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EDITORIAL.

DOCTRINAL PREACHING.

The preaching of the doctrines of Methodism was a habit with the fathers of the Church. They studied the Bible and the standards to this one great end and no congregation where they ministered was left in doubt as to what Methodists believed and taught. They struck right at the root of the matter and planted those great principles which are the staple of all Church life and enterprise. Repentance, justification, regeneration, the witness of the Spirit, adoption, sanctification, were the themes upon which they dwelt from the beginning to the close of the year. These truths were burned into the consciousness of the people until they repented and believed and were powerfully converted. Wonderful meetings followed in the wake of those preachers. They indoctrinated the people. They taught them of the joys of heaven, of the certainty of the judgment, of the terrors of hell, as well as of the love and mercy of God. They cried aloud and spared not, and they looked for immediate results. They were not college bred men as a rule, but were men consciously acquainted with God. They believed with all of their hearts the letter of the scriptures, and they felt, "Woe is unto me if I preach not the gospel." Men heard them and were often stricken down as though they were dead under the spell of the truth. Then, too, these old worthies preached the distinct doctrines of Methodism, such as the universality of the atonement, the possibility of apostasy, the importance of infant baptism, and the validity of baptism administered to adults by sprinkling, pouring, or affusion. In the presentation of these questions they did not mince matters, but declared the whole counsel of God as they understood it. Under such preaching people knew why they were Methodists, for they were given a reason for the hope that was within them. They were trained in the doctrines of Methodism.

In these latter days we have gone to the other extreme. For the most part we have ceased to preach the distinctive doctrines of the Church, and we dwell more largely upon the practical themes of the gospel. We are aware of the fact that the same necessity for constantly dwelling upon these doctrines does not exist to-day as it did then. The Church no longer has to fight for its existence as a legitimate branch of evangelical Christianity. We are in possession of the field and no one disputes our right. However this does not do away entirely with the necessity for the preaching of our doctrines. They are the great foundation and frame-work of our Church life. Our people need to have them expounded to them. The fact is our young people are growing up in ignorance of the real doctrinal status of Methodism. It is very rare in the centers of population that you hear a sermon preached upon these great themes. We simply take these things for granted and the result is our people are not indoctrinated. We are Methodists because our parents or our associates are Methodists, and not because we are instructed in the fundamental principles of Methodism. We

need a revival right here as sure as you live. And if the spiritual dearth obtains, which many of the students of Church statistics hold, the cause of it may in some measure be traced to a dearth of doctrinal preaching. We have a great deal of namby-pamby preaching nowadays. We are neglecting the substratum of Bible truth in our pulpits. We need to swing just a little back toward the habit of the fathers. Too much vapid pulpit performance will starve out the spiritual life of the people. They must be fed upon the doctrines of the scriptures or they will perish. Let us think upon these things.

PENNY WISE AND POUND FOOLISH.

Some of the Methodists of Texas are beginning to cast about for a school in which to place their boys and girls next year. The one question with many of them is: What will it cost? True, this is an important question, but it is not the most important one in this connection. The paramount question to be settled in an inquiry of this character is, Where is the best school in which the mental and moral training of my children will be most largely conserved? This is the primary question, and the former one is subordinate and secondary. There are cheap schools all over the country where the question of cost is insignificant. But is a cheap school cheap in the long run? In dollars and cents it is, but in results it is the most expensive one to patronize. Many of our Methodists do not act this way in their efforts to improve their stock. Cheap cattle and cheap horses are all around them; but they send off and pay large prices for a good breed of cattle and horses and never stop to consider the cost. They want the very best that the country affords. And after they have made the investment and stocked their farms with this improved breed they feel more than amply repaid for the outlay. A first-rate quality of stock at a large price is the cheapest money they can spend in this way. But, strange to say, that when some of these same people are looking for a school they reverse their method of business and look the country over for the one that will take their children at the lowest price. They do not consider the question of equipment, facility, and thoroughness, but address themselves to dollars and cents. If it is important to pay a good price in order to get the best quality of stock for your farm, it is doubly important to look up the very best school in the land for your children, regardless of the cost. No cheap school is worthy of your patronage. It means cheap teachers, cheap board, cheap equipment, a cheap course of study, and cheap work in the end. It costs something to build up and maintain a first-class school of high grade. To get the best advantages you have to pay a good price for them. So that in selecting a school for your children the first thing to be considered is: Is this a worthy school, and will its work justify the investment? If it fills the bill in these respects, then you send to it if it does cost you a few more dollars. In looking over the State we are convinced that our Methodist schools are among the very best to be found in Texas. You may find cheaper ones here and there, but better ones are not in sight. These ought to have the preference with you, altho-

ugh things being equal. A Methodist family ought patronize a Methodist school. Our children need the sort of tuition imparted by our schools, and our schools need the patronage in order to become even more efficient. Then, too, our Church needs the influence and support of Methodist young people trained in Methodist institutions. The time has come when we need to be a little more distinctive in matters of this character. Our liberality, so-called, has gone to seed, and we want to retrace our methods and cultivate a little more denominational integrity. Let us therefore during the coming year put our children in our own first-class schools and pay for the good advantages thus afforded.

A SOUTHERN LEAGUE CONFERENCE.

The delegates from the Southern Methodist Church at the late International Conference held at Indianapolis unanimously requested our General Secretary to sound the sentiment of the Leaguers throughout our connection as to the propriety of calling a General League Conference, to meet some time next year. Why they inaugurated this move at Indianapolis we are not advised; but we have our own impression as to the reason. We allow no man to go further than we in his advocacy of genuine fraternity and fellowship among the members of our great Methodist household, and we would be far from sounding a note of discord. But there are some constitutional differences between the people of the North and the South for which neither section is to be held responsible. These differences become marked and manifest in the International Conference. Subjects are often introduced and discussed of a very delicate nature, and things are said not at all pleasant to Southern ears. If we are to believe the press dispatches sent out from Indianapolis with regard to some of the addresses, we are not left in the dark as to why our delegates have asked our Secretary to call a General Conference of our own. But leaving these things out of the question, there is nothing in the way of business transacted at these gatherings of any special benefit to the League workers. The addresses are of a general character, and eloquence and oratory are the dominant features of the day. Gush and emotion occasionally bubble over, and Church union is predicted with great outbursts of applause. After the conference has adjourned, we straightway return to our fields and take up our work just where we left it, without having gathered even any impetus from the momentary enthusiasm of the International assembly. Then, too, it takes time and it costs money to go to these places, both of which might be used to better advantage. And when you have taken the idea of a great show out of the gathering and the pleasure of the junketing expedition across the continent, there is nothing much left but the memory of a good time.

Now, we have not tested the sentiment in Texas for the proposed conference of our own Church Leaguers, but the propriety of a meeting of that sort strikes us at first blush with some favor. A Southern Methodist Conference would have something before it of special interest to our

Leaguers. More than that, it would be in harmony with all of the elements composing it. We would not be subjected to things offensive to our taste and contrary to our history and bringing up as a people. In such a gathering we would have the presence and co-operation of all of our Bishops and connectional men. No new ideas of a foreign nature would be thrust upon us, but we could spend the time in devising such measures as would be profitable to us; a distinct Church in the working out of the best interests of our League movement. The junketing idea and the gush of Church union would be eliminated. It would be a business conference, intermingled with spiritual vitality. We are in favor of it if it is the thing thought to be advisable when we have had all the light possible thrown upon it. And if we are to have a conference of that character, Texas flings her banner to the breeze as an applicant for its session. We want it, and will take care of it handsomely.

THE TWENTIETH CENTURY FUND.

We must raise in Texas \$200,000 from our 200,000 Methodists for the Twentieth Century Fund with which to place our educational institutions in first-class condition. This will require one dollar per member from each pastoral charge in the five Annual Conferences. It practically amounts to an assessment for which the pastor is in some sense to be held responsible. He needs therefore to begin to look at the matter very seriously, and to begin at once to formulate plans for its collection. To do this he must give his people information upon the subject and get it upon their consciences. If they are kept in ignorance as to this movement, nothing can be expected of them, but if the pastor will put facts into their possession and through the pulpit inspire them with enthusiasm, they will respond to this important demand. If you have four hundred members in your charge, you can find four of them who will give you twenty-five dollars a piece to this fund. Then you can locate ten who will give you ten dollars a piece, and twenty who will give five each, and so on down to a list of members who will give small amounts. They do not have to pay it all at once. They can give their notes bearing interest at six per cent, payable in five annual installments. Then the matter will fall lightly upon all and in the end it will foot up the sum desired. To reach this end it will be necessary to take public collections, and then make a house-to-house canvass. Give everybody an opportunity to subscribe something to this fund. This is the way they are doing among the Wesleyans in England, and the zest with which they are taking hold of it is marvellous. But their preachers are alive on the subject and they are pressing it with zeal and persistence. This is the only way it can be done. It rests with the preachers, after all, if anything worthy of our name is accomplished in the movement. They are the power behind the throne in all Church enterprise. If therefore the preachers of Texas will throw themselves back of this Twentieth Century undertaking and press it home as they are capable of doing, we will astonish the connection with our liberality. But if we stay asleep upon

the subject and pass it by with supreme indifference, the Twentieth Century will dawn upon us and the Church at large will discount all of our former boasting as a progressive people. We can not afford to ignore this weighty issue.

The very best regulated family will, once in a while, have a little flurry in the domestic circle. This grows out of the natural differences of temperaments, dispositions, and ideas inherent in the members of every household. But such little disturbances are only temporary and the indulgence of patience and the exercise of a little self-restraint will in a short time restore the proper equilibrium. Nothing serious need ever come of such little irritations, provided that their coming and going be kept strictly within the circle where they belong. To speak of them even to the most devoted friend, or to permit any one from the outside to meddle with them, is where domestic mischief has its genesis. Members of the family can make all due allowance for these slight eruptions and attach to them no importance whatever; but not so with outsiders. Therefore keep your little domestic annoyances, if you have any, strictly to yourselves and give no one else the opportunity to interfere with them. They will disappear if you are blessed with any sense as the work of adjustment proceeds.

God will not, does not work alone. We are sublimely ignorant of the true philosophy of prayer. In God our impossibilities find completion. The Father moves when humanity fails. What we can't do, God performs. Here's a question: If at the ballot-box we control social environment, why is it we pray God to remove saloons, gambling dens, houses of ill-fame, etc., when fifty-three per cent of America's qualified voters are members of the Church? Power, in this case, exists in the franchise—not the right of prayer. Fifty-three per cent is a majority. Your prayer is answered, but you seek to annul it. If every Church member in America were true to his home, to-morrow's sun would rise on a land free from saloons and their horrible progeny. God can't answer such a prayer, on the basis that he helps only those who help themselves. Our Father builds no wall of fire about our boys while we possess power to destroy the flame.

It has come to pass in some instances that reformation is substituted for regeneration. The understrata on which rests the doctrine of the new birth is the requirement of reformation. God, in his chosen processes, saves no drunkard until he's sober, no swearer until he cleans his lips, no sinner until he "quits his meanness." Nicodemus was just qualified for the stupendous work of reformation. His life, as a member of the Sanhedrin, stood unchallenged. Too many in the Church stand, stonelike, at the base of Mt. Sinai; they read the law on tables of stone. To a large extent prayer is self-answering. Christ, by the breath of inborn power, could have turned the stone to dust, but Lazarus' weeping friends could play a part in resurrective power. Reformation is human, regeneration is divine; a reformed man is a Pharisee, a regenerated man is a new creature in Christ.

THE TWENTIETH CENTURY CAMPAIGN IN EASTERN TEXAS.

Beginning with the first District Conference held in this Conference, and pushing on the work until the round of District Conferences has been made, this conference has organized for work as follows:

(1) A District Campaign Committee, consisting of such members of the Board of Education as are in the bounds of each district, with such others as the presiding elder and Conference Secretary of education appoint, and of which the presiding elder of the district is chairman, has been organized for work.

(2) The work of this committee is to distribute literature in each pastoral charge, using the pastor and his several committees at each appointment as aids in the work. This committee is to see that the cause of Christian education is not neglected by the pastor, and report to the presiding elder and the Conference Secretary of education all such places as will require aid from sources outside of the district. They are to find any objections raised to the movement, and if further information is needed write to the manager or the Conference Secretary for it and communicate same through such medium as may be most available to the Church.

As far as possible they are to aid in holding at least one rally at a central point in each charge. It is advised that this be in connection with a Quarterly Conference and on Saturday, the nearest resident members of the committee attending, thus having present the presiding elder of the district and the official members. This last is suggested, and not arbitrary.

(3) The pastor is to use well-selected committees at each point on his work, who will carry out the plans of the District Committee, and who will divide the Church roll as soon as the people have been informed on the subject, and will present the cause to each member of the Church, and such others as will contribute, securing subscriptions. The State manager will furnish literature to the Conference Secretary, and the Conference Secretary will send it to the assistant Secretary in each district, who will furnish it to the pastors. All cash collected on the Twentieth Century Fund is to be sent to W. J. Owens, Treasurer of the Conference Board of Education, and if the donation be for some special fund, such as the Alexander Institute lot, or Southwestern University, let it be so stated when the money is sent. The Treasurer will notify me of the amount collected, and will send me 5 per cent of same for campaign purposes, as provided by the General Conference. Out of this the expense for literature for free distribution and such other necessary expense as will be incurred is to come. The remainder of the money will be subject to the action of the conference, the 20 per cent for Vanderbilt, and such as has been subscribed for special purposes, being excepted.

Who will be the first to report a good rally to the Advocate and set the movement a good example in Texas? Let East Texas move on with the work, and let all subscriptions made to education outside of regular assessments be accounted for to the Treasurer, that we may have credit for our work. East Texas will understand that this is the plan of work. Clip this, therefore, pastors and officials especially, and keep it for reference.

Your servant in the work,
V. A. GODBEY.

CHINESE EVANGELISTS.

Rev. J. L. Hendry writes from Shanghai, China, that a party of Chinese evangelists have gone out into the province of Hunan, that province which, until recently, was the very hotbed of prejudice against foreigners. Bro. Hendry adds:

"What is still more out of the common line of events is that they have enough faith in God to go out depending upon him for everything. There are two doctors in the party—one male and one female—and they say they have a special call of God to labor in Hunan. I thank God for such an example of self-denial on the part of Chinese Christians. I believe that we shall now have more and more of such cases. This is what the work needs—a willingness on the part of our brothers and sisters to lay down their lives for the good and the salvation of their own people. Such self-renunciation will appeal strongly to the heathen. Sometimes a strong feeling comes over me to bundle up my poo-kai (bed), take a wheelbarrow and start out to go just where the Spirit might direct me.

"I am endeavoring to push out the native preachers more and more into the work of wide evangelization. I am convinced that we could use a large tent with good effect in this work. My plan would be to pitch the

tent in any town or city and there carry on meetings for one or two weeks, as the Spirit might direct. At the close of such a series of meetings, in any given place, I believe there would be a larger or smaller number of probationers as a result, and then let the work continue in their homes. In this way the often vexed question of renting property before any work is established could be avoided. It is my opinion that in our work we do not remain as long, perhaps, in any one place as we should, and the people do not have an opportunity to know us. If we should remain in the same town for a week or weeks, as St. Paul did at Philippi and Thessalonica, and at Corinth for more than a year, then there would be a chance given to know many of the people.

"We leave to-morrow for our District Conference in Sung-Kiang. During the conference this very question will come up for discussion, and I hope that we may get some light on this all-important subject. Above everything else, we need the light that shines down from the Source of all Light. May we have it to enlighten our hearts and minds!

"Another thing that I fear sometimes hinders our work is a too close supervision of our native brethren. My policy is to trust them as much as I would like to be trusted. This is the only way to ever make anything out of them, as it appears to me. I endeavor to have my native brethren feel and bear as much of the weight and responsibility of the work as is possible; and so far, judging from the results, I have no cause to take a different course.

THE ORPHANAGE.

"God has sent to us another poor little baby girl to bring up for him. She is just three months old. Our little house will soon be too small for the work. We hear of several more children who we believe will be brought to the home. During these days we are waiting constantly upon the Lord for a Christian woman, whose heart is full of love for these dear little ones, and who, therefore, will be glad to take up this work in the name of and for the glory of God. All of our expectation is from the Lord, and it is ours to wait patiently upon him.

"In the beginning I did not think of the matter of the Orphanage as being a means in God's hands of encouraging self-support; but now the Lord is leading me to see very clearly that he will make it a means of blessing to the Church here. And I cannot begin to tell you how much of blessing I have found in this gracious work. For eight years did I wait and wait for some large sum of money with which to build and open an orphanage, till finally the Lord taught me that was not the way to do it. I do feel deeply that this now small beginning will, by the blessing of God, grow to be a large institution, where even hundreds of God's poor, forsaken ones may find food and shelter, and where they may be nurtured in spiritual things. May it be even so, if thereby God is glorified!

"In conclusion, I must bear witness to God's bountiful and gracious dealing with us. There faileth not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass."

THE FIRST MISSIONARY.

Christianity is missionary in its whole spirit and make-up. The great commission makes the field the world, and the missionaries are those who are to "go." The Church of our day needs to make less distinction between the regular ministry, home and foreign missions, and to realize more than ever that all were included in the great commission. The rank and file of our Church have come to the point of regarding the cause of missions too much as one to be pushed by the preachers alone. Ah, if they would only put themselves in the position of "senders," instead of that of receivers, then might they see the whole question in a different light. There is quite a difference in the point of view from which a thing is observed.

I am afraid we do not often enough look at this matter from the standpoint from which Christ viewed it. He looked upon salvation as something sent into the world, as something needed by the remotest as well as the nearest dwellers of earth. And, moreover, he realized that he was the sender. He realized as none other can that there was a missionary field open to him, and that he was the missionary. Do we not say that Great Britain, and through her the Anglo-Saxon race, owes her Christian civilization to foreign missionaries? Might we not as well go a step further and say the world owes its Christianity to a foreign missionary? No missionary ever gave up as much as did our Savior to go to his "field." He "emptied himself," say the scriptures. He left a throne, left all the majesty of his court of heaven, all his glory as the first born and only begotten heir of the Father and came to save a sinful world, not because he had been drag-

ged out of the pit of sin, but because he loved us.

The missionary as the term is usually understood, goes on a mission of love, goes to a foreign country, goes to an ungrateful people and goes to save sinners, men who need saving. All these characteristics Jesus had in their purest, holiest, loveliest form. A mission of love? Yes. We are told he came to fulfill the law, and again are we told that love is the fulfilling of the law. Matthew speaks of him as Immanuel, "God with us," and John crowns the thought with the declaration that "God is love!" Aye, love is the very warp and woof of Christianity. Love prompted Christ to surrender the sceptre of heaven, to lay aside his royal robes, to quit paradise for a time and come to save a lost and dying world. Love brought him to Bethlehem with its star of hope, and the angels were so filled with the universal presence of love that on the day that opened the Christian era they left heaven and came down to earth and opened the morning service with heavenly music and songs of rejoicing—the only songs that mortal ears have ever heard from the other shore.

Love led Jesus through the drugging scenes of life to the fiery temptations of the wilderness. He loved men while they reviled him; when they refused to heed his words, still he loved them. They sought his life, but still love alone was his answer. The sick and distressed, the poor and needy found in him an all-sufficient help. Filled with love, he stood and wept over Jerusalem—the God of the universe weeping over poor, sinful, rebellious man! If he should stand in bodily presence to-day and look at some of the wicked cities of the world, unaided by the gospel, how would he not say with the apostle: "He that seeth his brother in need and shutteth up his bowels of compassion, how dwelleth the love of God in him?"

The missionary goes to a foreign land. Now, it is easy for us to understand that the missionary to China, Brazil, Africa, India, Mexico, or other lands, goes to a foreign country. But how about Christ? Did you ever hear of a man as far away from home as Christ was? "But," says one, "does not the Bible teach that God is everywhere? Yes, that is true; but Christ came to a world of sin. That is something entirely foreign to heaven. He came to a world of rebels against God. But he taught us to pray 'Thy will be done on earth as it is in heaven,' implying that there his will is implicitly obeyed; that there rebellion does not exist. In all his labors the missionary looks to the home Church for support. Oh, what would have been the result if Jesus had not had the him? His bitterest hour seems to have been that hour when it seemed that the Father had withdrawn his presence. Then it was that the piteous cry, 'My God, my God, why hast thou forsaken me?' was wrung from him. Ah, tell me not that this poor, homeless wanderer, without a place to lay his head, suffering all kinds of shame and persecution, and yet going about doing good—tell me not that he was not a missionary!

I think Christ came to an ungrateful people as ever any missionary did. "He came unto his own, and his own received him not." Oh, when he stood there weeping over Jerusalem how his heart must have bled! What a sacrifice he had made, and was yet to lay down his life! But they reviled him, rejected him, rejected his teachings, abused him, spat upon him, crucified him! No missionary to China or to Africa ever met half the opposition, half the storm of hate. It was a cruel world, but Jesus Christ was the greatest missionary that the world has ever seen or ever will see.

