to work up a little spell of sickness on Sunday in order to keep away from service, you have been doing your soul an injury and your Church and preacher a grave injustice.

### BIRTH OF METHODISM.

Under the above head the "New Century Education," edited by Dr. Hammond, our Educational Secretary, has a well written article, and for the benefit of such readers of the Advocate who have not the advantage of good histories of Wesley and his Oxford experience, we reproduce the article. He is one of the few men who grow larger and larger as the years pass by, and to Methodists he is the most interesting man in the latter day movements of evangelical Christianity. Hence, anything bearing upon his life as a student and as a devout follower of Christ is of importance to the young and the old of the great Church whose organization proceeded from his earnestness and consecration. And as we are endeavoring to inaugurate a great educational campaign, it is well to see what his early relation was to the question of scholastic training. He had his beginning, as a potent factor, in university work. The article is as follows:

The remark has often been made that Methodism was born in a university, and there is a sense in which the saying is true. John Wesley entered Christ Church College, Oxford, in 1729, being at that time a youth of seventeen. Six years later he had so far distinguished himself in scholarship as to receive an appointment as Fellow of Lincoln College, a position which he continued to hold until his departure as a missionary for Georgia in 1735. In 1727 he received the degree of Master of Arts and was honored by an election to the office of "Lecturer in Greek" and "Moderator of the Classes." The prominence he had attained at the early age of twenty-five in this great seat of English learning shows that he was already regarded as one of the brightest and most promising scholars. Those who are acquainted with his subsequent career know that he soon became one of the most learned men of his time. This broad culture was one of the conditions of successful leadership in the great religious movement which he inaugurated.

It was during his residence at Lincoln College that he became the leader of a band of young men known as the Holy Club. These young devotees were dubbed by their companions Methodists, because of the strict and methodical rules by which they sought to regulate their lives.

On the right hand as you enter the Quadrangle of Lincoln College, the ancient janitor still points out to the visitor the plain, square room on the second floor in which these meetings were held. The only thing Methodistic in this club, according to our present understanding of the word, was the deep religious earnestness of its members. In this, however, is to be found the germ and promise of the great revival of the eighteenth century, and in this sense Methodism was born in a university.

We naturally love to blame other people for our own mistakes.

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## THE REVIVAL IN FIFTH STREET.

We have three pastoral charges in Waco: Fifth Street to which Jno. R. Nelson was sent at the last session of our conference, Morrow Street to which J. H. Wiseman was returned, and Elm Street to which J. A. Ruffner came from the Mast Circuit. These charges have each a good house of worship and a good parsonage. Fifth Street parsonage has just been completed. It is quite the most beautiful, comfortable and commodious preacher-home I have seen anywhere. It is two stories and up-to-date in every part. No future preacher in charge, who may be sent to Fifth Street, nor, indeed, any guest who may come into this home, need suffer sorely for lack of comforts which he has been accustomed to enjoy elsewhere. Like he does everything else, Nelson "laid himself out" upon this enterprise. He was so busy with it this first half-year that one can scarcely see how he had time for anything else. Yet he reported at the second Quarterly Conference that he had visited nearly or quite every family of his large membership. The house cost some \$4000. A debt of a few hundred remains, but it will disappear as soon as this well-to-do charge steadies itself for a further forward movement. Better still is the gracious revival by which this pastorate has been visited, and which has just closed. Some of the visible results are fifty-one additions to the Church so far, and perhaps seventy-five conversions. For two weeks, at the beginning, Nelson preached, the presiding elder and others "scotching" for him. Then for a week, or from Monday until Saturday, Sam R. Hay, of Corsicana. All the preaching was all right as far as I am able to judge. I have not altered my opinion, expressed in these columns six years ago, concerning Nelson as a revival preacher. He is one of the very best we have among us. And Sam Hay; what a marvelous fellow he is. For poise, for precision and force of statement, I am not sure that I know his equal. Something else ought to be said about this revival, but it is not quite apparent just how it should be said. It is no holiday job, as everyone knows, to reach a real revival in any city charge. And this was a real revival. Many souls were saved and the whole Church profoundly impressed. No, not the whole Church; for it was not in reach. It was not there. But the old-time Methodist revival fire burned steadily brighter at each service until all felt that the Church was being saved. Of work preliminary to the meeting, it should be emphasized that the pastor, months ago, immediately upon his arrival, began to stress his painful conviction that he could not accomplish his work unless more men would come to his help. He affirmed that he saw no lack of godly women who were doing their duty well. But he must have the men. In the Quarterly Conference he secured the pledge of his official board and some others to assist him in Sunday-school and prayer-meeting work. As a matter of course these were at once revived. On the street and in the homes other pledges were obtained. In a word the revival was secured by persistent, personal appeal. It is a matter of course that the conference collections have been raised, and this necessary but often perplexing work out of the way. Finally, we are all encouraged and full of thanksgiving, believing that the happenings recorded above are but the beginnings of our better things.

SAM P. WRIGHT.

When you go to Eureka Springs, Ark., stop at Southern Hotel. Rates are reasonable.

## UNCLE DICK ON THE WING.

Denison is the gateway to Texas from the Indian Nation, and is near Red River. The people are from all parts of the United States, but mostly from the North. The M. E. Church (North) is the stronger Methodism in the city from this fact. But the Methodist Church, South, is coming to the front under the pastorate of Bro. Archer. He has a kind word and a smile for the rich and poor, and is known in the homes and at the table of his people. He is as near the pastor of all the people as any preacher I have ever known. Now he and his Church are up to their eyes in building a new church. It is to cost between ten and fifteen thousand dollars. The best and most beautiful plan has been adopted. Some future pastor is being well provided for. Sister Archer is holding up her part of the work with a will, and is loved by all the people. The baby that had one blue and one black eye, is quite a little girl now; but I am sorry to say her eyes are becoming very much alike. At church a large congregation greeted us, and among them some old friends—one old "Reb" who heard us preach on Duck River, Tennessee, in 1873, and gave us the text. The collection for the Orphanage was good, and the religious feeling better. Long will I remember Brother and Sister A., and my happy days with them.

Bridgeport is a little town about 70 miles west of Dallas, and is in Wise County. The Methodists have a beautiful church building and a good membership. Bro. Vaughan is the pastor. (By the way, he is from the East Texas Conference, and the East Texas Conference is the place to make preachers for the other conferences. Think of it. E. L., R. C. and Tom Armstrong, E. F. Boone, B. R. Bolton, Bond, Wages, Bradfield, Campbell, Homer, Le Clerc, Crawford, Bailey, Turner, Patterson, Browning, Weaver, and many others, all from East Texas.) He loves the work and the work loves him. My visit was to meet the Bowie District Conference. F. O. Miller is the presiding elder. The attendance was fair, and the business was under headway when we arrived. An interesting sermon was delivered by S. Crutchfield at 11 o'clock. The 8 o'clock hour was given to the Orphanage. The congregation listened well, and gave liberally, we suppose. In the morning we spoke a half hour on missions and then away. Bro. Miller looks carefully into the work of the Church, and will be ready for the conference. I was much pleased with the country, the people and the Church.

We reached Henrietta, in Clay County, at 2:30, and found a home with Bro. Patterson and his excellent wife and sweet children. Thanks be to God for Christian hospitality. Dr. Binkley was our room-mate and bed-fellow. We are rather partial to large men, but not as bed-fellows. Binkley knows how to be a presiding elder. He ought to. His preachers all love him, and every one of them was in his place, and knew what to say, and when to say it. It was a religious conference. Joel Graves preached, Stuckey preached, and so did Morris, of Gainesville. They all had power with God and men. Some of us have grown old, but blessed be God, better, and younger men are in the field. One hour—one whole hour—was given to us for the Orphanage, and it was occupied. The Lord was with the people, and they prayed for and helped the motherless children. My soul was happy because the Lord was in the work. Many old friends greeted us, and one old maid gave us a sound lecture which we will not soon forget.

Saturday we came back to Decatur, in Wise County, and found shelter with Tom Morris and his very useful wife. They were as kind to me as if they were my children. Morris is the pastor of the Church, and is very much at home and at work. The Lord is saving sinners and building up the Church. You could feel the power of the Spirit. A young preacher occupied the pulpit at 11 o'clock Sunday, and preached a splendid sermon to the K. of P.'s, and your humble servant exhorted after him, and took the best collection of the season for the orphans. It was done so willingly. One man who was not present sent me a liberal contribution. At 3 o'clock we preached to the children, and we believe many of them were converted. May God help the older people to take care of these little lambs. Bro. I. Crutchfield preached at night. Christians worked, sinners repented, and they that believed were saved from their sins. It was good to be there. The Church is awake again, and with shoutings and songs she is coming to the battle. Morris is only touching the earth in high places, and he has a splendid people, and they love God's

minister. I would love to speak of many by name, but cannot. We preached Monday at 11 o'clock, and then home. R. W. THOMPSON.  
391 Ervay Street, Dallas, Texas.

## PATTON SEMINARY.

The commencement exercises of Patton Seminary took place the past week in the Seminary audience hall in the presence of a vast assemblage each evening. The first evening was opened by the school of elocution. Each part was rendered with grace and expression, which speaks in unmistakable accents of thorough and exceptionally talented training. The baccalaureate sermon, preached by Rev. Dr. Boggs, of Dallas, full of gospel truth, was greatly enjoyed and appreciated by every one.

Monday morning, May 29, was possibly the most exciting entertainment of the entire series because of the final results. The young ladies were permitted to contest work to give practical evidence of their own work and that of the teacher in charge of the departments, and the young lady who evinced the highest degree of finish was honored by the presentation of a gold medal.

Monday evening the chapel was jammed to hear the recital given by the graduates in elocution. The program was admirably suited to show the scope and versatility of each young lady. Each piece was rendered in a classical and thoroughly finished style, showing a mastery of the art.

Tuesday evening the music-loving portion of Dallas enjoyed one of the most delightful recitals of the year. The program was marked by the brilliant way in which it was executed.

Wednesday evening the concert hall was a scene of supreme loveliness. The platform was beautifully decked with palms and cut flowers, and a most appreciative, cultured audience filled every seat in the large assembly hall. The salutatory on "The Greatness of the Nineteenth Century" was delivered by Miss Stretter in a most bewitching and unique manner.

The central figure of the evening was the cultured and graceful valedictorian, Miss Mary Page McDonald. She faced the audience with perfect equanimity and possessed an ease that expressed confidence in her powers as she delivered her essay on "Every Block of Marble Holds a Venus With Nothing but Unrough Stone Between Us." Her essay was intensely original and

challenged the criticism of the most critical. The address to the graduates was made by Hon. F. M. Etheridge, who introduced the superiority of woman as she is to-day, and how, in her present sphere, she is man's inspiration. The audience listened with profound interest as he cited the difference between the woman of to-day and the woman of long ago, and that in her progression she has steadily advanced to the equality of man.

The conferring of degrees and awarding of diplomas by the President, Mr. Laird, was most graceful and artistic. The evening's entertainment was closed by Rev. Mr. Kellum awarding the medals to the following young ladies: Senior Scholarship, Miss Mary Page McDonald; Junior Scholarship, Miss Myrtle Etheridge; Sophomore Scholarship, Miss Louise Spragins; Freshman Scholarship, Miss Grace Jarrell; Spelling, Miss Ruth Nichols; deportment and neatness, Miss Katie Higginbotham; first piano, Miss Elizabeth Caruthers; second piano (tie) Misses Florie Ware and Minnie Walcott; vocal, Miss Lena Boddy; elocution, Miss Bertha Gault. MRS. DORA SPRAGINS.

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### BIRTH OF METHODISM.

Under the above head the "New Century Education," edited by Dr. Hammond, our Educational Secretary, has a well written article, and for the benefit of such readers of the Advocate who have not the advantage of good histories of Wesley and his Oxford experience, we reproduce the article. He is one of the few men who grow larger and larger as the years pass by, and to Methodists he is the most interesting man in the latter day movements of evangelical Christianity. Hence, anything bearing upon his life as a student and as a devout follower of Christ is of importance to the young and the old of the great Church whose organization proceeded from his earnestness and consecration. And as we are endeavoring to inaugurate a great educational campaign, it is well to see what his early relation was to the question of scholastic training. He had his beginning, as a potent factor, in university work. The article is as follows:

The remark has often been made that Methodism was born in a university, and there is a sense in which the saying is true. John Wesley entered Christ Church College, Oxford, in 1720, being at that time a youth of seventeen. Six years later he had so far distinguished himself in scholarship as to receive an appointment as Fellow of Lincoln College, a position which he continued to hold until his departure as a missionary for Georgia in 1735. In 1727 he received the degree of Master of Arts and was honored by an election to the office of "Lecturer in Greek" and "Moderator of the Classes." The prominence he had attained at the early age of twenty-five in this great seat of English learning shows that he was already regarded as one of the brightest and most promising scholars. Those who are acquainted with his subsequent career know that he soon became one of the most learned men of his time. This broad culture was one of the conditions of successful leadership in the great religious movement which he inaugurated.

It was during his residence at Lincoln College that he became the leader of a band of young men known as the Holy Club. These young devotees were dubbed by their companions Methodists, because of the strict and methodical rules by which they sought to regulate their lives.

On the right hand as you enter the Quadrangle of Lincoln College, the ancient janitor still points out to the visitor the plain, square room on the second floor in which these meetings were held. The only thing Methodistic in this club, according to our present understanding of the word, was the deep religious earnestness of its members. In this, however, is to be found the germ and promise of the great revival of the eighteenth century, and in this sense Methodism was born in a university.

We naturally love to blame other people for our own mistakes.

## COMMUNICATIONS

### CROSSING THE DEAD LINE.

No antagonism is admissible between old and young men. Every man, without regard to age, should stand upon his own merits. Age cannot claim peculiar recognition, nor is it sufficient cause for barring and excluding. Time limit is inadmissible. Arbitrary rules are impossible. Who would dare specify a particular period of life as the dead line, at which one arriving is to cease to be active, must then be mustered out of service and retired from the contest? The efficiency of men is not determined by years, but by physical activity, mental vivacity, social flexibility and adaptability. Some men are older at fifty years of age than others at seventy. When a man ceases to be aggressive, when he contents himself with the attainments of the past, having ceased to strive to acquire knowledge, he speedily fossilizes and becomes inefficient. Arent these facts there is an idea extant, which finds expression in a demand in the Bishops' Cabinet and elsewhere, for young men. The demand is restricted to age; it ignores efficiency and adaptability. It is an arbitrary demand, without reason and foundation. It antagonizes justice, rebukes devotion and estops energy and activity. It rebukes age and pre-eminently youth. What is there to stimulate the mature man of thirty-five or forty years to close application and critical study if he is to be relegated to the background at the age of fifty or sixty? The years pass rapidly, so that the young men of to-day will have reached the fatal dead line of tomorrow. Confronted by this rule, the elastic step, the athletic arm, the well-preserved physique, the robust constitution, the vivacious intellect, the social adaptability, pulpit ability, congeniality and general efficiency are of no account, for the inexorable demand is for young men. But why this demand? Does age necessarily bring physical, mental and moral imbecility? Then, indeed, it were a crime to be old. Are not the advantages of youth offset by the advantages of age? Does a young man's blood flow faster than a man of fifty? Does his pulse beat quicker? Need his enthusiasm be greater by virtue of youth? If the anticipations of youth serve to stimulate to activity, the acquisitions of age supply the demands of the present; if the impetuosity of youth is an element of success, the suavity of age insures victory; if youth is prepossessing, old age is captivating; if in youth some of the elements of success are stronger, age brings its compensation. This law of compensation is nature's law; nature's law is God's law. If a young man can win the love and respect of children, young people and old people, so can an old man. In the name of reason, shall a man who has labored, studied, prayed and sought by all proper methods to become efficient, fall at the inevitable dead line, just as he conceives he is nearing the acme of life? The demand for young men which we hear so much of in all our Church boards, committees and Bishops' Cabinets is fraught with the most fearful consequences to the Church of God. Continue to defer to it and paralysis will seize the body of Christ—the Church. It is an assumption merely, unsubstantiated by facts and history, that age brings imbecility. This assumption obtains nowhere else as it does in ecclesiastical organizations. This demand is not found in the professions. There age, with its experience, is at a premium. In the departments of science, literature, philosophy, philology, physiology, psychology and political economy, age gives prestige. In all matters pertaining to this world, age is valued, because of experience and mature judgment. Shall the ministry form an exception? Shall this demand for young men be respected? Then, indeed, middle-aged as well as older men are excluded. We have already said that this demand is predicated upon a false assumption. Man does not necessarily become an imbecile by reason of age. He may, and should, go down to the grave in ripe old age with his mental powers unimpaired. The ages furnish proof of this position. Cato at the age of eighty years learned the Greek language. Plutarch between the age of seventy and eighty began the study of Latin. Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer. Ludovico Lomaldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own times. Franklin did not commence his philosophical pursuits until he had reached his fiftieth year. Dryden in

his sixty-eighth year commenced the translation of the Iliad, his most pleasing production. Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek until his fiftieth year. Dr. Carey acquired nearly all the dialects of India after he was well advanced in life, and his translations of the Bible are still in use. Time and space forbid writing of Mr. Gladstone, the aged statesman, Dr. L. Pierce, Dr. John Mathews, the Bishops of the Church, et al. In the Congress of this nation the wisdom of this world is manifest in the personnel of representatives and senators where may be seen the insignia of age on every hand. The writer desires to enter here and now his caveat against discriminations made because of age only. In the name of reason, justice, common sense, equity and religion, let no invidious discriminations be made. Consider the claims of the old and the young alike. Let a man stand on his merits, his efficiency, adaptability and qualifications. I commend the statement reputed to Bishop Galloway: "I know no dead line." While the young men should be encouraged, loved, respected and honored, let not old men be rebuked, degraded and unfrocked.

R. C. ARMSTRONG,  
Fort Worth, Texas.

### PIONEERS OF TEXAS METHODISM.

A distinctive feature of Methodism is that it seldom has a vacant pulpit. The itinerant system under which it operates gives all preachers connected with the conference some work. Thus it was, when Brother Wesson was assigned to new work making vacant Richmond Circuit, the same authority that removed him vacated another place, and put A. B. F. Kerr on the Richmond Circuit, and so on, effecting harmonious changes. Brother Kerr was a young man whose parents immigrated to Texas with Austin's first three hundred, and was connected with some of the old Texas veterans. Col. James M. Hill, of Austin, was one of the honorable heroes that faced Santa Anna on the ever memorable battlefield of San Jacinto. Others of the Hill, Kerr and Thompson families were in that and other engagements. A brother of J. M. Hill, John, was taken prisoner by Santa Anna when a small boy, whom he adopted and educated. He married in Mexico and became a permanent citizen of that country. Brother Kerr was not a brilliant man, but was kind, gentle and attractive with a fair education for the times, and an earnest, interesting preacher. Frail in body, his health soon gave way, and he located. He promised to have made his mark in the conference. He was succeeded on Richmond Circuit by Brother I. G. John who was known personally or by reputation in after years all over Texas. His name was held in reverence and love by many households in Western Texas. He was an especial favorite with children. His striking figures and impressive illustrations in preaching always charmed them. The good he accomplished to the rising generation eternity alone will reveal. His conversation was always entertaining and profitable. I never heard an objectionable word or expression fall from his lips, and you felt instinctively that the fountain was pure. Loved by all, he was disliked by none. When sent to Richmond Circuit Brother John came first to San Felipe and was the guest of the writer; was quite young—about twenty years old—of small stature, but evincing strength of character. He preached his first sermon in my house. I well remember his text. (I hope to be pardoned for the I and my so much, but these are personal recollections and it seems I can not well avoid it). Brother John was very bright and intelligent, and, if given a chance, would soon win one's interest and affection. He soon passed on to his next appointment at Union Chapel. On arriving there, he stopped with Brother John Miller, a leading steward of the Church. He introduced himself by saying that he was the preacher sent to them by the conference. Brother Miller was deeply absorbed in a problem of mathematics, and, barely glancing up, said: "Another boy; they sent us a boy last year." Bro. John made a pleasant response, and Bro. Miller turned again to his sum; it was taking the cubic feet of a given sized crib, and ascertaining how many bushels of corn it would hold. After worrying with it for some time he turned to Bro. John and said: "May be you can do this?" And, after explaining to him what he wanted, Bro. John took it up and in a short time gave the required answer, which so pleased the old man that he turned to him and said: "You will do." Bro. Miller was very kind and attentive to him all the year; was always ready

to assist, advise or help him in a substantial way.

Bro. John in after years often repeated his experience in the reception given him at Union Chapel. At the time Bro. John joined the conference Bro. Alexander was in his prime, filling the most important pulpits. They were much attached to each other. Bro. Alexander felt a fatherly interest in and love for him, always calling him John. They were like David and Jonathan in the conference. Bro. John could easily have walked under the extended arms of Bro. Alexander so different in size were they. Bro. John was an industrious man, a hard worker, and a general reader. There were many thrilling as well as amusing incidents connected with his life in the West, one of which occurs to my mind at this moment. In his early ministry we were still troubled with Indians making incursions and stealing our horses, and upon one occasion they charged upon two of our citizens. One had a fleet horse and easily made his escape, but the one on the slow animal doubted his ability to get away, so concluded to pray while making his best efforts to escape. He used the only form he knew: "Now I lay me down to sleep," and finally reached his destination in safety. The Lord looks at the motives, and the man was desperately in earnest.

Bro. John was a man of marked ability, easy flow of language, and was always ready on any subject or occasion, though not an orator. It did not take long to find his place in the front ranks, filling circuits, stations, presiding eldership and delegate to General Conference. About thirteen years ago he was elected by that body Missionary Secretary, which position he held for about eight years. His later years were no doubt materially shortened by his arduous labors in the office.

In comparison with the past it is an easy thing now to perform the duties and obligations of a Methodist preacher. Now the country is settled up with good, quiet, peaceable citizens. There is no nook nor corner of the State in which cannot be found law-abiding and Church-going people, and as to communication we have telegraphic and railway lines, east, west, north and south, until the country is a network of conveniences. We also have stage lines and private conveyances, so that any desired place may be reached in comparative comfort. Not so at the time of which we write. All these things were lacking. The necessary preparation for a preacher starting out upon his work then was a horse or pony, Spanish saddle, saddle-bags, Spanish blanket and stake-ropes; also a Spanish gourd for water, as many miles were traversed often without seeing water. I doubt if one in twenty of our preachers to-day ever saw a Spanish gourd. In size it would ordinarily hold from one to two quarts, grew large at each end, and small in the middle, and were cleaned out with a wire hooked at the end, used with broken glass or gravel and water, shaken violently, then scraped and sunned, until sweet. It was then ready for use, with a leather whang looped round the center to hang over the horn of the saddle. Water would keep cooler and longer in one of these gourds than in a bottle. In addition to the above equipment of the preacher for work in the more exposed portions of the country he had to carry arms for self-defense. Some of our preachers were good Indian fighters when the necessity came. Before closing with Richmond Circuit we will mention Bros. Addison and Cardon. James R. Addison was quite a young man when he came to the circuit, inexperienced and not equal to his predecessors in pulpit power. Not long after his arrival on the work at a protracted meeting at Union Chapel he was put up to preach in the afternoon. His subject was, "The One Thing Needful." With a brief effort at an exposition of the subject he took his seat. We had on that circuit a local preacher named Patton, a brother of the editor of the Knoxville Advocate at that time. Bro. Patton was a humorist at times, then pathetic, and some times dull, owing to the mood he was in. On this occasion he was in one of his best moods, and he began in slow and measured tones: "Well, you have heard the subject presented, the one thing needful. What is it?" After a little pause, as if expecting an answer, he said: "Why, money, God bless you; I wish I had some myself." He then went on to tell in his inimitable way the many uses of it, the many comforts it would bring, how pleasant and comfortable

it was to be raised above want in this world, etc. After painting a beautiful picture he suddenly paused and said: "But it will go no further." By this time the congregation was aroused to intense interest and attention, and he proceeded to paint the glory world as the one thing needed by man and our duty to strive for it, and after a few minutes he closed with the whole congregation in tears.