Then the missionary goes to save sinners, a people who need to be saved. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Tell me Jesus did not believe in missions! "By their fruits ye shall know them." Thank God, he is the biggest tree in the garden, the one from which all the rest take their name. If he came not on a mission why did he come? Or why did he utter those words of such meaning and power, "Go ye into all the world and preach the gospel to every creature?" Why did he say "go?" All through his ministry he was time and again found speaking of the errand on which he had been "sent." It needs no argument to establish the fact that the world is full of sinners, and that they need salvation. Would to God we all could realize that we are sent instead of the other fellow. I am profoundly sorry for the man who does not consider that he has a mission in life.

We can't all go to the field, but we can stay at our post and form a mighty reserve. I have read somewhere that when Napoleon saw the English army at Waterloo he exclaimed: "Now I have those English at last." He threw his columns against the English lines till late in the day. Many of the English fell. At last he thought he saw them giving way. He

sent the Old Guard to sweep the field. The charge of the Old Guard had heretofore meant victory, and they rushed into the fight with a "vive l'Empereur!" that promised another triumph. But Wellington had a reserve—oh, the power of a strong reserve! What would have been the result if Wellington had fought that day without a reserve? Certain defeat, surely. But as these men lay behind the hill, impatient because they had to wait while their comrades fought, their commander said: "Up, guards, and at them!" The Old Guard met its match and Napoleon met his fate, and as the shades of evening fell the last square of the Old Guard was shot to pieces in its last stand. What might the Church do with such a reserve? The devil often thinks, perhaps, when he sees some new undertaking of the Church, "Now, I've got them!" And he throws forward the old trick. Something or other that has always served the purpose, and how often the enterprise fails, and he sweeps the field because the Church has no reserve!

The devil tried our first missionary, our great Captain, in the wilderness. He tried his old tricks, his most successful ones. But Jesus always met him with his reserve. "It is written," until finally he shot Satan's last square to pieces with "get thee behind me, Satan!" And then the angels ministered unto Jesus!

What does the Church in Texas need in order to make sure of the missionary assessment, to endow Southwestern University and its auxiliary schools, and to raise the Twentieth Century Fund? Simply this strong reserve. Is it worth the trouble? Can you tell me the worth of a soul? If God thought enough of the worth of a soul to send his only Son as a missionary to save it, is it not worth all the trouble, is it not worth saving? If some of us could support missions as a matter of profit in dollars and cents, if there was money in it, I imagine we should have some very zealous missionary reserves. When the seed is planted in the ground the harvest is expected by and by. When our Savior gave himself to the world as a sacrifice for the sins of men he expected to garner in the sheaves some day. Yes, the pay is going to be ready when we get up yonder. As I heard a negro preacher express it: "You needn't worry; the dinner will be ready when you get done your work."

"But," says one, "can't God save the heathen any way?" Again I refer you to the Galilean missionary. Did he stop to ask questions about what his Father could do? I think rather he was the more concerned about what man would do. It is a question of what will I do? What will you do? We owe many of the privileges of life to Christianity. Should we not be broad-minded and big-hearted enough to pass it on? The old argument: "Get the home people right first," is too narrow. Did Christ stop to make all the Galileans disciples ere he went to preach throughout Judea? Did he say to his apostles: "Get the home folks (the Jews) right first?" Paul was a Jew. Why did he not preach to the Jews all his life? Why did he not wait till all the people of Tarsus were Christians before he went out on those great missionary tours? How beautifully did Paul recognize the kinship of man and his debt to the whole race when he said, "I am a debtor both to the Jew and to the Greek." And again: "I am a Roman." He owed something to sinful Rome. Yet he says: "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." How like his great model, who not only could wish himself accursed, but allowed himself so to be, for as the apostle quotes, it had been written: "Cursed is everyone that hangeth on a tree." So if you want a good reason for not helping the missionary cause, you had better hunt one, for you have none at present. Talk of the world being tired of "the same old song." The Church, too, is getting tired of the old anti-missionary song. It is losing effect. Better get something new, or write a new version. If even a part of heathendom will believe, it will be a victory, for there, as well as here, it will be true "that a little leaven leaveneth the whole lump." May God give us men patterned after the first missionary.

JOHN L. JAMES.

Milford, Texas.

EMPHASIZE THE ESSENTIALS.

What essentials? The distinctive gospel truths—depravity, conviction, faith, repentance, pardon, regeneration and sanctification. I fear we are somewhat remiss just here. Too often the pulpit becomes a lecture platform or a scolding throne. Instead of feeding the lambs on the "sincere milk of the word," too often they are called upon to swelter under the platitudes of rhetoric and literature that would not show on final analysis the presence of even a remote suggestion of sin or salvation. Instead of feeding the sheep on strong meat, too often they must patiently or impatiently suffer while

two or three seemingly incorrigible rams are being severely castigated, and sometimes the spirit of love is conspicuously absent. The preacher who stands before a congregation, stands where his opportunities are great. How often are these great opportunities lost sight of beneath a cluster of beautiful flowers, arranged with consummate taste and rhetorical skill? But the grave is there, and there murdered opportunity lies buried. How weary, stale, flat and unprofitable are these marvelous conglomerations of beautiful nothings! Turned loose in a flower garden blooming with rare flowers, it is comparatively easy to arrange a beautiful bouquet, but to give a bouquet to those hungry for the bread of life is unpardonable stupidity. This is giving a stone for bread.

Perhaps a majority of our congregations desire "the sincere milk of the word," that they may feed on it and grow thereby. The necessities of the minority are even greater. Instead of the pure word of the truth, much of the stuff given to artless people to feed upon is of about this proportion: Five per cent "milk of the word," fifty per cent chalk of man's ignorance, twenty per cent literature, science and philosophy, twenty-five per cent perspiration, mixed with loud speaking and much confusion. What wonder that there are so many spiritual weaklings when those commissioned to feed the flock issue such rations—"vacant chaff well meant for grain." Men and women hungering and thirsting for the bread and water of life will not be satisfied with a literary essay or a philosophical disquisition, and even if such would satisfy them, we are not called and commissioned to substitute essays for gospel essentials.

The preacher who can from time to time ignore the great subjects of sin and salvation, and not "kick against the pricks," and not be "full of tossings to and fro unto the dawning of the day," may well become alarmed, and need not be astonished if his ministry is without fruit. "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine." Good advice then, equally as good now.

A big per cent of our communicants have no intelligent conception of the doctrines of our Church. Where does responsibility attach for this condition? Doubtless ignorance here would not be so marked if pulpits were sources of more doctrinal light. The Methodist preacher who neglects to indoctrinate his congregation, who fails to magnify the fundamentals of Christianity, proves recreant to his ordination vows. "The gospel of Christ"—not literature, not science, not philosophy, not politics, not current events—"is the power of God unto salvation." Emphasize the essentials of that gospel.

CHARLES A. SPRAGINS.

SOME SHOTS.

The office of satirist is a perilous one to exercise. It awakens the anger and excites to tears those whose vices and follies are reprehended. The Latin poet, Juvenal, was advised first to revolve in mind and weigh well these results before he sounded the charge upon the guilty; too late, it might grieve him as it does the helmed warrior of the combat. The first shafts of his satire were directed against Paris, a pantomime dancer of the Emperor Domitian. This caused him banishment and exile from Rome as the penalty of his literary hardihood.

The press as an institution of society and civilized life grants to no one the privilege to skulk behind a pseudonym, or from editorial stronghold to shoot arrows of malice at personal character, or to disturb the peace of a community. It allows no Pandarus, who, unthinking man, at the instigation of the blue-eyed goddess Minerva, from behind a pile of shields, shot an arrow into the joint assembly of the Greeks and Trojans as they sat in peaceful council before the gates of ancient Troy. In order to stay Menelaus, the Greek warrior and husband of Helen, "We," the editor, in the pride of his position, may sometimes feel that he carries in the thoughts of his brain and the words of his pen the doom of his antagonists, as the old English archer did, the lives of twelve Scotsmen in the arrows at his girdle. It is well that the law of the land, to some extent, throws its aegis of protection over the name and character of the private citizen.

There is need, however, for the satirist, or censor morum, not to regale the vitiated taste with the details of crime, but to point out and condemn the deeds of evil-doers so far as it will contribute to the elevation and purity of public morals. The moral expediency of even this notice and record of crime is questioned, as the daily repetition of it seems to blunt the sense of the popular mind as to its turpitude. There is wise admonition in the sentiment from Pope, "That vice to be hated needs but to be seen," but "seen too oft, we pity, love and then embrace."

The articles written heretofore under this caption have touched upon the

lighter evils that afflict society and the Church. They have elicited no word or note of attention as to the social immoralities they point out. Those of the Church who are "the little foxes that spoil the vines;" they deface if they do not destroy. No theological bone was thrown out with the canine letter (R) sounding from the nose, (or the pen) to awaken the snarl of an antagonist, but pleas were made for the observance of those principles and rules that promote and maintain the purity of the Church and decorum in divine worship. There is another invasion of the sanctity due to the house of God, which has prevailed so long that it has gathered the force of custom. That is, the chatting of even the members of the Church up to the moment of opening divine service—even to being called to order by the minister. Should the few moments that may intervene before worship begins, be thus spent? It is to be readily predicated that light, airy talk, though apparently harmless, does not promote solemnity of feeling, or prepare the heart and mind to be spiritually edified. The old-time custom was for devout Christians to bow in prayer, when they entered the house of God, and spend the intervening moments to worship in silent meditation or singing songs of praise.

J. M. GREENE.

INDIVIDUAL INFLUENCE.

The human mind is utterly inadequate to the task of measuring the extent of individual influence for weal or woe. And I sometimes think that being too frivolously considered is the bane of human life, and often results in the downfall of many a man or boy. How colossal in nature the influence of the Apostle Paul, independent of his having been divinely inspired. By a peculiar personality that differentiated him from other men, and by his force of character and faithful, godly life, he stamped the impress of his influence upon the age in which he lived, that has been perpetuated down the ages until now, and is still continuing to direct mankind in the paths of truth, and will continue to do so to the end of time. So the influence of our lives, in a proportionate degree, or in proportion to our comparative mental capacity, will leave the impress of our influence upon the community in which we live, that will survive us long after we have passed away. In my youthful days I was intimately associated with a character who for discriminating perception as to what was due from man to man had no superior, who was scrupulously honest and truthful; deception was not in his make-up, but the soul of honor. However, he had yet to learn the true relation he should sustain to his Maker. His besetting sin was his habit of swearing. When he was about forty years of age one Dr. Alexander, a pioneer Methodist minister of Texas, was an instrument in God's hands of firing a shot that brought about a glorious reformation, a return to his Father's house and back to his proper allegiance to his Maker. The change was so radical in its nature, and the awakening to a new life so strikingly apparent that none who knew him could doubt its genuineness. He was so relieved of that degree of insanity that causes men to take the name of God in vain that I verily believe he would have suffered martyrdom ere he would have uttered another oath. This man's father was my grandfather. The remembrance of this conversion will cling to me as long as my mind endures, and the example and influence of this godly man formed the basis for a character that determined my future destiny. Thus is influence transmitted from father to son. Therefore it is expedient for all Christian parents to guard it well. And be careful, my brother, that your example is ever for good, for what you are will be the pattern for your boy. He may drift away for a time in the paths of vice, may vibrate like the pendulum of a clock, first doing right, then wrong, and vice versa but even then, while in this vibratory state, your example for good will have a reclaiming influence, and finally the memory of it will force him into a renunciation of all sinful habits, and return him to his Father's house. Do not think to practice deception, and your boy not be aware of it. The boy keeps posted as to what the father does. In all that relates to your conduct he is a philosopher, and his perceptive faculties exceed yours. And do not violate your Church vows by slyly indulging in a game of cards, and swearing, or secretly hide a jug of whisky and as secretly drink it through the week, and on Sunday play pious and kneel and ask your heavenly Father to keep your boy in the path of rectitude. If you do, at the close of your devotional exercises, do not be surprised to feel the unsatisfactory assurance that your petition is still hovering in the vicinity of its defective source, and will there remain, or fall to the ground unheeded as all such petitions do, until the supplicant at the throne of grace has purposed

in his heart, like Daniel of old, that he will not defile himself, but by his good example and influence he will assist the heavenly Father in answering his petitions.

You will do well to get this fact indelibly impressed on your mind, that we are equal partners with God in building Christian character.

R. J. SMITH.
San Marcos, Texas.

A REMINISCENCE OF THE DAYS OF RECONSTRUCTION.

With the evacuation of Nashville and the close of the Publishing House Virginia Methodists were shut up to one Church publication, the Richmond Christian Advocate. Its weekly coming was looked forward to in the home with an anticipation, the remembrance of which causes a little thrill even now.

Then came the fall of Richmond, and with it our prized Church paper went down. The writer of this was but a little girl when these events happened, but her nature has never entirely rebounded from the thrill which those times fastened upon the sensitive child-spirit. The day when she gazed with dry eyes and clenched hands upon the remnant of Lee's army as they struggled along the highway, barefooted and ragged, wasted by sickness and privation, and tried, with lips which refused to move, to learn to say "lost." Yes, that fateful day the fires of patriotism died out of her heart never to be re-kindled.

The distress of those dark days is not good to dwell upon, and amid it all our precious Church publications came not to cheer and lighten the gloom. After a time the old Richmond was resuscitated and published at four dollars per year, but we had no money to get it, and so the days dragged by.

One evening, when our father came in, he said: "Come here; I have something to show you." Mother, four boys and I, the one sister, gathered about him. He spread upon his knee a crisp, new two-dollar bill in "green-back," the first one we had ever seen. Our father had earned it by hard labor. How we handled it, and scrutinized it, and caressed it. When each one had held it separately in his hands, father said, "Now, what shall we do with it?" We looked into each other's eyes for a moment. What the boys thought I would take a boy to imagine. I suspect mother's mind's eye swept over her dilapidated table linen and china-ware, for she took great delight in these. As for myself, I had a vision of dainty blippers and delicate spring muslins, with bright ribbons, and a fresh straw hat, instead of the heavy shoes which so tired my feet; the homespun garments and the ingenious bonnets made from bits of finery worn before the war. It was a conceit, natural no doubt, to the embryo young lady, but it was only momentary, and then all—mother and children—spoke simultaneously: "Send it to Richmond to get the Advocate for six months." Our father was a man of tender feeling, and there was a suspicious brightness in his fine blue eyes as he folded up the bit of paper, saying, "We will."

It may be of interest to state that in those days when dishonesty was a requisite to holding a public office it was hard to transmit money with safety even through the mails. And so it fell out that the dollars we prized so much never reached their destination, and we failed to get the paper.

The complaint that children and young people take no interest in the Church publications is, we believe, largely due to the fact that they do not learn to love them when they are young. It is hard to imagine the little one taking no interest in the paper which every week comes in the mail directed in her very own name. The love of proprietorship springs very early in the human heart. Then, if these publications are a conspicuous part of the home picture at the evening hour, as the boys and girls grow older they will become a part of the precious things of memory, and when they have homes of their own they will want these same accessories of the evening lamp.

S. C. FOLLIN.

THE SPIRITUAL STATE OF THE CHURCH.

With some, possibly this subject has been sufficiently noticed, but there is one phase of it that has been, as yet, comparatively overlooked. From much that is written one would infer that the remedy for all the ills that afflict the Church is the revival, and this is supposed to mean aggression upon the world, or aggressions from the outside. And thus the impression obtains, and is on the increase, that the great, if not sole function of the Church is to recover the world, whereas its first work is to preserve those within its fold. The man who can attract and make the strongest impression upon the outside world is in demand, while the work of the pastor and those who providentially are in immediate contact with the work are overlooked or underestimated. Such a view is not only one-sided, but in direct conflict

with the fundamentals of Christianity. When Christ declared "that repentance and remission of sins should be preached in his name among all nations," he took care to add, "Beginning at Jerusalem." And when Paul writes that "The gospel is the power of God unto salvation to everyone that believeth," he also adds, "to the Jew first and also to the Greek." The Church is declared by its founder to be the "salt of the earth." Now, the property and function of salt is not so much to recover as it is to preserve that to which it is applied. It is a reversal of proper order to make first that which should be second.

True enough these two phases of Church work and Church life are correlative and closely connected, and where there is spiritual life and health there will be aggression upon the world, yet it should be noted that there must be both life and health in the Church before there can be such aggression. Methodism has been noted for its aggression upon and accessions from the world. It can maintain its rank and fulfill its mission only by manifesting its power, in equal if not superior, degree in holding, nurturing and developing those committed to its charge. The cisterns which let out as fast as they receive the water are the "broken cisterns" spoken of by the prophet, and which "contain no water." It is a serious mistake to make the prime mission of the Church merely to gather in or to add to its numbers.

This perversion of the work of the Church has arisen and been fostered largely by a misconception of the relation that all men primarily sustain to Christ and his Church. The current view with many, both inside and outside of its pale, is that man primarily is out of Christ and his kingdom, and the work of the Church is to bring him in, when just the reverse of this is true. All persons, through the atonement, begin life in Christ, and the work of the Church is to keep them in. With even those who write and preach on this subject, the human race are considered as primarily in what may be denominated a spiritually unborn state. Hence in their view the first great work of life is to seek and obtain this spiritual birth. Now this view is exactly the equivalent of the former. For to be spiritually unborn is to be out of Christ, and to be out of Christ is to be unsaved. It is true that our Church teaches that infants are in the "kingdom of God," and should be recognized as members of the Church; yet in the same connection many of its exponents teach that these same parties (infants) have, at a subsequent period, if they live, to be born again to enter the kingdom of God, or to become Christians. Now, one of these positions necessarily nullifies the other. Both can not be true. One of them must be abandoned. To give up the first is to give up the doctrine of infant salvation, because it takes away the only foundation upon which it can rest.

To give up the second is to bring unity and harmony in the plan of salvation. The Methodist Church commits itself to the doctrine of "infant regeneration" in the use of the following language in the article on baptism in the Book of Discipline: "But it (baptism) is also a sign of regeneration, or the new birth." Followed immediately by this clause: "The baptism of young children is to be retained in the Church." Surely the Church does not intend to stultify itself by commanding the sign to be placed where the thing signified does not exist. There is a further commitment to this doctrine, by all those who advocate affusion as the mode of baptism, in the general teaching that baptism by water symbolizes baptism by the Divine Spirit. Then if the one can be fitly applied to infants, it is because the other also has obtained. Otherwise the outward sign, water baptism, is not only a sham, but declares an untruth. I know it may be and has been said that the sign may be applied prospectively—that is, before the thing signified exists. But this idea is not only forbidden by the very import of water baptism, but is clearly denied by what is said of circumcision, its predecessor as an ordinance in the Church. St. Paul declares, Rom. 4:11, circumcision to be "A seal of the righteousness of the faith which he, Abraham, had, yet being uncircumcised." The righteousness existed before the circumcision; the latter only certified the former. So water baptism declares the baptism of the Holy Spirit.

But to show that the scriptures affirm that infants are born, or more properly begotten, of the Spirit, and hence that all begin life in proper spiritual relations with God, we need but connect by the simple yet unerring rules of logic two statements made by Christ himself, and the conclusion infallible is reached. First: "Except a man be born again," or, according to the original, more properly "Except any one be born from above, he can not see," that is enter, "the kingdom of God." Second: "Of such," that is, infants, "is the kingdom of God." Now, make the first the major premise, which we can do without the slightest

change in meaning, thus: Major premise: No one can enter the kingdom of God unless he is born of the Spirit. Minor premise: Infants are in the kingdom of God. Conclusion: Therefore, infants are born of the Spirit.

But, says one, though the fallacy of this reasoning can not be shown, yet it contradicts the statement made by the Master to Nicodemus on the same occasion, to-wit, "Ye must be born again." But we say a close examination of the text and context shows to the contrary by two important facts connected therewith. First, the verb, "is born," as translated here, with all others used in the New Testament to express the "new birth," is found to belong in the original to that class known as the preterite, or past tenses, being in this case the first aorist in Greek, and therefore can not refer to a future, but rather to a past, event. To say you must be begotten of God to be a child of God is as natural as to say you must be begotten of a human father to be a human being. In neither case is there any reference to the future conduct, or even the conduct at all, of the party brought into said relation, but rather reference is made to an event connected with the origin or past history of the party spoken of. Such use of the present tense, though not strictly accurate, is common with the English language. The second fact to be noted is that in all of the expressions, without exception, which refer to the birth of or by the Spirit, the verb is found in that form known as the passive form, which indicates that man's relation to said work is wholly passive. God is the actor, man the receiver. This is confirmed by the Savior's own illustration in the context, where the blowing of the wind is used to illustrate the work of the Spirit. Not only so, but human agency is expressly denied in this language: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

We have space to note one only of the efforts made to explain away this primary work of the Holy Spirit. It is the general one, and is about as follows: That though all men are subjects of the atonement, and children are saved by it until accountable, yet they are not "born of the Spirit" until they repent and are converted.

1. This view of the atonement is radically defective, as it restricts its meaning solely to the work of Christ, whereas its legitimate and scriptural meaning embraces the work of the Spirit. In fact, said work is an integral part of the atonement. There is no atonement without it, for the death of Christ, apart from the Spirit's work, does not, can not, save any one.

2. It is a confounding of regeneration and conversion, and which produces a medley from which there is no deliverance. The one, as the term implies, is the great initial work of God upon humanity, and hence is done at or before the beginning of individual life. The other is a return to this first gracious state after a lapse or falling therefrom. The one is gracious and unconditional, and therefore universal. The other is limited to those who see their folly, repent and return to God. To confound the two is to burden our theology with an inconsistency that neither skill nor learning can relieve. To recognize the primary spiritual status of mankind is to point out the line of duty to the Church, and to show that its first and best work is to save from prodigality, rather than to recover from it. This applies especially to the children that God has placed as lambs in the fold, and which if retained as a constant addition to its numbers would make impossible a decrease in its ranks, though not a convert was added from the outside.

JOHN W. HALL.

Clarendon, Texas.

OLD PREACHERS.

Antagonism between the old and young in our Methodist ministry is the real theme of Bro. R. C. Armstrong in the Advocate of June 22. He says: "There is an idea extant which finds expression in a demand in the Bishop's 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-admonishes youth." I deny. Bro. Armstrong thinks, studies. More: he has had facilities. He has handled men—has seen them handled. He has helped to handle them. Has he seen this demand? Has he made it? Has he yielded to it when made by others? It is true that this premise—a false one, in my humble opinion—has afforded a fine field for writing some beautiful things about old age, and set off to themselves in an essay on

old age, would be a string of pearls. But I deny that our Catos, Gladstones, Ludovics, Lonaldescos, et al., have been deadlined. Men, as wise in the kingdom of God as the personnel of Representatives and Senators in the kingdom of this world will be too much in demand and kept too busy to feel the necessity of caveating against "discriminations made because of age only." He quotes approvingly the utterance of the gifted Galloway: "I know no deadline." Why not accord to his colleagues the same sentiment? It sounds just a little like the others were not so. Are the men who, themselves, "do fade as a leaf" insensible to the comfort of those who have come along contemporary with them in the toils and sacrifices of itinerant life? I cannot believe it.

But the spirit of the article is not, in my humble opinion, calculated to do just what the productions of old men ought to do, i. e., take the hearts of our young men and lay them right upon the hearts of our old men, and vice versa. Here and there a young man is found weak enough to push his own promotion, and a presiding elder found weak enough to aid him, and a Bishop found misguided enough to heed the ambitious demand. But Bro. Armstrong has lived long enough to point back to "the wrecks along the shore," and see that they form a hapless minority, making the barest exception to the almost universal rule that our young men are modest and not self-seeking, while it is not near so often truthfully said of our older men. If the spirit that prompted us, and humility that pervaded us when we were young, continued with us to old age we would receive gladly the appointments that are to mark the years that close our itinerant lives. If Bro. Armstrong and I had been shown Mulkey Memorial and Mexia when we were young, and told that we would be permitted, when old, to fill these places, and that we would actually be acceptable to the people, we would have stepped around like little dogs in high oats. The Church has been good to us. Our brethren have "in honor preferred" us. We have traveled circuits, stations, districts; been more than once sent to represent our brethren in the great councils of the Church. The question of the education of our children has been considered when making our appointments. Our wives and children have floated us sometimes, it may be, when we were on a reef. Above all, God has been good to us. He has brought us out of "dangerous toils and snares." Our names and our blood will go down the corridors of the Church's history when we are in our Father's house. We have done our best to give back to the Church in the lives of our loved ones a token, at least, of our appreciation of what the Lord has done for us. Let us not go down wrangling with them. Let us "in honor prefer" them as so many of them have done us in the days gone by. We cannot afford to feel "rebuked, degraded and unfroked" while we have a place to live, a pulpit to fill and a people to serve—aye, even when that period arrives, which, of all others, comes nearest taking our lives out of us, when we are told with trembling voices by our brethren that the time has come for us to rest from our labors, and only live and love. No good can come to a man when the Church is hurt for his sake. Good always comes to him when he, uncomplainingly, makes sacrifices for her. May the good Lord let me go home ere strained relations set up between my younger brethren and myself! Let us forever sing:

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

T. J. DUNCAN.

It is foolish to sink into the pit of doubt so that you may see the stars when God's sun is shining all the time.

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SECULAR NEWS ITEMS.

General Ulysses Heures, President of the Dominican Republic, was assassinated at Moca, Santo Domingo, the 25th of last month.

It is officially announced at Washington that the Cuban census will be completed within ninety days. After that it will be determined when the popular government of Cuba will be inaugurated, and how it will be done.

The discharged soldiers returning from Manila are indulging in some sharp criticisms of the conduct of the war over there by Otis. Are we to have another scandal to follow the one in connection with the Cuban campaign?

Three hundred delegates attended the Farmers' Congress at College Station, held in the agricultural hall of the A. and M. College. Representative men were there from all over the State, and many things of interest to the farming interests of the country were discussed.

W. E. Smith, who shot and killed A. J. Spillers at Garland in October, 1897, was soon brought to trial in this county; but as the case progressed, he developed symptoms of insanity. He was tried for lunacy and sent to Terrell. But he is now a sane man again, and has been returned to the Dallas jail.

It turns out that three of the Italians lynched at Tallulah, La., are citizens of Italy. This will involve our government to some extent. It is a pity that Italy cannot keep that class of her citizens at home and save our people the necessity of killing them. We have no patience with mobs, and we have no patience with Italian murderers and assassins, either.

M. S. Cobb, of McKinney, has brought suit against the Houston and Texas Central Railroad for \$30,000 for personal injury. Arthur Luff in this city has just been awarded \$13,500 damage by the court against this same road. The Central seems to get it in the neck on all sides. If this thing keeps up, it will have to cease carrying the Catholic clergy over its line free of charge and put them upon an equality with the Protestants.

Dr. Cranfill keeps sticking criminal libel suits into Dr. Hayden in other counties of the State. The brethren are making extensive uses of the courts.

It is announced that President Kruger, of the Transvaal, has tendered his resignation. This is some sort of a province somewhere in Africa.

John Hamilton, a negro in Anderson, near Navasota, was accused last week of burning a beautiful church belonging to the white Baptists in the community. This enraged the citizens, and they went to his house to arrest him. He fired on the party and wounded two of them. The rest took him in charge and hanged him.

In the recent meeting in Chicago of the Democratic National Committee, it was demonstrated that Mr. Bryan has the party machinery in his own hand. It was hoped by some of the gold men that he would be weakened, but just the opposite was true. He has the masses and the leaders of the party at his back.

Gen. Alger, the late Secretary of War, has it in for the President on account of his retirement, and he promises to make some disclosures about the war in the Philippines of an interesting character. Alger is small enough to make all the trouble possible for his successor.

The Dallas City Council has passed an ordinance limiting the school age from 8 to 18 years. Heretofore it has been from 7 to 21. Why this change was made does not appear. The School Board are opposed to this new arrangement.

The remains of the late R. G. Ingersoll were taken last Thursday to a crematory and reduced to ashes. That once handsome physique, carried with such an air of pride, is now held in a small urn in the form of a handful of discolored dust. But there is a part of the noted infidel that finds no repose in a silver platter. God has that in charge.

The little daughter of Lon Newton, a farmer living near Bonham, was found hanging to a limb near their home, dead, the 25th of last month. The father, a son, and his little 10-year-old girl constituted the family. The former two were off in the field

at work all day, and the little girl spent the most of the day at the house of a neighbor. She left there and went home in the evening to prepare supper. That was the last seen of her alive. There were no marks of violence upon her body. The whole thing is a mystery.

N. A. Hughs, the man in the Denton County jail charged with the murder of his traveling companion, old man Framton, had a preliminary trial last week, and was remanded without bail. Some time ago Hughs made his escape from jail, but was recaptured. The evidence against him is circumstantial, but very conclusive.

A disastrous fire occurred in this city last Saturday morning at 338 Pacific Avenue, and three large frame houses belonging to Barnett Gibbs were destroyed. In one of the houses Mrs. Annie Farnham and her 11-year-old son were cremated. They are supposed to have suffocated before the fire was discovered.

The hanging of James Darlington, the man convicted of the murder of the engineer and fireman of a Santa Fe train, which he endeavored to hold up, in connection with two others, now in the penitentiary, last winter, near Fort Worth, took place in the latter city last Friday. Death was instantaneous. It is said that he made a full confession to his attorney just before his execution.

In Hampton Soldiers' Home, near Newport News, Va., thirteen cases of yellow fever were reported in the press dispatches of last Monday. It has produced much excitement, and strict regulations have been imposed. Last Saturday there were seven deaths, and on Sunday there were three more. More than 4000 veterans of the Civil War are sheltered in that institution. At the present writing there are said to be thirty-odd cases in the home.

A number of towns in Texas are strictly enforcing the Sunday law. The enemies of the law are striving to have it enforced against everything, even down to soda water, so as to make it as obnoxious as possible to certain classes of people. Saloon men have inexhaustible resources when it comes to dealing with the Sunday law.

The Spanish Generals who were forced to surrender points in Cuba during the late war, are now undergoing trial by court-martial for not having exhausted other means of defense before capitulating.

At Canton, Texas, a few nights ago, an unknown person quietly entered the home of Collector J. J. Starnes and clipped off the heavily braided hair of his grown-up daughter. No clew to the rascal who did the dastardly act. He wanted it for sale, it is presumed.

The first bale of cotton shipped from Texas to the Eastern market started out on a benevolent mission. It was to be sold at auction to the highest bidder, and the proceeds to go to the fund for the Texas flood sufferers. It reached New York last week, and was sold for \$2000. The Cotton Exchange bought it and then sent it on to Boston on its mission.

The yellow fever is said to have been imported from Santiago de Cuba, to the Soldiers' Home at Hampton by vessels with sick soldiers. If this is true, then there must have been some criminal carelessness upon the part of the quarantine authorities. There are a great many cases of the disease in the Home, and several deaths occurring daily.

Mrs. Kate Chase Sprague, wife of a former Governor of Rhode Island and daughter of Salmon P. Chase, the distinguished jurist, died last Monday night in Washington. While her father was in Lincoln's Cabinet, she was regarded as the most brilliant and beautiful woman in the society of the capital. She was the most popular belle in that center of social whirls. But she is dead, and that fact shows the vanity of earthly fashion.

Sir Julian Pauncefote, British Ambassador to the United States, who was head of the British delegation to the International Peace Conference at The Hague, has been elevated to the peerage. This is deserved honor.

The suit of Dr. Cranfill for criminal libel against Dr. Hayden is now in progress at the Dallas court house. Hayden published some time ago that Cranfill embezzled several thousand dollars of the mission fund while Secretary of Missions in Texas, and Cranfill claims that the publication is a criminal libel upon his character, and

brought suit to that effect. Hayden's lawyers made effort to prove the truth of his charge by trying to bring Cranfill's books into the case. This the other side stubbornly resisted. The court held that the books were legitimate testimony, so the whole affair is being aired. The fight has grown into a bitter personal conflict. It will take a week yet to dispose of it.

Mrs. Josephine Woodbury, for some years an ardent disciple of that misnamed fraud called Christian Science, has brought suit against Mrs. Eddy, of Boston, for \$425,000. The suit is based upon utterances made by Mrs. Eddy at the recent annual meeting of the Christian Scientists. If she were sued for all of her fraudulent utterances, the courts of Massachusetts would not attend to any other business in the next quarter of a century.

A COMPRESS COMBINE.

Efforts to Organize a Trust to Fight Improvements.

In view of the attacks upon the Roundup bale of the American Cotton Company, and the cry of "trust" against the manufacturers of the machines for making those bales raised by the owners of compresses and others the following letter, indicating a "combine" of a different sort, is of peculiar interest. The letter was forwarded to the Atlanta Constitution by Richard Cheatham, editor of the Cotton Planter's Journal, of Memphis, Tenn. It is as follows:

"New York, May 3, 1899. Executive Committee of the American Cotton Compress Company, 71 Broadway:—Dear Sir: It is proposed to consolidate by purchase or otherwise some of the most desirable compresses in the Southern States, provided such consolidation can be arranged on a conservative basis.

"We are in consultation with the representatives of all the capital required for the business who are willing to take it up if it can be put upon an attractive basis.

"We desire to call your attention to the fact that in order to meet the competition that has arisen from the round bale system, it will be necessary for the compresses referred to to consolidate under one general management, fully able and capable to reduce expenses by improved methods, more uniform systems of compressing (aided by the adoption of the standard box), to obtain lower rates of insurance and secure lower rates of freight to foreign and domestic points.

"We recognize the advantages both to you and us of utilizing your personal influence in the new business, as well as your plant, but at the same time we feel confident that unless a consolidation can be arranged on an obviously economical basis, we may not be able in the long run to successfully compete with the round bale systems or with other new compresses which may come into the field.

"If it is your desire to sell your press property at a reasonable price, please be kind enough to answer the list of questions enclosed and also sign the option enclosed.

"The information received will be strictly confidential and not disclosed to any one else in the business of compressing cotton, except with your consent.

"As there are over two hundred compresses, and as it will require considerable time and labor to send a committee to examine these properties and books and make all proper arrangements, it is therefore necessary that the option shall hold good for not less than six months from the date of your signing.

"Unless we hear from you within two weeks of this date we shall consider that you are not disposed to enter into the proposed consolidation. Awaiting your reply, we are yours truly,
HENRY C. KNUBEL,
"For Executive Committee."

It would be hard to have to go to heaven and find it a foreign country and a land of strangers.

UNANSWERED LETTERS.

July 13—S. M. Gandy, sub.
July 14—L. L. Mills, sub. G. W. Temple, sub.
July 15—J. Haralson, sub. R. J. Tooley, sub. A. E. Carraway, thanks. N. A. Keen, has attention. C. H. Maloy, sub.
July 17—C. W. Young, sub. Jas. Hammond, sub.
July 18—G. E. Sandel sub. C. W. Perkins, sub. E. C. Keith, sub.
July 19—T. J. Duncan, o. k. D. H. Aston, trial sub.
July 20—J. P. Rogers, sub. C. B. Smith, sub. M. I. Brown, sub. S. W. Thomas, o. k.
July 21—Geo. S. Clark, sub. C. M. Coppage, change. S. C. Littlepage, sub.
July 24—E. H. Lovejoy, sub.
July 25—W. H. Stephenson, sub.
July 26—D. S. Burk, o. k. J. D. Scott, changes made. R. C. Hicks, sub. J. G. Pollard, has attention. J. J. Canafax, o. k. E. V. Cox, sub.

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

HELP SURELY NEEDED.

Will you please grant me space in the columns your paper to state to the public the destitution and future prospect for actual suffering of many people, both white and colored, up and down the Lavaca and Navidad Rivers and their tributaries. I have traveled over a large portion of these over-flooded districts in Lavaca and Jackson Counties, I am preaching to these people. I have gone generally among them, and two-thirds of them are poor people, and are renters with little or no means, dependent entirely on this year's crop. The flood has swept away their crops. The cotton budded out after the waters abated. Most of them have plowed their cotton over since, but the boll weevils are knocking off the squares and worms are eating the bolls. We can't expect any help from the cotton, or but little, if any. Some of the renters are selecting the best corn for bread. The heart of a large portion of it looks black and the meal is musty, which is sure to be unhealthy. Many of these people are sure to suffer if they are not helped. The owners of the farms which they have rented have been furnishing them with supplies with the expectation of getting their pay out of their crops, but the crops have been mostly destroyed. They have the merchants to pay out of their own means, thereby disabling many of them from helping any more, and the result will be these poor, destitute people will surely suffer. Some may perish if help is not sent for their relief. They need provisions, medicine and corn to make a crop next year. I hope the good people who may read this may consider the condition of this destitute people, and help them in donations or provisions and corn and money. I would suggest as a good plan for a safe and best way to receive any and all donations, and distribute them to the actual destitute, that the County Judges and Commissioners of Lavaca and Jackson Counties be the proper persons to receive all the donations and distribute the same to the actual needy persons, and report in their county journals the amounts received and how distributed. They know the most of the citizens in their precincts, and their condition and circumstances, and they can appoint some good, honest citizens in each precinct to help, and recommend the actual needy.
A. G. NOLEN,
Seclusion, Texas.

N. B.—Other papers please copy.—
A. G. N.

LEAVES OF LIFE—CHAPTER XXIII.

The Hydesburg Circuit was one of the best in the Missouri Conference. As a proof of that fact, it was one of the few that had two preachers. The people were mostly wealthy, intelligent and refined. The fine, two-story dwelling houses were very common, and many of the people owned negroes. Before joining the conference I supposed that I would be sent to the frontier, where the people were mostly poor, rough and unrefined, like myself. Hence I was very much surprised to find myself on one of the first-class circuits! But, on a little reflection, the reason was clear: These poor circuits were not able to support two preachers, and of course it would not do to put me in charge of a circuit. After getting on the work, I learned that Bishop Early had appointed me to it contrary to the wish of the presiding elder. Be this as it may, it is a fact that Edwin Robinson, my presiding elder, was a good man. He was a tall, lean, large-framed, red-headed man. He had a prominent forehead, sharp nose, long nose, and keen, penetrating eyes. In the pulpit, on his feet, he looked like a giant. He had a large mind as well as a large body. It was always refreshing and soul-profitting to hear him preach. He was a close student, and made it his business to prepare to explain the Scriptures, and then to do it, for his congregations. He was one of the most intellectual preachers I ever heard, and at the same time his preaching was plain, simple and easy to be understood, even by a child. People delighted to hear him preach, and they always got something good, for they got the teaching of the Bible enforced by a great and holy man. He was murdered on his work during the war between the United States and the Confederate States of North America. I have no sort of doubt but the soul of Edwin Robinson is in heaven. He was a holy man. R. M. LEATON.

"You May Bend the Sapling, but Not the Tree."

When disease has become chronic and deep seated it is often difficult to cure it. That is the reason why it is best to take Hood's Sarsaparilla when disease first shows itself—in pimples, headaches, indigestion, or other troubles which tell of poor blood, weak stomach or disordered liver or kidneys. This great medicine regulates the whole system. It never disappoints.

HOOD'S PILLS are the favorite family cathartic.

The men who make the world, are the men who are not on the make.

PUBLISHING HOUSE COLUMN.

Barbee & Smith, Agents.
200 ELM STREET, DALLAS, TEXAS.

The death of ROBERT G. INGERSOLL reminds us that "Death Bed Scenes," by D. W. Clark, D. D., is an interesting collection of incidents in this line. The death scenes of Paine, Voltaire and eleven other infidels are given, as well as a number of others. Postpaid \$1.00.

THE SUNDAY PROBLEM is in some parts being discussed in an effort to arrive at a solution. We have a splendid volume with that title that discusses it from all points of view. Postpaid 75 cents.

THE BIBLE AS LITERATURE, by Richard G. Moulton, Jno. P. Peters, Lyman Abbott and others, is an able treatment of this subject. This phase of Bible study is receiving more attention in recent years. Postpaid \$1.50.

The North Carolina Christian Advocate says of

BISHOP KEENER'S NEW BOOK, "The book is remarkable for the author's sweep of vision, grasp of thought, and clearness of statement. The great themes presented are treated with unusual originality, philosophic accuracy, and spiritual insight. Those who want the greatest thoughts of a massive intellect, the richest fruits of a ripe scholar, the sublimest conceptions of a lofty spirit, will do well to send one dollar to Barbee & Smith and get the book."

We have received a big shipment of

04470

Bibles, and every mail brings orders for them. Sells on sight, and every Methodist should have one. Postpaid \$1.50 each; \$12.00 per doz. not prepaid.

POST OAK CIRCUIT, by Bishop Keener. A new edition of one of the best books of this popular writer. Postpaid 60 cents.

CAN IT BE FALSE? by Jno. F. House. The author has been prominent in state and national politics for many years, and writes from the standpoint of a big-brained, big-hearted, widely read layman. A masterly argument for the Divinity of Christ. Postpaid \$1.00.

The Catholics and Jews bring up their children in the faith of their parents. They commence early and "keep everlastingly at it." Methodists would do well to more closely follow their example in this.

THE SHIELD OF A YOUNG METHODIST

is a valuable book for the young. It treats of the history, the doctrines and polity of our Church and entertains and instructs the young. Postpaid 50 cents.

THE METHODIST ARMOR is another book of the same character (12 mo. 355 pages), and treats at length the peculiar and distinguishing features of our Church. Postpaid \$1.00.

OUR BROTHER IN BLACK, by Bishop Haygood, is a strong contribution to literature on this subject. "The negro problem" is one that is still very much alive. Its correct ultimate settlement will require much intelligence and piety. A strong book. Postpaid \$1.00.

OUT FROM UNDER CAESAR'S FROWN, or

The Belle of the Dismal, by Rev. J. W. Daniel, A. M., with an introduction by Rev. A. Coke Smith, D. D. A readable book in which the inhabitants of some of the dark corners of earth are brought to light, and interviewed and studied. Postpaid \$1.00.