We had in the Texas Conference two twin brothers by the name of Cardon, as much alike as "two black-eyed peas," as the saying is. I knew them both, but could never tell one from the other. There were many amusing incidents connected with them, but they would be as an old story told again. Both the Cardons were fairly good preachers. While still a young man this writer removed from San Felipe to Fayette County in 1849, fifty years ago, and anything further about Richmond Circuit will only be incidental. I want to say something of our local preachers and laymen in the future.

S. S. MUNGER.

### MY EARLY RECOLLECTIONS.

Rev. W. P. Sansom, father of Rev. Jno. W. Sansom, recently deceased, was on the Crockett Circuit in 1858, and died triumphantly during the year. He was my pastor in 1855 on the Jasper Circuit. Deeply religious, earnest and pathetic in the pulpit and active in all pastoral work, he did much to build up the Church in his time. The first revival ever held in the town of Jasper was conducted by him. Rev. Wm. Mound, a Baptist, and Rev. J. Goble, a Cumberland preacher, aided in the meeting, and old Bro. Jackson and Rev. Calvin J. Cook gave several days of earnest labor during the meeting. Rev. C. C. Gillespie, then editor of the Texas Christian Advocate, came and preached with remarkable power and effect from Psalm 119:58. He was a brilliant and popular preacher, and a writer of ability. His piety was unquestioned. The Civil War came on, and he left the work to which the Lord had called him, raised a regiment, was made Lieutenant Colonel, went to the war and backslid. After the war he made several attempts to reform, but alas! the enemy held him bound as in fetters, and his sun of life went down behind a gloomy cloud, dark, impenetrable. While at one time he marked the very heavens with the lightning of divine truth, and led men to Jesus, he died without hope.

If God calls men to be watchmen on Zion's walls, it is the highest and grandest position in this world, and whoever forsakes it for worldly fame, honor, position or wealth, does it at the peril of his own soul. Many wrecks are found along the shores of time, stranded upon the fatal rock of worldly ambition. The results of the revival above mentioned were far-reaching. The membership was increased, and in a few years the church was built. I preached in it in 1860; was pastor and presiding elder for several years, and in 1895, while visiting that town, was earnestly solicited to preach, which I did, with a melancholy pleasure. Seated in the altar of that old church I delivered my last sermon to an appreciative audience, several of whom have since then passed over the last river. The old church-house, like myself, shows plainly that all nature is dissolving, and mutability is the law and order of time.

Rev. Lewis C. Crouse came as pastor to Jasper Circuit in Dec., 1855. It was his third year in the itineracy. He was not a strong preacher, but made up for this deficiency in zeal and earnest pastoral work. He talked privately to both religious and irreligious about the salvation of their souls. He was a good singer and a fine exhorter, and knew well how to manage a revival meeting. Under his pastorate the Church was strengthened and sinners were saved. After long years of faithful labor on hard circuits and small salary, he was forced to superannuate, and about five years ago he died in peace, and went over to meet those who had gone on before him.

A layman, J. M. Forward, came to Texas in 1850. He was reared to manhood in Maryland, went to Alabama and there met and married Miss Sallie West. They became prominent factors in the Church in Jasper County. He had some means and used it liberally in support of his Church. As farmer and merchant, he was prominent in business circles. A strong Methodist and a faithful Christian, he did much in shaping the action of others. He aided the needy, cared for his pastor and was foremost in every good work. His hospitable home was always open to the ministry. His friends

comprised the entire circle of an extensive acquaintance. The war and the long and severe sickness of his first wife left him with but little of this world's goods, yet his faith was firmly grounded, and his life glowed with brightness. After the death of his wife he married again; moved to Williamson County, where he died suddenly. He left a widow and two sons, who now live in Taylor.

My acquaintance with Rev. J. L. Angell, now among the old veterans of the North Texas Conference, began in the early part of 1857. He was at that time my pastor, and I heard him preach three or four sermons every month. He preached well. His sermons were well arranged, and showed much care and thought in their preparation. I judge they were all written and carefully studied, though he never used a manuscript in the pulpit. He was an instructive, useful preacher, and a good pastor. It was under his pastorate that I was granted authority to preach, Oct. 24, 1857.

The presiding elder was the Rev. Jeff Shook. Of the fourteen members composing that Quarterly Conference, only three now remain, Bros. Angell Powell and Cary. The two last named were then, and are still, useful and honored local preachers. No class of men did more for the planting and spread of Methodism in Texas than the faithful local preachers of that day. They provided for their own families and preached the word freely and effectually without earthly remuneration. I trust the day will never come when the local ministry will be ignored or depreciated in our Church. I was recommended for admission on trial at the same time I was licensed to preach. As I had never attempted to preach but once before receiving my license, pressing invitations were given me to preach the following Sunday at two churches. With trembling, the invitations were accepted, and a week of study was devoted to preparation. My first text used was: "If any man will be my disciple," etc., and at night, "I counsel thee to buy of me gold tried in the fire." What I said I will never know. My success was such that it was twenty years before I ever tried either text again. While the subjects were not exhausted, the preacher was. It is certain both efforts would be popular in this age of clamor for short sermons, as it now matters but little what is said provided the time is short. The next morning, after a sad good-bye to friends and loved ones, in company with Bro. Crouse, I started for Rusk, the seat of the East Texas Conference for 1857. Up to that date I had only attended one session of an Annual Conference, and that was held at Camden, Arkansas, presided over by the venerable Bishop Soule, in 1847. I was then deeply impressed by all I heard and witnessed. Leaving my home and a paying business to become a traveling preacher, dependent upon others for a living, was a serious step. Forty-one years have gone by since that day, and I have never regretted the decision then made. I only regret unfaithfulness and premature failure of the body. Having two weeks in which to make the trip, we visited friends on the route.

On the second day, late in the afternoon, we found ourselves on the wrong road and lost. Late at night we found a cabin occupied by a family of seven. The fare was scant, and to add to our trouble, the bed was pre-empted by a blood-thirsty tribe of small depredators, who assailed us with malice aforethought. They triumphed, and long before the morning dawned we were well on our journey. We soon reached the home of our presiding elder, with whom we stopped and spent several pleasant days. He and his noble wife gave us a hearty and cordial welcome. Brother and Sister Shook were noble people. At that time he was living on the Neches River, in Cherokee County, in a log cabin containing two rooms. But few parsonages then existed, and he lived in his own house. By close economy they managed to live, their salary at that time being only \$300 for a man and wife, and \$25 for each child. These were the amounts fixed by the law of the Church, and but few received that much. Bro. Shook traveled on horseback over ten counties, many of them sparsely inhabited, and but few of the many streams were spanned by bridges. He seldom failed to be on time at all his quarterly meetings. He preached with great power and acceptability, and never failed to show the exceeding sinfulness of sin. He was more than an ordinary man; was twice elected a delegate to the General Conference, and filled missions, circuits, stations and

districts. He began his itinerant life in the Arkansas Conference in 1838, and traveled from the Ozark Mountains to the Gulf of Mexico. He was on the DeKalb Circuit on Red River in 1843. He was a man of strong convictions, invincible will and unconquerable purpose. His friends were strong, while his opposers were bitter. His health failed him a year or two before his death. He superannuated and was elected District Attorney. He attended conference at Tyler in December, 1872, and left that place to visit Arkansas. He was stricken with pneumonia, and died near Kaufman a week after the adjournment of conference. He never sought for position, and sometimes was given appointments that were not up to his standard. He was a tender father, devoted husband, true friend and a faithful Christian minister. Beyond the storm-beaten shores of time we will greet him again where toil and sorrow are unknown. E. L. ARMSTRONG.

#### PROTECT OUR FOOD.

The doctors inform us that alum is a poison, and that alum baking powders should be avoided because they make the food unwholesome. Prominent hygienists, who have given the matter most study, regard these powders as an evil that should be suppressed by state action. In Minnesota and Wisconsin alum powders are not permitted to be sold unless they are branded to warn consumers of their true character, while in the District of Columbia the authorities have, under the direction of Congress, adopted regulations to prohibit the use of alum in bread altogether.

Are not the people of other states, as well as those of Minnesota and Wisconsin, entitled to warning of a danger which is apparently menacing them at close hand, and is not the whole country entitled to absolute protection, as the people of the District of Columbia are protected, by legislation which is entirely prohibitive?

Until we can have protection in the form of a statute, how can our state boards of health, state analysts or food commissions better serve the public than by publishing in the newspapers from time to time the names of the baking powders which they find to be made from alum?

Meantime, it will aid the housewife in designating the alum powders to remember that all powders sold at twenty-five cents or less per pound are of this dangerous class. Pure cream of tartar powders are usually sold at from forty-five to fifty cents a pound.

#### ALEXANDER COLLEGIATE INSTITUTE.

It was my pleasure to attend the closing exercises of the above mentioned school for the year ending May 31, 1899. It was a delightful occasion from beginning to end, and doubtless gave eminent satisfaction to the large audiences which greeted the school from time to time. The commencement sermon, delivered by the companionable and scholarly I. T. Stafford, was said to have been up to high-water mark. It was not my good fortune to hear it, as I did not arrive on the ground until the next day after its delivery. It doubtless gave general satisfaction, as its praises were on all lips.

At 9:30 a. m., May 30, a large audience greeted the primary department, which, from the "Greeting Glee" to the closing piano duet, elicited the most enthusiastic attention and gave the most aesthetic taste pleasure.

We all realized our lasting obligation to Miss Moore, who had so thoroughly drilled these little ones for this hour. It was an easy matter to see that those committed to her deft manipulations will have the most apt and rapid mental moulding. She is an adept in her department.

In the afternoon of the same day we were regaled with a feast of music. I confess my delight and surprise at the proficiency attained by the pupils, and the excellent advantages offered in music in this school. I knew, of course, that lessons were given in music, but the excellence of the training far surpassed my expectations. The teacher, Miss Brown, had well earned the many praises heaped on her by the delighted auditors, who were charmed by the delicious strains of music poured forth on them from time to time. Those who may have their children in her care another year may consider themselves fortunate.

At 9:30 a. m., May 31, we gathered in the spacious chapel of the college building to hear more music, declamations and an intensely interesting debate between representatives of the

literary societies. This was all of a high order, and elicited much praise from the audience. The question in debate was: "Resolved, that Bismarck was a greater statesman than Gladstone." Mr. Daniel Walker affirmed, while Mr. Stephen M. King supported the negative. The debate was well sustained throughout, and the audience was held with rapt attention. The young men acquitted themselves like men of riper years and much learning. While the judges awarded the victory to the affirmative, many thought the negative won.

At 3 p. m. another large and appreciative audience appeared in the college chapel to hear the original essays of the graduating class. These essays were pleasing to all, and no less so because of the scholarship evinced by them. They were dignified, chaste and interspersed with most beautiful and classical passages. They declared the merits of the young ladies who produced them, and also that of the institution which could turn out such modest, and yet cultured young women. There were three in this class—the first product of the present administration—which we sincerely hope will prove the first fruits of a vast harvest yet to be garnered. There was a general disappointment when it was announced that owing to sickness in his family, the Rev. B. H. Greathouse, of Tyler, was prevented from appearing to deliver the baccalaureate address as per arrangement.

The number of visitors present evinced a growing interest in the school. Besides the trustees, who were present, viz: W. A. Sampey, J. T. Smith, T. J. Milam, A. J. Weeks and W. F. Davis, there were of the preachers of the East Texas Conference, Bros. Alexander, Godbey, Graham, Stafford and this scribe. It is a good sign to see the brethren going up to these annual commencements. It begets interest. And it is time our preachers and leading laymen should begin to evince their interest in the welfare of our school by patronizing it. It will be what we make it; that, and nothing more. It is folly to speak well of it and then contradict it all by sending our children elsewhere. This is one thing in which actions will speak louder than words. Patronage is what the school needs. We have all else we need just now—a good building, the very best teachers, a healthy location, a religious community, an excellent dormitory in which our daughters receive the very best home-like attentions. In fact, as I have said, we have here everything of the very best order except pupils. I mean as many as we should have. There were more boarders this session than at any time heretofore, and still there is room. Up to this time there have been preparations made for girls only in the way of a boarding hall, but the trustees, in their last meeting, provided a boarding hall for boys also, which will be presided over by Prof. Phillips, the boys to furnish bedding, fuel, lights, food, and possibly a little of the rent, the hall to be furnished otherwise by the trustees. This insures very cheap board. I believe I am safe in saying it is absolutely certain that no cheaper nor better fitting school can be found in Texas. This is a conscientious school. It is honest. It gives and does what it promises. Education, and not pretense, is what the faculty labor to impart. Here is the place to have your children fitted for the University, and if you can send to only one school, it is certain that a diploma from this school means as much as from most of the colleges of the land.

Come, brethren, of the East Texas Conference, preachers and laymen, one and all, let's rally to our school. Send in your children next fall, fill the halls of this school and thus prove that we mean business, and are not playing at the matter of education.

A. S. WHITEHURST.  
Henderson, Texas.

#### COMMENCEMENT EXERCISES GRANBURY COLLEGE, MAY 13-18.

It was my privilege to attend the commencement exercises of this school, which, for about a quarter of a century, has stood for Christian education. Before many of our schools in Texas had been thought of Granbury College was preparing boys and girls for positions of trust and responsibility, in both Church and State. The exercises were interesting from beginning to end, and were attended by large and appreciative audiences. The commencement sermon was preached by Rev. T. J. Duncan, of Mexia, and was up to high-water mark. Such preaching will bear fruit.

The annual literary address was delivered by Rev. H. D. Knickerbocker, of Weatherford. His subject, "The Philosophy of Vision," was handled in a masterful way, and gave his audience a higher conception of the possibilities of mental culture. I shall not undertake to speak of the exercises particularly, except to say that they showed thoroughness in the training the students had received from their teachers. I was glad to see that the people of Granbury appreciated this institution in their midst, and to hear some of them speak highly of the work done during the session just closed.

Rev. W. J. Moore, President, will continue his present relation to the school, and has already begun preparations for the opening next September. R. F. DUNN.

#### ITEMS OF INTEREST.

Permit me to say a few things to the Church in Texas, and to the East Texas Conference in particular, in a disconnected way. (1) I was at Rusk this week and visited the state prison, located there. I observed a news and magazine stand, the contents of which are circulated among the prisoners. This is not kept up by the State, but by private contributions from the prisoners and such outside sources as will aid them. The Protestants send them no literature free, but the Catholics are doing so. If the pastors in our city churches will ask their congregations to bring their magazines to church after reading them, and then send them in bulk to the prison circulating news stand, box 103, Rusk, Texas, it will help very much in the work. I hope this request will not be disregarded. It will be remembered that Rev. F. T. Mitchell, formerly of Waco Female College, is chaplain there. He is pushing his work with the heart of a pastor, and has enlisted some of our best members in the work of the Sunday-school. Many good magazines are destroyed in Texas that would entertain and elevate the prisoners if sent as directed, and my sufficient apology for making this request is that I have been asked by the prisoners on several occasions to do so, and comment has been made on the lack of interest in this matter on the part of Protestants. Who will respond?

The District Conferences will soon be held in this conference, and the preachers ought to discuss the manner in which they will push the Twentieth Century Campaign Fund. Every congregation in Texas ought to know well by this time what this movement is and it seems to me that it is not very complimentary to our pastor in any place where the congregation is yet in ignorance. A special program has been prepared for the use of the pastors throughout the Church, and I hope that all our pastors will use it, and have a special service in the interest of this cause. The programs can be secured from Rev. J. D. Hammond, Nashville, Tenn., at a cost of 45 cents per one hundred. They contain needed information and can be used to advantage, and the money needed to purchase them can be deducted from the five per cent to be used for local campaign purposes. The New Century Education, at ten cents a year, ought to be taken by every member of the Church, but I fear that many of our pastors have made no public mention of this publication. If we will educate the people in the Church concerning the need of Christian education just at this time, we will reap the fruits in the aid that will follow, but we may be assured that no Church will do much for this cause unless the pastor enlightens them concerning it.

Alexander Collegiate Institute has just closed a good year, and has made a good advance in local regard for its work and in the hold it has on the preachers. It closed with a very nice commencement, granting diplomas, but not degrees, to pupils who had finished the course. The Vanderbilt University entrance examinations were used as final examinations, which will indicate the thoroughness of the work done here. This is an excellent school, doing honest work. V. A. GODBEY.  
Palestine, Texas.

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## SECULAR NEWS ITEMS.

Last Saturday night on the beach at Galveston some young people went into the surf to bathe. It was far above the bath houses and at a place where bathing was not safe. They were drawn out by an undercurrent, and three young ladies were drowned. They were Misses Thorne, aged fourteen, Howard, aged sixteen, and Lauderdale, aged sixteen. The bodies were recovered near where the accident occurred. Several others made narrow escapes.

Thursday of last week, while some parties were fishing in Milam Creek, near Denton, they discovered the body of a man weighted down and tied under the water to the roots of a tree. They notified the officers, and it was soon learned that two men had recently camped near the spot with a wagon and team. They got on the trail of the outfit and followed the wagon to Sherman, where they arrested a young man by the name of N. A. Hughes, of Victoria, Texas. He is evidently the man who did away with his traveling companion. The murdered man was named George Frompton, and he was from Houston. They were traveling stove menders.

A destructive fire occurred at Whitesboro last Saturday night, and some \$50,000 worth of property went up in smoke. The business portion of the town was greatly damaged. There was some insurance, but the loss will prove a heavy one to many of the people of the place.

Gen. Leonard Wood, Military Governor of Santiago de Cuba, has arrived in Boston, and will proceed to Washington to consult the authorities upon some matters. Among other things he said: "Everything is quiet in Santiago province. Every man who is entitled to receive the bounty of the United States is being paid, and he is very glad to get it. There are a few agitators, who want to control things, but they do not amount to anything. The condition of the island is improving daily. The houses are being rebuilt, and a large part of the people are at work in the fields." Gen. Wood will return to his post about July 1.

It is now given out at Washington that England will only act as the agent of Canada in the Alaskan boundary dispute. This dispute grew out of the fact that a government survey of some portions of the Alaskan boundary between Canada and the United States has not been made, and the latter made claim to some portions to which Canada protested. In the arbitration which followed, England acceded to the demands of our government, but did it, as it now turns out, as the agent of Canada. This act, if true, is a concession to Canada upon the part of England; and thus she surrenders in the matter to her province.

A Pennsylvania court has held that the army canteen is subject to the taxation imposed by the State upon the liquor business. This is in direct conflict with the decision of the United States Court of Claims, which says: "The canteen is one of the instrumentalities of government," and therefore exempt from taxation. What the outcome will be awaits to be seen; though the United States Government has not yet accepted the decision of the State court as final. There will be a contest over it.

The Supreme Court of Texas has just rendered a decision of general importance to incorporated towns and cities in the State. It is to the effect that no City Council has any legal right to pass an ordinance forcing abutting property owners to pay for improvements made upon streets to the amount of value accruing to the property on account of the improvements. This overrules a former decision of the Supreme Court. The case was taken up upon an appeal from the lower courts by J. C. Hutcheson, of Harris county.

The Hon. Richard P. Bland, the great silver apostle of Missouri, died at his home in Lebanon the 15th inst., after a severe illness of several weeks. At the time of his death he was a member of Congress and had been for twenty-six years. He was one of the original silver men of the country and worked all of his public life to bring about some changes in the law putting silver on a par with gold.

Recently President McKinley was invited, we presume by the Methodist officials, to visit Cincinnati. But Dr.

Moore, of the Western Advocate, headed some serious opposition to his coming as the guest of the Methodists, on account of his not having done his duty in nullifying the act of Attorney General Grigg in overriding the army canteen law passed by Congress. The Methodist brethren of Cincinnati hold the President responsible for the continuance of this iniquity in the army. Dr. Moore said: "President McKinley has not met the expectation of the Christian public. If the army saloon continues to ply its destructive and damnable work, it will be because he acquiesces."

Jim Darlington, standing charged in the Tarrant County courts with the crime of murder in connection with an attempt to hold up and rob a Santa Fe train near Fort Worth last July, has been found guilty of the charge and the death penalty assessed against him. In the attempted hold-up the engineer and fireman were fatally shot, and this man was one of the participants in the tragedy. A little more hanging for those who engage in this business would be wholesome. When men attack a train for purposes of robbery, they enter the business prepared to kill if they are resisted. They are public murderers, and ought to be treated as such by the courts of the country. This man will be hanged the 28th of next month.

The Attorney-General of the State has approved the charter of the Trinity Valley Railroad Company. The capital stock is \$100,000. The road is to be built from Dodge in Walker County through Walker, San Jacinto, Polk, Hardin and Jefferson Counties to Beaumont, Texas.

The price of Southern iron foundry iron has been advanced another fifty cents on the ton. The price per ton now in Chattanooga is \$14.50. All of the foundries and smelters in the Southern iron region are running at their full capacity and other advances are looked for at an early day.

Mrs. W. H. Gaston, wife of Captain W. H. Gaston, President of the Texas State Fair and Dallas Exposition, died at her residence on Swiss Avenue the 15th inst. She was a good woman and her death is greatly lamented.

The ink firms, molasses firms and chewing gum firms are all contemplating entering into combines to control their several interests. Everything is now heading toward the trust monopoly. No wonder the States are enacting laws for the protection of the people against the ravages of these trusts.

Great floods are prevailing along the Rio Grande. The international bridge across the river at Eagle Pass, which was nine hundred feet long, was swept away last Friday. At that point the stream rose rapidly and reached forty feet directly. The valley towns and small houses suffered greatly. Property losses run away up into the thousands and many people are left destitute. Several lives are reported lost.

In view of the stubbornness of the insurgents in the Philippines, the President has determined to make things vigorous sure enough over there. The two important decisions upon the subject are as follows: 1. That in view of the strength of Aguinaldo in the north as developed in the dispatches from Gen. Otis, the aggressive campaign against the rebel chief must be renewed with vigor. 2. That the navy and the army must cooperate to maintain a strick blockade of Luzon in order to prevent the landing of any supplies for the rebels." Gen. Shafter has been instructed to prepare transports at once for a trip with reinforcements for Manila.

The old feud between the Lee and Taylor factions on Pucket's Creek in Harlan County, Ky., has broken out afresh, and a reign of terror exists in all of that section. The Governor of the State is thinking of calling a special session of the Legislature to take the thing in hand. Why not send two or three thousand of the militia up there with a few gatling guns and command the peace?

A negro by the name of Dozier killed a colored woman at Bryan the 18th instant, piled a mattress upon the body, poured coal oil over it and set fire to it. In the conflagration which followed, two houses valued at \$6000, with contents, were destroyed. The body was found in the ruins of the servant's

room, and Dozier, who was helping to extinguish the fire, was arrested and confessed to having killed the woman and set fire to the house in order to cover up his crime.

The Assistant Secretary of War, Melklejohn, has received voluminous reports from the officers of the army posts defending the canteen system of dispensing liquor to the soldiers. This is now prominent on account of the nefarious misinterpretation of the law against the canteen by the Attorney General. They well know that when Congress meets the whole thing will come up for investigation and they are getting ready for it. The people of this country are not going to put up with the canteen in the army.

The Kansas City, Pittsburg and Gulf cannon ball train was waved down near Potea, I. T., the night of the 15th inst. and was boarded by three masked men. Two of them uncoupled the engine and ran it a mile ahead and went through the express car. The other one stayed back with the rest of the train. A few hours later a posse was on the track of the robbers and ran them to their hiding, and after a severe fight captured them.

General Joe Wheeler has been asked by the leading Democrats of Alabama to make the race for Governor. He has not yet decided the question.

A great street railway strike is on in Cleveland, Ohio. The union men had a grievance against the street car company and out of this the strike has grown. The company proceeded to put non-union men to work and this enraged the strikers and much rioting was indulged in last Tuesday night. A mob of 5000 men attacked the barns where the non-union men were housed and ran over twenty policemen stationed at that point, but the objects of their wrath escaped before the mob reached them.

It is sent out as a well-founded rumor from Washington that as Mr. Alger has entered the race for the position of United States Senator from Michigan, he will retire from the cabinet and that Gen. Horace Porter, our French ambassador, will take his place as Secretary of War. In this event Whitelaw Reid, of the New York Tribune, will be sent to France. Whether all of these changes are to occur or not awaits to be seen. It may turn out to be simply a rumor. If Mr. Alger could get out of the cabinet, it would relieve Mr. McKinley of the annoyances of a very small politician.

The trial of C. H. Alexander as an accessory to the murder of Major Randle in this city last December is still dragging its slow length along in the Criminal Court of this county. The evidence of the State is about all in and the defense is bringing up its side of the matter. Many sensational things have developed as the trial has progressed. If half that has been brought out is true, Dallas has been harboring a veritable nest of bad men. Murder, arson, perjury, fraud, profanity, debauchery and the like have been striking features in the testimony thus far. The Daily News has been full of these things in its reports of the verbatim evidence. But crimes will out if you will give them time, and in this matter the secrets of the night are being told in the open court.

#### LIKE PEOPLE, LIKE PRIESTS.—TODAY LIKE PEOPLE, LIKE CHURCH.

Now, you say, what is the matter with the Church? Well, what is the matter with the people? Brother, if you will study the causes of the present condition of the people you will find that for years "Thou shalt labor in vain" has been written against them; and you will find that the wage-earner's wages has gone into the bag with holes. Laboring under a curse. Why? Answer, Jer. 5:30, 31. That is in reference to the politicians. For their answer see Jer. 7:8, 10. Brother, I will give you one text from one of our political teachers, a model country weekly. Its editor is a high-toned Christian gentleman—a Methodist member. Hear him: "In these days when anything is right in politics." Yes, we are delivered to do anything, if the thing can be done in the name of politics. MRS. J. M. WHITEHEAD.

The wheel runs away with its rider when it is used to break God's law.—Ram's Horn.

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J. Cole, Gellibrand.  
Jessica's First Prayer, Stretton.  
King of the Golden River (The), Ruskin.

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Secrets of Happy Home-Life, Miller.  
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What Men Live By, Tolstol.

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## NOTES FROM THE FIELD.

## Northwest Texas Conference.

## BIG SPRINGS.

N. B. Bennett, June 19: We began our protracted meeting here on the 4th of June. On the evening of the 5th Rev. Chas. E. Brown, of Dublin, came to assist us and preached about twenty-two sermons, which went straight to the mark. Bro. Brown is a preacher of unusual ability and power. God bless him! We had a glorious meeting. Thirty of more conversions and reclamations and thirty additions to the Church. All the interests of the Church have been quickened. We had some valuable additions to the Church.

## BLANKET.

J. W. Fort: The Sunday-school Conference met at this place the 9th inst. Rev. O. F. Sensabaugh had prepared an excellent program, and every one acquitted themselves well. It was the finest gathering of the kind I ever attended. Many were the expressions of appreciation of the work done, and much enthusiasm was created for the work, which we trust will reach every school in the district. The Quarterly Conference was held next day. The beloved somehow has a fine hold on the people, and everything is feeling the impress of his spirit. His sermon in the morning was pronounced by some the best they had heard in years. Our charge is in fine condition. Blanket has been made a half station this year. We have three appointments, and are striving to pull the work up to but two appointments. Last Sunday at the love feast there were five of the brightest conversions I have seen in years, and two more at night. Six joined the Church by ritual. We are praying for a hundred conversions. The Lord is with us, and we are happy in the work.

## North Texas Conference.

## NEVADA.

G. F. Boyd, June 19: Our third Quarterly Conference closed last night at Josephine. Finances better than we looked for. Had a good, religious time. A little boy said to his papa: "Yonder is the exciting elder!" It proved to be true when Rev. S. A. Ashburn preached. We were encouraged and excited to a better life. Everybody hopeful for a good meeting on our charge. Two young preachers, Bounds and Byres, filled the pulpit at Nevada yesterday. Fine League service in the afternoon. Everybody reports a good day.

## GAINESVILLE.

J. L. Morris, June 19: The great meeting held by Rev. George R. Stuart has closed. He came to us May 28, and preached for two weeks as only George Stuart can preach. There was not a great ingathering of souls, but the different Churches were wonderfully strengthened and uplifted. He is one evangelist, to my certain knowledge, who draws preacher and people together. The different pastors of the city entered very heartily into the meeting and received their pro rata of members. Long live George Stuart, and may the blessings of God ever be upon him.

## MARVIN.

W. R. McCarter, June 14: Third Quarterly Conference past. Presiding Elder, Bro. Mountcastle, being sick, was unable to be with us. The blessings of the Lord attend him in his afflictions. Hope we may soon see him in health and at his "loved employ."

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Bro. J. J. Clark came, however, preached for us and transacted the business of the Church. Quite well he did it. In fact, he does nothing by halves—some fine presiding elder timber ready for use. We had a very happy, profitable session. During the quarter we made some considerable advances in all lines of Church work. Many indications of a great revival, and the Church being built up in faith and good works. Now let us tarry, Jacob-like, on our knees until Almighty God shall give the witness of victory. Oh! for hundreds of souls for God during this conference year! If we will only do our part, God will do his. Amen.

## WOODLAND.

F. A. Ford, S. S. Superintendent: We have never failed to observe Children's Day but two or three times since it was made a law of the Church, although we did not observe the third Sunday in May, as the law directs. Our pastor could not be with us on the third Sunday, so we put it off until the first Sunday in June. The program from the Publishing House was carried out in full, with some addition. The children did well, as is always the case. At Woodland the singing by the choir, led by our pastor, Bro. Sullivan, was splendid—the best we have ever had on Children's Day service. Bro. Sullivan knows how to sing as well as preach. We all love him. The collection amounted to \$5.80. The crowd was large. Many had to remain outside the house because there was no room inside. Had dinner on the ground, and after all had partaken of the rich food, as it was spread upon the ground, we engaged in pleasant conversation for awhile. Bro. Sullivan then preached to the children; so you see we have had another good day at Woodland. The dear old Advocate is splendid—gets better all along.

## Texas Conference.

## PRAIRIE PLAINS.

Mrs. J. C. Moore, June 17: On account of rain and mud in the winter we were about ten days late getting to our appointment. No one was here to meet us. After several days the brethren and sisters began to bring us good things to eat, and, like Paul, we "thanked God and took courage." We serve a kind people. Recently Bro. Tom Keisler and wife, aided by others, put a nice set of chairs in the parsonage, and Bro. T. B. Bay sent a good wash kettle to the parsonage. We will soon have our church at Bays completed; it will be nice and commodious and a credit to the community. We have paid our orphanage assessment, all of foreign missions except \$2.75, and \$11.30 on domestic missions. The attendance on public worship is good. We are praying for a revival all over this circuit. The Advocate is just splendid, and ought to be in every Methodist family.

## EAGLE LAKE.

R. E. Nunn, June 13: Eagle Lake, adjacent to a body of water, covering 3000 acres, by the same name, is an ideal South Texas town; situated at the junction of the Southern Pacific, Aransas Pass and Cane Belt Railroads; surrounded by a picturesque region; fertile almost as the Valley of the Nile and inhabited by a thrifty and prosperous people. Near to the flowing Colorado River on the west, along which are broad fields of cotton and corn, while to the east vast herds of cattle roam the extensive prairies. Happy is he who has such environments, especially when the work committed to his care is prosperous. In all our undertakings since conference the Lord has given his approval. In revival services many have been born into the kingdom of grace and united with the Church. Dr. R. J. Briggs preached for us almost three weeks in April. He captivated the people—the population raged over his efforts, and will gladly welcome him back at any future time. Have held a series of meetings at Lissie recently, with good results. Some of the most prominent people in the community were converted and joined the Church. Organized a Church at Altair, a small town on the S. A. & A. P. Railway, with a flourishing Sunday-school. We have received thirty-six members into the Church—twenty-four on profession and twelve by certificate. Our new church, begun under Bro. Shetles' ministry, will soon be completed at Rock Island. At Lissie the church has been rebuilt, and at Eagle Lake work has begun on our new brick church, and the corner-stone will be laid by the Masons June 27th. The house, when completed, will cost between \$2,500 and \$3,000. It will be modern in every respect, and an orna-

ment to the city. We have some good and faithful people on this work. They love God, and labor for Methodism. When I speak of the Davidsons, Dobbins, Jenkins, Harberts and Westmorelands, many itinerants will remember them gladly and recall their kind hospitality. Many whose names I have not mentioned are just as faithful, and withal we have a good working force, who will look well to the cause of Christ. We are working and expecting great things of the Lord during the remainder of the year.

## West Texas Conference.

## GANADO.

R. J. Deets, June 19: We closed our meeting here last night; between fifty and sixty converts; forty-five joined our Church; many backsliders reclaimed; raised \$86 on conference collections; go from here to Buhler; very dry down here.

## CENTER POINT.

Alonzo Rees, June 17: While there have been no special seasons of revival this conference year, yet we think the spiritual state of the Church is good. The regular preaching, Sunday-school, Epworth League and prayer-meeting services are well attended. At our last session of the conference at Seguin, this place was advanced from preaching three Sundays in the month to a full station. Our membership is about 185; in the League about 85; Sunday-school 134. Our Pastor, Rev. J. T. H. Miller, is a good preacher and pastor, looking well to all the interests of the Church, and is in the forefront as a builder of church houses and parsonages. He is now in his third year as preacher in charge; has erected (largely with his own hands) one of the neatest and most commodious parsonages in the West Texas Conference—only a small debt remaining, and that provided for. Collections all taken. Preacher and people planning and looking forward with anxiety to a big camp-meeting at our commodious Tabernacle erected last year out in the country. We are praying for a gracious outpouring of the Spirit. Meeting to commence Friday before the second Sunday in August, to continue two weeks. The editor is cordially invited, and earnestly requested to come and enjoy with us an old-fashioned Tennessee Camp-meeting.

## East Texas Conference.

## REDWATER.

B. T. Hayes, June 12: I want to speak in regard to the election we had in Redwater precinct, Bowie County Tex., on local option, on the 6th of this month. There were 138 votes polled. There were 107 pros. Thirteen antis voted at Redwater and 18 at Maud. There are others in the precinct, but they were so nearly convinced that they were wrong they would not vote either way. The negroes at Redwater, with one exception, voted for prohibition. I bought twenty-four copies of George Stuart's sermon on temperance about two months ago, and distributed them in the precinct. This sermon is the most convincing that I have ever read or heard on the subject. The preachers would do well to scatter it all over the land. It only costs 10 cents by retail. There was work done by the pros., male and female. There was a prayer-meeting held here the evening before. The object was to pray that prohibition might carry. The Lord was present in power, and trouble between some of the members of the Church was settled. All praise to God for our success in carrying prohibition.

## LEAVES OF LIFE.—CHAPTER XIX.

Astonished? Yes, and also thought it a little funny that the Bishop should see the brother get up out of the amen corner, pass close by him, and never speak, and then when the brother came back to say good morning so loudly at long range. One incident told by the Bishop in his sermon on Sunday was this: "In a neighborhood where there had been no revival of religion for a long time, the class had dwindled down to only two persons who came to class meeting. They were the old class leader and his wife. One day at class meeting the leader said, 'Old woman, what are we going to do about class meeting when one of us dies?' She replied, 'Why, have class meeting. If you die before I do, I intend to have class meeting as long as I live.'"

This talk between the class leader and his wife got circulated in the

neighborhood. After awhile the old man died. The Sunday following his burial, some wild young people went to the church and hid themselves outside of the house to see if the old class leader's wife would come and hold class meeting. At the hour appointed the old lady came, went into the house, opened the service in the usual way, and then stood up and told her experience. While doing so, she got happy and began to shout. The shouting brought the young people from their hiding places to the windows. The old lady saw them, and commenced exhorting them to seek religion. At her request some of them came into the house and got on their knees for the old lady to pray for them. She prayed for them, talked to them, pointed them to Jesus, and some of them were converted. From that beginning, a gracious revival broke out in the neighborhood, and soon there was a flourishing society at that Church. R. M. LEATON.

## PERSONAL EXPERIENCE.

With your permission I would like to say amen about twice to Bro. S. B. Jetton's article in the Advocate of May 4, 1899, in regard to young people living religiously, and I would speak from experience, using his language. Well, to begin with, I was born in 1822. My parents brought me to Texas with them in 1825, my father dying the next summer, leaving my mother a widow. So you see we were under the Mexican authorities, and the Protestant faith was not tolerated. So you see I grew up under very adverse circumstances. The only advantage I had was a good mother, for which I bless and praise the name of my God to-day. She taught me to fear God, and she prayed for me. To my shame I got out of the way for a few years, but God of his tender mercies deeply convicted me of sin in the fall of 1838 at a prayer-meeting held at a neighbor's house, and there was a call for penitents. I went up and then and there I decided the matter. I promised God that if he would give me evidence of the pardon of my sins I would serve him all my days. Well in May, 1840, a Quarterly Conference was held in our neighborhood, Orcenith Fisher, who has long since passed on to glory, was our preacher. He preached at the house of Bro. Chamberlin on Friday night from I Peter 4:7. He was a preacher of great power, and the Lord honored his ministry wherever he went. At the night service I found Christ precious to my soul. I had joined the Church under the ministry of Joseph Snead as a seeker, but was raised to membership and baptized by Father Fisher, and from that time to this the Lord has been my refuge and strength, and I have always found him a very present help in trouble. I can with the brother testify that God's grace is sufficient to sustain us from youth to old age. In the wagon yard at old Houston or around the camp-fire in the Sommerville campaign and others, riding over the hills of the Colorado looking after my stock or trailing Indians, God was with me and his grace sustained me, and to-day I am going on the seventy-seventh year of my age, and I am still standing on the promises of Christ, my King.

J. W. HARRINGTON.

## BACKBONE.

Bro. L. H. Brown's Higher Criticism in the Advocate is well taken and most opportune. If higher criticism is the result of higher education, then are we sowing the dragon's tooth of infidelity, terrible in its future consequences. As a backbone to Bro. Brown's views, we refer all higher critics to Deuteronomy, 13, 1, 2, 3: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul."

Here is a test that must abide with God's people: The word of God, the unity and harmony of the Bible from Genesis to Revelation, and he or she that tampers with this doctrine, let them be squelched.

S. B. RABB.

Lone Oak, Texas.

"'Tis worth a bag of gold." This applies with special force to Hood's Sarsaparilla, America's Greatest Medicine.

## OLD AND YOUNG

### GRANDPA'S PIRATES.

"Yes," said grandpa, musingly. "I've been to the West Indies time and again, but it was all years ago, when I was a youngster."

"Did you go to Cuba and Puerto Rico?" asked Bert, whose geographical ideas had been somewhat improved by his interest in the war news during the summer of '98.

"To be sure," was grandpa's answer—"Havana, Matanzas and other places—but the time I recollect best was when we were in port at St. Eustatius. Where's that? Well, it's a little island off southeastward of Cuba, one of the Windward group, and belongs to Denmark. 'Twas there we run foul of a pirate vessel."

"Oh, grandpa!" "Real live pirates." "Do tell us about them!" These were some of the exclamations which greeted the old man from the youngest of his grandchildren.

"Well, I rather think they were alive," he returned, smiling; "they come pretty near being too lively for us, and—well, I reckon I shall have to tell you all about it."

So, with mutual satisfaction, the young people drew nearer, while grandpa settled back in his chair and began: "It must have been way back in the '30's when it happened. Brother Sam was captain of the Fleetwing, and I shipped with him as mate for a cruise from New York to St. Eustatius. The island is not much more than the top of an extinct volcano, seven or eight miles square, and one queer thing about it is that there is no running water there; but we found it a pleasant place enough, as such ports go, with here and there the green of a palm tree showing off against the deep-blue sky of the tropics. We had been in port a day or two when a vessel came alongside and lay to, close by us. It wasn't long before the captain boarded our vessel and asked if Sam could let him have a barrel of beef. We had a good supply, so we let him have it, and in exchange he gave Sam a keg of wine and a sack of wool. You recollect that blue and white portiere out in the other room, the one made of your grandmother's bedspread? Well, that, the blue, was made out of the pirate's wool. My mother and sister Betty spun and colored it, and then had it woven into bedspreads.

"After the trade was made Sam he says to me: 'Somehow, Dick, I don't like the looks of that 'ere craft.' 'What's the matter?' I asked. 'Don't mention it,' says he, 'but it wouldn't surprise me if she sometimes carried the black flag.' 'You know what that means, Bert?' said grandpa, pausing in his story, 'if you've ever read 'Treasure Island.'"

Bert nodded, comprehendingly, and grandpa continued: "You can well believe we kept a pretty good eye out, after this, for the actions of the sailors aboard the Ocean Gem—that was the vessel's name—but nothing very unusual happened till one night I was awakened up by some one shaking me by the shoulder, and saying: 'Get up; pirates boarding the ship!' It didn't take me very long to get into my clothes—or a few of them that came handiest—and to get up on deck. I half-expected to see fierce-looking men slashing around, right and left, but instead of that everything looked about as usual, till I went around to the side of the vessel next our neighbor, and then I found that men from the Ocean Gem had been piling things over onto the Fleetwing; they had worked pretty smart, too."

"What for?" asked Bert.

"What for?" repeated grandpa. "Why, they must 'a got wind that they were looked on suspiciously. Something had frightened them, anyway, and there they were piling their ill-gotten goods, boxes, bales, sacks and I don't know what, onto our deck, and the way the Fleetwing was being loaded up was a caution. That put us in a bad fix, you see, for if our vessel was found with such assorted cargo aboard we were likely to be taken for a pirate craft ourselves. Meantime, Sam had gone up into the town to find the governor of the island; he had started as soon as he got wind of what was going on, and in such a hurry that he did not even stop to put a hat on. The governor told him that the goods were his if he dared to keep them, though he did not advise him to do so, and Sam told him he would rather not run the risk, so he sent teams down, and we loaded them up as quick, I venture to say, as ever they were loaded before or since. But before Sam came back I was clearing the decks in the quickest way, and throwing everything overboard that I could get my hands on—wools, silks, wines, spices,

and I can't tell what; away they went over the vessel's side. I recollect one little case that looked like a jewelry box, but I was too excited to think of keeping anything for myself till after Sam came back; then whenever I run foul of some little things that would go into my pockets, I put them in.

"No doubt we might have kept a good deal more than we did, though Sam saved some things, but for the most part we shoved things right and left. I have a confused idea of earthenware and little pretty boxes and heavier bundles, whose contents we could only guess at, all going splashing over into the water, or to the teams after they arrived.

"When we reached home, we did have a few things to show our friends as relics of our adventure—a few pieces of linen and muslin. Sister Betty had a dress made out of some of the white stuff, and that very little bottle I saw you smelling of to-day, Madge, that was filled with attar of roses that came aboard the Fleetwing very unexpectedly, and belonged to the pirates' cargo."

"What became of the pirates?" Bert asked.

"I'm glad to say they were caught," grandpa answered, "and punished as they deserved."—Ella M. Bangs, in Christian Uplook.

### FOR THE SAKE OF HONOR.

John Randall stood for a moment leaning over the pasture bars in the direction of the hills which rose between him and the Delaware.

It was in the troublous times of the War of Independence, and John and his mother and sister Betty remained on the little New Jersey farm. The boys and girls who have studied history know that New Jersey was marched across more than any other State.

John had seen the fleeing patriots hurrying along the highway more than once, and too, he had seen the triumphant redcoats marching by.

It had not been an easy matter to make the family living during this time and John, as the head of the family, in his father's absence, felt the responsibility of this. They gave freely from their stores for the patriots and frequently what remained was taken by the redcoats without even so much as a "thank you."

John had kept one precious treasure through it all, his horse, Beauty. If ever any horse deserved the name of Beauty it was John's. Her black coat was as carefully cared for as if she had belonged to a king. She loved her master, and followed him about as a petted dog would. You may wonder how she escaped being captured by the redcoats. Well, there was a little hollow down in the woodland, where John concealed her at the first alarm. The soldiers were always in a hurry, and took anything they saw; but so far they had never searched nor asked questions.

"Mother," said John one day, "if the soldiers ever ask whether I have a horse, it would be all right to say no, would it not? I couldn't let Beauty go. She is used to being petted so, and the soldiers would be cruel to her, I'm afraid."

"My son," said Mrs. Randall, "I know that many good people call it right and lawful to tell a falsehood to those thieving soldiers; but, John, your father would scorn to tell a lie to save his life, and I think he would like to know that his son loved truth above all else. However, use your own judgment, my son. It would indeed, be a sore trial to lose Beauty, and I pray the good God not to put you to the test."

John thought for a moment, and then said: "If they ask me I will tell the truth because of my father and because it is right. But, nevertheless, I shall hide Beauty so that they will not find her unless they search long and well."

On this morning, as he stood looking toward the hills, he caught sight of a gleam of red passing through one of the defiles. He ran to the house as fast as he could.

"The redcoats, mother!" he shouted. Then he turned to the pasture bars adjoining the yard and called: "Come, Beauty! Come, Beauty!" Beauty came out of a clump of bushes and raced across the pasture. She came up to her master with arched neck and dainty, prancing steps, expecting a frolic, no doubt.

"No time to play to-day, my Beauty," said John, scrambling on her back. "Now away with you to the hollow."

Beauty had never known the touch of a whip, and she scampered away down the lane at John's command.

When the soldiers rode up they



went straight to the barn. There were no horses there. They had been taken away long before. One of them came to the door where John was standing.

"Boy, is there a horse any place about?"

John's heart was as heavy as lead at the question. He heard Betty give a sob in the kitchen back of him, for Betty loved Beauty as well as John did.

"Yes, sir," said John, bravely, at last. "Oh, there is, is there?" said the soldier surveying him with an incredulous air. "Perhaps you will tell us where it is, or even get it for us."

"No, sir, I will not," said John. Mrs. Randall held her breath for fear at the boldness of the answer, but the soldier turned away, laughing, as if it were a huge joke.

"Major," he said, turning to the commanding officer, "will you send a couple of men to search the place, and bring that mythical horse out to the light of day?"

"Nonsense, Lieutenant," came the gruff answer. "We have no time to waste; there are no horses here, for they would not have had time to conceal them since we came in sight."

How John thanked his stars that he had seen that little gleam of red through the defile of the hills!

"As for that boy's story," the commander went on, "nothing would please him better than to have us spend our time on a wild goose chase until the Yankees came up. Do you suppose he would have told us if he really had a horse? Let us ride on."

Then he turned to the soldiers and shouted, "Fall in," and in a few minutes the men were out of sight.

John stood in the doorway dazed with surprise, while Betty danced around him, fairly shrieking with joy.

"Oh, they didn't take Beauty! They didn't believe you, John, because you told the truth!"

Betty entreated John to go at once and bring her pet up, but John said no, for more soldiers might be following the first battalion. So Betty put on her bonnet, and took a piece of bread and went to visit Beauty in her exile.

More soldiers did follow that day, and after a time the patriots rode by. Then the tumult ceased, and Beauty was brought back to her own pasture and her bed in the barn.

"Are you sorry for telling the truth?" said Mrs. Randall.

"No, indeed, mother," cried John. "I suppose even if Beauty had been taken, I would be comforted because I did right. But she wasn't taken, and it seems too good to be true."

It was not very long after that that the horseman rode through, crying: "Corwallis is taken!" And so the soldiers ceased to march, and Beauty lived in safety and peace to the end of her days.

Love honor and truth better than life or life's dearest possessions. It gives to you a treasure which will outlast life and time. A young heart on which honor is indelibly written need have no fear for the reverses the future may bring. He who is on the rock fears not the storm.—Kathleen O'Connor, in Pittsburg Christian Advocate.

### THE SPECTACLE PEDDLER.

"No, I don't wish for anything," said I in reply to the question of an old man who called at my door on New Year's Eve. Having been imposed on many times, having bought bottles of cement which was no better than so much water, and of furniture polish which was worse, and numerous other articles which were of no earthly use, at last I had made up my mind to have nothing to do with peddlers or agents of any kind. But a glance convinced me that my present caller was no ordinary person. His long, white beard gave him a venerable aspect. His eyes were deep-set and luminous. His expression was that of a man who had tasted life's joys and sorrows, and had extracted sweetness from both. I was so impressed by his appearance that it didn't occur to me that it was a singular time for a peddler to call; and notwithstanding the fact that I was alone in the house, John and the children having gone to a New Year's entertainment for the Sunday-school, I felt no hesitation

about admitting this stranger. He fastened a searching but sympathetic gaze upon me, as I resumed my easy-chair before the fire.

"You are somewhat near-sighted, madam, I perceive," he said at length, drawing from a small bag a pair of silver-bowed spectacles.

"You were never more mistaken," I replied. "My eyesight is perfectly good. I can easily read this fine print newspaper by lamplight."