BIBLES FOR PRESENTS are always appropriate. They are beautified and prized more highly when the recipient's name is printed on the cover in gold letters. We have arranged to have that done neatly and promptly. Write us your wants.

SOME WAR BOOKS. HEROES OF OUR WAR WITH SPAIN, by Clinton Ross, \$1 50 A Short History of the War with Spain, by Marion Wilcox, 1 25 The Story of our War with Spain, by Ellridge S. Brooks, the famous writer of books for boys 1 50 The Sinking of the Merrimac, by Naval Constructor Hobson, 1 50 Sent postpaid on receipt of price. They are the best of their kind.

BARBEE & SMITH, Agents.
Dallas, Texas.

NOTES FROM THE FIELD.

East Texas Conference.

ALTO.

S. M. Thompson, July 28: A great meeting at Shiloh. The Church powerfully revived. Several conversions and reclamations, and nine additions to the Church. May the good work go on.

DAINGERFIELD.

L. H. McGeer, July 31: I closed my protracted meeting at Bradford's Chapel yesterday. Was assisted by R. J. Smith, of Naples, and J. C. Camp, local elder, of Daingerfield charge. The Church was wonderfully revived; enemies became friends. Twenty were added to the Church, and sixty-two were converted, and four children baptized, for which we humbly praise God.

WELLS.

J. M. Brewer, August 1: We have just closed a glorious revival at Red Land. Six souls were converted, and a number were reclaimed, six additions to the Church, and the Church greatly revived. The last night of the meeting the people could not all get into the house. I tried to get help, and failed, so I pushed back my sleeves and stepped forward and said, "Good Lord, go with me during this meeting." And, thank God, the victory was ours.

GOLDEN MISSION.

G. M. Fletcher: Third Quarterly Conference at Boyd. Brother Adams, presiding elder, on hand. Preached three most excellent sermons, to the delight of all the people, and I am bound to say that Boyd community did extra well entertaining the conference. Dinner on the ground and much to eat. We protracted the meeting nine days, and had a good revival, with several conversions, seven accessions, and many refreshings from the presence of the Lord. We had Bros. F. M. Galusha and B. A. Belcher, local preachers, and Rev. R. A. Abbot, of the Protestant Church. They all did faithful work.

WINFIELD.

G. W. Riley, Aug 1: I have just closed a glorious meeting of nine days at Bridges Chapel, a half station appointment. Visible results were as follows: About twenty-five conversions; a host of luke-warm members made shouting happy, seventeen accessions by ritual, fifteen new subscribers for the Texas Christian Advocate, and the assessments for collections ordered by the Annual Conference raised in good subscriptions, and a good margin—20 per cent—over. Rev. A. A. Wagner, of Mt. Pleasant, assisted us three days, and the local preachers of this and Mt. Pleasant Circuits, Bros. Carr, Phillips and Arnold, were with us, besides a host of faithful helpers, both men and women.

Northwest Texas Conference.

THORNTON CIRCUIT.

R. V. Gallaway, July 28: Closed a ten days' meeting at Steele's Creek Camp Ground last Sunday night. Twenty-nine names received, twenty-four for our Church, and the Church revived. Rev. J. H. Collard being detained at Kosse on account of the flood, came to me the first Sunday of the meeting, and we prevailed on him to stay until the close. He did some fine preaching. Jim is all o. k. Bros. McCullough and McKeown also did good work.

SANTA ANNA.

B. A. Snoddy, July 29: We closed a glorious meeting at Salem last Sunday, July 23. The meeting began July 16, continuing just a week. From the first we had a good interest. There were

between 30 and 35 conversions and 25 additions to the Church. Sinners got under deep conviction and came to the altar of prayer, which was full of penitents. Shouts of new born souls and people made happy arose on every side. The Church was greatly revived. Thanks to Bro. McGuire, of Zephyr Circuit, and Bro. G. C. Fields, our local preacher, for valuable help.

SCRANTON.

J. M. Slatten: With others, I made an overland trip to Haskell County and assisted Bro. W. L. Lovelady in a meeting. I preached eleven times, with good results. We had seven conversions and reclamations, and two additions. Church wonderfully built up. Bro. Lovelady is in love with his people. His good wife is a great help to him. His people know how to make a preacher welcome. We certainly enjoyed the hospitality they so generously bestowed on us. I have returned, and am now in a meeting with Bro. C. D. West. We hope to have a good meeting.

BRECKINRIDGE.

I. E. Hightower, July 31: On last Thursday night we closed a good meeting at Breckinridge of nearly two weeks' duration. Bro. J. D. Hendrickson was with us and did most of the preaching, and it was done well. Our people have been greatly blest and strengthened. Bro. Bryant, of the Cumberland Presbyterian Church, and his people, co-operated with us, and the other Christian people of the town helped in many ways. Dr. B. J. R. Morris also came in and preached several good sermons. We had about twenty conversions and several additions.

WEATHERFORD MISSION.

W. R. Witherspoon, Aug. 1: The protracted meeting for Shady Grove, Weatherford Mission, conducted by our pastor, Rev. G. E. Cameron, closed on the night of the 31st, having continued ten days. Twenty professions and reclamations and the Church lifted to a higher plane of life. Bro. Cameron is a young man of exceptional preaching ability, without any sensational methods, digging deep into the things of God and relying on the Holy Ghost, quickens and edifies his hearers.

ERATH.

C. S. Cameron: Our meeting here was a great success. There was a good revival in the Church; quite a number were reclaimed, and some nine or ten were converted at the altar. Rev. A. N. Keen, of Royce, Texas, rendered as splendid assistance; he did all the preaching except one sermon. He is very fine help. We feel that the Church here has been drawn closer together than formerly. Rev. J. A. Rogers, local preacher, of Bosqueville charge, rendered good assistance to us. We look to God and take courage.

RICE.

W. H. Crawford, July 31: We are in a gracious revival at Rice. Our big tabernacle is filled with those who bear. Bro. Hay, of Corsicana, has ploughed deep and broken the ground thoroughly with the gospel plow; the Holy Ghost is present; sinners are saved and saints rejoice. Bro. Duncan, of Mexia, is with me; came Saturday. You know him. Thirty-six have joined up to date. We have cause for rejoicing, and yet the work has just begun. Pray for us, brethren. Bros. Lackey, of Rice, and Bro. Slade, of Corsicana, are rendering valuable assistance in singing, while Miss Hope Sessions, of Rice, presides with grace and skill at the organ.

LONE CEDAR.

D. T. White, July 31: Our meeting closed last night, it being one of the best it was ever our privilege to attend. Our pastor, C. W. Young, did all the preaching and with great power; the people came in great crowds; the interest on the part of the Christians was indeed remarkable; the power of the Holy Ghost was manifest in every service. Eternity alone will reveal the good accomplished. Several bright conversions; seven additions to the Church. We returned to our homes with a deeper determination to serve the Lord better, and with more gratitude for all his blessings and especially for the providential sending of such a faithful and consecrated pastor. We realize the great need of a house of worship, but are glad to say we have a good subscription, and expect to build this fall. Wish all our people could realize what spiritual benefits they are losing by not taking the Advocate.

POWELL MISSION.

G. C. Summers, July 26: The Lord has done great things for us on Powell Mission. We had a gracious revival at Long Prairie—some 80 or 90 conversions and reclamations. Bro. Bailey was with us from Saturday until Tuesday, and, notwithstanding it

rained every day, the people came to Church, and the Lord was with us. The last Sunday night Bro. Reese, a local preacher from the Kerens Circuit, came and helped us. We had to close out on account of our meeting at Hester. The Lord was with us at that place. Bro. Bailey came on Monday and stayed a few days, and his preaching was a benediction to us all. I would eulogize his preaching, but he does not need it from the pen of any one. Dr. J. W. Lowrey did some fine altar work, his throat preventing him from preaching. We had a gracious time from the presence of the Lord—some 40 or 50 conversions and reclamations. The last two days' services the Holy Ghost was with us in power. We were sorry to break up the meeting, but we had to have some rest, as we had been in the battle for over three weeks and had had only one night's rest, and we have three more meetings to hold. The prospects for us to bring up a full report to conference are good. Bro. Bailey is in favor with my people. He has a wonderful hold upon them. May God bless him and make him more useful.

Texas Conference.

ANDERSON.

G. S. Sandel, July 29: We closed a meeting at Fairview, on the Anderson Circuit, on the 26th inst., which was attended with unusual divine manifestations. The net results of the meeting were some twenty-odd conversions and fourteen additions to the Church. Many of the members were powerfully blessed. It was truly a time of refreshing.

WEIMAR.

W. F. Brinson, July 27: The annual camp-meeting for Weimar and Osage was held at Osage from the 14th to the 23d of July. Very good attendance. Several campers that were not there last year. The preaching was done by this scribe and the presiding elder, Bro. LeClere was with us from Sunday night until noon the next Saturday. Though not well, he did faithful work, preaching twice a day. Much good was done in reviving the Church. Many at the close renewed their vows. Outsiders seemed to resist all appeals. One received by ritual, and baptized three infants. The third Quarterly Conference was held on Tuesday during the meeting. Very good attendance of the official board. Report not so good as the other quarters, but came up very well. Hope to have, as near as possible, a full report by the fourth quarter. Our League and Sunday-school are doing well.

West Texas Conference.

RUNGE CIRCUIT.

W. H. Baker: Our meeting at Cabeza is over. Bros. Webb and Barden did the preaching, and did it with power. The Lord only knows the great good that was done during the meeting. We saw scores of souls happy in the Lord.

MOULTON.

J. E. Arnim, July 24: As a reader of your valuable paper I may be permitted to briefly relate the present condition of affairs as regards religious matters in this vicinity and town. About two years ago at a revival meeting held at this place by the Rev. J. C. Wilson an effort was made to raise sufficient funds to move the Methodist Church from Mouton Institute to the present town, depot and postoffice of Mouton situated about two miles east of the institute. The change of location was deemed advisable at the time, from the fact that all the different branches of business had been moved to the present town of Mouton, the postoffice discontinued and the institute closed after the death of Prof. Allis, the principal, in 1893. The effort in that direction was not crowned with the expected success. The Ladies' Aid Society did not get tired of devising ways and means of raising funds for this purpose and were able at the proper time to add the handsome amount of \$100 toward the noble work. At the quarterly meeting of the Church at this place in March last, presided over by the Rev. G. M. Gardner, the minister in charge, in the absence of the presiding elder, the proposition of moving the church was renewed, and it appearing that in addition to the reasons already enumerated, the alternative was presented of repairing the church where it stood at a considerable expense to make it safe and fit for divine service or moving and rebuilding it at its present location, the proposition was carried by a unanimous vote. Mr. Gardner took hold of the subject and by all the energy in his possession, and his zeal and enthusiasm in the cause of Christianity, greatly aided by the high esteem in which he is held by the entire community as an honorable, conscientious Christian and true gentleman, he succeeded in a few days in raising a subscription amply sufficient to make an immediate beginning with the operation of moving and rebuilding the church at the present site. And to his untiring efforts and ceaseless attention is due the fact that Mouton now possesses one of the most beautiful church buildings in Lavaca County, completely finished inside and out and nicely painted, at a cost of nearly \$600, and the best part of it is that every dollar of it has been paid and every liability met. Last night a protracted meeting closed at the new church, which has been in progress about ten days. The meeting was conducted by Mr. Gardner, assisted during a part of it by Mr. Campbell, of Waelder, a young preacher, who promises to become a very efficient and useful member of the ministry. The attendance during the entire meeting has far exceeded the expectations of the most sanguine, and the profound courtesy and attention manifested, while highly complimentary to Mr. Gardner and reflecting the high regard which he enjoys, also evidenced the great interest felt in the services and the cause of Christianity, and resulted in the accession of four new members to the Church and several professions of religion and the baptism of six infants, and all the evidences point to a lasting impression and the accomplishment of much good in the near future.

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North Texas Conference.

ROSTON CIRCUIT.

C. W. Glanville, July 31: We have just closed a very successful meeting here. Church greatly revived. About ten conversions; eight accessions to the Church. The preaching was done by Bro. G. A. Marvin, of Ladonia, and he did it well. He endeared himself to the people. He is untiring, earnest and devout. We are all grateful to him for his labor of love. I can heartily commend him to any who needs help. We thank God and take courage.

REINHART.

N. C. Ozment, July 31: We are just out of the greatest meeting this preacher ever helped to conduct. There were between fifty-five and sixty conversions. I never heard more talk of, and more prayers for, and a greater demonstration of the presence of the Holy Spirit than there was in this meeting. There were ringing testimonies from the gray-headed grandfather and grandmother to the little child. We received twenty-six into our Church; the Baptists over thirty. Bro. Seales, Baptist, came to our assistance the last of the first week, and did faithful work. Bros. Housley and Uncle Rollin White did very effective work for us.

COMO CIRCUIT.

Jno. E. Roach, July 31: Up to date we have held three of our meetings. At Como, W. B. Walker assisted me. We had a good meeting; Church greatly revived; five additions to the Church. Our Park's Chapel meeting was good. Ten or twelve professions and seven accessions to the Church. Brotherly love prevails among the people. The Church is on shouting.

IS IT A TRIFLE?

That Common Trouble, Acid Dyspepsia, or Sour Stomach.

Now Recognized as a Cause of Serious Disease.

Acid dyspepsia, commonly called heartburn or sour stomach, is a form of indigestion resulting from fermentation of the food. The stomach being too weak to promptly digest it, the food remains until fermentation begins, filling the stomach with gas, and a bitter, sour, burning taste in the mouth is often present. This condition soon becomes chronic, and being an everyday occurrence, is given but little attention. Because dyspepsia is not immediately fatal, many people do nothing for the trouble.

Within a recent period a remedy has been discovered, prepared solely to cure dyspepsia and stomach troubles. It is known as Stuart's Dyspepsia Tablets, and is now becoming rapidly used and prescribed as a radical cure for every form of dyspepsia.

Stuart's Dyspepsia Tablets have been placed before the public and are now sold by druggists everywhere at 50 cents per package. It is prepared by the F. A. Stuart Co., Marshall, Mich., and while it promptly and effectually restores a vigorous digestion, at the same time is perfectly harmless and will not injure the most delicate stomach, but on the contrary, by giving perfect digestion strengthens the stomach, improves the appetite and makes life worth living.

Send for free book on Stomach Diseases.

Foul-Smelling Catarrh.

Catarrh is one of the most obstinate diseases, and hence the most difficult to get rid of.

There is but one way to cure it. The disease is in the blood, and all the sprays, washes and inhaling mixtures in the world can have no permanent effect whatever upon it. Swift's Specific cures Catarrh permanently, for it is the only remedy which can reach the disease and force it from the blood.

Mr. B. P. McAllister, of Harrodsburg, Ky., had Catarrh for years. He writes: "I could see no improvement whatever, though I was constantly treated with sprays and washes, and different inhaling remedies—in fact, I could feel that each winter I was worse than the year previous. Finally it was brought to my notice that Catarrh was a blood disease, and after thinking over the matter, I saw it was unreasonable to expect to be cured by remedies which only reached the surface. I then decided to try S. S. S., and after a few bottles were used, I noticed a perceptible improvement. Continuing the remedy, the disease was forced out of my system, and a complete cure was the result. I advise all who have this dreadful disease to abandon their local treatment, which has never done them any good, and take S. S. S., a remedy that can reach the disease and cure it."

To continue the wrong treatment for Catarrh is to continue to suffer. Swift's Specific is a real blood remedy, and cures obstinate, deep-seated diseases, which other remedies have no effect whatever upon. It promptly reaches Catarrh, and never fails to cure even the most aggravated cases.

S.S.S. For The Blood
is Purely Vegetable, and is the only blood remedy guaranteed to contain no dangerous minerals.

Books mailed free by Swift Specific Company, Atlanta, Georgia.

grounds. We went to Harmony Saturday before the fourth Sunday in July. Bro. O. P. Thomas helped in the meeting. He preached, prayed and sang with old-time power. We had a good meeting; fifteen or twenty new family altars erected. Good feeling in the Church; twelve or fifteen professions of religion and three accessions to the Church. Everything in good shape on the circuit. Two W. H. M. Societies doing good work. Collections ordered by Annual Conference are being secured in cash and subscriptions. We are doing very well.

ARCHER CITY.

W. M. Leatherwood, July 27: We are moving on nicely out here at "the front." Held two meetings, but one was mainly to get the Church in good shape. Received to date 27 members, 21 net increase. That is pretty good for this sparsely settled country. Have three other meetings to hold. Am trying to indoctrinate these people. It is bearing good fruit. Many of these people here and elsewhere, as for that matter, know very little of "doctrinal Methodism." The writer believes that the great lack of preaching Arminian doctrine is one trouble with the Church to-day. Specially the doctrine of repentance, deep and profound, faith and regeneration by the Holy Ghost, followed by a godly life. So many of our people know very little of the true Christian's inheritance in Jesus Christ and the Holy Spirit. May the Holy Ghost descend with old-time power upon the ministry. Then the cause of our mourning will be removed. Will we—the preachers of Methodism—awake to the condition and the causes? We must do our work or die. These are an intelligent and aggressive people. Not much wheat or else to sell, but we hope to wind up well. We love to serve this people. They treat us kindly. Many of them have erected and some have re-erected the family altars. May each altar stand till the faithful priest goes to heaven. The Advocate—our Advocate—is well taken and well read on this work. Oh for the coming again of the burning fire and the awakening power of the Holy Spirit upon the ministry. Bro. Cummins, the geologist, of your city, has been here for some weeks, investigating a copper mine near here. He preaches often, and of course to the edification of the people.

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THE PHILOSOPHY OF LIFE.

In offering these lines I will say in the beginning that I have no thought or desire to pose as a sage whose wisdom exceeds that of his honest desire to be of some service, if possible, to my fellowman in working out his salvation, and the glory of God. I was raised by Christian parents who, from my earliest recollection, reared me in the nurture and admonition of the Lord, and (I believe) founded me on the true rock, Jesus Christ. I have always been a believer in true spiritual power. If you eliminate the work of the Spirit all is dead to me. It is to this leading and teaching of the Spirit I especially refer. I do not claim anything of good or virtue of my own. If there is anything of good or virtue in me I owe it all to him. But, as I said, I was brought up to a great faith in the leading and teaching of the Holy Spirit, and for this reason I would offer my humble thoughts with the hope of helping others to a better understanding of the truth. Our actions here depend on how we look at life. We are governed by what we believe to be true, and our best interests, as we understand them. Life appears different to different individuals. One may see only a short space of time, nothing beyond the grave, while they may at times be strangely impressed in a vague, uncertain way, that there might after all be some kind of life after death, still there is nothing that fixes the truth of this firmly in their hearts, therefore they say, "arise, let us eat, drink and be merry, for to-morrow we die." But to one who realizes of a truth that this short span of time allotted to man is only the portal of eternity, life is quite a different thing. They who are wise make preparation for the life to come. They see only and look forward to the coming of Christ and his holy angels. Their actions and extent of preparation depend upon their clearness of spiritual vision and depth of conviction of the truth. All who have any knowledge of the truth know that through the fall of Adam we inherited a depraved nature which, if not crucified and regenerated, will work out our destruction. But, according to Christ's promise, the Comforter or Holy Spirit, came into the world to reprove the world of sin, to convince men of the truth of Christ's teachings and to woo the hearts of men from sin and into the love of God. I don't believe there has ever been a single person who arrived at the years of accountability but have had this heavenly visitor at some time, possibly often, saying, Son or daughter, give me thy heart. The best advice ever given to the young is found in Ecclesiastes 12:1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." To one who earnestly desires to know the truth (as did Cornelius the Centurion), and uses the light he has and sincerely prays for the leading of the Spirit, God will most surely lend a listening ear and the Holy Spirit will come in power. Sometimes in battling against the evil tendencies of my nature I have felt that I was not strong enough of myself to overcome, and have asked God's help. Somehow my troubles all vanish as mist before the sun, leaving me wondering and praising God for his goodness. I am also a strong believer in special Providence, my own life having been saved in this way and at least one other trouble averted in my own family. But I am digressing.

There has been a great deal said and written recently about the "spiritual state of the Church," and it would seem out of place to say much on that subject, so I will be brief and pointed for fear of being too lengthy. Our golden text for to-day's lesson was: "Come, let us return unto the Lord." Our Church, it seems, is spiritually dead. The best remedy I can offer is a reconsecration of ourselves on the altar and a united prayer for another Pentecostal outpouring of the Spirit. We need that above everything else, both in pulpit and pew. God never comes as an unwelcome visitor. There must be an earnest desire on our part before he will come. We must search our hearts, and by God's help cast out every idol and all, not matter how hard to give it up, that displeases God and grieves his Holy Spirit. We must walk honestly towards them that are without for at least two reasons. 1st. Our spiritual communion with God is cut off, and 2nd, our inconsistent life is a sin against those whom we should desire to save. We are living epistles, known and read of all men. We may be Pharisaical in appearances and even delude ourselves into the belief that we are Christians, but our thin disguise is easily discerned by the world. It is no wonder to me that the world is not being saved. They are disgusted by mockery and pretension of Church membership whose life is a mockery and a curse to themselves and to the world. Ye cannot serve both God and mammon. It is a fearful thing to be a stumbling block before sinners. "What shall it profit a man to gain the whole world and lose his own soul?" Let us get our own hearts and lives pure

in the sight of God and man, and pray for a genuine outpouring of the Spirit. I assure you God is not only ready but anxious to do his part. Then sinners will be converted, and such rejoicing! Angels and men will unite in shouts of praise. The salt has well nigh lost its savor. Beware lest it be cast out and trodden under the foot of man.