"Nevertheless," responded the old man in a manner so gentle and courteous it was impossible to be vexed, "most of us have somewhat defective vision, and consequently get only a partial and imperfect view. Now these glasses will enable you to see not only the side nearest to you, but the other side as well. If you will kindly test them, I am sure you will find their use a great advantage. Please call to mind some event of the past year that disturbed or annoyed you. Do not select anything of too serious a nature, as this is your first trial, and your eyes not being accustomed to the use of these, or indeed, as you say, of any lenses, the effect might be merely to produce a blur.

I took the offered glasses, and the old man turned away, as if to give me opportunity to reflect, and became apparently absorbed in contemplating the fire upon the hearth.

It was not difficult to recall vexations and trials. Indeed, I had been engaged in that very common but unprofitable occupation when interrupted by the old man's knock. As I found myself growing hot over the meanness of my neighbor in setting his dog upon my pet cat, poor Toodles! I adjusted the spectacles to my nose. Much to my surprise I now beheld Toodles in the act of dissecting one of my neighbor's chickens. "He was not without some shadow of an excuse then," I thought, as I looked upon the irascible old gentleman himself, at that moment sitting alone in his great house, looking quite feeble and forlorn. He was evidently falling in mind and body, and yet he was without wife or child to care for him in his declining years. My indignation softened into sympathy.

"Poor old man," I murmured. "I think I will invite him to dine with us to-morrow. He must be so lonely with only hired help in the house."

"Excuse me, madam, did you speak to me?" inquired the spectacle peddler.

"Oh no, only to some one I saw through the glasses," I replied; and he again gazed at the fire in silence.

My mind reverted to the time last spring when in the midst of house-cleaning I was laid aside with a sprained ankle. It seemed a most unfortunate occurrence; but now by the aid of these far-seeing glasses, I saw what a real blessing my forced inactivity had been to me and the children. It had made Helen, who was natural rather indolent, quite a good little housekeeper; and had developed in Tom, who it must be confessed was in great danger of becoming selfish, a spirit of helpfulness toward his mother and sister. Besides, I had enjoyed several delightful drives with Mrs. Holmes, who would not have thought of inviting me but for my accident.

Then there came to my mind the thought of a business opening which seemed to promise so much advantage to John, and of our great disappointment that it was lost through the unfair dealings of a supposed friend. Now through the glasses I was able to see plainly that the firm in which I so much wished to see my husband a partner, was on the verge of bankruptcy.

So I went on from one subject to another, finding to each a brighter side than I had discerned before.

"The old man is right," I thought; "I'm a little near-sighted."

"Perhaps you are ready for stronger glasses," he said, producing a pair of gold-bowed spectacles. "They have more power than the others, and if your eyes are able to bear them, will enable you to see farther."

As I adjusted the gold bows my gaze fell upon a portrait which hung over the mantel. It was a life-like picture of my precious Charlie. How many times during these ten months I had



lived over the last sad days of his bright young life! How many times with breaking heart I had watched the deathly pallor spread over that noble brow, and the breath grow fainter and fainter! Ah, I must have been very near-sighted; for now I could plainly see hovering over the bed a beautiful angel with radiant countenance and outstretched arms; and in the luminous vista beyond, dimly outlined, a figure of divine sweetness and majesty. When I thought of a snow-covered mound in the cemetery, I beheld my boy with beaming eyes and glowing cheeks, the very picture of health and happiness, in the midst of the noble and beautiful and blessed who have crossed that mysterious line which divides this world from the next.

"Yes, I will take the glasses," I said. "It is so much better to look at the other side!"

As I spoke the outer door shut with a bang. It was only John and the children returning from the New Year's entertainment.

"It is too bad we made so much noise," said John. "We didn't know you were asleep."

"Was I?" I replied, looking around quite bewildered. The spectacles peddler was nowhere to be seen.—Emily Tolman, in *Pittsburg Advocate*.

**RECEPTIONS AT THE WHITE HOUSE.**

There is, perhaps, no time or place in which there is such urgent need of quickness or wit and kindly tact as at the public receptions given by the President of the United States and his wife. When a Queen receives her subjects, the etiquette is fixed and inexorable. No one speaks unless addressed by royalty. But Americans of all classes crowd into the Blue Room, many with a question or a joke which they have prepared to fire at their unprepared ruler, and they judge by the fitness of his reply whether he is competent to hold his office or not.

Many of them, too, through sheer embarrassment, make foolish remarks, the memory of which probably causes them misery afterwards.

One frightened lady assured Mrs. Cleveland: "It is a mutual pleasure to meet you," correcting her mistake by calling out, as she passed down the line: "I meant to say the pleasure is all on your side."

A group of students, out from college on a holiday, were presented to the same lady just after her entrance to the White House for the second time. One lad, a freshman, pale with diffidence, heard himself, to his horror, saying, in a loud, squeaky tone of authority: "Madam, I think you have just cause to be proud of your husband." The other boys stared with amazement and delight, storing up the "joke on Bill" for all future time. But there was not the flicker of a smile upon the sweet, womanly face of "the first lady of the land." "Ah," she said, gravely, still holding his hand, "you bring me the verdict of posterity! I thank you." The freshman's comrades were delighted at the reply, and at the opportunity given to chaff Bill upon the awkwardness of his address, but Bill only knew that he had seen what seemed to him the kindest woman in the world.—*Youth's Companion*.

**A WIFE'S POINT OF VIEW.**

"Say, lady, I've givin' it to you straight. I ain't tellin' you no lies. Me fader died last month in de hospital, and me mudder is doin' time on the Island. Yer see, after me fader died, me mudder got kinder down on her luck, and she just took a drop or two to brace up on. De odder night dey wuz a lot of them over to Sweeny's, and they rushed the growler all the evenin', and bimeby there wuz a scrap, and the cop came along, and took me mudder in. One of the 'sociations has got the other kids, and I'm a-fendin' fer myself, sellin' papers, and runnin' errands and carryin' bundles from the ferry to the elevated. Lemme carry your bag for you."

All this from a very bright-eyed, tousle-headed, freckled boy at the exit of one of the Jersey ferries, one spring morning a few years ago. Glancing at the loquacious little urchin who thus regaled me with a bit of his family history, I was about to pass along unheeding the impertunity, but my sachel was heavy, and I hesitated. That moment's hesitation caused me to be surrounded with a lot of boys, all making grabs at my bag. But my boy claimed the right of eminent domain; in language by no means Chesterfieldian he defended his claim. After some pushing and shoving as vigorous as his speech, he emerged triumphant from the fray, and master of the bag and the situation, led the way toward the Elevated station.

This was the beginning of an acquaintance which developed into a friendship. The lad, I learned, was Tim Reilly, and also ascertained that the facts of his case were true. I was young in years then, full of enthusiasm, possessed of many philanthropic ideas, most of them of the wholesale order. System and organization seemed to me matters of vital importance; the poor were a differently constituted order of beings; schemes for their relief and improvement were to be concocted much after the order of patent medicines, and were to be administered on the principle that five bottles would effect a cure. Of course, I never formulated these views, but through ignorance and inexperience they were the underlying sentiment in my charitable work. Well, I became interested in Tim; he was always at the ferry waiting to do me little services, and I learned to look for the freckled face with its turned-up interrogation-point of a nose.

Then I began to try to improve that boy. I suggested a frequent use of the free baths; I gave him an outfit of clothing; and, having attended to the outer man, I tried to do something for his mental and spiritual development. Tim clung tenaciously to the streets of the great city. I could not lure him to my suburban home; he was firm in his refusal to travel Jersey-ward, and indulged in some remarks concerning "hayseeds," kindly excluding me from the category however. Finding I was working at a disadvantage, and being obliged to leave home for some months, I induced Tim to go to an institution for orphan boys, for Mrs. Reilly had by this time found a resting-place in Potter's Field.

How fine the boy looked in his neat uniform when I called to say good-by, and how I congratulated myself that the lad would now be under regular discipline, and would be trained in habits of systematic living!

But I learned a lesson from that boy—one of many, by the way. I learned the lesson that child-life does not differ materially in prince or pauper; that there is a right which philanthropists and sociologists unwittingly ignore in their plans for the betterment of the race, and that is human right. And this is how Tim taught me. I was away longer than I had planned, and a year elapsed before I met my little friend again. I found him improved in physical condition, his speech had lost much of the slang of the slums, he had made good progress in his studies, but something was missing in his manner; even his snub nose had a downward droop, my little street Arab was developing into a human machine. At last, in reply to an inquiry, Tim broke forth:

"Say, lady, this is a mighty nice place; the grub is good, and yer gets all yer wants; the steam-pipes and fixin's keeps yer warm; yer don't have to dodge a cop to get a bath, and we wears real swell clothes. They're awful good to us, see, but we're such a lot that the good don't alluz go round. And I'd ruther be out of this, and not have so much grub and things, ef I could jest be with Dick and some of the fellers that cares for yer."

And my hero lifted up his voice, and wailed, wept—hungry little heart—for the privation and dirt of his tenement home, for there was what stood to him for love and human interest. Drying his tears on a regular handkerchief, he added as a clinching argument: "I'd rather be a Jersey hayseed than a 'sylum boy.'"

That opened my eyes to the one thing an institution cannot provide—the subtle human touch, the home feeling which comes from a home with a little "h." Tim did not remain a "sylum boy." I took him at his word, and made a "hayseed" of him in very truth in a farmer's family, and soon Dick and some of the other "fellers" were transformed in like manner. There is a great deal of the "roaring human boy" about them still; they are not little saints, but, on the contrary, they are not little machines. And for myself, I have learned to give system and organization their true value, but not to elevate both above the human right to love and sympathy inherent, though latent, in the child of the slums as well as in the petted darling of the avenue.—*Mary G. St. John, in Onward*.

**"MY BUSINESS IS HIS."**

The single purpose to win for the flag which our heroes show which leads them to think of nothing else, to forget hardship and danger while bending every effort for victory, furnishes a good lesson for the business of peace as well as of war. It points the way to success in every kind of work to which we put our minds or our hands. Barely to try to get our wages, or to manage to occupy the time somehow till the bell rings and we can quit work, never yet improved chances or gave success to any man. The workman who does his best, no matter what his pay is, and the boy who begins his service by making his employer's interests his own, are as much in demand and are as sure to take the first places now as ever; they are as sure to come into the light as the sailor or the soldier who forgets himself for the flag. Eddie, in the example below, is a good illustration of the way to success.

The boy Eddie, is an old man now. He let himself to a ship-builder, when he was sixteen, to learn the business. He was to receive thirty dollars and board the first year, one hundred the second, and to have a full man's pay when he ended his apprenticeship. He threw himself into his work with enthusiasm. He never waited to be called in the morning. When he had obtained a little skill with the tools, he tried to do as much work as the best of the men. He watched his employer's interests, and when he saw that he was anxious to complete any job at a given date, he would work over hours, as the man himself did, taking it for granted that that was his business.

The first year Eddie received more than two hundred dollars from his grateful employer. He was treated as a son. Nothing he asked was ever refused. One day there was a special parade of soldiers in the neighboring city; the ship-builders were at a piece of work which required all hands; and, though they all would have liked a day off, felt that it would be of no use to ask for it.

"I think I shall go to see the parade," said Eddie.

"If you do, I'll give you my day's wages," said the foreman, who echoed the thoughts of all.

"Mr. James," said Eddie to the builder, who then came up, "can I go over to Boston this afternoon?"

"Yes, Eddie, you can be spared, I guess. Shall you want some money? Be back, of course, on the nine o'clock train."

Mr. James gave him five dollars, and off the boy went, while the astonished men watched the proceeding.

"Mr. James," asked one of the carpenters who had learned his trade in that same yard, "will you tell us what makes you treat that boy like that? In my day, if I had asked to get off like this, I should have been brought up quick."

"I am glad to tell you, William. You always waited for the clock in the

morning, and watched the clock at night. You are a good, average workman, and earn fair wages; but, except that you might lose a job, you would not care whether I made a cent, or even failed in business. Now Eddie, from the first minute he came to this yard, has made my business his. He is as much interested in my ships as I am, and he has not only earned double the wages of any other boy I have taken, but his care and watchfulness save me tools and materials, and bring me contracts."

The man said no more. Eddie continued his faithful service. Before he was twenty-one he was foreman, and took the business when Mr. James retired.

**A LUMP OF GUM.**

Once upon a time there was a little boy who dearly loved to chew gum. I've seen such boys, haven't you? And girls, too!

If any of you chew gum, and want to know how very absurd you look while doing it, just glance into the mirror; or, better still, watch a nice old bossy cow chewing her cud!

Well, this little boy of whom I am speaking—his name, by the way, was Roy—dearly loved to chew gum. He was at it the first thing in the morning and the last thing at night. He was always saving his pennies to buy "spruce," "pepsin," or "tutti-frutti," and the worst of it was that he was always leaving the pink or gray wads around—upon the window-sills or tables, or under the seats of chairs, or stuck on the side of the door.

Once he took his gum to church—which, of course, he had been forbidden to do. You know it isn't well-bred to sit and chew and chew and chew when you're listening to what the minister says.

Well, when they stood up to sing Roy took out his gum and put it on the cushion behind him. When he sat down he forgot all about it, and, of course, you know what happened—he sat right down on it! But he didn't think of that.


When he went into the vestibule some of the young folks looked at him and smiled. So they did when they went into the Sunday-school room.

Now, upon this day it so happened that it was Roy's turn to pass around the contribution plate in Sunday-school. He always liked to do this. This Sunday he couldn't imagine what made all the scholars stare and titter, and even giggle aloud, until after a while the superintendent stopped him, whirled him around, and picked from his trousers a little gray wad of gum all bristling with navy-blue woolen shreds!

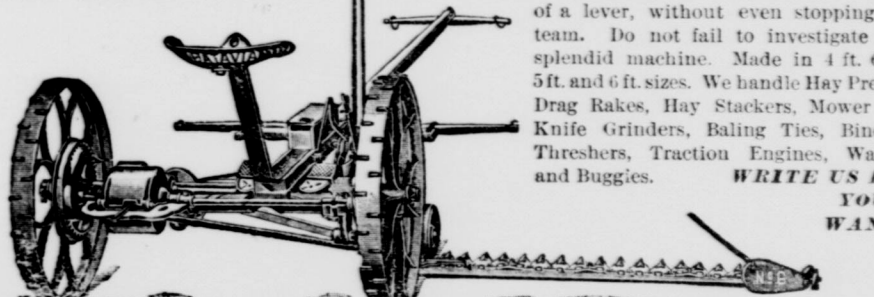
"You must have sat upon your gum, young man," said the superintendent. And as Roy marched back to his seat, hanging down his red face, he said to himself:

"Catch me taking my gum to church again!"—*Mary E. Q. Brush in Pittsburg Christian Advocate*.

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## Texas Christian Advocate

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G. C. RANKIN, D. D., - - - Editor

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L. BLAYLOCK, Dallas, Texas.

### FROM THE WINNER OF THE DICTIONARY.

The following letter sent to the business office has fallen under our notice, and the spirit of it is so exceptionally fine that we give it in full. The good brother was so interested in working for the paper that he had lost sight of the reward:

Vailey Mills, Tex., June 13, 1899.

Mr. L. Blaylock, Dallas, Texas.

Dear Brother:—Yours of 12th inst. to hand. Yes, I noticed in Advocate that I was in the lead, but I thought surely names had become mixed on the page and that some other had the Dictionary. Really, I am sorry some one did not send you a hundred and fifty or two hundred new subscribers and get the book. I was not working for the book. The book is now in my library, and I begin to feel like it is my book. This is the greatest surprise I have had since I came to Texas. I appreciate the Dictionary, and deeply and sincerely thank you for it. I shall continue to work for the Advocate.

Thanking you again, I remain as ever,  
W. B. McKEOWN.

### THE RESCUE HOME.

This worthy institution is doing much good in the interest of unfortunate girls and it is entitled to the sympathy and co-operation of all of our people. The managers are introducing some industrial features in the Home which will furnish useful employment for those under its roof and at the same time help in its maintenance. But for a time, it will have to look for its support at the hands of those who are able to extend to it a helping hand. Here then is an open door into which benevolence can enter with the assurance of doing great good to those who are needy. At the present time, to our personal knowledge, the Home is needing a horse and a couple of cows. Are there not those somewhere in Texas who read the Advocate ready to supply this need? Some of you can spare a horse or a cow without injury to yourselves and at the same time confer an untold benefit upon this enterprise. If you will make the donation, the Home will manage to pay the expense of shipment. Let us hear from you at once upon this reasonable proposition.

### EDITORIAL BIRD-SHOT.

A common ruffian can resent a fancied insult, but it takes a brave man to ignore it.

Nobody objects to a high temper in a woman, provided she has grace enough to keep it under control.

Some men pride themselves in their stolid indifference, but sympathy never fails to win and make friends.

People who take great pride in their social standing have kinsfolk whose names they mention under muffled breath.

Some preachers who fight the devil with fire fling it around so carelessly that they burn their own fingers.

Do not sit upon the housetop and croak, but get down and go to work and make somebody's burden lighter.

There is no courage in denouncing sinners indiscriminately, but it takes heroism to go to one personally and plead with him to do right.

If you have a case of the blues, you need to get out of yourself and lend a helping hand to some one who is worse off than you are.

Finding fault with a man is not a habit calculated to reform him, but a little praise wisely bestowed will often quicken his self-respect.

A man is not always a fool because he does not agree with you, but in that very fact some people may esteem him wise above the most of his fellows.

### NORTH TEXAS LEAGUE CONFERENCE

The North Texas League Conference met at Greenville last week, and the attendance was good. There were not so many of the preachers present as usual, but the young people were there in good numbers. It was quite a religious gathering and the sermons and papers were conducive to spiritual meditation. We were there only one day and night, and only enjoyed the proceedings of one afternoon. These were edifying and instructive. In the absence of the President, Miss Clara Harris, of this city, and a Vice President, presided the day we were with them. There was much earnestness in the work, and the conference was down to a real business basis. The preaching services were well attended and responsive. The good people of the town threw open their doors to the young folks, and gave them a royal hospitality. We had the pleasure of a home with Rev. J. W. Hill and family, along with Rev. J. A. Stafford and Rev. N. B. Read. Rev. I. S. Ashburn and Rev. J. F. Pierce helped to make the gathering a pleasure as well as a success. It was good to be there and witness the enthusiasm of our young Methodist life. Some of the proceedings will be furnished the Advocate for publication. We regret our inability to be present at the whole session, but engagements upon our time at the present are many and exacting.

### THERE WILL BE NO COLOR LINE.

The International Epworth League Conference will meet as the most of our Leaguers know, at Indianapolis the 29th of next month. A great many of our young people are preparing to attend that great gathering. The Leagues of the Northern Methodist Church will be there in great numbers, and they will lay themselves out in large shape to make it an immense affair. In looking over the program, it is easy to see that the sessions of the conference will take a large range. From a recent number of the Epworth Herald we notice that the "colored brother" is a little anxious as to his fate in the great body. He has writ-

ten to Dr. J. F. Berry, editor of that periodical, to know if he is to "be separated from the whites," and Dr. Berry, who, from the tone of his reply, is master of all such ceremonies, gives him to understand that he will have all the rights and privileges of the occasion. We quote the correspondence as follows:

Dear Brother: Will you kindly let me know just what part the negro is expected to take in the International Convention of Epworth Leagues? Will he be separated from the whites, or be allowed to sit together with them? Your prompt reply will oblige,  
Yours sincerely,

We received the foregoing communication from a correspondent in Alabama. It is possible that other persons are wondering about the same thing, so we make reply in this public way:

1. Several colored members of the Epworth League of the Methodist Episcopal Church have been given places on the Indianapolis Convention program. They will no doubt acquit themselves with great credit, as our colored representatives have done at previous International Conventions.

2. Delegates of the two races will not be separated. Every person attending the convention, white or colored will have the privilege of sitting where he pleases. There will be no color line!

We hope our answer is plain. A clear understanding beforehand will save any possible misunderstandings when the convention convenes.

So the Epworth Herald editor does not want the Southern Methodist contingent to go up to Indianapolis under "any possible misunderstanding" concerning this matter. According to this ipse dixit the members of the two races are to be thrown together indiscriminately. We presume that Dr. Berry made the above announcement for the benefit of our crowd, and we publish it in this issue in order that the ones interested may have the facts before them. You can pay your expenses and take your choice.

### A SILVER WEDDING CELEBRATION.

I went up to Paris last Saturday to participate in the festivities of a very delightful occasion, namely the twenty-fifth anniversary of the marriage of Rev. and Mrs. W. D. Mountcastle. Just a quarter of a century from last Saturday evening, W. D. Mountcastle and Miss Fannie Moore, of Georgia, were married at the summer residence of the bride's parents in Riceville, Tenn., Rev. Carroll Long officiating. Brother Mountcastle was then a young minister in the Holston Conference. Two months after the marriage ceremony was performed it was my privilege to be entertained in their happy home at Riceville as a delegate to the Athens District Conference. There an acquaintance was begun which ripened into warm friendship and the long years which have intervened have only served to make the friendship intimate and tender. At the time above mentioned, I was just out of Hiwassee College and was arranging to apply the ensuing fall for membership in the Holston Conference. That was August, 1874, and I was admitted on trial at Asheville, N. C., the following October. Until 1880, Brother Mountcastle and myself were associated as members of this body, and during that time his father's family became my warm friends. After he came to Texas we were separated, but we kept track of each other's movements and as the years went by, I was sent to Kansas City. Two years later I was transferred to the Texas Conference, and four years after that to the North Texas, and my old friends gave me the warmest greeting. It was therefore natural for me to turn up on the happy occasion of their anniversary last Saturday. We were together in the long ago and it was sweet to meet under such bright and joyous circumstances. We all three felt young again and it was hard to realize that the

fourth of a century had passed since our friendship had its beginning. But notwithstanding the flight of these years, the happy couple looked very much like they did the first time I saw them. The years have dealt kindly with them and their union has been exceedingly happy and uneventful. No shadows have fallen across their pathway, and death has made no ominous visit to their peaceful circle. God has been good to them, and their life work has been congenial and successful. To their home, some years ago, there came a little girl, the only child born to them, and now she is a bright, cultivated young lady—a joy to the home and a blessing to the Church. What an inexpressible pleasure it was to be with them at the celebration of their silver wedding. Of course, I was "the best man;" but Rev. R. C. Hicks, Mrs. Maeyer, of Sherman; Mrs. Purcell, of Cleburne; Mrs. E. Dickson, Mrs. H. L. Breneman, of Paris, and others assisted. The home had been put in beautiful readiness. Flowers and decorations of all sorts were in great evidence. Friends from the town and from a distance filled all of the spaces, "and all went merry as a marriage bell." After the formal reception, elegant refreshments were served, speeches were made and the host and hostess were tendered congratulations. After the company had dispersed, the evidence of their having come and gone were spread out in profusion upon three tables. Silver money, and silver ware were shining everywhere. At home and from a distance it had come as the expression of love and greeting. Such remembrances were worthily bestowed, and may Brother and Sister Mountcastle live to multiply this anniversary by two, and then celebrate their golden wedding occasion!  
G. C. R.

### LITTLE FANNIE GLENN SHAW.

This sweet little girl, aged some thirteen years, the daughter of Mr. and Mrs. W. A. Shaw, of Oak Cliff, passed away from earth the 13th inst., after a lingering and a severe affliction of some months. The affliction falls the more heavily upon the family and the relatives by virtue of the fact that only one year ago an older sister preceded her to the better land. The closing hours of the life of this little saint were flooded with music and light from that land where no darkness prevails. Just before death released her from her suffering, she looked up into the face of her mother who was watching sadly by her bed and said: "Mamma, listen to that music! Don't you hear it? It is so sweet!" Then she passed into an unconscious state for a brief period, and in a moment aroused herself, and again said: "Mamma, do you hear that sweet music?" The mother said: "No, child, mamma does not hear any music. What sort of music do you hear, darling?" Then the little one in a soft, weak voice sang, "Where He leads me I will follow." She sank rapidly after this, and when she could not speak, she called for a pencil and paper and wrote something upon it and expired. After her spirit had winged its flight to the realms of day, the grief-stricken mother picked up the piece of paper and it read: "I see Jesus." This dear little girl had a conscious knowledge of Christ in her soul, and though she faded like a beautiful flower before it was fully blown, this old world is better because that pure spirit had a few years of temporary abode amid its summers and its winters. Death does not end a life like that of little Fannie Glenn Shaw. She lives on underneath a brighter sky and beside purer streams, in "a land that is fairer than day!" We make this record in view of the fact that our children in the innocency of their youth are oftentimes under the

tuition of the Holy Ghost, the best types of Christian character upon which the Church can lay her hands. The evidence of such a life and death as this enhances the doctrine of the immortality of the soul.

**A VISIT TO PARIS.**

As noted in another column, I went up to Paris last Saturday and spent Sunday with the members of Centenary Church and their pastor, Rev. Jno. A. Black. This was my first visit to the place and it was a pleasant one to me. The town is one of the best and most thrifty in the North Texas Conference. It has about 17,000 in population and is situated in one of the most fertile regions of the State. The resources round about are inexhaustible and the prosperity of the place is everywhere visible. Our Church is in the lead in membership and enterprise. Centenary is a splendidly built brick structure of modern design. It is a two-story building; the lower is for Sunday school purposes and the upper one is the spacious auditorium. It is elegantly furnished, well ventilated; has an excellent pipe organ, and the acoustics are fine. The congregation filled about all of the seats at the morning and evening services. They were attentive and spiritual in their worship. They represent piety, means, intelligence and social standing. So far as I had occasion to observe matters, I put this down as one of the best Methodist congregations in Texas. Brother Black is loved by his people. He is a good preacher, an ideal pastor, and a wise administrator of the affairs of the Church. He has a wonderful hold upon them all, but especially upon the young people. The Sunday-school is in splendid condition, under the superintendency of Brother F. B. Mallory. He is a quiet, though systematic man and keeps his hand well on all departments of his work. He has strong help in a large number of the adult members of the congregation. Rev. J. J. Clark has a rapidly growing congregation on Lamar Avenue. He has recently had a good revival and his people are under a spiritual glow. Such is the progress of his membership that they will soon have to build a new edifice. Rev. R. F. Bryant has a most promising charge in West Paris which will soon be a good and strong charge. I met both of these brethren at the silver wedding elsewhere noticed. My reception at Paris was cordial and delightful, and the Advocate is held in good favor. We have a large number of subscribers in that community. I am always glad to meet and form the acquaintance of our patrons. When I know them, I feel like I am with a part of one great Christian family.

**TEXAS PERSONALS.**

Brother H. H. Finch, of Pickton, called to see us a few days ago. He is a pleasant Christian gentleman.

Doctor H. A. Bourland, of Waxahatche, was in to see us the other day and says that his new parsonage enterprise is progressing nicely.

Mrs. E. C. Jennings, of Eddy, N. M., made the Advocate a visit last week. She was shown through the composing room and enjoyed it very much.

We had a delightful visit from Brothers Jas. H. Hancock and F. C. Sims, of Paris, last Wednesday. The former is a member of Centenary Church, and the latter of Lamar Avenue.

Rev. W. E. Boggs, pastor of First Methodist Church, and Mrs. Jenny W. Reed, of San Antonio, were married the 21st inst., Rev. B. Harris and Rev. Jno. M. Moore officiating. The wedding was rather quiet, as no cards were issued. After the marriage ceremony was performed the couple took the train and came immediately to this

city. They are now installed at the parsonage, where they will be pleased to see their friends.

The district parsonage of the Bonham District is now completed and the presiding elder, Rev. T. R. Pierce, D. D., and family are delightfully installed in their new home.

In the last few articles of Brother S. S. Munger we inadvertently dropped a word out of the heading. They ought to have read, "Pioneers of Texas Methodism," instead of "Pioneers of Methodism."

On our way to Paris last Saturday we met up with Bro. and Sister Riddle, of Ladonia, on the train and a pleasant time with them was had. They had been on a visit to Sherman and Denton.

Rev. Marvin Coppedge, of the Indian Mission Conference, and brother of Rev. I. J. Coppedge, of the North Texas Conference, died last week after a short illness at the old homestead, whither he had gone to attend a family reunion. This is sad intelligence.

We notice in one of our exchanges that Rev. N. L. Linebaugh and his wife, of the North Texas Conference while returning from Gainesville last week undertook to cross a swollen stream and came very nearly losing their lives. They made a narrow escape.

In a letter from Mrs. George W. Finger, widow of the late G. W. Finger, she says: "We loved the Advocate and it was a great pleasure the last few weeks of Mr. Finger's life to have me to read it to him. He would often say, 'Read everything in it; it's all good reading.'"

We have noticed in the Daily News that Rev. Haston Twomey, of Carthage, died the 15th inst., and was buried with Masonic honors. He was a local preacher of high standing in our Church and at one time in his early life he was a member of the East Texas Conference.

**SOUTHERN METHODIST NEWS.**

Rev. Paul M. Brown has been elected President of Johnston Collegiate Institute at Greensburg, La. He has accepted.

Rev. J. M. Pugh, a superannuate of the Mississippi Conference, died the 9th inst. in the the eighty-fourth year of his age.

Rev. Dr. T. T. Christian, assistant editor of the Wesleyan Advocate, continues quite ill at his home in College Park, near Atlanta.

Dr. Walter Lambuth, our senior Missionary Secretary, will soon go to Japan to look after the matter of titles to our Church property.

The honory degree of Doctor of Divinity has been conferred by Hiwassee College upon Rev. J. W. Quillian, of the North Georgia Conference.

Dr. R. W. Bigham has been appointed special agent to raise funds necessary for the completion of the Haygood Memorial Hall for Paine Institute.

Mr. Robert F. Maddox, a prominent and wealthy layman in our Church in Atlanta, Ga., died recently. His death is a loss to Georgia and to the Methodists of that State.

They are expecting a great time at the approaching Seashore Camp-meeting. Bishops Keener and Galloway and other notables will be there to take part in the services.

From an exchange we learn that Major Stahlman, whose name has been made very prominent for the past months, has had a stroke of paralysis; how serious the stroke is was not reported.

A lay brother in Georgia who withholds his name from the public has given \$500 to the Twentieth Century Fund to go to Emory College. Who will come into this list in Texas for our University?

Dr. H. M. DuBose has been to Indianapolis to arrange for the Southern Methodist part of the Great Interna-

tional League Conference. They are expecting some 50,000 Leaguers to be present at that great gathering.

Rev. Canaro D. McTeer, of Cleveland, Tenn., is dead. He was a local preacher in our Church and the only surviving member of the family of Rev. J. M. McTeer, for twenty years a presiding elder in the Holston Conference.

Rev. Simon Peter Richardson, of the North Georgia Conference, whose illness was alarming last week, died at the home of his daughter in Macon, Ga., the 15 inst. He was eighty-one years old and one of the most remarkable men whom Southern Methodism has ever produced.

The Epworth Era says, "The Publishing House at Dallas did fifty per cent more business during May than in April. The new venture is a success from the start." We do not know the amount of the business done in April, but everything of the Methodist type succeeds in Texas.

According to Dr. H. K. Carroll, whom the Government has appointed to take charge of the census of religious statistics of the United States, there are 5,808,832 Methodists in this country. He puts down the net gain for all Methodist branches of 1898 at 90,318. The Methodist Church is neither dead nor dying.

Rev. Nathan A. Hooker, of the North Carolina Conference, is dead. He joined the conference in 1840 and was in active service for forty years; after that he has been on the superannuated list. He was eighty-two years old at the time of his death, and no man had a stronger hold than he upon the love and esteem of all his brethren.

In a letter from Rev. W. W. Pinson, of Macon, Ga., he tells us that the condition of the old Wesleyan College at that place is not so serious as a note in the Advocate a while back indicates. There was some talk of removing the college, but that has subsided and the institution will go right along. The outlook is promising for a good term next year.

**THOUGHTS BY A LAYMAN.**

Our preachers have written much recently on the spiritual state of the Church. Most of the fault has, so far as I have noticed, been placed at the preacher's door. While it is probable that many of our preachers have failed to discharge their duty in denouncing the common sins, yet to my mind we laymen are much to blame. Two things have, I think, contributed largely to worldly mindedness.

1. A spirit of criticism. It is a common thing to hear even preachers criticize their brethren in the ministry. Often when I have spoken in a spirit of praise of some minister the preacher to whom I was talking would find something in his brother to criticize. Now to my mind this is very damaging to the cause of Christ. It tends to weaken confidence in all ministers. It has been my privilege to know many of our preachers in the Northwest and North Texas Conferences, and from my associations with them have found most of them to be men of deep piety. Who is it that does not have some faults? No one is more in favor of a pure ministry than myself, but we have a body before which charges should be made. If we have nothing worthy of bringing before this body we should not weaken the influence of the ministry by the peddling of petty faults. This spirit of criticism is carried into the Church. Members speak lightly of their brethren. Sometimes even the preacher in charge and a member will criticize others of the same Church. The scriptures teach us to tell our brother of his faults. Were this method adopted we would find much of our criticisms useless. May the time soon come when this spirit shall give place to a spirit of sympathy and prayer.

2. Another cause of this decline may be traced to lack of religious worship in our homes. Many of our members entirely neglect family worship. Not only do we neglect home worship, but we never speak to our children on the subject of religion. We show no reverence for God in our homes and our children conclude that religion is for Sunday show. Thus formality and irreverence take root in their lives and hearts. It is no uncommon thing to hear parents lamenting of the indifference of their children to the subject of

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religion. In most cases parents are wholly responsible. By our lightness and careless living at home we foster these things in the minds of our children. We cannot expect our preachers to be instrumental in God's hands in saving our children while our lives are out of harmony with the teachings of Christ. It is no uncommon thing now in many places for even members of our Church to sit while our preacher kneels for prayer. I maintain that we are responsible for the indifference our children show to our forms of worship. If it is best sit, let's all sit, preacher as well as members. For my part I had much rather kneel. These are things we as parents could control, and if we fail to do our duty on these lines God will hold us responsible. So let us, laymen, share our part of the responsibility and wake up to a full sense of our duty to God and to our children. G. W. TERRY. Vashti, Texas.

**ALEXANDER COLLEGIATE INSTITUTE. JACKSONVILLE, TEXAS.**

For the first time in life I had the privilege of attending the late commencement of this, our conference school, and to say that I was much pleased with all I saw and heard is to express the truth mildly. Much has been said commending Prof. Williams and his assistants; certainly none too much, for they are worthy. As a manager he seems to be a happy combination of the best traits of Wellington on the one hand and Napoleon on the other. With the addition of the much needed mess hall to render assistance to needy young men, they will be well equipped indeed. What better can we of the East Texas Conference do than to rally heartily to our own institution and push it to complete success? Otherwise the only thing left for us is to join the Hardshells, where culture of every kind is regarded as an unmix'd calamity. W. W. GRAHAM. Marshall, Tex.

**PIRKEY HOUSE, DALBY SPRINGS, TEXAS.**

I have leased the Hotel known as the Pirkey House, and have had it furnished throughout with new furniture and good, comfortable beds. Rooms airy and comfortable. Table supplied with the best the market can afford. We can offer to our patrons when visiting Dalby Springs a quiet, comfortable home, near a fine mineral spring, also near Dr. Sager's office. Terms: \$1 per day; \$5 to \$6 per week. Water shipped to order. Horses fed and cared for at reasonable rates. WILLIAM SPROULE, Prop'r.



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## Sunday-School Dept.

SECOND QUARTER, LESSON 13, JUNE 25.

### REVIEW LESSON.

Golden Text: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—I Tim. 1:15.

During the quarter we have passed through some of the most important passages in the life and work of Jesus Christ. We have seen many sides of his character and heard many words from his mouth, and his acts have stood out very prominently before our view. We have the opportunity to study and understand the great spirit of his mission to this world and to get some idea of the sacrifice which he made in putting that mission into effect. In the first lesson of the quarter he makes an ocular demonstration of his divine power in raising of Lazarus, but at no time then, before or after did he make use of this power in his own behalf, except when he raised himself from the dead. In the next lesson we go with him to the house of a friend and see him in the social sphere and there witness his anointing. Thence we see him in the upper room teaching a lesson in humility. He who had all power in heaven and in earth proceeds to wash the feet of his disciples. As he approaches the tragedy of the cross he begins more and more to unfold his inner nature; so in the next lesson he announces himself "The Way, the Truth and the Life." Knowing that he would soon be taken from his little band of followers, he promises in a following lesson, the Holy Comforter. This Comforter is in the world to-day. Then comes in that exquisite allegory of the Vine and the Branches, in which he shows the intimate relation of the believer to himself. Now we reach a sad scene in the panorama of this wondrous life—His Betrayal and Arrest. This, too, at the hands of one of his trusted followers. And now for the first time he stands face to face with the High Priest—but he is a prisoner. He is condemned, and from thence he goes before Pilate to have judgment affirmed because the Jews can not administer the death penalty. From there he goes to the cross and dies upon Calvary. He is put in a new grave and the Governor's seal is put upon the opening; but he rises triumphantly from the dead and makes a new life possible to the children of men. What a wonderful field this quarter covers in the sweep of its inspiring lessons!

## THE EPWORTH LEAGUE.

June 24.—Topic: Spiritual Growth.—Mark 4:26-32.

In all organisms growth is one of the fundamental laws of life. There can be no life without growth. In the vegetable world it is beautifully illustrated. The moment the plant life ceases to grow, then death begins. Life is a gradual development. There are no transitions in nature. "First the blade, then the ear, after that the full corn in the ear." This principle holds good in morals and religion. Here growth is the law of our being. When we cease to develop we begin to disintegrate. And we reach the perfect stature of spiritual manhood and womanhood by gradual unfoldment. We do not reach it by a mighty transition. We "grow in grace and in the knowledge of our Lord Jesus Christ." We start like the grain of mustard seed and grow into great solidarity of life and character. Our helps to this growth are found in prayer, a study of the Word, attending upon the ordinances of God and walking in the way of life everlasting. Thus by degrees we get into the higher altitudes of the better and richer life and experience.

### JUNIOR LEAGUE DEPARTMENT.

June 25.—Lesson Topic: The Vineyard and the Husbandman.—Mark 12:1-10.

This is a beautiful parable. It tells us just how the world received Christ. A man owned a vineyard, he let it out to men, and he went on a journey to a far country. After awhile he sent a servant to these men to collect some of the rents now due him. But they took the servant and beat him and sent him back empty. Then he sent another servant, and they not only beat him, but they tried to injure him fatally. And so they did others who went to them. Then the man said: "I have but one son, and I will send him. I know they will respect my son." But

they did not. They even killed him, saying: "He is the heir, and if we slay him the inheritance will be ours." Now, this man represents God. He sent his Son into the world, and the wicked men slew him upon the cross. We must remember that this world belongs to God, and we are his tenants. His Son is here to receive our service. If we obey him, God will love us; but if we disobey him, he will not own us. We are to work for him and do something to make his Church prosperous.

### A STUDENT MISSIONARY CAMPAIGN.

A number of the choicest young men have put themselves at the service of the Board of Missions for a summer campaign. Their object is to enlist the Epworth Leagues in prayer for missions, in the study of missions, and in systematic giving to the cause of missions. Without remuneration these students will visit fifteen Leagues or give their services for from four to eight weeks to this work.

The campaigners have been carefully selected in every case. Each goes out under the personal endorsement of the President of the college he may represent, besides the approval of an Executive Committee, which plans and directs the movement; nor does he visit any charge for work without the invitation of presiding elder or preacher. A training conference, in which the campaigner was thoroughly drilled for his work, has been held at each of the following institutions: Vanderbilt University, Central College, Hendrix College, Southwestern University, Young Harris College, Emory, Wofford, Trinity, Randolph-Macon and Emory and Henry.

A summary of results accomplished last year in ninety days by the 160 campaigners in the United States, engaged in the most laudable effort of awakening an intelligent missionary interest among the young people, will easily demonstrate the effectiveness of such an effort when well organized. One thousand young people's societies were visited and one hundred thousand persons addressed. Only 44 missionary committees were found in the Leagues, but 600 were organized. In the 1,000 societies they found but ten missionary libraries. By the close of the campaign 650 were sold, making a total of 10,400 volumes of fresh missionary literature. Three hundred study classes were formed, where only eight existed previously.

"Over fifteen thousand people were pledged to systematic giving to foreign missions, while pastors and people in twenty different States were most hearty in their endorsement of the campaign, and from all quarters came reports of quickened spiritual life."

The students from our Southern Methodist colleges who campaigned last year under the immediate direction of Rev. P. L. Cobb rendered admirable service to the cause, by their tact and devotion won the approbation of our pastors in every case and met all of their expenses, both of outfit and travel, with an outlay of but \$1.50 by each League inviting them to a visit. The Secretaries of the Board of Missions are so favorably impressed with the work of last year that they cordially commend the movement to our pastors, and bespeak for those students who are duly authorized to act as campaigners their hearty co-operation.

Dr. H. M. DuBose gives his endorsement in the following words:

"The missionary campaign of the student volunteer movement has my unqualified official and personal endorsement. I consider the students' movement to have marked the beginning of a disinct era of advance in Christian missions. The campaign during this and coming years shall have my earnest sympathy and co-operation. Very faithfully,

"H. M. DU BOSE, Gen. Sec., Epworth League and Editor Epworth Era."

All communications in regard to the movement should be addressed to the Secretary of the Executive Committee, Rev. P. L. Cobb, 346 Public square, W. R. LAMBUTH, Nashville, Tenn.

### TEXAS CONFERENCE LEAGUERS.

The Leaguers of our conference have doubtless read the excellent program of our Annual Conference which will convene in Houston, Texas, July 4, and continue in session through the 6th. The Leaguers of the Tabernacle are preparing for a large crowd, and we hope to see three delegates from each Chapter there. Tickets will be for sale on July 3 and for trains which will arrive in Houston the morning of July 4. One and one-third fare for the round trip will be charged. The

Tabernacle Leaguers have designated Shearn Church as their headquarters for receiving delegates and assigning them to their homes. If possible go prepared to pledge something for missions. The Young Peoples' Hymnals will be used, and, with Rev. O. T. Hotchkiss as Chairman of the Music Committee, we feel assured there will be plenty of good singing. By all means take your Bibles, note books and pencils with you, and take home a great deal of information gained while in Houston. Let us pray for a gracious outpouring of the Holy Spirit upon this conference.

ETTA TOOTHAKER,  
Conference Secretary

### SPIRITUAL ADVANTAGES OF THE LEAGUE.

In my opinion the highest compliment that can be paid the Epworth League as an organization is that it is an aid in the spiritual development of its members. Its social and literary advantages are exceptionally good, and the benefits derived by its members from these sources are many, yet the greatest inducement that the Epworth League offers to those seeking its membership is the spiritual advantages that it confers upon its members. There are organizations which are founded to promote the social qualities of their members, but which neglect the literary and the spiritual; there are clubs whose object is to cultivate the literary tastes of those belonging to them, but which neglect the social and the spiritual; but the Epworth League not only cultivates the qualities that these two named classes of organizations do, but it also promotes those weightier matters pertaining to the spiritual welfare of its members. The young people of our land are surrounded by many temptations. Our young men are being lured to the gilded saloon, there to prostrate their manhood at the feet of hell's most used instrument—alcohol. And allow me to stop right here and say that to my mind the most damnable place this side of the infernal regions is the saloon. It is the trap-door through which thousands plunge into the regions of despair. My heart grows sad when I think of the many wives and mothers in our land to-day whose hair is prematurely gray and whose hearts are broken, crushed on account of the ravages of these monsters. May God hasten the day when the saloons of our land will be as completely obliterated from the face of the earth as were Sodom and Gomorrah. Our young ladies are being enticed to the ball room and the theatre, away from the helpful influences of Church and home to be thrown in company with those unfit to be their associates. The Christian people of our land have realized these temptations that our young people are subject to, and have organized different religious societies to draw them away from these evils to higher and nobler things. Among these helpful organizations I am proud to say that the Epworth League is not the least in the performance of good works. One of the greatest needs of to-day is a more universal study of God's Word. If men knew more of the scriptures there would be fewer infidels. The largest number of those who assail Christ know very little about him. Again I say that what we need most is a Bible reading public. Our League recognizes this fact and is a powerful aid to the Church in seeking to attain this much sought for end. Its members meet from time to time and study God's holy Word, and in consequence thereof they are spiritually strengthened. No man can study the life and teachings of Jesus Christ in the proper spirit and not be benefited thereby. Youth is the time when our future destiny is moulded. How important it is that the youthful mind should be trained in the way that old

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age should find it. We are told in secular history that the reading of the stirring events narrated in Homer's Iliad incited the military ambition of Alexander, Hannibal and Caesar, and stirred them to the performance of deeds which caused the world to tremble at the prestige of their names. God has given us a book in which he has revealed to man his ways and attributes and by an earnest reading of it we will be inspired to nobler deeds and actions. Let all the young people of our land be instructed in the teachings of the Bible, and the forces of infidelity will be thrown into as much confusion as were the builders of Babel. Epworth Leaguers let us battle against the forces of Satan with the sword of the Spirit, which is the eternal Word of God. There was never an institution founded in the interest of righteousness that did not have its opposers. Our League is no exception to this rule. There are those who say that the Epworth League and all other kindred organizations are a hindrance to the Church; but I am glad to know that these opposers belong to the class whose influence amounts to little. They are collaborators with those who pretend to be Christians, yet who oppose prohibition because, as they say, it is an infringement on personal liberty, when the real cause of their opposition is a certain longing for strong drink. They are members of the same flock who seek to belittle the gospel ministry of our land by declaring that our ministers are preaching more for the filling of their purses than for the welfare of souls, when in fact if they had to depend on these shams for a support they would go unsupported. From such opposition as this we need not have any fears; it only serves to make us stronger.

Our lives are too short to be spent in the pursuits of the phantoms of vain ambition. It is with a feeling of sadness that I look upon men who would be an ornament to Christianity, coasting the downward road to hell, completely lost in an endeavor to secure riches and worldly honor. It is strange that men knowing the uncertainties of this life will trifle with the things that pertain to the eternal welfare of their souls. Our temporal existence is a little streamlet that springs from the fountain of life; its opportunities and possibilities are carried by the years allotted us into the ocean of eternity, and the things that knew it on earth soon know it no more. God grant that men may be more deeply impressed with the fact that opportunities once neglected are gone forever, and that it would profit a man nothing if he should gain the whole world and lose his own soul. The human race has had many benefactors. When Miltiades and his sturdy Grecian warriors fell like an avalanche upon the invading armies of Persia and defeated them on the plains of Marathon they saved the future civilization of Europe and of the world from the despotism and tyranny of the East.

When Leonidas and his 300 fellow Spartans stood at the pass of Thermopylae and died to a man rather than disobey orders they gave to the world an example of heroic devotion to duty that cannot fail to be of benefit to mankind. No more fitting monument could have been erected to their memory than that which was erected on the spot where they fell. It bears this inscription: "Stranger, tell the Lacedaemonians that we lie here in obedience to their orders." Would that we all would display as sublime a devotion to duty as did Leonidas and his heroic band.

Washington and his little band of patriots, by the aid of divine providence, established a nation that has been a refuge for the oppressed of every land and a guiding star to the liberty-loving people of all nations. But the greatest battle that was ever waged for the benefit of the human race or for any other cause was that one between the only begotten Son of the eternal God and the legions of death and the grave. The issue was whether death should any longer have dominion over man. Amidst the weepings and sorrows of friends, Christ was taken from the cross on which he had been crucified and laid in the silent sepulchre, there to wrestle with these unrelenting foes of man and to come forth the victor in the short space of three days. I can imagine Christ as he steps forth from the grave in the glory of immortality, as he stands with thorn-pierced brow, reverently thanking the Father for the victory, and then I think I see him turn silently around, step back to the tomb, and in triumph write this inscription: "Victory! Victory! O death, where is thy sting? O grave, where is thy victory?" And then I think I hear the glad shouts of the

angels of heaven as they send back these words: "Glory be to God in the highest, for man is redeemed." Fellow Leaguers, if we will but rely on the same power that enabled Christ to break the chains of death the battle in which we are now engaged against the forces of Satan will be ours; "for if God be for us, who can be against us?"  
EUGENE BLACK.