T. O. MOORE.

Palestine, Texas.

THEY DECEIVE THEMSELVES.

"Why do men think it smart to drink and swear and swagger and make fun and what they conceive to be sarcastic remarks about everything pertaining to the Church and things holy? They laugh at the Church, and say they have no confidence in its members, losing sight of its many good works, and condemning the entire organization because of the failure of a few of its members to keep sacred the vows they made at the altar. Many of these men are not without a fair amount of brains, and concerning no other matter would they reason so unfairly and erroneously.

In talking with a man the other day, mention chance to be made of a certain saloon-keeper whose influence is most widespread and potent for evil, and yet this man spoke of what a good-hearted man this saloon-keeper was, citing me to instances of his good deeds to prove his statement. This saloon-keeper had, after the manner of the wolf in sheep's clothing, completely blinded this man's eyes, by a few deeds of charity, to his many evil ones—to the orphans and widows and drunkards and sorrow and misery all caused through his agency by the devil himself. Yet my friend, with whom I was talking, was no fool. None were more successful in business than he, none quicker to see his opponent's trick in a trade. How true it is that we should be "as wise as serpents and as harmless as doves."

I was remonstrating, not long ago with a young politician of my acquaintance for his intemperance, warning him of its evil effects and picturing to him his ruin if persisted in. "Pshaw!" said he, "how many men can you find of any importance who are total abstainers? All great men drink occasionally, when they feel like it." And away he strutted, with his thumbs in his vest, as much as to say, "I drink; behold a great man," and his swagger only added to the ludicrousness of the picture. Poor fellow; some day perhaps he will realize that though all horses may be quadrupeds, not all quadrupeds are, by any means, horses. However, if the young man had stopped to think, he could have discovered that many of our foremost men are prohibitionists.

Why can not men understand that they can be great and wealthy and famous, and at the same time good, just as easily—aye, much more easily—than they can attain to these things with an accompaniment of drinking and swearing and gambling?

Is it not better to be successful, famous, rich and good than have all the blessings of this world and be bad?

O. B. SERVER.

THE POUTER.

I believe that people are possessed of the devil to-day, just as much as they were in olden times. And as some in olden times had a legion all in a pile, I have no doubt that some have that many now. While the pouting devil is usually looked upon as a small devil, I believe he is one of the biggest that we have to contend with, in many places.

The pouting devil enters the hearts of some Church members, and they throw themselves back on the hold-back straps and disregard and trample under foot the sacred vow that they made at the altar of the Church when they joined the Church; will do nothing for the support of the Church, and will even habitually absent themselves from God's house, and put their tongues to wagging often against the preacher and workers in the Church, and cut off their influence as much as possible. When a Church member gets the consent of his mind to help the devil's gang to run their enterprises, it is eminently proper that he should withdraw from the Church as quickly as possible. Oh, my brother! my sister! if you have allowed this pouting devil to enter your heart and take possession of the faculties and impulses of the soul, flee to a throne of grace at once for deliverance. He is sinking your soul to hell.

C. G. SHUTT.

Armour, Texas.

DESIGN AND MODE OF BAPTISM.

"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I; he shall baptize you with the Holy Ghost and with fire."—Matt. 3:11.

The fire means purifying or cleansing. Christ was to baptize with the Holy Ghost and fire, the baptism of cleansing or purifying. "For he is like

a refiner's fire, and like fuller's soap, and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:2-3. How was he to do it? Hear him: "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you."—Eze. 36:25. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10:22. Here he calls sprinkling baptizing, and he calls it washing, and he calls it cleansing the heart and body with pure water, which he calls the water of life.

"Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."—I Pet. 1:2. Here he calls sprinkling, the sanctification, or washing of the Spirit, which is the washing of the water of life. Not material water, not unclean, or muddy water, but "pure water," the water of life. "For my people have committed two evils. They have forsaken me, the fountain of living waters."—Jer. 2:13. "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed."—Isa. 44:3. When will he do it? Hear him: "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water, but this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."—St. John 7:37-39. He was to pour living water on him that was thirsty, and this living water was the Holy Ghost, and the pouring out of his Spirit, or the pouring on of the "living water," he calls baptizing. Therefore, John the Baptist knew no other baptism than that of pouring or sprinkling, for he said Christ would baptize them with the Holy Ghost, as he was baptizing them with water. —Matt. 3:11.

When did he pour his Spirit upon them? When did he sprinkle clean water on them? When did he wash them with pure water? When did he baptize them with the Holy Ghost? Hear the record: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5. John sprinkled with water, but ye shall be sprinkled with the Holy Ghost—with clean water, not the water that John baptized or sprinkled with, but with "pure water."—And there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost."—Acts 2:3-4. "But this is that which was spoken by the Prophet Joel, and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."—Acts 2:16-17; Joel 2:28-29. Joel calls the baptism of the Holy Ghost, or of the Spirit, "pouring out."

"This Jesus hath God raised up, whereof we all are witnesses; therefore being by the right hand exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."—Acts 2:32-33. This same Jesus, who was dead, and God raised up from the dead, he hath shed forth this, he hath poured forth the Holy Ghost, he hath sprinkled you with clean water, he hath shed it on you, and washed you with pure water. "While Peter yet spake these words the Holy Ghost fell on all them which heard the Word, and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10:44-45. "Not by works of righteousness which we have done, but according to his mercy he has saved us by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior."—Titus 3:5-6. Which he shed on us when he washed us with the washing of regeneration when he sprinkled clean water upon us. Here St. Paul, with Peter and Luke, and Christ, together with the apostles and prophets, called the baptism of the Holy Ghost the shedding forth, or falling on; while Peter yet spake the Holy Ghost fell on, was shed forth on them. They were baptized, were sprinkled with clean water. The clean water fell on them, and washed them from an evil conscience, and washed their hearts and bodies from all uncleanness, with pure water washed from all filthiness of idols. They were baptized into Christ by one Spirit. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—I Cor. 12:13. Jesus said, if any man thirst let him come unto me and drink.—John 7:37.

Buried, or hid with Christ in God. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death."—Rom. 6:3.

Not into his grave, for there was no grave on the cross, but we are sprinkled with his blood—washed with the water of life. "Therefore we are buried with him by baptism into death."—Rom. 6:4. Not into the grave, but into death. "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection."—Rom. 6:5. Not have been, but shall be, in the likeness of his resurrection—planted with Christ in God; planted in the likeness of his death, not his grave. "Knowing this, that our old man is crucified with him that the body of sin might be destroyed."—Rom. 6:6. His crucifixion and death, being applied to us by the Holy Ghost, we are dead with him, body of sin destroyed; washed and made clean by his death, by the sprinkling of his blood. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God."—Gal. 2:20. Buried with him by the baptism of the Holy Ghost. "For ye are dead, and your life is hid with Christ in God."—Col. 3:3. "In whom also ye are circumcised with the circumcision, made without hands in putting off the body of the sins of the flesh, by the circumcision of Christ." "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God."—Col. 2:11-12. Being circumcised with the circumcision made without hands, buried, hid with Christ in God by the operation of God, not of man, ye are dead, dead to this world, and alive to God; your life hid, buried with Christ in God by baptism not made with hands, not by impure water, but by the water of life—by Holy Ghost baptism. Therefore water baptism is the sign or symbol of Holy Ghost baptism. It is the like figure of the spiritual. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of good conscience toward God), by the resurrection of Jesus Christ."—I Peter 3:21. The like figure of the baptism which doth save us. Not the putting away of the sins of the flesh, or the filthiness of idols, or other sins, but like the baptism which does put away sins, it is the answer of a good conscience toward God. Water baptism is the evidence of a good conscience. It does not put away anything, but is the like figure of the spiritual baptism, by which the body of sins is destroyed and we are washed and made clean. Water baptism is the symbol or figure of the true baptism. Therefore, as the true baptism which saves us, falls upon us as it is sprinkled upon us, as it is shed on us, as it is sprinkled upon us, and washes us from all uncleanness and applies the death and blood of Christ to us, so water baptism is the figure and symbol and must be poured forth, must fall upon us, must be shed on us, must be sprinkled on us to represent the baptism of the Spirit. The words pour, fall, shed, sprinkle, all mean the same, and one is the symbol or figure of the other. If water baptism is the figure or symbol of the Holy Ghost baptism, then John must have baptized as Christ did. How could he have done otherwise?

W. T. AYERS.

MY EARLY RECOLLECTIONS.

Rev. Laban P. Hickman grew to manhood in Ouachita County, Ark. He came to Texas with his father, and shortly after was licensed to preach, and entered the East Texas Conference and did good work for several years. He located about the close of the war and has remained in that relation up to this date. He now lives at Hico, Texas. I knew him in his boyhood. He possessed a cheerful spirit and enjoyed life wherever he went. He was full of fun—yes, that is the word that describes him. He preached well and was greatly loved where he served as pastor.

Rev. T. W. Rogers was pastor at Rusk in 1857, and married during conference; Bishop Kavanaugh officiated. Bro. Rogers was then closing out his third year, I believe. In 1860 he transferred to the Texas Conference. For awhile he was local, but was readmitted into the East Texas Conference in 1869, and was stationed in Mar-

shall; then St. John's, Galveston; then on Chappell Hill District. He filled leading appointments up to the day of his superannuation at Waco in 1892. A good man, excellent pastor, a strong preacher and an abiding friend. He now waits removal to the better world.

At the end of thirteen days the conference adjourned and the preachers left for their fields of labor. I was made the junior pastor on the Henderson Circuit, with F. M. Stovall as senior. Rev. Wm. Craig was in charge of the station and W. K. Wilson presiding elder. My true friend, John Adams, was pastor of Carthage Circuit, with W. W. Caulder, a local preacher, as his assistant. In company with Bro. Adams and others we made the journey to our charge in two days, and began our work upon a circuit of eleven appointments, which we filled every two weeks. It was a year of great happiness to me and of great success, as we had more than two hundred conversions and nearly that number of accessions—a revival at every appointment. We held a great camp-meeting at Bethesda, where many souls were saved. Bro. Alexander Adams and Father Craig rendered us great service in that meeting. Father Craig was then an old man, who had served in Tennessee for years before coming to Texas in 1839. He was readmitted into the itinerancy in 1841, and continued effective until he laid down his earthly armor in 1865. He was at one time Chaplain of the State Senate. He was a plain, practical, earnest, forceful preacher. He was mighty in prayer and pure in heart. Physically, he was very strong, possessing a voice of wonderful power. He died at his home, in Rusk County, in the full assurance of hope, realizing in his last hours that his faith was well founded and his labors and sacrifices had not been in vain.

I made my home with Bro. Stovall. He instructed me in many ways. He ranked among the best preachers of the conference. At times he was truly eloquent, having a splendid voice, elegant delivery and was a master of pure English. In prayer I have never heard any one equal him. He was very social and entertaining around the fire-side and was a popular, watchful pastor. In his home life he excelled. His wife and children were his constant loving associates, and he almost idolized them. Our labors together were blessed of the Lord and a friendship was formed that can never be broken. In after years I had him frequently at my home; he being my presiding elder; I being his. He was admitted on trial in December, 1843, and after forty-one years of faithful, arduous and successful work in the Church he loved so well he went to sleep at Moscow, Polk County, in 1884, leaving a wife, two daughters and two sons behind him. His sons he educated well. Edward, who soon followed his father, was a very prominent member of the Texas Conference when he died; and George has for years been a successful educator and local preacher, and is now a leading physician in Beaumont.

Rev. W. K. Wilson, my first presiding elder, joined the Texas Conference in 1843, and continued a faithful and laborious worker until called to his reward in 1872. Death had no terrors to this good man; he was ready and went willingly to his long-sought home. He was a practical, doctrinal preacher, and served long as a presiding elder.

W. W. Caulder was first a member of the Mississippi Conference. He located, came to Rusk County, Texas, and engaged in farming. He was readmitted into the East Texas Conference in 1858. He was a fine talker and a successful revivalist. He was very much admired by the young people wherever he preached, and led many to Christ. During the war he located, and continued in that relation up to the end of his life. He died in Hood County in 1886. In the pulpit he was persuasive, fluent and often eloquent; hundreds were converted under his ministry. Near Carthage, Panola County, in 1858, a great camp-meeting was held; Bros. Adams and Caulder were in charge. There were present as preachers W. K. Wilson, F. M. Stov-

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TRADE-MARK.

vall. N. W. Burks, Wm. Craig, Jas. H. Addison, W. B. Hill, G. W. Lentz and this writer. On Sunday the congregation was estimated at five thousand. A great number were saved during the meeting. Such wonderful displays of Divine power I have never since witnessed! People were prostrated and cried for mercy. Under a sermon preached by J. H. Addison, a State Senator, a man of great intelligence and wealth, rushed into the altar, fell upon his knees and begged to be prayed for. He would not go when the congregation was dismissed, and declared his purpose to stay all night or find relief. It was after midnight when the blessing came, and great joy was manifested by his many friends. A lady was stricken down and was speechless, and for more than twenty-four hours remained in that condition. When she arose it was in triumph and gladness. J. H. Addison served faithfully for many years and died in 1872. W. B. Hill was at that time a local preacher, but joined the conference at Tyler in 1858. He was an able preacher and very attractive in the pulpit. A man of fine appearance, well educated, and an orator of unusual power, held his auditors at will and did a great work while he lived. He raised a company, enlisted in the army and fell leading his men in battle at Donaldson, Tenn. Sad and untimely was the end of this good and faithful man.

Rev. N. W. Burks was converted at Milan, Sabine County, under the ministry of Littleton Fowler. Soon after his conversion he was licensed to preach, and was received on trial in 1845. He was a lawyer when converted, but gave up his practice and joined the conference. He was very zealous for the salvation of souls. Getting in the bounds of his first work he stopped at a cabin to rest and to get some information about his field of labor. The lady of the house, being somewhat inquisitive, soon asked his business. He informed her that he was in search of his Father's wandering sheep. Turning to her daughter, she said: "Sallie, I'll bet five dollars there was his sheep that passed here 'other day!'" When he explained his meaning, she was greatly offended at the preacher. Bro. Burks was a good preacher; possessed a strong will and was a good scholar. He filled the best charges in his conference; was once a delegate to the General Conference, and was President of Fowler Institute for some time. He superannuated in 1871 and died at Henderson in 1873. Bro. Burks left only one child—a son—who early became a preacher and for a time was a professor in Southwestern University. Becoming dissatisfied with his baptism, he joined the Baptists and died soon afterward. Napoleon W. Burks will always live in the memory of those who knew him in the days of his useful, self-sacrificing life.

Bro. Geo. Lentz was at one time a member of the Tennessee Conference, and was transferred to Texas in 1849. Soon after he located and remained local as long as he lived. He was good and faithful, enjoying the confidence of all who knew him. I do not know the date of his death.

E. L. ARMSTRONG.

ONCE MORE.

There is no doctrine that is more forcibly and explicitly taught in the Bible than that of Christian giving. God knew what was in man; he knew that covetousness would be the besetting sin of a fallen race; that selfishness, unless offset by its opposite, benevolence, would obliterate the divine in the human, and sink the human into the animal. Hence his economy in giving, first to the Jews the tithe system, and to the Church many ignorant and idolatrous peoples to enlighten and Christianize, besides the Lord's poor and the fatherless and widows to provide for, in order that each individual member of his kingdom might have an opportunity (yea, duty bound) to cultivate a benevolent spirit, and thereby keep under and bring into subjection that native propensity to greed and gain for selfish ends "which drove men in destruction and perdition."

Selfishness in its unqualified sense is the very essence of depravity, and stands in direct opposition to benevolence, which is the essence of the divine character. Sinful self-love is the very foundation of Satan's kingdom, and, like water that does not run, stagnates all manner of vermin (sins) in the hearts of men. In order to counteract this destructive and animalizing tendency of soul and body, God gave us an interdependent plan of life, that makes our happiness and the blessings he designs to give, here and hereafter, depend upon what we shall become to be to others, whether a curse or a blessing ("No man liveth unto himself."), either by withholding or giving out a part, for others' good, of what we receive, whether of grace ("Ye are the salt of the earth.") of time, of talent, of money, or life itself. We can not separate St. Paul's doc-

trine of justification by faith from St. James' justification by works—the two are but one complete plan of eternal salvation. The tree must first be made good, but it is not negative goodness (the barren fig tree had that), but positive fruit-bearing that makes the tree valuable and acceptable to the Lord of the vineyard. The sin of the unprofitable servant was not in the unlawful use of the talent committed to him, but the non-use of it, and for this alone he was rejected and cast out. It is not what we receive from God as passive creatures that will save us in the end (Work out your own salvation.), but our eternal destiny will hinge at last, either weal or woe, upon the right use, non-use or abuse of what God has committed to us here. "He that is faithful to the end shall be saved," and if "ye are not faithful in the unrighteous Mammon, who will commit to your care the true riches?"

But all are tempted to "sacrifice duty to self-interest, and the cause of God to personal convenience, an advice truly satanic in principle and tendency, for the whole aim of satanic policy is to get self-interest recognized as the chief end of man. The temptations of the devil aim at nothing worse than this." Many will yield and be cast away at last as reprobate silver. "For whosoever will save his life shall lose it," and "many will seek to enter, and shall not be able." This is a great age for fine-spun theories in both Church and State, but the practical has not hitherto been commensurate with the theories. The Methodist Church believes in the cause of missions, but, like the Pharisees, we "say and do not" to the full measure of our profession. We believe in the cause of Christian education, and now, with an earnest of spirit, and with a zeal that knows no abating, until our institutions of learning are put on a sure footing, our faith should materialize into a great thank offering for the Twentieth Century Fund. We need an educated ministry now as never before in the history of the Church. Many of us in the ministry are crippled for the lack of knowledge, and as Phillips Brooks says, "the more the empty head burns and glows the more hollow and thin and dry it grows." The watchword should be and the command of God is, for Southern Methodism to go forward. The brightest day that ever dawned upon us is near, if we will act our part well, and be faithful in the work that lies out before us. Will we do it?

J. L. HOLLERS.

Oglesby, Texas.

JOHN 3:5—A SERMONETTE.

Around these monosyllables of Jesus Christ many hard fought battles have waged—some wise, some otherwise; but of all the nonsense that has as yet been suggested, certainly the idea that Christ had reference to the natural birth by the words, "born of water," deserves the blue ribbon. To be sure no satisfactory proof may be forthcoming, but it is strange doctrine to me, that except an infant was actually born into this physical world alive, it could not "enter into the kingdom of God," and yet, this is the unavoidable conclusion, if the interpretation referred to above, is correct. "Who can tell what is the way of the spirit, or how the bones do grow in the womb of her that is with child?" And who can tell the exact moment in the developing life, when it becomes an immortal being? Whether at conception, or quickening, or birth, or accountability, I am sure I don't know; but I do not believe a congenital accident will defeat the helpless, unconscious infant's right to eternal life. Again, the sixth verse, which is mainly relied on by the advocates of this interpretation of the passage, does not sustain the conclusion at all. Christ was not elaborating the doctrine of the new birth when he uttered these words, but was simply answering the foolish question of Nicodemus in the fourth verse, when that learned scribe made the same mistake that some of our modern writers do, in understanding these words to apply to the natural birth. Nicodemus must be born of water, and if the water birth is the natural birth, then indeed might this forty-year-old man wonder how this thing might be, and in his case, at least, there must be two natural births before he became a subject of saving grace. The fact is, these words doubtless refer to water baptism, and in saying so, I concede neither the dogma of "immersion as the only mode" nor "baptismal regeneration." I may concede that Christ did go down into the water, say until he stood in "Jordan's rolling flood" up to his waist, and I still have as much right to assume he was sprinkled by the baptist, as any man living has to assume he was immersed. The mode is not revealed, and it is clearly gratuitous in any one to argue any particular mode from the baptism of Jesus Christ. With reference to the dogma of "baptismal regeneration," I must argue a little more at length. To begin with, it must

be remembered there are two kingdoms of heaven spoken of in scripture as existing on earth, the visible and the invisible. For instance, Matt. 16: 18-19 clearly refer to the visible, organized kingdom, the Church of God on earth, while Luke 17:21 as clearly has reference to the invisible kingdom, the grace of God in the believer's heart. Now, it is the will of Jesus Christ, that all men are members of each of these kingdoms, and he who had the right to say how men might enter the same has provided a visible material door into the one, and an invisible, spiritual door into the other. Except a man be born of water—that is, except he be baptized with water—he cannot become a member of the visible Church, and except he be born of the Spirit—that is, be baptized with the Spirit—he cannot become a member of the invisible. There are two parallel Scriptures which might be studied with profit right here, Num. 31:23 and Matt. 3:11. Water and the Holy Ghost (or his symbol fire), appearing in each place, referring to the visible and the invisible, adequate to the full man, cleansing the external as well as the internal, the one correcting the reputation and standing in the sight of man, the other the character and heart in the sight of God. Water baptism, finding a man outside the visible church, reputed to be a follower of the evil one, and changing his reputation to that of a follower of Jesus Christ. The Holy Spirit finds him a man of wicked character, and a bad heart; spiritual baptism changes his character and leaves him a new creature in Christ. This, to my mind, is the proper interpretation of these words of our Lord. This places the sacrament of baptism in the important place it was designed to occupy. It is important, Jesus Christ would never have commanded it had it not been for our good, and the man that snubs the organized Church of Jesus Christ, and treats contemptuously the sacrament of holy baptism, is grasping the thunderbolt that will destroy him. Do you ask if I think baptism with water is essential to salvation? I answer, I do not believe the man that willfully refuses to receive the same in the name of the blessed Trinity can ever see the kingdom of God. Our commission, bearing the words of our Lord, reads, "baptizing them." Let infidels say, if they will, water baptism is unimportant, but while preachers bear the orders of Jesus Christ, Matt. 28:19 and Mark 16:15-16, they should cease their belittling of this visible sacrament, and magnify the grace of God in giving the Church, and this door of admission into it, to the sons of men.