**TERRELL DISTRICT EPWORTH LEAGUE CONFERENCE.**

The fifth annual conference of the Epworth League of the Terrell District convened at Garland at 5:30 p. m., June 7, 1899.

Mr. E. B. Strother was elected President pro tem. The conference was opened with devotional exercises, led by Rev. D. T. Brown. Then followed enrollment of the Leagues. During the session of the conference reports were had from ten Senior and six Junior Leagues. The meeting adjourned until 8:30 p. m., when Rev. N. A. Keen preached the opening sermon. The sunrise prayer-meeting Thursday, June 8, was conducted by Mr. Payne Squibb, of Garland.

President S. J. Lewis, of Forney, opened the meeting at 8 a. m. Miss Ethel Cowles, of Terrell, led the devotional exercises; then came the address of welcome by Mr. E. B. Strother, which was appropriate and effective. The response by Rev. O. S. Thomas was delivered in a pleasing and impressive manner.

The reports from Leagues on the "Strong and Weak Points in the Devotional Department," and the discussion of those reports were quite interesting. The love-feast at 10:30 a. m. was led by Rev. D. F. Fuller, and many felt the presence of the Holy Spirit.

The temperance sermon at 11 a. m. by Rev. D. T. Brown was earnest and impressive.

Rev. L. L. Naugle, of Mesquite, led the devotional exercises in the afternoon, after which followed general and spirited discussion of the morning reports. The presiding elder of the Terrell District, Rev. I. W. Clark, also Revs. O. S. Thomas and D. F. Fuller added much to the interest of the discussion. An interesting address on the "Devotional Department of the League" was made by Miss Lula Bell, of Kaufman.

A Committee on Nomination was appointed, which consisted of Revs. O. S. Thomas, D. T. Brown and L. L. Naugle—the report to be made at 9 a. m. Friday.

The Forney Juniors entertained the conference very nicely indeed with recitations, which all enjoyed.

Rev. D. F. Fuller delivered at 8:30 p. m. a fine sermon to a large and appreciative audience.

Rev. G. S. Sexton, who was to have led in the sunrise prayer-meeting Friday, not being present, Rev. L. L. Naugle conducted the exercises.

The devotional meeting at 8:30 a. m. was led by Miss Lula Bell, and the fourteenth chapter of John seemed to have a new and sweeter meaning to all after listening to her gentle words.

The Committee on Nomination reported, and the following officers were elected: President, Mr. S. J. Lewis, Forney; First Vice-President, Miss Lula Bell, Kaufman; Second Vice-President Miss Ethel Cowles, Terrell; Third Vice-President, Miss Mary

Jones, Garland; Secretary, Miss Mantie Ingram, Terrell; Treasurer, Mr. J. P. Pascall, Mesquite.

Nominations were in order for place of next meeting, and Mesquite was the place decided upon.

A general discussion of reports on "Charity and Help" followed; also an interesting address on "Work of Charity and Help Department," by Miss Ethel Cowles, of Terrell. The Leagues then made reports on the "Strong and Weak Points in the Literary Department. This department, as a rule, receives less attention than others. It is much to be regretted that all the Leaguers in the district did not hear the sermon by Rev. T. J. Beckham at 11 a. m.

Rev. C. B. Carter presided at the afternoon session, which was opened with singing and prayer. The President then appointed a Committee on Program for 1900, and commended the plan of the present year's program.

The committee was composed of the following members: Presiding Elder of Terrell District, President of Dis-

trict League, First Vice-President of District League.

The following resolution of thanks was unanimously adopted:

For the generous hospitality extended this body by the good people of Garland, our thanks are most heartily tendered, and we assure our noble hosts that memories of their kindness will be a pleasure days hence.

(REV.) D. F. FULLER,  
(REV.) W. H. STEPHENSON,  
Committee.

The discussion of reports on the Department of Literature followed, after which the meeting adjourned.

The closing sermons was delivered by Rev. W. H. Stephenson, of Renner, at 8:30 p. m.

MISS MANTIE INGRAM,  
Secretary Terrell District.

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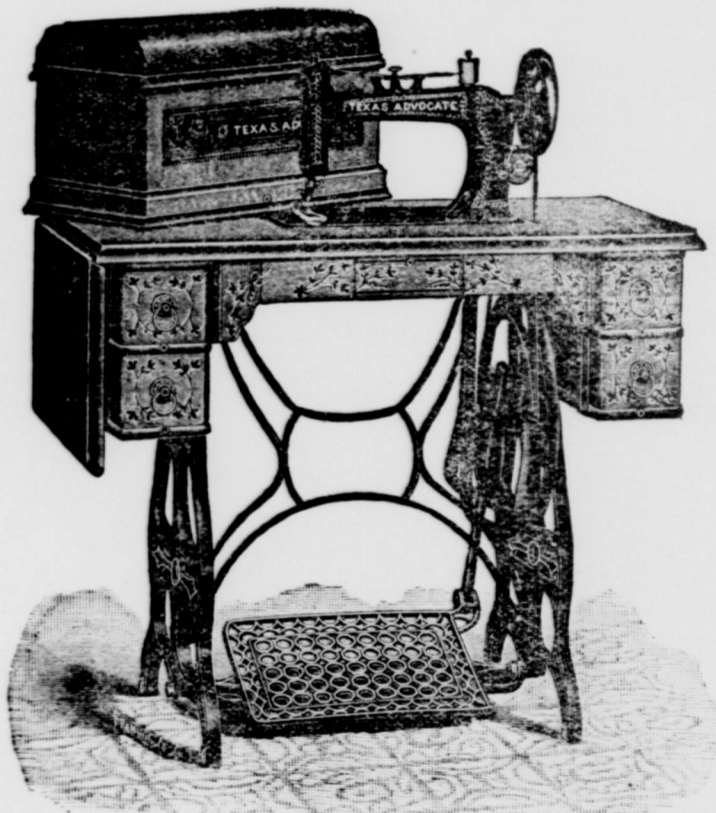


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Mildred, N. C. C. M. COBB.

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**WOMAN'S DEPARTMENT.**  
Address communications to Mrs. Florence E. Howell, 170 Macon St., Dallas, Tex.

TO THE MEMORY OF OUR DEPARTED SISTER, IN CHRIST,  
Mrs. Ann Browder Cunningham.

Since God is with us everywhere we go  
And makes earth's saddest loss  
Heaven's richest gain.  
We will not murmur 'neath this heavy  
blow,  
But meekly bear our bitter grief and  
pain.  
Jesus, our master, gives the rod and  
staff  
On which we all may lean without a  
fear,  
And by his grace the bitterest cup we  
quaff  
Will bring a blessing, though it cost  
a tear.  
Dear sister, thy companionship so  
sweet  
Seems still to linger in our homes  
and hearts,  
And that companionship shall be com-  
plete  
When we have passed beyond death's  
fiery darts.  
Yes, in that land where sorrows never  
come,  
And where our many loved ones safe-  
ly dwell,  
We soon shall, one by one, be gathered  
home,  
And nevermore be called to say  
"farewell."  
MRS. V. CABELL.  
Dallas, Texas.

The W. F. M. Society of Dallas Dis-  
trict held a session in connection with  
the District Conference at Oak Lawn  
Church, Dallas, on Friday morning,  
the 9th inst., conducted by Mrs.  
Thompson, District Secretary, of which  
a more extended notice will appear  
later from the young sister who acted  
as Recording Secretary of the occasion.

Notice of the district meeting of the  
W. H. M. Society, of Georgetown Dis-  
trict, to be held June 21 and 22, in  
Georgetown, came to hand from the  
District Secretary, Mrs. J. M. Daniel,  
but was too late for last week's issue of  
the Advocate; hence the notice will  
fail to be of service, for which we are  
sorry. Similar notices came also  
from Mrs. H. T. Steele, San Marcos, of  
the annual meeting W. F. M. Society,  
West Texas Conference, to be held in  
Gonzales, Texas, June 24, and from  
Mrs. Fannie Trigg, District Secretary,  
concerning district meeting W. H. M.  
Society, of Pittsburg District, for June  
22-24, both of which, we regret to say,  
reached us too late for publication last  
week, previous to the dates announced  
for the meetings.

To the W. H. M. Societies of the Sul-  
phur Springs District: The district  
meeting of the W. H. M. Society will  
be held at Sulphur Springs Friday and  
Saturday, July 7 and 8, during the Dis-  
trict Conference. Each society is ex-  
pected to send two delegates. All the  
home mission workers in the district  
are urged to attend. Those desiring  
entertainment will please send their  
names to Mrs. John S. Stephens, who  
will see that homes are provided.  
MRS. H. A. EVANS,  
District Secretary W. H. M. Society.

**OUR WOMEN AND THE TWEN-  
TIETH CENTURY FUND.**

The Woman's Home Mission Society  
has decided to raise a special fund to  
help their schools and to be counted as  
a part of the general fund. It is of  
great importance that the Twentieth  
Century movement be made to help  
these worthy schools. Already they  
have accomplished great good, but their  
usefulness is capable of great increase.  
It is in perfect accord with the spirit of  
the Twentieth Century movement that  
the members of the Woman's Home  
Mission Society and others direct such  
part of their thank-offering as they  
may desire to these schools. This they  
were officially asked to do by the board  
at the annual meeting recently held in  
Dallas, Texas, and with this request  
the purposes of the General Board of  
Education are in perfect accord.  
J. D. HAMMOND, Secretary.

**An Open Letter to Our Pastors.**

Dear Brother: The Woman's Board  
of Home Missions has decided to raise  
not less than \$10,000 as a Twentieth  
Century Thank-Offering for the equip-  
ment and endowment of its educational  
institutions. It is to be a part of the  
\$1,500,000 called for by the General

Conference, not an outside effort, nor  
is its collection to be made in any way  
antagonistic to it. To this end we re-  
spectfully request you, as pastors, in  
enrolling the names of the women in  
your charge, to give them, or any oth-  
ers, an opportunity to direct such part  
of their offerings as they may desire  
to the educational institutions of the  
Woman's Home Mission Society, which  
are as follows:

The Sue Bennett Memorial School,  
London, Ky., and the Industrial Home  
and School, Greenville, Tenn., for the  
mountain people; the Cuban schools  
in Florida and Key West, and the  
Chinese and Japanese schools in Cali-  
fornia, for our foreign population;  
Friendsbury Home, Baltimore, Md.,  
and Ann Browder Cunningham Home,  
Dallas, Texas, for the training of city  
missionaries and rescue workers.

You will please turn over all money  
so directed, with the name of the  
donor, to the Treasurer of the auxiliary  
of the Home Mission Society in your  
charge. If you should have no auxil-  
iary, send the money directly to the  
General Treasurer, Mrs. W. D. Kirkland,  
207 Fatherland Street, Nashville, Tenn.,  
giving the name of your conference, as  
well as that of the donor.

- MISS BELLE H. BENNETT,  
President.
- MRS. R. K. HARGROVE,  
General Secretary.
- MRS. W. D. KIRKLAND,  
General Treasurer.

Miss Melissa Baker's Request to the  
Woman's Home Mission Society.

The following extracts from Miss Baker's  
will will be read with interest as  
explaining the nature of her munificent  
bequest to the Home Mission Society:  
"I give, devise and bequeath to E. B.  
Prettyman, W. W. Smith and George  
B. Baker, the homestead property  
known as 'Friendsbury' (with the re-  
quest that the name of 'Friendsbury  
Home' be applied to same), on which I  
now reside, consisting of one entire  
block, with the buildings thereon \* \*

\* in trust as follows: If, at the  
time of the probate of my will, the  
Woman's Parsonage and Home Mission  
Society of the Methodist Episcopal  
Church, South, shall have become a  
body corporate, capable in law to re-  
ceive devises, bequests and gifts, and  
if within two years thereafter said so-  
ciety so incorporated shall have raised  
or have provided not less than the sum  
of \$10,000 as an endowment fund for  
city mission work, and shall agree to  
conduct such work in the city of Balti-  
more, and to apply the proceeds of said  
fund to that work in said city, and  
shall further agree to accept the said  
property hereby devised and use the  
same as a center of operations in the  
work of said society in the city of Balti-  
more, then said trustees shall convey  
said property to said Woman's Parson-  
age and Home Mission Society. \* \* \*

I give and bequeath to the trustees  
named in the foregoing item \$10,000 in  
trust, to pay over the same to the  
Woman's Parsonage and Home Mission  
Society, if they shall comply with the  
requirements of said item."

The Woman's Board of Home Mis-  
sions accepted with grateful apprecia-  
tion the property bequeathed to them  
by this elect lady, and proceeded at  
once to arrange for complying with  
the requirements of the bequest. Friends-  
bury Home will be made, as Miss Baker  
desired, the center of operations for  
our mission work in the city of Balti-  
more; and, that it may the more per-  
fectly meet her wishes and the needs  
of the work, it will be made a home  
where city missionaries are trained for  
the entire work, as well as furnish-  
ing a home for those who will be en-  
gaged in that work in Baltimore. There  
will also be such industrial classes  
for the poor as circumstances may  
render possible and desirable. With  
this purpose in view we have placed  
it in the list of our educational insti-  
tutions, and appeal to the friends  
of the society to direct a portion of  
their Twentieth Century Thank-Offering  
toward its equipment and endow-  
ment. Two years are given the society  
to raise the \$10,000 required to se-  
cure the bequest, and we have deter-  
mined by the help of God to do it in  
less than that time, not alone by  
Twentieth Century offerings, but by  
special donations and every means  
possible. Friendsbury is valued at \$50,-  
000, and \$10,000 in money is added to  
the gift. Is the Woman's Home Mis-  
sion Society, is the Methodist Episco-  
pal Church, South, willing to lose a  
donation of \$60,000 by failing to add to  
it the \$10,000 necessary to secure it?

For eighty-five years Miss Baker has  
expended time, thought and money in  
Christ's service, and ere she went hence  
she added this one more good work  
for her native city.

In writing to me she said: "I give  
this property as a memorial of my  
grandfather, Richard Jones, who pur-  
chased it a woodland and made it a

**Watches by Mail. x x**

Our Illustrated Catalogue for 1898-99, showing Watches,  
Chains, Charms, Silverware, Silver Novelties, Jewelry,  
Diamonds, Rings, Optical Goods, etc., is now ready, and  
will be sent on application. We also issue a special Watch  
Catalogue.

**C. P. BARNES & CO.,**  
LOUISVILLE, KY.

504-506 West Market St.

**Mail Orders** receive careful attention. **Bric-a-Brac, Cut Glass,  
Silver Ware, Clocks, Diamonds, Watches and  
Jewelry.** Everything in the **JEWELRY** and kindred lines.  
**JOS. LINZ & BRO., Jewelers,** 303 Main Street,  
DALLAS, TEXAS

**Summer Music School of Weatherford College,**

Opens the 19th of June and Continues Six Weeks, Ending the 28th of July.

Students can get instruction in all branches of music. Young teachers and those preparing  
to teach will be especially benefited by the course. In addition to private lessons on piano,  
organ, violin, mandolin, guitar, and in voice culture, class lessons will be given daily in harmony,  
musical history and sight-singing. Competent teachers who are specialists will be employed in  
all the departments under the direction of Mrs. Switzer, the principal of the Music Department.

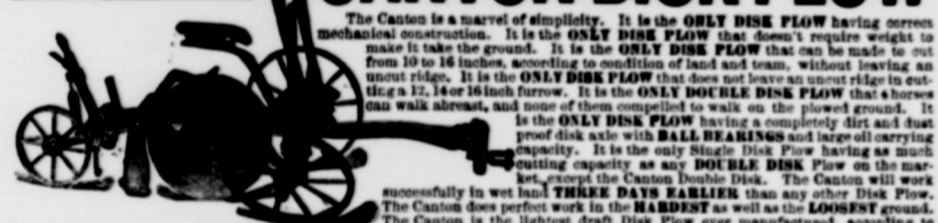
For particulars address **D. S. SWITZER, Weatherford, Texas.**

*Metropolitan Business College*

**W. W. DARBY AND A. RAGLAND, Proprietors.**

Patronized and endorsed by more banks, bankers, prominent business men and high public officials  
than all other business colleges in Texas combined. Positions guaranteed under certain reasonable con-  
ditions. Notes taken for tuition. Railroad fare paid in full. Board \$10.00. Write for free catalogue of  
the best business school in the south. Address: **THE METROPOLITAN BUSINESS COLLEGE, Dallas, Texas.**

**The New CANTON DISK PLOW**



The Canton is a marvel of simplicity. It is the **ONLY DISK PLOW** having correct  
mechanical construction. It is the **ONLY DISK PLOW** that doesn't require weight to  
make it take the ground. It is the **ONLY DISK PLOW** that can be made to cut  
from 10 to 16 inches, according to condition of land and team, without leaving an  
uneven ridge. It is the **ONLY DISK PLOW** that does not leave an uneven ridge in cut-  
ting a 12, 14 or 16 inch furrow. It is the **ONLY DOUBLE DISK PLOW** that a horse  
can walk ahead, and none of them compelled to walk on the plowed ground. It  
is the **ONLY DISK PLOW** having a completely dirt and dust  
proof disk axle with **BALL BEARINGS** and large oil carrying  
capacity. It is the only Single Disk Plow having as much  
cutting capacity as any **DOUBLE DISK PLOW** on the mar-  
ket, except the Canton Double Disk. The Canton will work  
successfully in wet land **THREE DAYS EARLIER** than any other Disk Plow.  
The Canton does perfect work in the **HARDEST** soil as the **LOOSEST** ground.  
The Canton is the lightest draft Disk Plow ever manufactured, according to  
width and depth of furrow. The Canton Double Disk cuts from 20 to 22 inches, or as much as a Three Disk of any other make, and  
can be converted into a Single Disk, with a cutting capacity of 10 to 16 inches when desired. In a few minutes. We guarantee every  
Disk Plow sold by us to perform its work essentially as set forth in this advertisement, and any one purchasing a Canton Disk, either  
Double or Single, from us or our agents, and it fails, when properly adjusted by us, in any of the above requirements, we will cheer-  
fully refund the money or note given for same. Write for circulars, prices and terms.

**PARLIN & ORENDORFF CO., Dallas, Texas.**

**Don't Overlook** the fact that we are still selling the elegant Advocate Sewing Machine. We will send the Machine (freight prepaid) and the Advocate 1 year for \$22 Address Christian Advocate, Dallas, Tex.

home a few years after he came to  
Baltimore from Wales, November 27,  
1783. He joined the Wesleyan Church  
when quite a young man, and contin-  
ued a Methodist all his life. I have  
heard my mother say that this was  
one of the circuit appointments; her  
father had preaching in front of the  
house in summer, and in winter fitted  
up a room in a large building on the  
grounds, and she was converted in one  
of these meetings. My grandfather  
was a very holy and charitable man,  
and very kind to the poor. He spent  
much of his time in prayer, and had  
an upper room where he retired to read  
and pray. Over the mantel was paint-  
ed: "God's providence is mine inheri-  
tance." So I feel that this home should  
be devoted to a good purpose, and in  
memory of him."

Who will not agree with this beauti-  
ful sentiment? A Christian home for  
one hundred and six years is surely a  
place for the living Christ to dwell with  
those engaged in his work of redemp-  
tion. **MRS. R. K. HARGROVE,**  
General Secretary.

**For Nervous Exhaustion  
Use Horsford's Acid Phosphate.**

**DR. A. L. TURNER,** Bloomsburg Sanita-  
rium, Philadelphia, Pa., says: "As an  
adjunct to the recuperative powers of the  
nervous system, I know of nothing equal  
to it."

**MARRIAGE NOTICES.**

At the residence of Mrs. Falwell, in  
Weimar at 9 p. m., June 14, 1899, Mr. J. J.  
Armstrong, Jr., and Miss Lottie E. Fal-  
well, Rev. W. F. Brinson officiating.

At Marlin, Tex., on Wednesday, June 14,  
1899, Mr. J. Thur Thredgill and Miss Pat-  
tie Foster, Rev. W. Wootton officiating.

At the home of the bride's father, in  
Bowle County, Tex., June 14, 1899, Mr. R.  
D. Wilson and Miss Lizzie McCright, Rev.  
Geo. R. Hughes officiating.

At the residence of Mr. Rhodes, near Go-  
forth, Texas, on June 7, 1899, at 8:30  
o'clock, Mr. W. D. McIntosh and Miss Le-  
lia F. Newman, Rev. W. O. Shugart offi-  
ciating.

**GIVE TO OTHERS YOUR BEST.**

The way to get the best there is in  
people is to give them your best. Don't  
expect others to be sweet and polite  
and thoughtful so long as you adhere  
to the selfish principle that people  
must "take you as they find you."  
When friends begin to grow careless  
and disrespectful, stop and ask your-  
self whether you are not getting back  
a reflection of yourself. A young wife  
complained to her husband that he  
smoked in her presence. "You never  
used to do it," she said. "No," was  
the significant rejoinder, "and you  
never used to wear curl-papers in  
mine."—The Lookout.

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

Our readers in need of pianos or Or-  
gans should write J. H. Truesdale,  
Manager the great Jesse French Piano  
and Organ Co., 231 Elm Street, Dallas,  
Texas, the only Texas piano firm own-  
ing their building or a factory, thus  
saving you dealers' and agents' profits.  
Special discount to ministers and on  
Pipe and Reed Church Organs.

When you go to Eureka Springs,  
Ark., stop at Southern Hotel. Rates  
are reasonable.

**Pat's QUAKER FOLDING VAPOR BATH CABINET**  
\$25,000 SOLD. Every home should have  
one for bathing purposes. It opens the pores  
of pores, forces out the poisons which cause  
disease. Makes you clean, vigorous and  
healthy. Prevents disease. Provides Turkish,  
hot air and medicated baths at home, 3c. each.  
Beautifies complexion. Recommended by best  
physicians. Without drugs it cures head  
colds, rheumatism, indigestion, neuralgia,  
obesity, female ill, all blood, skin,  
nervous and kidney troubles—Guaranteed.  
Our new 1900 style has a door, a self-  
supporting frame, best material, rubber lined.  
Folds small. Weight 5 lbs. Price complete \$5.00.  
Faded. Write us. Valuable book, etc. Free. Agents  
wanted, men and women, \$100.00 a month and ex-  
penses. Address **B. WORLD MFG. CO., Cincinnati, O.**  
We recommend above firm as reliable.—Editor.

DISTRICT CONFERENCE NOTICES.

Table listing district conferences with locations and dates: Paris, Annona, Cuero, Port Lavaca, Georgetown, Bonham, Ector, Weatherford, Couts Memorial, Dublin, DeLeon, Pittsburg, Mt. Pleasant, Huntsville, Navasota, Gatesville, Crawford, Corsicana, Frost, Llano, San Saba, Sherman, Pottaboro, Greenville, Farmersville, Tyler, Lindale, Sulphur Springs, Sulphur Springs, Marshall, Kilgore, Palestine, Grapeland, Brownwood, Ballinger.

Will the pastors of Sulphur Springs District please send at once the names of delegates, local preachers and others who will attend District Conference July 6th to Rev. F. A. Rosser? Bishop Key will preside over the Conference.

The Marshall District Conference will convene at Kilgore on Thursday, July 6, at 9 a. m. Pastors in the district will please send me at once the names of delegates who will attend, so entertainment can be provided.

EPWORTH LEAGUE NOTICES.

A large number of Leaguers of Texas have selected as their route to Indianapolis the Cotton Belt to Memphis, the Illinois Central to Louisville and the Big 4 to Indianapolis. They have done this, as the schedules and connections are much the most convenient for the bulk of those intending to attend the Convention.

TO EPWORTH LEAGUERS.

Why make a lonesome trip to Indianapolis, with frequent changes of cars, when you can join a congenial party of Leaguers in a comfortable free reclining chair car going through without change?

NOTICE, WAXAHACHIE DISTRICT LEAGUERS.

The Waxahachie District League, to be held at Ennis, has been postponed from June 25th to some future time. Time will be announced in Advocate by District Secretary or Bro. Bishop.

TEXAS CONFERENCE LEAGUE CONFERENCE.

Tickets will be for sale on July 4th. The Reception Committee will meet the delegates at all trains on July 4th and at the morning trains of July 5th.

It is the purpose of the Tabernacle League to serve lunch at noon on Wednesday and Thursday in the League room of the church, so that the delegates will not have to leave the church between the morning and afternoon services.

Urge the Leagues to send the names of their delegates to Miss H. A. DeChaumes, 2203 San Jacinto Street, so that homes may be assigned to them.

Houston Tex.

FIFTH ANNUAL CONFERENCE EPWORTH LEAGUES OF THE METHODIST EPISCOPAL CHURCH, SOUTH, TEXAS CONFERENCE.

To be held at Houston, Tex., July 4-6.

Tuesday Afternoon, July 4-3:30, District Secretaries' Conference, conducted by Gus W. Thomasson, State Secretary.

Wednesday Morning, July 5-6:30, Sunrise Prayer-Meeting, conducted by Miss Laura Brooks, Columbia.

The ideals of a Successful Devotional Meeting and How to Attain Them, Miss L. Allison Austin, 9:15, The Work of the Devotional Committee Between Meetings, R. C. Shirley, Alvin, 9:30, Open Parliament, conducted by Prof. W. A. Palmer, Bastrop, 9:50, Music, Junior Work-10 Devotional Department, Alvin Junior League, 10:10, Practice Department, Miss Della Woolford, St. James Junior, 10:20, Instruction Department, Miss Mattie B. Johnson, Washington Street Junior, 10:30, the Junior League and Its Place, Rev. J. R. Murray, Wharton, 10:45, the Junior Superintendent, paper by Mrs. F. B. Carroll, State Junior Superintendent, 11, Open Parliament, Your Difficulty, conducted by H. L. Beach, Houston, 11:25, enrollment of delegates, appointment of committees, reports of conference officers.

Wednesday Afternoon, July 5-1:45, Song and Praise Service, conducted by Rev. W. B. Allen, Buffalo, Third Department-2, Committee Work in the Social Field, Miss Clara Buckingham, Navasota, 2:10, the League and Christian Literature, Prof. C. C. Cody, State Third Vice-President, 2:30, the League Library, Prof. W. A. Palmer, Bastrop, 2:40, Committee Work in the Literary Field, Miss Annie Cook, Hearne, 2:50 Music, 3, Discussion, How Can We Organize a Reading Circle in Each League This Year? conducted by Prof. C. C. Cody, State Third Vice-President, 3:30, the Report Blanks and How We Should Use Them, Gus W. Thomasson, State Secretary, 4, adjournment to district rallies, 8, Song and Praise Service, conducted by Miss Bessie Farrington Sealy, 8:30, Address "Twentieth Century Movement," Rev. E. P. Newsom, Huntsville.

Thursday Morning, July 6-6:30, Sunrise Prayer-Meeting, conducted by Dr. H. B. Combs, Bastrop, 8:45, Song and Praise Service, conducted by Rev. A. L. Boyd, Bellville, Second Department-9, Charity and Help Committee Work-(a) Among Our Own People, (b) Among the Poor, (c) As a Missionary Agency-Miss Corella Whitten, Austin, 9:20, Open Parliament, conducted by Rev. J. B. Cochran, Bryan, 9:40, the Relation of the Sunday-school and the League, E. C. Lamb, Galveston, 10, Business and Election of Officers, 11, Music, 11:10, Address, Rev. G. A. LeClere, P. E., Austin District.

Thursday Afternoon, July 6-Missionary Rally, 2:15, Missionary Prayer-Meeting, conducted by Lyman J. Bailey, Austin, 2:35, the Duty of the Church as a Whole to Foreign Missions, Rev. G. H. Collins, La Grange, 2:55, Cuba's Need and America's Duty, Rev. J. B. Sears, Cameron, 3:15, Discussion, Our Next Year's Work, conducted by Rev. Jas. Kilgore, Calvert, 3:45, Music, 4, the Home Mission and the League, Rev. C. J. Oxley, Galveston, 4:20, the Missionary Study Class, Rev. W. D. Bradford, Galveston, 8, Missionary Praise Meeting, led by Delegate from St. John's League, Galveston, 8:30, Sermon, "Thy Kingdom Come," Rev. J. L. Massey, Benham, (MISS) ETTA TOOTHAKER, Conference Secretary.

THE VANDALIA LINE.

With five trains daily between St. Louis and Indianapolis, affords the best service to those going to the International Epworth League Convention.

Rate: One fare, plus \$2.00, for the round trip. For particulars, write to E. K. Bixby, Traveling Passenger Ag't, Fort Worth, Texas.

A PREACHER WANTED.

I want a preacher for a \$600 station, to fill unexpired part of this year. Must be level-headed and know how to preach. Must be able to come at once. Don't ask me to write to any one. You must furnish the necessary papers to satisfy me that you are suited to the place.

C. F. ROBERTS P. E., Ardmore District, Ardmore, I T.

APPOINTMENT.

Bishop R. K. Hargrove, D. D., has appointed Ed. R. Barcus, of Trinity, Fort Worth, to fill the unexpired pastoral term at Whitney Station, Waco District, Northwest Texas Conference.

SAM P. WRIGHT, P. E. Waco, Tex., June 14, 1899.

Cotton Gin, Tex., June 16, 1899. We will begin our meeting at Forest Glade Tuesday night, June 27, and the Sunday at 11 a. m., July 2, we will preach on the "Design and Mode of Water Baptism." Our pamphlet on that subject is now in the hands of the printer for second edition, and they have promised to have some ready by July 1, so all wishing them can send in their orders-15 cents for one, two for 25 cents, or \$1 per dozen.

J. D. CROCKETT.

Mail will be forwarded to me from Kingston, Tex. L. S. BARTON.

SPECIAL NOTICE

The Secretaries of Education of the several Texas Conferences will meet in Fifth Street Church, Waco, Tuesday, June 27, at 9 o'clock a. m., to take under consideration the Twentieth Century Educational movement in our State. It is earnestly desired that all Secretaries of Education be in attendance.

SETH WARD.

UNANSWERED LETTERS

June 14.-B. A. Snoddy, sub. S. N. Allen, has attention. G. W. Templin, subs. W. W. Gollighugh, sub. W. B. McKeown, sub. A. S. Whitehurst, sub. T. N. Weeks, changes made.

June 15.-J. B. Cochran, sub. C. Bruce Meador, sub. W. B. McKeown, sub. Jas. M. Sherman, o. k. P. G. Huffman, sub. G. C. Cravy, sub.

June 16.-C. R. Wright, sub. C. E. Gallagher, subs. C. W. Godwin, subs. Jas. A. Walkup, sub. B. A. Thomasson, has attention.

June 17.-S. R. Hay, sub. C. A. Tower, sub has attention. J. R. Atchley, ok. W. T. Harris, sub. C. S. McCarver, ok; thanks.

June 19.-J. D. Crockett, sub. Eugene T. Bates, sub. G. W. Templin, sub. E. R. Barcus, ok.

June 20.-B. H. Webster, change will be made. W. N. Curry, change has attention. C. W. Young, sub.

June 21.-Gus Garrison, sub. C. W. Irwin, change. J. M. Bond, sub. J. F. Archer has attention. D. A. Williams, has attention. W. B. McKeown, o. k. J. T. Griswold, sub.

"The Law of Missions," by Rev. J. Marvin Nichols, is sound in doctrine, forcible in argument, felicitously sententious in many places and notably good in other respects. Its circulation will do good; and if its merits are properly understood, it will circulate. It is a good and timely word.-Bishop O. P. Fitzgerald.

The lad who gave Christ his five loaves and his fishes, did more than if he had bought them all bread.

OUTWARD BOUND.

Jas. C. Wilson.

Launched out on the breast of a tide-swollen billow The frail barque of life floats out from the shore. With a mother's warm bosom to serve as a pillow, But what shall we meet ere the voyage is o'er?

Eternity-bound on time's rolling current, Cast off by the moment that suffered us birth, Compelled by life's law to be an adherent To forces that draw us away from the earth.

Some drift with the mass that around them is thronging, Oblivious to those who before them may fall.

With naught to allay the hungry heart-longing Which burns in the pain-pulsing bosom of all!

A mist hides the future from eyes that are peering To see what the morrow, now hidden, may show; Sin-soiled and stained hands their frail barque is steering, Nor seem they to care how or where it may go.

Perchance they find wrecks, and those who are sinking, But still they press onward their purpose to gain.

Where men, at the world-fount of pleasure, are drinking And trying, but vainly, to ease their heart's pain!

By islands of splendor, and lands that are teeming With tropical fruits, glad birds and sweet flowers, Where love sips its nectar, and pensively dreaming, Strolls raptured around in its star-lighted bowers.

But soon these are passed-beyond is the clashing Of arms that are farther advanced in life's fight! The water's white foam o'er the main deck is splashing And round them are falling the shadows of night!

Two currents are flowing through life's restless ocean, And all who sail o'er it on one alone ride. The broad one is rife with jolly commotion, The narrow one flows against a strong tide.

And ere long each neareth the turbulent current That borders the swell of Eternity's deep, And how often it is there's nothing apparent, Till our life barque is crushed with the billow's wild sweep!

Then those whose life-voyage was on the straight channel Are grasped by a hand now ready to save; The Lord of the ocean-King Jesus Immanuel- And all who will trust him shall triumph the grave!

But those who go down where no one is standing To rescue the soul at life's latent breath, Are doomed to eternity's horrors unending- More torturing than pain and more cruel than death! Seguin, Texas.

Dallas District-Third Round.

Table listing Dallas District Third Round events: Ervay Street Church, Oak Lawn, Lancaster, Argyle, Lewisville, Cochran and Caruth, Wheatland, Grand Prairie, Oak Cliff, West Dallas, Duncanville, First Church, Floyd Street, Trinity, Denton, Haskell Avenue.

Palestine District-Third Round.

Table listing Palestine District Third Round events: Elkhart cir. at Homes' chap., Palestine sta., Jacksonville sta., Rusk sta., Crockett sta., Crockett cir. at Center Hill, Trinity and Lovelady at Trinity, Wells mis., at Wells, Brushy Creek, at Brushy Creek, Groveton cir., Alto cir. at Atoy, Grapeland cir., Jacksonville cir., West Palestine, Holcomb cir. at Ratcliff.

Beaumont District-Third Round.

Table listing Beaumont District Third Round events: Beaumont sta., Kountze cir., at Village Mills, Liberty cir., at Smith's chapel, Leggett mis., at Salem, Chester mis., at Hollywood, camp meeting, Livington, at Corrigan, Woodville, at Colmesneil, Jasper and Kirbyville, Port Bolivar cir., at Port Bolivar, Beaumont mis., at South Park, Sabine Pass and Port Arthur, at Port Arthur, Burkeville cir., at Farrisville, camp-meeting, Jasper mis., at Byreley, Orange sta., Newton mis., at Laurel.

Sulphur Springs District-Third Round.

Table listing Sulphur Springs District Third Round events: Sulphur Bluff cir., Commerce sta., Winsboro sta.

Table listing various district events: Sulphur Springs sta., Cooper, at Foster's chap., Reily Springs, at Forest Home, Wolfe City sta., Campbell at Jones Bethel, Cemo, at Forest, Leonard at Grove Hill, Cumby, at Gafford's, Mt. Vernon, Fairlee, County Line, Ben Franklin, The appointments embracing Sundays will include Saturday before also.

SPECIAL RATES VIA COTTON BELT ROUTE.

Los Angeles, Calif., National Educational Association one fare plus \$2. Sell June 28 to July 3. Return Sept. 4. Detroit, Mich., Convention United Society Christian Endeavor one fare plus \$2. Sell July 2 and 3. Limit to July 15 with privilege of extension to August 15.

Richmond, Va., International Convention Baptist Young Peoples' Union one fare plus \$2. Sell July 9 and 10. Limit to July 31 with privilege of extension to August 15.

Indianapolis, Ind., International Convention Epworth League one fare plus \$2.

St. Louis Mo., Fall Meeting Interstate Merchants' Association one and one-fifth fare. Sell July 22 to August 2. Limit to August 12. Also August 5 to 16; limit to August 26. Also August 19 to 30; limit to September 9. Also September 2 to 15; limit to September 25.

S. G. WARNER, G. P. & T. A.

B. Y. P. U. INTERNATIONAL CONVENTION TO BE HELD AT RICHMOND, VA.

For this occasion round trip tickets will be sold to Richmond on July 3rd and 10th.

Rate ONE FARE plus \$2 for the round trip.

Tickets good to return until July 31, or by depositing them in Richmond a further extension will be given until August 15th, 1899.

THE OFFICIAL ROUTE

Will be from Texas via:

COTTON BELT TO MEMPHIS, ILLINOIS CENTRAL TO LOUISVILLE.

AND CHESAPEAKE AND OHIO RAILWAY TO RICHMOND.

Pullman Sleepers and Through Vestibule Chair Cars from Texas, with polite and attentive porters in charge.

For more definite information, address R. H. COLEMAN, Pres., Plano, Tex.

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

There are Christians who want a sword of the Spirit that can be twisted into a corkscrew at will.-Ram's Horn.

SANTA FE SPECIAL RATES.

Richmond, Va., July 9, 10-International Convention Baptist Young People's Union of America. One fare for the round trip, plus \$2; limited to August 3. Extension of limit may be obtained to leave Richmond not later than August 5. See Santa Fe Agents relative to this extension.

Brenham, Texas, July 2, 3 and 4-Brazos River Deep Water Convention. One and one-third fares for the round trip; tickets limited to July 5 for return.

Paris, Texas, July 19, 20-State Baptist Sunday-school and Colportage Convention. One fare for the round trip. Tickets limited to July 25 for return.

Fort Worth, Texas, June 26, 27 and 28-State Teachers' Association. \$5 rate. Tickets limited to July 1 for return.

Las Vegas, N. M., June 21 and 22-Annual Reunion Roosevelt's Rough Riders. Tickets limited to June 29 for return.

Bonham, Texas, July 20 to 22-North Texas Medical Association. One and one-third fares for the round trip on the certificate plan.

St. Jo, Texas, June 28 and 29-Gainesville District Epworth League Conference. One and one-third fares for the round trip on the certificate plan.

Cameron, Texas, July 4-Masonic meeting A. F. & A. M. S. Jurisdiction of Texas. One and one-third fares for the round trip on the certificate plan.

Marlin, Texas, July 4 to 9-District Conference. One and one-third fares for the round trip on the certificate plan.

Houston, Texas, July 18 to 22-Masonic convlave, colored. One and one-third fares for the round trip on the certificate plan.

Temple, Texas, August 1 to 3-Grand Lodge Knights of Honor. One and one-third fares for the round trip on the certificate plan.

Milano, Texas, July 20 and 21-Central Texas Bee Keepers' Association. Rate of one and one-third fares for the round trip on the certificate plan.

Excursion rates to Galveston, San Angelo, Port Lavaca, Wooten Wells, Marlin, Corpus Christi, Rockport and Eureka Springs. Tickets on sale June 1st to September 30th. See Santa Fe Agents relative to rates.

## 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.

**BRIXEY.**—Sam Uhl Brixey, son of Thomas and Carrie Brixey, was born July 12, 1898, and died May 6, 1899. He was a bright, healthy and beautiful child, and a source of delight to his fond parents, but he is gone; "not lost, but gone before;" plucked like a bud in the early morning, never to know of sorrow or sin nor earth's disappointments. He is now in the paradise of God. Jesus said, "Of such is the kingdom of God." May the little family all meet up yonder where parting is no more.  
I. J. COFFLEDGE, P. C.  
Weatherford, Texas.

**EVANS.**—Wesley H. Evans, the infant son and only child of W. C. and M. E. Evans, was born July 17, 1897, and died September 21, 1898, of that terrible disease, membranous croup. He was buried in the Largent graveyard September 22, and on October 27 an appropriate memorial service was held at the little country church of which his parents were members. The home is darkened by bereavement, but faith in God brings the light of hope in the resurrection, enabling the parents to say, "The Lord gave; the Lord taketh away; blessed be the name of the Lord." May God guide your feet into the way of eternal life.  
PASTOR.

**CARMICHAEL.**—Minnie Lee Carmichael was born in Pondera County, Texas, February 16, 1884, and died near Clayton August 24, 1898. She professed religion and joined the M. E. Church, South, just one week before she died. On her death-bed she expressed her willingness to go, and testified to the sustaining grace of God as she walked through the valley of the shadow of death. As a delicate, sweet rosebud, touched by frost, robbed of its beauty and sweetness fades and dies, so Minnie, a sweet, innocent girl, touched by incurable disease, faded and passed away uninfected by the poison of sin in the last struggle. Transplanted in a fairer more congenial climate, she lives a bright celestial angel crowned forever in heaven. We shall meet again in that land not very far away.  
HER PASTOR.

**HAYNIE.**—Little Maggie, daughter of Bro. and Sister W. B. Haynie, was born October 27, 1894. On the 26th of May, 1899, while Bro. Haynie was moving a house, and the children were playing in the yard not far away, one of the props gave way, throwing a heavy scantling from its place, which struck Maggie on the back of the head, fracturing her skull and causing concussion of the brain. She never regained consciousness, and on the 29th, after unavailing efforts to restore her, she passed away to the home beyond, leaving a vacancy in the family circle and sadness in the hearts of those who were so devoted to her. Thank God, "we know where to find her," for Jesus declared: "Of such is the kingdom of heaven."  
T. B. GRAVES,  
Smithville, Texas.

**ANDERSON.**—At 2 o'clock on the morning of April 25, 1899, death entered the home of H. E. Anderson, in Rising Star, and claimed for his prey little Fletcher, the pet of the home and all that visited there. He was born July 3, 1896. In February, 1897, his mother went up to heaven to watch and wait for the coming of her loved ones, and no doubt met him with joy. Fletcher was a promising boy, having a bright mind, a sweet disposition, an obedient will, and winning ways. We can't understand why God should take such a source of sunshine from earth, where so much darkness is; but we know that he doeth all things well. So, while our hearts are sad, we say: "Blessed Savior, thy will be done." For ten days little Fletcher suffered intensely, but that will only make heaven sweeter. The father, step-mother, brothers and sisters are sad indeed, but they have the assurance that they may see their darling again with Him who said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."  
C. D. WEST.

**COLLIER.**—Rome Ellsworth, "baby boy" of G. M. and Della Collier, was born in Ellis County, near Britton, May 28, 1896, and from his Temple home, Bell County, his spirit went back to God who gave it, March 21, 1899. Little Rome was indeed a precious treasure. He was one of the loveliest children I ever knew. Remarkably bright and attractive, he was the joy and pride of his home, and loved by all who knew him. To me he was strangely dear. When the news came, "Little Rome is dead," our heart was crushed. It seems like an awful dream. Oh, how hard it is to give him up. How could we bear such affliction but for the hope of the resurrection? His favorite song was, "When the Roll is Called Up Yonder—Rome be there." Yes, he is there, ready to answer to his name. Oh, God, help us, the bereaved ones, to so live that we may meet him again in the sweet beyond. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. Heaven seems nearer and sweeter since little Rome is there.  
HIS AUNT ELLA,  
Britton, Texas.

**MOORE.**—W. H. Moore was born April 13, 1867, and died at his home in Fannin County, Tex., February 9, 1899. He professed religion when quite a boy; joined the M. E. Church, South, and lived a consistent life until God called him home. He was a steward of the Church, and filled this position with credit. The writer, while his pastor but one year, learned his true worth. Deep water, while running, is not heard. He was quiet, loyal, unassuming, always ready to help or encourage his pastor. With great pleasure and profit he read the Texas Christian Advocate. Sold con-

dence, untiring energy, uncompromising integrity were his prominent characteristics. In social meetings he talked of God's love and grace. His was a bright hope, strong faith, sweet experience. He leaves a wife and two children, with relatives and many friends, who mourn their loss of his care, counsel and association. We weep not as those who have no hope. Our loss is his gain. We shall see him soon.  
W. R. McCARTER.

**SPURGEON.**—J. H. Spurgeon, son of J. W. and M. A. Spurgeon, was born in Kaufman County, Tex., August 30, 1882; professed religion in July, 1897, and joined the Methodist Episcopal Church, South, and remained a faithful member of the same until he was transferred to heaven March 7, 1899. He suffered greatly, but without a murmur. Johnny was strong in faith in God and the efficacy of prayer. No one knew him otherwise than a model Christian boy. He was the light of the home, and the joy of father and mother; but the ruthless hand of death has robbed the sorrowing family, leaving in their hearts a wound that can never be healed in this life; but the grace of God is sufficient, enabling us to bear all things, looking and waiting for that day when we shall meet our loved ones to be separated no more. Let father, mother, brothers, sisters and kinder live as he did, and the same God that cared for Johnny will care for them to the end.  
A. G. SCRUGGS.

**MIMS.**—Sister Mary J. Mims (nee Williams) was born January 13, 1846, in Washington County, Ala. She joined the Methodist Church when she was fourteen years old. She was married to Julius A. Mims July 25, 1864. She moved to Texas in 1865, and departed this life April 17, 1899. Sister Mims was a consecrated Christian woman, quiet and unassuming, but devoted to the cause of Christ. For many years she was a widow, and she trained her children to fear the Lord, and her three daughters and one son are in their way to a better land. Sister Mims will long be missed in the Church at Fairview, where she had many friends. May the Lord comfort the sorrowing children (one of them in Kansas) and help them at last to meet mother in the sweet by and by.  
J. C. CARTER.

**STEWART.**—Rhina, infant daughter of W. P. and Nettie Stewart, was born at Ad Hall, Milam County, Tex., September 21, 1897, and died at Abbott, Texas, May 23, 1899, aged twenty months. The earthly life of this precious child was brief but important, and when filled she was transferred to the home above, for "of such is the kingdom of heaven." The parents sorrow not as those who have no hope. Heaven means more to them than ever before. By the grace of Him who said: "I will never leave thee, nor forsake thee" they expect to enjoy forever, with little Rhina, that blood-bought inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them. This hope is a source of consolation in their bereavement.  
C. N. N. FERGUSON,  
Abbott, Texas.

**FLEETWOOD.**—Emma Lucile, infant daughter of Robt. E. and Nettie Fleetwood, was born in Rice, Navarro County, Texas, August 18, 1898, and fell asleep in Jesus at 7:10 a. m., June 19, 1899. She was baptized and brought under the covenant of our fathers by the writer, at the residence of John A. Thompson, in Rice, Texas, Sunday, April 23, 1899. Thus her dear Christian parents gave her a place in God's Church, which Jesus bought with his blood for her. She has now joined the Church above. How sweet to know she had a place in the Church below. Weep not, dear papa and mamma; you shall see her again.  
W. H. CRAWFORD.

**CALHOUN.**—Little Lena B. Calhoun, the daughter of Rev. J. C. and Bessie Calhoun, was buried at Starrville, Smith County, Texas, June 8, 1899. Little Lena was born in Canton, Van Zandt County, Texas, September 25, 1889, and died in Houston, Texas, June 7, 1899, aged nine years, eight months and thirteen days. Lena joined the M. E. Church, South, in Pittsburg, Texas, in January, 1896. Before she was seven years of age she always enjoyed the sacrament of our Lord's Supper and the reading of her little Bible. She never forgot her evening prayers. We thank the good Lord for a religion that adapts itself to our children, and that they can give God their little hearts in childhood. Look up, dear heartbroken father and mother; the little hand of your sweet little Lena is beckoning "Come this way, papa and mamma." Thank God for the Christian's hope.  
S. N. ALLEN,  
Tyler, Texas.

**M'CLURE.**—Mrs. Jennie E. McClure (nee Parr) was born December 30, 1865, in Washington County, Ark. She was converted in August, 1879, and joined the Methodist Church in 1880, and was married the same year. She fell asleep in Christ May 15, 1899. Hers was a bright, happy, Christian life. She has left the best possible heritage to her children—the savor of a good name. There was in her life a constancy of devotion, a steadfastness of purpose, an unvarying fixity of strength and a mighty impulse for good to others. Her whole life was a hymn of gladness; a constant outpouring of grateful and loving service. This good woman's "children rise up and call her blessed; her husband also, and he praiseth her." May God's blessings abound to those that mourn her loss.  
E. R. EDWARDS,  
Chico, Texas.