J. B. TURRENTINE.

GREENVILLE DISTRICT CONFERENCE.

The eighth annual session of the Greenville District Conference was held at Farmersville, Texas, beginning June 29, 1899. The pastors were all present except two, who were prevented by sickness. The attendance of local preachers and laymen was very gratifying, especially when the almost continuous rain was considered. The presiding elder, Rev. I. S. Ashburn, presided, and guided the deliberations with the skill of an expert. W. G. Perkins was elected Secretary, with J. L. English assistant. The reports of the preachers in charge were generally of a very encouraging character, and they all seemed very hopeful of a general revival before the end of the year. They also reported prosperous Sunday-schools and prayer-meetings, and most of the reports of the Leagues were good. The attendance at public worship large and respectful. There had been no revivals in the district except at Lone Oak and Kavanaugh, where very gracious meetings had been held, and a very large per cent of the converts joined the Church. The licenses of all the local preachers except one were renewed, and among these are some unusually promising young men. Geo. W. Martin, of Bethel Circuit, was licensed to preach, and Wm. F. Dunkle was recommended for admission on trial. The hour set apart for the Women's Home Mission Society was not occupied, the rain making it impossible for the ladies to attend; but a verbal report by Dr. Carroll showed these societies to be doing a good work, although the number of societies seemed rather small. The visitors present were Prof. Wall, of the Wall Training School, Honey Grove, Tex.; W. C. Everett, business manager of the Branch Publishing House, Dallas; Dr. F. B. Carroll, representing the Twentieth Century Educational Fund; Dr. G. C. Rankin, editor of the Texas Christian Advocate, each of whom seemed to know "what he was there for." R. C. Dial, J. A. Rogers, Rev. Wm. Allen and W. G. Perkins were elected delegates to the Annual Conference, with Rev. J. D. Graham, Jas. Church, J. P. Hamilton and J. L. English, alternates. A spirit of brotherly love and harmony was very marked, and the preaching was in the spirit of the Master. The next conference meets at

Allen. The hospitality of the good people of Farmersville was unlimited, and Bro. S. A. Ashburn was untiring in his efforts to make us all comfortable. I write this at the request of R. C. Dial, whom the conference requested to write up the proceedings, but has been prevented by fatal sickness in his family.

W. G. PERKINS, Secretary.
July 22, 1899.

PALESTINE DISTRICT CONFERENCE.

Ministry and laymen of the district assembled at Grapeland from July 6 to 9 inclusive, to commune with one another in spiritual matters, and to partake of the kind hospitalities of the good people of the town. Bro. H. B. Smith, with committee of entertainment, had carried out the spirit of Matt. 22:4.

Thursday, July 6, as a prelude to the District Conference work proper, was spent in the study of the various mission fields and the aggressiveness of Christianity in them. "The field is the world" (Christ), "The world is my parish" (Wesley), might have been with propriety the mottoes of the program laid before us. Our presiding elder wisely connected the "Missionary Institute" with the session of the District Conference. It is our candid belief that missionary collections are always commensurate with the knowledge of the congregation upon the subject of mission work. If the preacher be well informed on the political, social and religious state of at least that portion of the world where our own missions are planted, he will be able to instruct and enthrone his audience, at the same time bringing home to their consciences our Lord's final commission. For instance, after Bro. W. W. Watts' thrilling address on "Cuba as I Saw It," at the night service of the Missionary Institute, who could have remained irresponsive to the Macedonian call? It is hoped that Bro. Godbey will specially emphasize the study of missions among the brethren of his district.

Friday morning the routine of the conference work began. All the preachers in charge on the district were present, except Bros. J. M. Brewer and S. M. Thompson. A larger number than usual of the lay delegation was in attendance, which, it must be admitted, is one of the best evidences of a well worked district. The pastor who in this busy age can bring his lay delegation to the session has demonstrated his hold upon the hearts of his members. From all the reports, both of preachers and their laity, it is clearly seen that the spiritual interest of the Palestine District is well looked after. The spiritual state of the Church is that one perplexing problem ever confronting us, but with faith in God's power and promises we work on, learning to "labor and to wait."

The following visiting brethren were kind to look in upon us: Revs. W. W. Watts, of Longview; R. W. Thompson, of Dallas; Dr. F. T. Mitchell, chaplain of the State prison at Rusk, and Rev. J. M. Perry, of Livingston. Rev. H. B. Phillips, of Palestine, and Rev. H. J. Holland, of Pecos, were also introduced to the conference and invited to take seats among us. Brethren of another fold are always welcomed.

A most interesting and important part of the conference proceedings was the presence and papers of the women representing the Woman's Foreign and Home Mission Societies. Some of these papers were exceptionally excellent.

Divine services during the session were well attended by the Grapeland people, and the preaching was spiritually uplifting.

Bro. L. E. Elrod, of Brushy Creek, and Bro. McCormick, formerly of Houston District, were licensed to preach, and the latter recommended for admission on trial into the conference. The four lay delegates elected to the Annual Conference are Dr. Robertson, Bro. Mills, Bro. Ketchum and Dr. Milburn. All the licenses of the local preachers were renewed. West Palestine will entertain the next conference. The session was a great success, as all in attendance would testify. Great credit was reflected upon the presiding officer, much honor to the pastors for their co-operation, and to the laity for their loyalty. I. T. STAFFORD.
Rusk, Texas.

PARIS DISTRICT CONFERENCE.

One of the most religious District Conferences it has ever been my privilege to attend was held June 21-25 in the little town of Annona, on the T. & P. R. R., eight miles east of Clarksville, a place of only about 250 or 300 inhabitants, but in genuine hospitality and good nature its capacity for entertainment is equal to some places we have seen of twice the population. It is needless to say we drafted heavily on larder and chicken coop, and the rooster that survived we sincerely believe must have perched on a high limb. Hence

to Annona and its diligent pastor, Bro. J. P. Rodgers, we are indebted for plenty of well-cooked grub, a good bed and delightful associations. We doubt capitally, however, whether Annona ever made a better investment, or whether any District Conference ever made a happier return for its bed and board. From the very first service on Tuesday night the thought of both preachers and delegates was to have a revival such as would bring salvation to the unsaved; and those who preached evidenced this desire by calling mourners. Many came to the altar at nearly every service, and fifteen were happily saved. The pastor continued the meeting after the close of the conference. There was much praying done. Preachers went in small companies to the "secret grove," and others dropped on their knees in their rooms for prayer together before going to service. The opening service of each session was indeed a preparation, for the Spirit of the Lord came down upon us, and there was much rejoicing aloud in these devotional meetings. The question occupying greatest prominence and longest dwelt upon was the spiritual state of the Church, and, as suggested by Bro. Mountcastle, our own spiritual state also. Five charges reported sweeping revivals, three others good meetings, and others expecting revivals before summer is over. As to their own spiritual state, the religious fervor registered very high during conference from first to last, and we are sure that if any preacher or layman came to Annona a little short of this sort of supplies he didn't go away in that condition.

Answers to other inquiries show that we have 48 Sunday-schools doing good work; 14 Epworth Leagues in active operation and effective in the work of the Church. Each charge has a good parsonage save one; houses of worship generally good, and a spirit of improvement abroad; some churches under course of erection and others being planned for. Most of the charges use the plan of assessment provided for in the Discipline; 12 of the 17 charges have begun on the conference collections, and 45 per cent of the assessment for these 12 charges has been secured. None, however, are expecting to fall behind at conference in the fall.

Bro. O. S. Thomas, of Kaufman, was introduced to the conference on Friday, and made an up-to-date speech on the Twentieth Century Fund. At 11 o'clock the same day Dr. Rankin, editor of the Advocate, gave us a very edifying discourse, taking for his text the First Psalm, and in the afternoon he and Bro. W. C. Everett, of the "branch house" in Dallas, each in a felicitous and interesting way, exhorted the brethren. Friday afternoon was largely given to the Ladies' Foreign and Home Mission Societies. The two District Secretaries, Sisters G. W. Bedford and A. P. Boyd, represented the work of these societies, and received reports from the various auxiliaries. Sister Bedford took up a collection, and made Bro. Mountcastle a member of the Home Mission Educational Fund. Sister F. B. Carroll also laid the work of the Mission Home, located in Dallas, upon our hearts, and with the assistance of Dr. Rankin represented the Southwestern University. Prof. S. V. Wall was among us for awhile talking the interest of Wall School.

A more consecrated set of preachers than those of the Paris District would be hard to find, but they could hardly be otherwise with the unflinching help of our faithful presiding elder.

I desire to append an apology to the preachers of our district for delaying this report. I have been out of town almost ever since the conference.

J. J. CLARK, Secretary.

Christ changes the city by changing the citizen.—Ram's Horn.

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OUR LAST OFFER.

The preachers and agents of the Advocate are by this time in possession of the last offer made to them by the publisher of the paper, and they have no excuse now for not placing it in every household in their several charges. There is no money in this last proposition to the publisher, only as he has hope of holding a large per cent of the new subscribers after next January; but he is determined to leave no stone unturned that will bring the Advocate into the reach of every Methodist family in Texas. So that no agent for the paper has any excuse now for not making good his statement that the price of the paper is in the way of its circulation. This proposition removes every pretext and puts the paper where all can take it for at least five months, whatever may be their condition financially. Therefore, brethren, go to work at once on this proposition, and sow down your charges with the Advocate. Read the proposition to your congregations from the pulpit, and urge it upon the people in your pastoral work. If you cannot do it in person, put your League to work, or some active member of your charge, and push it for all there is in it during the next few weeks. If you need sample copies to aid you, drop us a card and we will send them. It is your paper, and we want to help you place it in the homes of your work. We believe that if this be done, your reports at conference will show the benefit of the effort. We are trying to do our part. Now let us hear from you often, and the Advocate will boom.

The preacher is expected to exercise judicious discipline, but he is not sent to a work as a judge to hold court and prosecute offenders. He is there to save the people. Christ came to seek and to save the lost and the preacher is to follow the example of the Master. Severe measures rarely ever ought to be resorted to by the pastor. Kindness and sympathy are efficient means to be used in the correction of the moral ills of most men. Show a man that you love him and want him to do well and you will not be long in winning him over to your way of thinking.

EDITORIAL BIRD-SHOT.

There is no piety in professing holiness and hating people who do not agree with all of your peculiar whims.

Cards and liquor are the property of the devil, and they have no place in the home of a Christian family.

Young men love to dance with young ladies, but they are not fond of indulging in the amusement with themselves.

A society woman who goes all the gaits is empty of heart and only the skeleton of a real woman.

Kinsfolk expect more of and do less for one another than any other class of people in the whole community.

Some Church people will fall out with each other and make up again, but if they get mad at the preacher, their hostility is ceaseless.

When a woman takes it into her head to run all of the Church societies her own way, she is not long in organizing trouble for the pastor.

To strike when the iron is hot is a good motto, but there is no sense in hammering a thing to death because you have taken it out of the fire.

If you never do anything to arouse the envy of a few contemptible people, you can put it down that you are no account in your neighborhood.

Some people have to be parsed in the first person, singular number and nominative case if you expect to utilize their talents in any good work.

TEXAS PERSONALS.

Brother C. E. Cunningham, one of the laymen in the Church at Italy, was in to see us last Saturday.

A number of brethren have sent us some complimentary notices of the editorial on "The Passing of Ingersoll."

Dr. John R. Allen, of the Annex, is in Europe spending his vacation. He has a pleasant company with him, and no doubt but that they are having a fine time.

Professor R. F. Young, of the Southwestern University, has been spending a part of his vacation in Mexico. We have an interesting letter for the Advocate from him.

Rev. D. L. Cain, of Garrison, Texas, sends us twenty-nine new subscribers on our new proposition, and promises others to follow. That sort of work is encouraging.

We learn from Brother C. S. McCarver of the death of the infant child of Brother and Sister R. O. Eustace, of the Northwest Texas Conference. We extend sympathy to the bereaved parents.

The venerable John Morgan, a most interesting brother, made us a pleasant visit since our last issue. He is an Englishman by birth, but he has been in Texas a long time. His home is in Dallas County.

We have received a good letter from Rev. Richard Lane, inclosing a communication of interest for the Advocate. He is now eighty years of age and upward, but full of hope and peace. He lives at Queen City.

Rev. F. B. Carroll, D. D., made us a visit during the week. He has been doing some aggressive work during the summer for the Southwestern University, and for the Twentieth Century Fund. His health is measurably good.

The home of Rev. George S. Wyatt, of Cleburne, was entered this week by a burglar and thoroughly ransacked. Some money and articles of clothing were abstracted. The family were absent at the time. No clue yet to the thief.

Miss Caroline Duncan, whose private letter descriptive of her ocean voyage was published in a few issues back, is teacher of elocution in the Southwestern University Annex. No communication since we have had charge of the paper has elicited comments more favorable.

Brother A. T. Fraley, of West Dallas, made the office a pleasant visit last Tuesday. He is nearly four-score years, but greatly interested in the work of

the Church. He is a Tennessean, and wants to live and attend the General Conference in Dallas in 1902.

Rev. H. D. Knickerbocker, of Weatherford, tells us that they have begun to put in the new steel ceiling in their handsome church over there. This will greatly improve the acoustics, facilitate the heating of the building in winter time, and ornament the interior.

A friend from Galveston writes us that our editorial a few issues back, anent the Catholic Sanitarium in this city trying to take charge of our city poor, was read at a meeting of the Protestant Knights of America in that city the other evening, and a vote of thanks was tendered the Advocate.

Brother W. E. Hawkins, of Oak Lawn, was in to see us this week. He is the son of a Methodist minister and an attorney in this city. He is doing some good work for the Twentieth Century movement by getting much good matter on the subject published in all of the leading dailies and many of the weeklies in the State.

Little B. B., an orphan in the Home at Waco, was accidentally killed last Tuesday by the falling of a gun and its accidental discharge. The little fellow was a great favorite in the Home, and his death is a source of genuine sorrow to Brother and Sister Vaughan. His father and mother were burned up in a fire a few years ago, and the death of this little child wipes up the family.

The last number of the Northwestern Advocate had an Epworth League picture gallery, in which distinguished members of the Indianapolis Conference appeared. The handsome face of our I. W. Clark shows off to fine advantage in contrast with a colored brother next to him with a retreating forehead. In almost every instance a Southern Methodist is lined up beside a colored neighbor. Of course, this was accidental.

METHODIST NEWS IN GENERAL.

Only one of our Southern Methodist exchanges published a picture of Bishop John P. Newman upon its front page.

Bishop and Mrs. Fitzgerald are summering up in Canada. We trust the vacation will restore the Bishop's exhausted energies.

Bishop Galloway has been chosen to preach the opening sermon at the next Ecumenical Conference to be held in London, September 4, 1901.

In the last issue of the New York Advocate Dr. Buckley gives the finest resume of the life of Ingersoll that we have yet read in any paper.

Rev. W. B. Verdin, of the South Carolina Conference, died recently after a protracted illness. He was young, buoyant and promising, but God took him.

The Nashville Christian Advocate is the best exchange for our use that comes to this office; but the old lady is slow of movement. She does not get here till Monday morning!

The Northwestern Christian Advocate, published at Chicago and edited by Dr. Arthur Edwards, had in its last issue an admirable picture of Bishop Candler, of the Methodist Episcopal Church, South.

The assessments for Church Extension apportioned to the five Texas conferences are as follows: Texas Conference, \$2200; East Texas, \$1600; North Texas, \$2500; Northwest Texas, \$1000, and the West Texas, \$1500.

Miss Melissa Baker, who died some time back in Baltimore, left a conditional gift of \$60,000 in cash and property to the Woman's Foreign Missionary Society. We do not know what the condition is. We hope it is not formidable.

Bishop Warren, of the Methodist Episcopal Church, has just returned from a trip of several months to distant mission fields. While away he had a severe attack of appendicitis and underwent a successful surgical operation. He is in good health.

Lafferty gets off this string of gems about Rev. Robert McIntyre, of Chicago: "He is as brilliant as the diamond necklace of the aurora borealis around the snowy bosom of the earth under the shadow of the North Pole." McIntyre had said something nice about Lafferty's flour.

We do not know much of the good result from the late Indianapolis League Conference, but we notice that

our delegates there asked unanimously our General Secretary to sound our Leaguers throughout the Church upon the advisability of holding a general League Conference of our own.

Rev. R. N. Price, who located at the last session of the Holston Conference after having been a member thereof for nearly fifty years, has entered a new field of journalism. He and some others have started a scientific monthly periodical soon to be issued in Atlanta. It is not likely that he will re-enter his conference.

Rev. Clem Cary, of the North Georgia Conference, cannot maintain a respectful silence. Some time ago he and old Mrs. Felton, a superannuated female politician of Georgia, had the whole conference stirred up over sensational charges which came very nearly costing the obstreperous brother his official head. Now, having been ruled out of the papers east of the Mississippi, he has come over on this side to find a medium through which to air his afflicted head.

A GREAT EDUCATIONAL CAMPAIGN.

The Dallas District Conference of the Methodist Episcopal Church, South, at its recent session at Oak Lawn, in Dallas, Tex., appointed the undersigned a committee to prepare for publication in every paper in the district a statement of the nature and object of "The Twentieth Century Movement," pursuant to which action the committee submits the following:

The following words from the address of the Bishops to the ministers and members of the Church give their hearty endorsement to the movement, and indicate its spirit and purpose:

"The General Conference, at its late session in Baltimore, Md., May, 1898, by a unanimous vote passed resolutions in favor of a Twentieth Century Educational Fund, to commemorate the signal blessings of God upon our Church during the past 100 years. The minimum amount suggested as an appropriate thank-offering on the morning of the new century is \$1,500,000. This surely is a modest sum to be given by a million and a half Southern Methodists.

"We desire, as your chief pastors, to earnestly commend this most important and timely movement. It is eminently fitting that we should celebrate the birth of the new century of opportunity by generous offerings to the great educational work of the Church."

PLAN AND ORGANIZATION.

The plan adopted by the General Conference for the movement, with slight modifications by the Executive Committee, is outlined below:

1. A canvass shall be begun throughout the Church with sermons and mass meetings in the interest of education, on the first Sunday in January, 1899, or the nearest Sunday convenient thereto. On this day the roll books are to be opened and pledges or payments of cash to the fund are to be received. But each Annual Conference, by direct action, or through its Board of Education, can adopt its own day to begin the collection.

2. The canvass shall be for cash or legal notes payable within five years, interest being payable semi-annually at 6 per cent until the principal be paid.

3. The funds to be raised are to be applied to the following purposes:

- a. The expenses of the canvass.
- b. The needs of institutions belonging to the Church in each Annual Conference or group of conferences.
- c. The endowment of the theological department of Vanderbilt University.

The effort shall be to raise the amount in cash and notes by January 1, 1891, but the canvass is to be continued until the \$1,500,000 is raised. All cash and notes are to be paid over to the Treasurers of the Conference Boards of Education. They shall retain in cash 5 per cent of the total received to meet the expense of the conference canvass, and shall send 20 per cent of the remaining cash and 20 per cent of the notes to the Treasurer of the General Board. The balance shall be reported to the conference at its next session for such application as it may order, provided that no appropriation shall be made to any institution not the exclusive property of the M. E. Church, South.

The Treasurer of the General Board shall retain 5 per cent of the amount coming into his hands to meet the expense of the general canvass, under its orders, and shall pay over the remainder to the trustees of Vanderbilt University for the endowment of the theological department.

4. The General Board of Education, located at Nashville, Tenn., has general supervision of the movement. Bishop Chas. B. Galloway is President of this board, and Dr. J. D. Hammond Corresponding Secretary. The canvass in each Annual Conference is

under the direction of the Conference Board of Education.