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**DITTO.**—Mary Ditto, oldest child of Jno. W. and Mrs. Mattie Ditto, was born in Arlington, Texas, February 28, 1885; was converted and joined the Church under the pastorate of Rev. D. C. Ellis. She ever lived a consistent Christian life. She died May 23, 1898, after having been sick twelve days, was buried by her sister, Maggie, who preceded her to the heavenly world only forty-five days. This was and is indeed a heavy stroke to the parents, but they are bearing up under it like true Christians. Two sweeter and better children it has never been my privilege to know, and their sweet faces are missed very much in all departments of Church work. Thank God for the hope of seeing them by-and-by. While Mary was extremely modest and bashful, yet she was always willing to do any Church work placed upon her. May the Lord graciously preserve the two precious little boys left behind, and may they be a great comfort to the parents. The will of the Lord be done.  
E. V. COX.

**EADY.**—Bro. John J. Eady was born in Lincoln County, Ga., near Augusta, October, 1819; came to Texas in January, 1894; was married to Miss Roxana Lewis February 11, 1847; died at the home of his son-in-law, Mr. Jackson Briley, near Alma, Texas, Ellis County, June 7, 1899. Bro. Eady was converted early in life and joined the M. E. Church, South, of which he was a working member all his life. Many souls have been helped on to heaven by his earnest words and prayers. He was nearly seventy-nine years old, and became totally blind; his mind became impaired, but his faith in God was the same, and the Lord never forsook him. His aged companion, who walked so long with him in life, expects soon to meet him in glory. His children are devoted Christians and are following in his steps. May the Lord bless and bring them to that bright home.  
W. H. CRAWFORD.

**LOFTON.**—Bro. W. N. Lofton was born July 25, 1871, and died April 1, 1899. Bro. Lofton bore with patience for seven months the afflictions that the dreadful disease, consumption, entails. If he had lived five days longer he would have survived his father one year. While my acquaintance with Bro. Lofton was short, yet I visited him frequently and found he was cheerful and loved to talk on the Word of God and of his goodness and mercies toward him. He joined the Church in early life and lived a consistent, active Christian life. His voice is not heard singing and praying in the Church militant, but in the Church triumphant it shall never cease. When the angel of death winged itself around his bed, he called his mother and said, "Mother, I must leave you; don't grieve after me," and then began singing. He sang as long as he could and called to his friends in the house to sing; and while they sang, he shouted the praises of God, told them goodbye, and fell asleep in Jesus. Bro. Lofton leaves a mother, an adopted sister and many friends to mourn their loss.  
T. P. TURNER, P. C.

**GILLLAND.**—Sister Maggie Gilliland was born in Tennessee on August 22, 1842. At the age of sixteen she came to Texas with her parents. When about the age of twenty she professed conversion and joined the Methodist Church in San Antonio, Texas. The deceased was twice married—first to Mr. Cole McKay and then to Bro. Drake Gilliland, with whom she lived happily until God called her to her reward. To Sister Gilliland were born seven children. One died in childhood. Three sons and three daughters linger on the shore to mourn their irreparable loss. On January 15, 1898, Sister Gilliland accidentally drank a solution of concentrated lye, from the effects

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They have a delightful tour of the British Isles and Paris arranged for this summer, which leaves New York, June 21, on the White Star Line Steamer "Germanic."  
Dr. John R. Allen, of Southwestern University, Georgetown, Texas, his wife, and a number of friends have taken membership in this party. It is a well-arranged tour and economical. Any one wishing information about this or any other tour, should write to

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of which she never recovered sufficiently to take solid food. Her suffering was indescribable for the months intervening between the time of this accident and May 10, 1890, when she was released by death. Her death was a triumphant one. The grace of our Father in heaven is commended to the bereaved ones, and our prayer is that hers may be an unbroken family in heaven. With sadness will many of the pastors who have labored at old Fairview Church read this notice. J. E. BUCK.

LYNN.—Hollis Lynn, the thirteen-month-old babe of Bro. J. A. and Edna Middleton, of Mt. Calm, Texas, died Wednesday, June 7, 1899, and was buried at Hubbard, Texas, June 8, 1899. Many friends sympathize with the bereaved parents—they lost a very attractive child; smart and stout, and at a time when he was learning to walk and try to talk. But they are Christians and are putting their trust in God and believe that sweet little Lynn is in heaven. What a consolation! Christ said, "Suffer them to come," and we must be like little children in innocence and confidence. May this and all afflictions bring us all nearer to God. J. R. STEELE.

Mt. Calm, Texas.

STEM.—The subject of this sketch, Laura T. Stem (nee Broom), was born in Centerville, Hickman County, Tennessee, March 20, 1873; moved with her parents to Texas when quite young. She was converted at an early age. She was married to Dr. D. Y. Stem, September 5, 1889, Rev. M. A. Bryan officiating. During their union they had born to them four children—two boys and two girls—one of whom preceded her to the glory world. Sister Stem was a consecrated Christian lady. I have been her pastor for nearly four years. I always found a warm welcome in her home. I visited her often in her affliction. She expressed herself as being ready and willing to go. So in her home, at 8:15 P. M., May 11, 1899, about 5 o'clock p. m., the Lord said, "Come up higher," and her spirit was wafted home, there to live with the Lord forever. In the death of Sister Stem we have lost a good member. May the blessings of God rest upon her aged father, husband and children, and may we all so live that we may meet each other in the Christian home in glory. J. W. TINCHER, P. C.

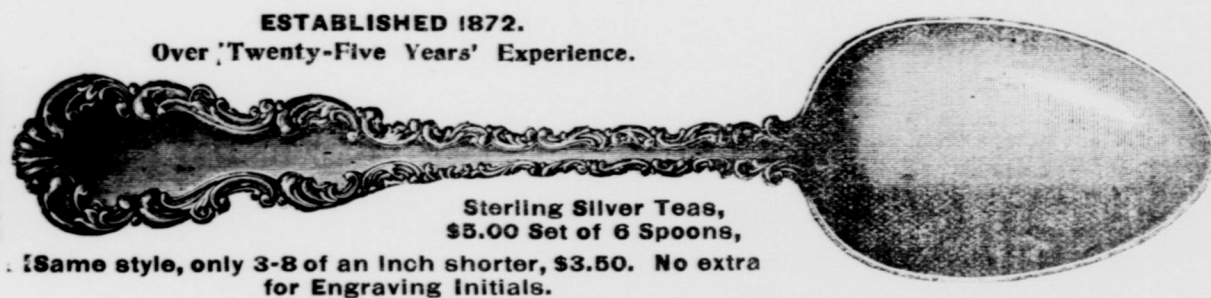
McWILLIAMS.—On June 7, 1899, we laid to rest in the Rice cemetery the body of Bro. Wm. W. McWilliams. He was born in Edinboro, Pa., April 4, 1856. He was the second son of John and Mary Ann McWilliams. He died at the section-house, two miles south of Rice, Texas, of which he was foreman, June 5, 1899. He came to Texas in November, 1894. He was married to Miss Mahala J. Matkin, in Kaufman, Tex., June 4, 1897. Bro. McWilliams' mother was a Methodist and dedicated her children to God by baptism, thus bringing them into covenant relation to Christ and claimed the promise, which was not denied her, but was the means of her son's salvation, even at the eleventh hour. At a special service at his home Saturday night, June 3, he and his dear wife were received into full connection, and the sacrament was administered, sweet songs were sung, and Bro. McWilliams said it was indeed refreshing to his soul. The Church services were held in the Methodist Church here and one of the largest audiences ever gathered to a funeral in Rice were melted to tears by the presence of the Lord. May the Lord comfort the bereaved widow. W. H. CRAWFORD.

POWELL.—Mrs. Mioma Powell (nee Wright) died at her home, near Kirbyville, Texas, May 29, 1899. She was born April 23, 1827; was married to Jno. M. Powell August 1, 1850; joined the Methodist Church in 1857, and lived a consecrated member ever since. She was the mother of ten children, and leaves only one surviving brother out of a large family of brothers and sisters. She suffered but a short time in her fatal illness, and she did not seem to be aware of death's approach till it was too late to talk; but all who knew how she lived and of her devotion to her Savior, know where she is gone. In her last religious conversation she expressed a desire to see all her children converted and in the Church before her death. While she is gone to her reward in the land of the blessed, may the memory of her heart's desire and prayer to God be the instrument of the salvation of all her children who are out of Christ, and in so doing ultimately form an unbroken family circle around the throne of God. J. T. McCLURE.

AMMONETTE.—Brother W. L. Ammonette, formerly of Corsicana, Texas, passed from earth to heaven on June 2, 1899. He came from Texas to Roswell, N. M., about the first of March to visit his children, who have been living here for some time. He finally decided to remain with the children, and after purchasing and moving to a little country home, he went to work making improvements. Although in his sixty-first year he could do a full day's work with the most of men. After spending one month in the new home he contracted blood poison from a slight scratch on the hand by a barbed wire, from the effects of which he suffered intensely for nearly two weeks, and then passed quietly away into the other life. He leaves four sons and three daughters, all of whom were with him at the last, save one daughter. He was a thorough Christian, a devoted father, a faithful friend, a cultured, high-toned gentleman. For many years a Methodist, he was devoted to his Church. In his quiet, unassuming manner, he made all feel that they were in the presence of a godly man—"one that feared God and eschewed evil." May the sons and daughters follow in his footsteps. A. MARSTON, P. C. Roswell, N. M.

STEWART.—Mrs. Mary A. Stewart was born May 12, 1834. She married October 2, 1851, Mr. R. E. Stewart, who is still living. This happy union was blessed by three children: all girls. Two of them preceded their mother to their home beyond the sky, and the other one, Mrs. Ida Shackelford, remains to comfort her father in his old age; but, "One by one we are all going home." When about the age of twelve, Sister Stewart professed religion and joined the Methodist Episcopal Church, South, and in this Church she lived a con-

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sistent member until her death, October 7, 1898. Sister Stewart was a good woman. She loved her Church and its literature. Her home was a Methodist home. She was a friend indeed to the preacher. To the writer and his wife she was one of our best friends. When we were sick she was with us, when disheartened she encouraged us, when troubled she comforted us, and we loved her dearly. She was a good neighbor; always visiting the sick and helping where help was needed. May we all meet her in heaven. Her pastor,  
W. W. GOLLIGHUGH.

HOUSER.—George Washington Houser was born in Pennsylvania September 18, 1834; was married to Louisa Ann Kaney in Claiborne Parish, Louisiana; came to Texas in 1870 and died at his home in Van Zandt County June 4, 1899. His companion and two daughters still survive him to mourn their loss. Brother Houser was good at home, and kind to everybody. He professed faith in Christ and joined the Baptist Church at the age of eighteen. Soon afterward he united with the M. E. Church, South, in which he lived a faithful member and devoted Christian till his death. The funeral was conducted by his pastor, Rev. T. B. Vinson, at Tunnell's Chapel, where the remains were laid away to await the resurrection morn. May God comfort the bereaved ones.  
W. F. MAYNE.

HUTCHINGS.—Zeda Charlie Ann Hutchings, only child of Cornelia Hutchings, died November 12, 1898, at the age of six years, nine months and five days. Little Charlie was a good child. The night before she died she said the little prayer, "Now I lay me down to sleep; I pray thee, Lord, my soul to keep. If I should die before I wake, I pray thee, Lord, my soul to take," and closed by saying, "Lord, bless Uncle Caleb, Lord bless Brother Vinson," (her present and former pastors). These were her last words. The prayer was answered. God took her pure soul. The Lord bless the widowed mother and grandma who are now so lonely.  
W. F. MAYNE.

FOREHAND.—Allen M. Forehand, son of Brother W. A. Forehand and wife, was born July 2, 1888, and died June 8, 1899; age, ten years, eleven months and six days. The writer received Allen into the M. E. Church, South, a short time before his death; he was converted perhaps a year ago. Allen was an obedient son, a kind brother and a good little Christian. It is sad indeed to lose such a child, but for that Christian faith that converts all these things into triumph and aboves all a witness of God's fidelity. We commend the bereaved ones to God and to his grace that will bear them up under this sore affliction.  
JAS. A. WALKUP.

LOGSDON.—Mrs. Amy Logsdon (nee Oxford) was born in Washington County, Arkansas, October 3, 1838, and died at the home of her daughter, Mrs. Heath, in De Leon, April 15, 1899. She married Wm. Logsdon in 1859, and was the mother of nine children; all living but one. Sister Logsdon joined the Methodist Episcopal Church, South, in her twenty-second year, and lived a consistent life. She was sick for sometime before her death, but always said she was ready for the Lord's will to be done, and that his presence was with her and comforted her. She had lived in the community for several years, and was highly esteemed by all, and her life had a wide influence for good. In faith of the resurrection we laid her body to rest in the cemetery at this place.  
S. GAY.

SHIRLEY.—Brother Felix Collier Shirley was born in Jasper County, Ky., September 14, 1811. He came to Texas in 1840 and joined the M. E. Church, South, the same year. In 1842 he married Miss Arabella Yeagen, who preceded him to the better world in 1892. Five children were the result of their union. Brother Shirley was an humble, faithful and consistent Christian, loved and honored by all who knew him. He passed peacefully away March 3, 1899, after a lingering illness of several months. During his last illness he was an example of patience and endurance in affliction. He is gone, but not forgotten. The influence of a godly life lives after him. With heavy hearts we mourn his loss, but rejoice in the thought that we will find him among the faithful in eternity.  
JNO. W. GOODWIN.

ARNOLD.—The subject of this sketch, Sister Minnie Arnold, was born January 5, 1878; professed faith in Christ and joined the M. E. Church, South, in the summer of 1892. She died March 8, 1899. Sister Minnie, while in the field with her father where they were burning logs, discovering her clothing on fire, ran to her father, but under the severe pain and excitement of the consuming flames, she did not stop. Her father pursued and caught her and extinguished the flames, but the burn was fatal; she died within thirty-six hours' time. I never have seen a person more reconciled than she. Sister Minnie lived a consistent Christian from the day she joined the Church till her death. She was loved by all who knew her. Her place can't be filled in the Church, among her schoolmates, in the social circle, nor in the family circle. While her presence was inspiring to us, and her absence a great

loss, yet we realize that she has gone to live with God and the angels, and her life and influence here will never die. We thank God for such characters among young people as well as old. God bless the father and mother, brothers and sisters.  
T. P. TURNER.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. E. W. Hall, sole manufacturer, St. Louis, Mo. Send for Texas testimonials. Sold by all druggists.

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## THE HOME.

The climax of God's creation was man, his helpmeet and home. Mounted upon his chariot of light he had driven darkness back and in his track land and sea appeared full of forests and a feathered choir, mountains of mineral, orchards of fruit, fragrant with flowers, oceans of fish with many a stream and rivulet flowing down to give them drink, all this lit and wrapped about with the sun and stars and quilt of blue; but amid all these beautiful and mighty things was Eden—fair Eden—the first home of our first parents, set like a radiant diamond in a rim of gold.

Soon the devil left all else and crawled in here, showing himself a general worthy the steel of God. "A little sparrow never fell to the ground without God's notice." "No flower bloomed to blush unseen," the sun and stars were not forgot, but the heart of God was where his children were—home. From that new day till this noontime age has God walked in the homes of men, and the devil dragged his slimy self as near Home is the gateway of heaven or the threshold of hell—the fairest place that ever blessed a mortal life or foulest pen that ever blasted a human hope. It is indeed an angel's ladder let down to lift us to a higher, happy life, or a road leading down to something lower. Here was the first fight between good and evil; here has been the moral battle-ground of the ages, and here we will hope to win or shall have to lose. Home does not find its highest end in the multiplication of man, but manhood. Home is not simply a boarding-house, where the hungry eat and the tired sleep. Yes, it is that, and a thousand times more, where the soul may feast on the finest affections and rest upon the bosom of holy love. Home is not simply the place from which the body is borne to the grave, but the ante-room and dressing chamber for heaven, the eternal home of God and the good.

Many look upon Mary, the mother of Jesus, as highly exalted with such a holy honor, and well, but every mother may co-operate with God and give to the world a Christ character, which is infinitely greater than a Christ of clay. The nearest real angel I ever saw was the face of my mother, and the sweet words from her loving lips most like the teaching of my Master. The best obedience I have ever learned, most like the authority of God, was from the wise and gracious rule of my father. My childhood, happy from association with a brother and sister, is a profitable memory until this day, though we are many miles from each other's roof. It was a halloved time for me when God helped me win the hearts of one of the sweetest girls in this world and what a labor of joy since to build our nest together. The finest music I ever heard was the cooing of our little babe. The sweetest song of sentiment ever sung, you know, is "Home, Sweet Home. Be it ever so humble, there is no place like Home."

The best parable ever preached is the "prodigal boy" going home. It was the memory of that home which carried him back.

Seventy-five per cent and more of the tramps who wander the world today, a curse to themselves and their country, never knew the care and kindness of a Christian home. The cost of our courts and criminals is caused for the most part by people whose home life was as Christless as their crimes. Cursed be every hand that lays a finger weight against the first-class home. Every substitute is a sham, slimy with the trail of the serpent. Home life ought to be the supplement to every good thing, the sub-

stitute to some things and the progressive foe to every bad thing. Am I wrong when I tell you this day marks the disintegration and degeneration of the home? The devil is inventing a thousand clever things—kindergartens, clubs, and societies of divers and sundry sorts—to rob us of this boonful gift of God. The "divine right of kings" was once a popular notion. Now many are beginning to believe in the divine right of Democracy, but I tell you God Almighty laid his hand more divinely on the home than any other institution in existence. If the majority of might, blinded by the demagogue, allow this pillar to decay the whole temple of justice will fall upon their own heads. Already the sinful skepticism of this age has discredited "is marriage a failure." I believe as happy a sight as angels ever smiled on is the honest love-making of a pure young man and innocent maiden, unless it be the home-making of such a pair. I believe as horrible a scene as demons ever grinned at is the unholy abuse of these sacred affections. There is not much difference in the distance from hell between a flirt and a harlot, and the man who disregards his marriage vow is just as rotten as his wife would be and his sin is despised by every man who is not such a criminal. Already has semi-pagan society decided that home is a place to rest by day from pleasure-seeking by night, and they don't want to be bothered by children—a blessed choice for the children. I would rather have been raised like Romulus and Remus than in such an unwelcome and unwholesome home. Old Napoleon was right when he said what France needed most was mothers. Henry Grady, "the silver-tongued orator of the New South," returning from a triumphant trip North, passing a cottage home, said, "There is the bulwark of this nation." The government that does not save home life will soon need saving itself. Church organizations, with their houses of worship, Sunday-schools, Epworth Leagues, Woman's Societies, institutions of learning, etc., are good things, but the Church which does not foster and emphasize above everything else the love, obedience and authority of home will indeed and in truth soon need to be born again.

"In my Father's house are many mansions," says Christ. Heaven is one great home. It will not be much trouble after while to go to sleep in a good home down here and wake up in the great home in heaven.

NATH THOMPSON.

## THE ROUNDLAP BALE.

### AN IRRESISTIBLE DEMAND EXISTS FOR COTTON PACKED IN THE NEW WAY.

Some Facts About the Methods of the American Cotton Company and Its Campaign—Profits in the New Method of Baling.

The South is still conservative, but it is no longer "slow." It is sharing in the wonderful prosperity of the rest of the country. It is passing through a revolution that is giving new life and vigor to every branch of the cotton industry, excepting those members which have been hurtful, instead of helpful to its prosperity. It is simplifying, strengthening and using a new economy in the packing and handling of the staple. The Roundlap method of baling cotton is growing rapidly in favor, adding to the prosperity of the planter, whether he raises two bales or two hundred, and giving the gin owner an opportunity to double the earning capacity of his plant without increasing his investment.

The opposition to the Roundlap bale on the part of the compress owners and the middlemen, whose business has been a burdensome tax on the cotton planter, has not prevented the steady introduction of the machinery for making the Roundlap bale, and the satisfaction of the farmer, the ginner and the mill owner. The attacks on the American Cotton Company, owners of the Roundlap baling machine, have been bitter and unscrupulous. They have been accused of attempting to gain a monopoly, of using "trust" methods, but gradually the facts are gaining headway that the American Cotton Company is only one of three concerns engaged in making round baling presses, and that it can not enjoy any monopoly.

Then, again, objection is made to the policy adopted by the company of leasing its machinery to the gin owner instead of selling it. The lease is, in effect, a royalty, the amount of the rental being based on the amount of cotton baled in the press, thus making the profit and prosperity of the com-

pany depend on that of the ginner. Under the leasing system, it is found, the ginner runs no risk, ties up none of his capital, and makes as much profit out of the leased attachment to his ginnery as from the ginnery itself, in which his capital is invested.

The advantages of the Roundlap bale over the old style bale are so many and so great that its general introduction will be rapid, and the greatest sharers in the profits will be those who perceive earliest the tendency of the times and prepare themselves to supply the new demand. The greater simplicity of the bale, saving ties and bagging, its greater security from fire and consequent lower insurance, its saving in shipping and its rapidly growing popularity in the mills at home and abroad, all make up a situation that creates a demand for the Roundlap bale which must be supplied.

## OLD-TIME RELIGION VS. THE NEW.

So much is being said and wishes made for a return of the old time religion, that I am induced to offer an opinion, and also to ask for information as to the distinction. After letting my mind run back for forty years, and recalling my observations along the line of Christian living, I have about concluded that the precedence claimed for the old-time religion over the new is an imaginative creation. Since the time of Christ we have had but the one kind of religion, and one that never changes. Theology is changeable under the direction of the Holy Spirit, giving us a clearer insight into gospel truths and a more comprehensive view of the one unchangeable religion. Yes, religion is the same to-day as in the time of the Master, and if there is a difference, as some express, from the experience and observations I have had I would certainly give the new or modern religion the preference, for forty years ago spasmodic efforts on stated occasions were more popular, and my observation was that there were more backsliders to the square foot, according to population, than now. The trouble, I think, is that we old Christians cannot adjust ourselves to new conditions which are, in some respects, we imagine, antagonistic to the old. Consider, for instance, the deceptive Christian education of our young people of forty years ago as compared with the present time. Then, as now, they were taken early into the Church and admonished to consecrate their all on God's altar, when the average boy or girl had nothing to consecrate but a bundle of ignorance, while at the present Christian education is far in advance of that. Our young receive an early Christian education, are taught to enlarge and develop every God-given faculty. Then they are in possession of something to consecrate. They are also instructed in the entire catalogue of Christian graces, that are so essential in building true Christian characters. The absence of all outward demonstrations so noticeable in our young when received into the Church cause some to come to the uncharitable conclusion that their conversion, if any, is only superficial. This is wrong, when they have been tutored to take a philosophical view of the step they are taking. Some object to taking little children into the Church. I favor the plan, for there is certainly, under proper training, a greater probability of their becoming Christians inside the Church than out of it. I would favor taking them in as soon as they quit sucking their thumbs and discard the sugar teat for more substantial diet, and listen and talk intelligently. And let the parents be responsible for the vows they take. As to the matter of conversion or regeneration with children, I am inclined to the belief that in due course of time, being properly nurtured, this will take place, and possibly the subject be unconscious of the change at the time, but will finally have the witness of the Spirit bearing witness with their spirit that they are the children of God. As to religion, new or old or the joys of Christian living, it so far transcends all other joys that if the mind were capable of framing a description or explanation, the tongue would fail to express it. A good sister of forty years ago as nearly approached a proper expression of the feeling as possible for one to do when she said, in a moment of rapture at a camp meeting: "I have got it! I've got it! and I don't care who knows it; and I want everybody to have it—it makes me so happy!" The joy of religion or Christian living can only be defined by the manner of our lives; so let us older Christians adapt ourselves to the new conditions that sometimes bother us, and reconcile to and combine the old religion with the new, and we will be all the better by it. So thinks

PRIVATE LAYMAN SMITH.

## PERSONAL.

The Advocate makes its weekly visit, and brings along, with its many columns of good literature, a budget of news from dear old Texas.

I can not write a personal letter to my many friends who are solicitous concerning my state of health, and, therefore, crave a brief space in the Advocate to speak to them.

It soon will have been three years since my serious illness, when I had to give up loved employ; three weary years of waiting for the return of health; but "Hope long deferred maketh the heart sick," and sometimes my heart grows faint, and hope gives place to despondency; but I am resting; confident in the fact that "Everything works together for good to them that love the Lord," and if health never comes here the discipline I receive will better prepare me to enjoy God's home where "No chilling winds nor poisonous breath can reach that healthful shore; sickness and sorrow, pain and death, are felt and feared no more." J. A. WRIGHT.

Carpenteria, Cal.

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