The sum asked for is about \$1 for each member in the Church, and it is desired to give to each an opportunity to make a thank-offering to God. For this purpose every pastor is to be furnished with a roll book, and is to make a thorough canvass of his charge and record the names and gifts of all the contributors.

THE PART OF TEXAS.

On an average of \$1 per member about \$200,000 are asked as a thank-offering from Texas Methodism alone. Divided to the conferences on the basis of the assessment for foreign missions, the proportion of the fund to be raised in Texas is \$150,285.

The Rev. Seth Ward, of Houston, Tex., has been appointed by Bishop Galloway to have general management of the canvass in Texas.

MOVEMENT IN OTHER METHODIST BODIES.

In England the Wesleyan Methodists have determined to raise \$5,000,000 as a fund to strengthen their connectional interests; the Methodists of Canada \$1,000,000, and the M. E. Church \$20,000,000. The M. E. Church, South, by its official action, limits this Twentieth Century offering to the cause of Christian education. At the same time the leaders of Methodism are everywhere putting emphasis upon the need of a great spiritual quickening throughout the entire Church, and great revivals of religion are already taking place within many of the conferences.

Thus it will be seen that Methodism, instead of being an effete system, is by these great movements to renew its spiritual power and equip and endow its great enterprises and institutions, preparing itself for a great forward movement during the incoming century.

CAMPAIGN COMMITTEES AND SECULAR PRESS.

The Board of Education and presiding elders of the North Texas Conference, in joint meeting at Dallas, recently recommended the appointment by the presiding elder in each district of a Campaign Committee of not less than three, the presiding elder to be ex-officio chairman, to co-operate with the pastors and Conference Secretary of Education in arranging for mass meetings in behalf of this movement in each charge. The committee for Dallas District will be announced in the near future. Said joint meeting also emphasized the importance of furnishing to the secular press crisp and reliable data concerning the movement, and requesting its co-operation in giving publicity to the enterprise.

Laymen have had a prominent part in projecting this movement, and are being placed conspicuously in its front line. We trust our laymen generally will diligently seek to make it the most phenomenal success in the history of the Church.

F. B. CARROLL,
L. P. SMITH,
W. E. HAWKINS.

SOME PARAGRAPHS ON THE TWENTIETH CENTURY MOVEMENT.

All those interested in the cause of Christian education are glad to note the forward movement recently made in the North Texas Conference in behalf of the Twentieth Century Educational Fund. The plans adopted are good, and it really looks like the wheels are going to turn. One of the great difficulties to be overcome, I think, will be the collection of \$1 from those who plead they are not able to send their own children to school. A prominent preacher said to me some time ago: "You can't go out here into these poorer sections of the country and convince men who are not able to send their own children to school that they ought to give \$1 to this educational fund." By this argument many a pastor will feel absolved from the obligation to effort. I believe the argument, like many of those contained in epigrammatic statements, is specious. I therefore offer the following reasons why the man "who is not able to send his own child to school" should give \$1 to this Twentieth Century Fund:

1. He should give it on the broad ground of obligation to further the kingdom of righteousness in this world. The propagation of Christianity as a living force is so intimately identified with Christian education that to abandon the latter means the rotting if not the complete destruction of the former.

2. The Church must furnish an educated ministry. No man, however ignorant he himself may be, cares to listen to a man that cannot instruct him. Every community of Methodists is to a greater or less degree a beneficiary of the blessings of an educated ministry.

3. The Christian literature that comes into the poor man's home, that goes as the evangel of light every-

where, propagating an influence such that his own life and property would be unsafe without it, is possible only by reason of the Christian school.

4. Every religious community is desirous of having Christian teachers to conduct their schools. The community as a whole becomes better by reason of the presence, influence and work of the Christian teacher. There is no obligation, as such, resting upon the State to furnish such teachers. The Christian teacher is either directly or indirectly the product of the Christian school.

5. The perpetuity of a Republican form of government depends not alone upon the intelligence, but upon the integrity of its citizenship. In these two—intelligence and integrity—is contained the hope of wise and just legislation, as also the largest measure of liberty, protection and prosperity for the individual. The mere diffusion of knowledge or even purely intellectual education does not contribute to the integrity and morality of the citizen. Surely, then, it is the wisest form of economy to aid that cause which makes for the righteousness of the body politic by making for the righteousness of the individual.

6. Again, Christian schools make Christian homes. Christian homes make Christian citizens. Christian citizens make a Christian commonwealth. A Christian commonwealth makes a free, prosperous and happy people. Money given to the cause of Christian education is not charity; it is not giving to the poor; it is giving to yourself, and is better than taxes.

7. Notwithstanding a man may not be able to send his children to school after awhile they may be able to send themselves. So the dollar he has given years ago has gone into brick and mortar, into libraries and apparatus, into consecrated scholarship, into a thousand beneficent agencies, the advantages of which his children will reap, and after all the money is not in any direct sense lost to, but invested for, them.

8. Look at the generous sympathy manifested from all parts of the country for the recent flood sufferers in Texas. Why was this? Such abundant charity has not always existed in the world. In the days when the Roman Empire was most flourishing the hunger and destitution of the Plebeian only excited the laughter and ridicule of the Patrician. Before the Reformation in England, when true Christianity was a hiss and a by-word, a favorite maxim with the aristocracy was, "After us the deluge." Prior to the French Revolution, when religion was dethroned and France was on the verge of financial ruin, a nobleman said: "Let us lay additional taxes upon the common people." "But," said another, "how can they live?" "Let them eat grass," replied the haughty nobleman. Something more than a year ago Julian Hawthorne, writing from India during the great famine, said that nothing struck him so forcibly as the lack of sympathy which the well-to-do Hindoo exhibited toward the destitute. Starving children, crying at the gates of the wealthy for a few grains of wheat, received not so generous a contribution as kind words, but laughter and frequently curses. In China human life today is about as cheap as rice.

The generous aid rendered to the flood sufferers is an object lesson that the poorest and humblest man should appreciate. It teaches us that the Spirit of Christ, which is benevolence and charity, is abroad in the land; that all of us are the beneficiaries of an enlightened Christian sentiment, which is the product of Christian teaching, and that Christian teaching is possible only by reason of the Christian school. In admiring the charity and sympathy that exist so generally in our country let us not forget the source from which this charity and sympathy has come—Christian teaching.

9. Our schools need the support of the poorest and humblest classes. The great Methodist Church has never pandered to the fashionable and aristocratic classes, which, while generally possessing great wealth, have too often been worldly-minded. Methodism has ever been the Church of the plain people who loved righteousness.

10. Lastly, the dollar should be given by the poorest man, because the poorest man is able to give it. That man must certainly be in the greatest depths of poverty who in two years cannot make \$1 to give to this great cause.

E. P. NEWSOM.
Huntsville, Texas.

CHINA.

Allow me to express my gratitude for the most excellent paper which you are giving us. It comes to me as a bright light in a dark place. Its pages sparkle with gems of great truths. Wish that our native Christians were able to read it. Especially is it refreshing after several hours of hard work, digging in the Chinese classics, with a Chinese teacher, trying to get some sense out of them, or perhaps better to say, trying to put sense into

them. In looking over "Notes from the Field," we often see familiar names—persons with whom we were associated in college, in the class room, in the prayer-meetings. These bring to us many happy recollections, and also have a tendency, with our present surroundings, to make us just a little home-sick, if we would allow it. We are rejoiced to read how the Lord is blessing his people, and that souls are being saved. Then the enormity of the work of our China mission looms up before us. We often see in the Advocate notices something on this order: "Our meeting begins at such a place at such a time. Expecting Bros. A. and B. to assist us." "Meeting closed. Bros. So and So did excellent work." "Any pastor desiring help, address me at box —." Oh, if only some of these aids and calls were open to us! I suppose every man is where he should be, and doing what he ought to do. If this be true, very few men were intended for China.

A few weeks ago Dr. and Mrs. Fearn left for the home land. In a few days Bro. Hearn, our presiding elder, and family, will set sail. Bro. Hearn is completely broken down in health, and fears that he will never be able to return. Will not the Church offer a united prayer in his behalf? This leaves but one person on the whole Soochow District who is not in school or medical work, free to itinerate. When we think of the enormity of the work, our heart is sad, for we are not expecting Bros. So and So to aid, encourage and strengthen us. No, brother, they are not here. But are we discouraged? No, this is not our motto. With faith in God, we go forward.

For the past few days it has been exceedingly hot, and the sights and smells are something unheard of except in China. Having already planned for an itinerating trip, we almost feared the undertaking, as necessarily we must go in a Chinese boat, which, to say the least, is not very cool. But to overcome this difficulty we had decided to travel by night. We really longed in our heart for a good rain to cool the atmosphere—cannot say that we prayed for it, but sure enough this morning it came, and this afternoon we set sail in a hard rain. We are now crossing a lake several miles wide; the wind is high and the waves rough, but all is well within. If there is a foreigner within thirty miles it is some other missionary carrying the message of the gospel. It is just dusk, and the mosquitoes are too friendly to continue.

Saturday—a close, sweltering, but cloudy day. We arrived at Wusih at 1:30 p. m., and made all necessary arrangements for the Sabbath, which was a full, blessed day. Sunday-school 9:30 a. m., then we preached to the members and probationers, after which we had the communion of the Lord's Supper. We were few in number, but it was soul-inspiring. The Lord was in his temple. At 2 p. m. we met a class of young men who are studying English under one of our members at this place, and who meets with them every Sunday afternoon for Bible study. We read Matt. 7, then explained to them, both in English and Chinese, the salient points of the chapter. We trust the seed sown will evince itself in the fruit of their lives. At 3:30 we preached to a large crowd of the common herd, many of whom were very attentive. No doubt that the harvest is ripe, but the laborers are indeed few. Everywhere throngs of people wait on the ministry of the Word. We are rejoiced to note the wide spread of the gospel and the awakening influence it is having.

A few days ago Dr. Griffith John, of Hankow, returned from his fourth trip into Hunan, where the people have been so bitter against all mission work, and until two years ago no missionary, either native or foreign, was allowed to enter. Dr. John says: "On my first visit we had a very narrow escape at Sianatan; on the second visit we were in imminent peril at Lungyang; and on the third visit we were pelted out of Hengchou. On this last visit we suffered no persecution whatever; indeed, there is hardly a trial of any kind to record." His round trip was 1076 miles, and took thirty-two days to complete it. To use his own words: "There are thousands of enquirers there. On this visit we baptized 192, and might have baptized hundreds more." Five or six native helpers have been at work there for two years. No foreigners as yet have entered Hunan to live. Surely the Lord is blessing the labors of his servants. "Praise God from whom all blessings flow."

E. PILLEY.
Changshuh, June 29, 1899.
P. O. Soochow, China.

ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

Bulletin No. 2.

The plans for the Ecumenical Conference on Foreign Missions, to be held in this city next spring, are being advanced and everything indicates a most successful conference. The cordial co-operation of the missionary societies of Great Britain has been se-

cured, as well as that of societies upon the continent, and the hearty welcome given in London and Edinburgh to the Rev. Judson Smith, D. D., Secretary of the American Board, who visited those places in the interest of the conference, indicates that those societies are willing to assume all needful responsibility and assist in every possible way and that there will be a full attendance of delegates. A special committee has been appointed of gentlemen representing the different societies, and including such men as the Rev. R. Wardlaw Thompson, Eugene Stock, Rev. Alexander Connell, A. H. Baynes, Rev. James Buchanan, Rev. John McMurtrie, Walter B. Sloan and others, who will act in connection with the American committee in securing the best men to take part in the conference.

It is moderately certain that the Rev. James Stewart, M. D., D. D., of Lovedale, South Africa, will be present, and it is probable that Lord Overton and perhaps Lord Aberdeen will also attend. There will also be a strong delegation from the continent, representing the German, Dutch, Scandinavian and French societies, and among them, it is hoped, Prof. G. Warneck, D. D., of Halle, and the Rev. Francois Coillard, the well-known pioneer of French missions in South Africa.

Correspondence has been entered into with prominent men, who will be invited to attend and take part in the discussions, and lists of speakers are being prepared. The financial basis of the conference is upon an excellent footing, and the Finance Committee, with its chairman, John H. Washburn, of this city, and such men as R. Felton Cutting, Charles A. Schieren, Lucien C. Warner, the Rev. D. Stuart Dodge, D. D., Spencer Trask, Church Hill H. Cutting, Darwin R. James and Jno. H. Converse as its members, is pledged of the most efficient support. The general organization is being rapidly completed, and the different members are working together in the most cordial and effective way. Those in charge are looking forward with great anticipation for a most successful and useful conference. Copies of the Prospectus can be had from Ecumenical Conference Secretaries, 156 Fifth Avenue, New York City.

THE PARSONAGE PROPERTY.

The itinerancy of the Methodist Church makes it necessary for the preachers to change from place to place, and from house to house. It is very necessary, therefore, that each occupant of parsonage property take at least as much interest in the property as if it were individual property. There are many men who care very little for their own homes, and now and then one of these becomes an itinerant preacher. In such a case he ought to take better care of the parsonage property than he would of his own home, for the sake of those who follow him, as well as for respect for those who have preceded him.

It ought to be a matter of pride with every pastor to leave his parsonage in the best possible condition for his successor.

I believe the congregations are willing to make such improvements as are necessary to the comfort of their pastors if they feel assured that the property will be duly cared for. One negligent, slouchy pastor can so discourage the congregation, and can so break their spirit and lawful pride in this direction, that it is with the greatest difficulty that they will expend money on the premises.

If we as preachers are to have homes of convenience and some artistic beauty, each pastor must do his duty. How many of our parsonages throughout the country and towns have good gardens and orchards, lawns and yards? Now is the season for improvement. Set out an orchard of choice trees and a variety of fruits. Prepare a garden spot. Fence the yard and set out some shade trees. And where something in this way has been done by our predecessor, at least let us take care of it, if we are too lazy to add anything to it. A pastor who leaves a work after two, three, or four years, and the parsonage is dilapidated, will, nine times out of ten, leave the distinctly Church work in the same state of disorganization.

The cure: Spend less time sitting on the streets and in the offices of indulgent members who attend to their work in the same slipshod manner. Dig and hoe one hour each day, Sunday excepted, in the garden and yard. Kill all the weeds and keep the premises clean. Quit throwing slops out at the windows and back doors, and observe sanitary laws in the back yard.

The result: A well-kept premises, something to eat from your own garden and orchard, thus reducing expenses; a strong and active muscle, a healthy body, a strong nervous system, an active and vigorous mind, a stronger spiritual life, better preaching and pastoral visiting, and withal more respect from the better classes of your membership.

One hundred dollars reward is offered where the results are not as

stated above, except in cases of confirmed invalidity.

It is presumed, of course, that the immediate building will be kept in good condition, inside and out.

Let us have orderly, well-kept premises and houses which are not only convenient, but also artistic, in which to live and rear our families. The Discipline enjoins it upon us to build parsonages where there are none, and common sense ought to teach us to keep them in good repair and common decency to keep them clean.

NATHAN POWELL.

Bastrop, Texas.

SAN ANTONIO RESCUE HOME A STATEMENT—AN APPEAL.

The Home is making constant advancement in efficiency. The work was in an untried field and we have had only experience to teach us. It is now upon a more satisfactory basis than ever before.

Mrs. Montgomery, of Temple, is Superintendent and Assistant Financial agent. Mrs. Ireland, of Seguin, is Assistant Superintendent and has control when Mrs. Montgomery is absent attending to the finances. Mrs. Volino continues matron. Women seeking to be saved are admitted almost every week.

With this statement the committee in charge makes an appeal to the preachers and laymen of the Texas and West Texas Conferences. Funds for the maintenance of the Home are coming in very slowly during the summer months, while expenses continue. Will not the preachers of the West Texas Conference collect and send at once a part or all of the assessment for this work upon their respective charges? The Texas Conference, by resolution, requested the pastors to present the cause to their congregations and give them opportunity to contribute. Very little has been received from them, and their help now will mean much for this needy cause which God is wonderfully blessing, and which

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All the world admires "staying power." On this quality success depends. The blood is the best friend the heart has. Hood's Sarsaparilla is the best friend the blood ever had; cleanses it of everything, gives perfect health and strength.



ought to have the cheerful assistance of all Christian people.

W. G. Lee Woods, San Antonio, Tex., is Treasurer, and all contributions should be sent to him.

STERLING FISHER,
For Committee.

No use running around asking Smith, Brown and Jones what to do for your chills. Cheatham's Tasteless Chill Tonic will cure you—cure you quickly and completely. Give it a trial. Guaranteed. Price 50 cents.



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Purely vegetable, mild and reliable. Cause Perfect Digestion, complete absorption and healthful regularity. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

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PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their ANTI-BILIOUS properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to biliousness and torpidity of the liver, will keep the system regular and secure healthy digestion.

Price, 25c. per Box. Sold by all Druggists.

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Strictly Guaranteed for BOLL-WORM, BOLL-WEEVIL, ARMY-WORM, CATERPILLAR and Every Other INSECT that DESTROYS COTTON.

If they are not here now, they will be later. I must dispose of a limited amount of Territory right away, so will sell at astonishingly low price. STRICTLY GUARANTEED. No money until you are satisfied. For particulars address

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The GRANDEST MOWER feature, found in no other mower, which others fail to cut. The ever placed before the farmer. The changeable speed solves the question of cutting Wire or Bermuda grass, CHANGE OF SPEED is made by the mere touch

of a lever, without even stopping the team. Do not fail to investigate this splendid machine. Made in 4 ft. 6 in., 5 ft. and 6 ft. sizes. We handle Hay Presses, Drag Rakes, Hay Stackers, Mower and Knife Grinders, Baling Ties, Binders, Thrashers, Traction Engines, Wagons and Buggies. WRITE US FOR YOUR WANTS.



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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.

Sunday-School Department.

THIRD QUARTER, LESSON 6, AUGUST 6.

THE NEW HEART.—Ezek. 36:25-26.

Golden Text: "A new heart also will I give thee."—Ezek. 36:26.

Time: About 586 B. C. Place: Telabib by the river Chebar.

Persons: Ezekiel and the people in exile.

Occasion: Destruction of Jerusalem and the exile of Judah.

Ezekiel was the son of Buzi, the priest. He was carried away captive about 597 B. C., and began to prophesy B. C. 592 and continued till 570. He was in a large and special sense the prophet of pardon and purity, and preached regeneration to his people. We give below Dr. Pell's treatment of this lesson. It is practical and suggestive:

"A new heart!" Jehovah, the great physician, made a diagnosis of Israel's disease, and placed his finger on the trouble. "Here it is," he said, "it is your heart." And he added, "I will give you a new heart."

The words make one shudder. A new heart! Is the case so bad as that? Is the old heart incurable? May it not be patched up, or at least stimulated so that it can perform its functions? "No," says Jehovah, "it is beyond recovery. It is nothing but a stone; there is nothing to do but to take it out and to put a healthy heart of flesh in its place."

And what does this strange figure mean? Simply this, that Israel must be made over again. To take away the old heart is to destroy the old man. To put in a new heart is to make a new man. When God says we must have a new heart it is as if he should say of a stream, it must have a new fountain, or as if one should say of a clock, it must have new works. It means putting in a new spring of life, a new motive—a new fountain to make a new stream. I will make a new man of you," says Jehovah.

It takes the starch out of our pride to have our case presented in such a way, and very naturally our hearts resent it. We feel about as a man feels when his physician tells him that he has a loathsome disease; but we also feel that the man who resents what his physician tells him, instead of asking for a remedy, is a fool; and we ought to feel the same way about ourselves, if, instead of asking God for a new heart, we cherish a spite against him or his Word or his ministers for telling us the truth about ourselves. The only thing to do with a plain statement of truth is to act on it. We do not better matters by getting angry over it, or disputing it, or laughing it off, or trying to forget it. If the doctor tells you that you have typhoid fever, nothing can be gained by persuading yourself that you are merely overheated; and if we are told that the heart of a man is incurable and that he must have a new heart nothing is to be gained by trying to persuade ourselves that all one needs is to rub up the old one.

A new heart is necessary, but it is the only thing that is necessary. Let God put in a man a new spring of life, a new motive, a new spirit, and the rest follows as a matter of course, just as the purification of a stream follows the purification of the fountain. We talk of the needs of men, but man has but one need. Give him a new spring of life, and all that is necessary for that new life will be ready at hand. Just as a new physical heart if put in the place of the old diseased heart would mean new life for the physical man, so a new spirit put in the place of the old corrupt spirit would mean new life for the whole man. And the new life would be according to the new spirit. If, then, God puts within us his own Spirit, will not our life be like his?

Epworth League Department.

August 6.—Lesson Topic: "Drifting."—Eph. 4:14; James 1:1-8.

We select some thoughts upon this lesson from the Canadian Era. They are to the point and worthy of a close reading:

It is drifting that is most to be feared. Men don't become atheists and criminals at a leap. To every one who resolutely sets his face against God, there are hundreds who drift from him. So remarks Meyer, whose tract on this subject we shall freely use. One of the great moral and religious tendencies of the age on the part of both old and young, is the tendency to drift. There is no very evil intent at first. It is only going with the current, or moving with the tide. So gentle, so imperceptible, so pleasant in its early experiences, but fearful in its final results—Drifting.

YOUNG MEN IN THE CURRENT. Young men come up to our great

centers of population from pure and holy homes. They are nice, amiable, well-meaning fellows, with no intention of going wrong, though perhaps with no very strong resolution to go right. The last words of advice from father or mother ring in their ears, urging them to keep up the good habits in which they had been trained from childhood, and they intend to conform to them now they are setting out for themselves. If they fall in with a strong religious influence, it is not at all unlikely that all will turn out well; but if they go into some establishment where there is a fast, gay set, the Lord's Day unkept, where filthy allusions pollute the talk, and gambling fills the leisure hours—then, after the first momentary shock is over they give themselves up to the strong prevailing current, and begin insensibly but surely to drift into evil. It is not necessary at the start that they should commit some flagrant sin; it is enough that they cease to resist the insidious and baneful influences around them. Such is the history of the ruin of many of our brightest and most promising young men.

RELIGIOUS DRIFTING.

1. Don't drift into unbelief. It is a very easy thing, through the effect of your reading, or the influence of your associations, to drift into unbelief. You first began to question the Bible, then to doubt it, then to ridicule, then to reject, then to unbelief, infidelity, and consequent worldliness, godliness and sin. Resist the approach of such a sad end. The Bible is true. It is the Book that made your mother good and noble and self-sacrificing; that made your home the heaven-on-earth that it was; that gave you your first impressions of the right; that sent you out into life with such good principles as you possess; that is leading multitudes of the human race to salvation and heaven; it is the only safe guide on the ocean of life. Don't throw away your chart and drift on the rocks, and wreck that splendid craft of character. In God's name don't drift from the grand old Book.

2. Don't drift into Sabbath desecration. What with the bicycle, the Sunday street car and railway train, the yacht and the tow-boat, the city park and the country drive, you are in danger of drifting into Sabbath desecration. Resist it. Don't allow these things, attractive as they may appear, to prevent you from attending public worship faithfully and serving the God of your fathers.

MORAL DRIFTING.

1. Don't drift into bad companionships. A man is made or marred by his friends. As fish take on the mottling of the ground on which they lie, and as butterflies resemble the flowers over which they hover, so do we become like those whom we choose for our companions. Don't drift into familiarity with any man until you are sure of his character. Beware of the man who talks slightly of father, mother, home, or of women generally. Beware of the man who professes himself too deeply versed in the science of the day to believe the Bible, and who laughs at those who do. True wisdom is not destructive, but constructive. A man has no more right to steal away or spoil your faith, than he has to deprive you of your eyesight or rob you of your purse; and if he attempt, he betrays a dangerous character. Beware of him!

2. Don't drift into drinking habits. Nothing is easier than to do this for some. The tides of strong drink are running through our streets, and every corner saloon is a boat-house from which men may enter the boats and launch out upon the current. A few may enter it and yet escape. But for an enormous number there is little hope when once fairly afloat, on the fascinating but perilous waters. No man means to be a drunkard when he starts drinking. Those who are now in the agony of delirium were once as pure and true as you are. Beware of their fate, and don't follow their earlier steps, lest you acquire a momentum you can not arrest, and go down to perdition. It is a safeguard to a young man to take the pledge of total abstinence. He perhaps may not sign it at a public meeting, but he can write one in his own private room, and resolve by God's help never to touch this accursed foe of human hearts and happiness, and homes.

3. Don't drift into habits of impurity. In us all there are appetites and desires which are beautiful and innocent enough when kept in their right place; but they are very reluctant to be kept there, and are ever chafing to ascend the throne of the being, and assume the mastership of the life. Beware of the drifting into secret sins witnessed by no eye but God's. Beware of the society of those who are familiar with the ways of darkness and impurity. Beware of spectacles and pictures, of amusements and books, that excite the lower passions. Never go to a place to which you could not take your mother or sister.

It is not necessary to yield to temptation. Exert your will power. Best of all, accept the life and power and purity of Jesus, which you may claim and use in all moment's of need.

NORTH TEXAS LEAGUE BULLETINS.

At the request of the President of our Conference League, I begin now the issuance of occasional bulletins for publication in Texas Christian Advocate. These bulletins will contain items of general interest to our Leagues. They will be published at such times as are deemed expedient or necessary, and only at the request of at least two members of the Executive Committee, and with the indulgence of the Advocate editor. It is hoped that all whom they concern will not only give them due notice, but will co-operate with me in this movement and keep me well advised of any and all features pertaining to our work. Fraternally, ROBERT MEANS, Sec.-Treas. Whitesboro, Texas.

BULLETIN NO. 1.

The Epworth Era will be sent from now until Jan. 1, 1900, in clubs of ten, to one address, for 25 cents each—\$2.50 for the club. Send orders to Barbee & Smith, Nashville, Tenn., or Dallas, Tex.

BULLETIN NO. 2.

The N. T. C. E. L., in session at Greenville June 16, 1899, passed a resolution agreeing to raise a specified amount towards the building of an "Epworth Annex" to the Home Mission and Training School, at Dallas, said annex to be built by the Leaguers of Texas, and to contain parlors, library and school-rooms. This work will be under the supervision of the conference Second Vice President, Miss Mary Jones, Garland, Tex., to whom all amounts raised for this purpose should be sent, and will be deposited as "Epworth Annex Fund," which can also be credited on the "Twentieth Century Educational Fund."

At the appointment of the presiding officer, I was made Secretary of this movement, to organize and assist in the work for the summer. Surely, fellow Leaguers, we see what a grand opportunity this is to build for ourselves a monument that will live throughout eternity. The plans are not yet matured, but through the papers and District Secretaries the local Leaguers will be advised of the details. In the meantime, let us remember this grand forward movement; let us talk of it, pray for it, and, when the time comes, give for it!

(MISS) NORWOOD WYNN. 465 Fairmount Ave., Dallas, Tex.

Old and Young

ADOWN THE VALLEY OF SORROW.

With heart sorely stricken and chastened, Whence earthly ambitions have flown, I pass down the valley of sorrow, The dim, dreary valley alone.

There are newly-made graves in this valley, Where love's flowers lie withered and dead, And the sleepers who rest 'neath this pillow Wake not for our low, muffled tread.

How we miss them! the loved ones departed; How empty seems all that remain! We list for the sound of a footfall— For the tones that we loved—but in vain.

No voices are heard in this valley, Save chanting and dirges of woe, And the heart-rending wail of the mourners Who adown this dark valley must go.

Well-worn are the paths through this valley— God's pilgrims all journey this way, And the shadows that hang o'er this valley Will be lifted 'mid portals of day.

With heart well nigh crushed 'neath its burden, I look heavenward thro' fast blinding tears, And I pray: Hold my hand, blessed Father, This valley so lonely appears.

I list! the sweet voice of the Healer Comes in tenderest accents to me—"Fear not, trusting child, I am with you"— Lo, "a light in the valley" I see.

God's love glids the path thro' this valley, It scatters its darkness and gloom, And wreathes with a glory immortal The lowly confines of the tomb.

The lessons I have learned in this valley Are patience, submission and love; They will purify, chasten and strengthen My soul for its exit above.

All broken and bruised on God's altar, My heart with its all I resign; And now I have found in this valley My "trusting place" with the divine.

M. E. WHITTEN.

IN THE PATH OF AN EXPRESS TRAIN.—A TRUE STORY.

There was no briskeer woman than Mrs. Busybee in the whole village of Chilworth, which stands midway along one of the most charming little valleys which even Surrey has to show. If ever any woman deserved her name, she did; for the oldest inhabit-

ants could not remember to have ever seen her unemployed. The old saying, "Better wear out than rust out," was always in her mouth; and she certainly gave herself little chance of rusting, for she seemed to be hard at work from the first peep of dawn over the wooded ridge, on the brow of which stood the quaint old church of St. Martha, down to the moment when the last gleam of sunset faded behind the green slopes that hid the white houses and dark gray church towers of Guilford, four miles away; and, in fact, she had more than once been heard to regret that it was not the same in England as in those strange lands of the far North, where (as she had heard from a travelled lodger, who had lately taken her front parlor and bed-room), the sun never set at all during the warmer months—where Midsummer Day lasted for eight weeks, and where any one who was "as happy as the day was long," must have been very happy indeed.

But, with all this, Hannah Busybee was none of your pale, sickly, over-taxed drudges, the very sight of whose worn and weary faces makes one's heart ache. Her eye was as clear and bright as a dewdrop, her cheek as round and ruddy as the juiciest apple on the hump-backed old tree that stretched its gouty arms over the palings of her tiny garden; and, in fact, her husband (a sturdy carpenter, who had worked quite as hard at his occupation as she did at hers) often said that when he came home at night, tired and out of sorts, one sight of his old woman's cheery face did him more good than a hot supper—and he fully meant what he said.

In a word, Mrs. Busybee seemed to have but one trouble in the world, and that was a little girl—her only child—who, as her sadly tried mother had many a time remarked despairingly, was "as much worry all to her own self as if she was a whole family!"

Hannah's household "pickle" had been christened Theresa; but the exasperated neighbors had long since (as if by common consent) shortened it into "Teaser," by which nickname she was now known throughout the entire village.

And certainly the little imp deserved her new name as thoroughly as her ever-active mother merited that of Busybee. Was there any one place to which she was specially forbidden to go, thither her chubby little legs were instantly trotting; was there a hot kettle with which she could scald herself, a knife or a pair of scissors to cut her fingers withal, a heavy jar or box to pull down upon her head, she never lost a moment in doing it. Her putting on of a clean frock was always the signal for her to tumble down in the dirt, if she went out, or to upset a pan of grease over herself, if she stayed at home; and well might her poor mother exclaim, "That worrying child will be the death of me some fine day!"

Moreover, Theresa's perfect unconsciousness of being in any way to blame, made her numberless misdeeds doubly and trebly vexatious. After breaking a window, knocking a cup and saucer off the table, upsetting the family soup into the fire, and hunting a stray cat over a neighbor's flower-bed, she would look round with a face of radiant self-satisfaction—as if she quite expected to be praised and caressed instead of scolded—which was simply maddening.

With all this, however, to scold her was no easy matter; for the sweet and trustful smile with which the little golden-haired fairy was wont to look up at anybody whom she had offended (as if quite confident that no one could ever have the heart to speak roughly to her) was more than enough to disarm any anger. In reality, her mother would have been heart-broken if left for a single week without the "worrying child," of whose misbehavior she was wont to complain so loudly; and her severest scolding always ended with a hug and a kiss.

It was often remarked, indeed, that Mrs. Busybee, however hard she might be herself upon Theresa's ceaseless transgressions, was always ready to "fire up," the moment she heard any one else venture to do the same. Not long before this time, in fact, she had had "words" with her next-door neighbor, on the subject of one Miss Teaser's manifold wrong-doings, the result being that no more words of any kind had passed between them since that day.

The only person who seemed able to do anything with Theresa the Tiresome was her mother's travelled lodger; and his method of keeping her in order was very simple. Whenever she

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W. H. M. WORK IN THE NORTH-WEST TEXAS CONFERENCE.

I was very much interested and encouraged as to our W. H. M. work by the fine reports made of the district meetings in the Georgetown and Waxahachie Districts. I hope other districts have had good meetings, but as yet have not heard.

The time is drawing near for our annual meeting at Fort Worth, and I am thinking much of the reports to be made at that time. I fear we have not made the advancement we hoped for. Our Treasurer, Mrs. H. W. Lowe, writes me she has heard from only seventy-three of our auxiliaries this conference year. That is, only that number have sent her any money. We have over ninety on our list, and last year ninety-one paid dues. Are we to have such a falling off as that? I hope not, but that all our inactive societies and officers will be heard from before September 1, which is the time our books will be closed for this conference year. A heavy burden, at the same time a great privilege, is ours in part again this year—the support of our Mission Home at Dallas. How I love to read the visiting report of that grand woman, Mrs. Johnson, as she goes from town to town to plead for money for this noble cause. I can well believe that angels go before her to prepare the way, and that their wings droop lovingly over those homes that open to her with love and kindness. How anxious I am for every auxiliary of our Conference Society to pay regularly to the current expenses of the Home. How can it be supported if they do not? A prophet of old spake the awful words: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." In our Mission Home work it is enjoined upon us not only to speak, but to work and to give. Oh, may no "blood be required" at our hands.

This morning I was reading a summary of the work of our General Society, and as its vast importance, its grand possibilities came in review before me, I thought "How can any woman in the Southern Methodist Church afford not to take part in enterprises that have for their object the amelioration of so much suffering, the uplifting of mankind, the bringing of lost souls to a Savior?"

Oh, we need, like Daniel, to mourn and fast until the "great vision" shall break upon us, until we see "one like the similitude of the sons of men" glowing with brightness "clothed in linen, girded with fine gold of Uphaz," and to have him "touch our lips" and "give us strength," and to unfold to us the grand destiny of those who labor for souls. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Oh, to win such reward, and to be called, like Daniel, "greatly beloved." But the prayers, the self-denial, the faithfulness, must come first. And some of our auxiliaries are "turning back," deciding to "quit work," others to work only for their own local Church.

I had the privilege yesterday of a visit to Bethel Church, on the Weatherford Mission. This is now in charge of our Bro. Cameron, lately transferred from Arkansas, and appointed to fill the unexpired term of our lamented Bro. Elder. We found a very neat and commodious church, an intelligent community, and an earnest, up-to-date preacher, greatly beloved by his people. In the midst of a protracted meeting he set apart an hour to organize a W. H. M. Society, and never did I hear our work more ably presented. We organized with eighteen members, full of promise and zeal.

MRS. C. C. ARMSTRONG,
 Weatherford, Texas.

BY-LAWS.
 Recently adopted by-laws by the W. H. M. Society, M. E. Church, South:

- The President shall preside at the meetings and superintend the work of the society, laying special emphasis upon the study of the reading course by the auxiliary.
- The Vice-Presidents shall in their order assume the duties of the President in her absence, and shall perform such other duties as may be assigned them.
- The First Vice-President shall have in charge the local interests of the auxiliary, and shall, ex-officio, be the chairman of the committee for local parsonage and benevolent work. She shall make monthly reports to the auxiliary of the local work.
- The Second Vice-President shall co-operate with the Conference Superintendent of Systematic and Proportionate Giving in supplying the auxil-

ary with information upon this subject, and seeking to bring the members to this method of giving. She shall try to secure individual and auxiliary use of the mite boxes.

5. The Third Vice-President shall have in charge the Baby Roll and Life Membership Certificates. She shall collect the enrollment fee of twenty-five cents per member, and give quarterly to the auxiliary Treasurer the number of names enrolled during the quarter and the amount of fees to correspond. She shall at the same time send list of names and addresses to the Conference Superintendent of Baby Roll. She shall keep a correct roll of baby members, secure the continued use of the baby mite boxes, and turn the moneys collected monthly in them over to the auxiliary Treasurer. It shall also be her duty to interest, enlist, and organize the children and young people.

6. The Recording Secretary shall keep a record of the proceedings of the regular and called meetings, see that the congregation is notified of the time of the meeting, both from the pulpit and through the Sabbath-school, and send her book annually to the district meeting to be approved.

7. The Corresponding Secretary shall conduct the correspondence of the society, and send to the District Secretary full reports before the first day of March, June, September, and December. She shall also send to these officers the name and address of the auxiliary President. She shall send her book annually to the district meeting to be approved.

8. The Treasurer shall collect membership dues, securing at least ten cents a month per member, keep a book account of the funds of the society, and remit to the conference Treasurer before the first of March, June, September, and December. She shall send her book annually to the district meeting to be audited. She shall send quarterly to the conference Treasurer the number of names placed on the Baby Roll, with amount of enrollment fees to correspond.

9. The society shall select an agent for Our Homes.

10. There shall be a local committee to co-operate with the First Vice-President as chairman in looking after the parsonage and the benevolent work of the Church. This committee shall be elected quarterly, semi-annually, or annually, as the auxiliary may prefer. It shall have its own treasurer for local funds, which may be raised in any way the auxiliary deems best. Such by-laws may be adopted governing the work as the local needs may require, provided they do not conflict with the by-laws of the general work.

11. There shall be a Visiting Committee appointed monthly, whose duty it shall be to visit from house to house, to distribute reading matter sent out by the society, and other Church literature, enlist members for the society, and induce persons to attend Church and Sabbath-school. A full report shall be made at each meeting of the society. It shall be the duty of the Visiting Committee to report to the pastor the names of strangers and all cases of sickness and destitution they may find. The members of the committee on their rounds should also endeavor, by the reading of God's Word, to comfort, strengthen, or bring to Christ those whom they may visit. The Visiting Committee may be subdivided into smaller committees to visit specific places. A committee on temperance and other committees may be appointed as the needs may require.

12. All the members are requested to pray for the work of the society at the hour of retiring and when they shall lie awake at night, praying especially for the members of the Baby Roll. Those who are shut in by age and ill health should be asked to bring the work and the workers daily before God.

Quarterly report of Treasurer of Texas Conference, W. F. M. Society, ending June 1st, 1899:

Receipts—	
Dues	\$184 44
Conference fund	79 45
Scholarship	131 81
Minutes	6 60
Pledge	28 22
Cuban Mission	5 50
Halle Stafford Cot	5 60
Total	\$441 62
Balance from fourth quarter ..	75 96
Total	\$516 98
Disbursements—	
Officers' expenses	\$ 86 54
Remitted Mrs. McTyeire	208 16
Remitted Miss Billingsley	5 00
Deposited Galveston National Bank	131 81
Balance on hand	85 47
Total	\$516 98
MRS. M. E. STEELE, Treasurer.	

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And is "the white man's burden"
 Only a "fad" of our day,
 To help the poet's caustic pen,
 And then be thrown away?
 Do we need lines of rhythm and rhyme,
 With the Bible open wide?
 Does not the life of our Savior
 Our whole duty decide?

Christ is the burden-bearer
 Of all races and all men;
 His truth alone can make men free,
 So writes the inspired pen,
 Let's go to the world no longer,
 From it duty to learn,
 But study our "preaching orders,"
 To heathen then we'll turn.

Is not "the white man's burden"
 The Christian's burden, too?
 For all that's done for the black man,
 Christianity must do.
 Who will dispel the shadows
 That now becloud his mind?
 Who will light the pathway
 For him by God designed?

No earthly king nor lordly pope
 Will lead him to the light;
 No beating drum, nor hurrying shot
 Will teach him what is right.
 He needs the lowly Nazarene,
 In tenderness and love,
 To teach him how to live on earth,
 And reign with Him above.

All need the moral light and pow'r
 Alone by Jesus given,
 The government of righteousness,
 The citizenship of heaven;
 Both white and black meet to bow
 Before the same white throne,
 And bear each other's burdens,
 That they may bear their own.

Let the music of our dollars
 Sound in Orient land,
 And the incense of our prayers
 Speed the gifts of our hand;
 Then Roman mass will cease to be,
 And crucifix and beads,
 And our loved Church will rear its walls
 For which our Bishop pleads.

F. H. C. ELLIOTT.

SANTA FE SPECIAL RATES.
 Galveston.—\$5.00 for the round trip, tickets on sale Aug. 7, limited for return Aug. 11; account Great Council of Texas Improved Order of Red Men.
 Houston.—\$5.00 for the round trip, tickets on sale Aug. 23 and 24, limited for return Aug. 28; account State Baptist Sunday-School Convention.
 Wharton, Tex.—One and one-third fares to Rosenberg, added to \$1.05 from Rosenberg, Aug. 15th, limited for return Aug. 22; account of American Baptist Free Mission Association, colored.
 Garland.—One and one-third fares Aug. 7 and 8, limited for return Aug. 19; account of meeting Ross, Ector and Granbury Brigades.
 Palestine, Tex.—One fare for the round trip, Aug. 20 and 21, limited for return Aug. 28; account of Baptist State Sunday-School and B. Y. P. U. Convention, colored.
 St. Louis, Mo.—Account of fall meetings of Interstate Merchants Association; tickets will be sold at one and one-fifth fares on the certificate plan; dates July 22 to Aug. 2, inclusive, honored for return to Aug. 12; certificates showing purchase Aug. 5 to 16, honored for return Aug. 26; certificates showing purchase Aug. 19 to 30 honored for return Sept. 9.

New York.—Account of Merchants' Meetings Association tickets will be sold at rate of one and one-third fares on the certificate plan; dates Aug. 7 to 10, inclusive, will be honored for return within 30 days from date of purchase.
 Chicago, Ill.—Account of meetings National Association Merchants and Travelers, one and one-fifth of the regular standard rate on the certificate plan; certificates showing purchase Aug. 5 to 11, will be honored for return to Aug. 19; certificates showing purchase Aug. 19 to 25 will be honored up to and including Sept. 2.
 Chicago.—One and one-third fares on the certificate plan; account of Deutscher Kreiferbund of North America, to be held Aug. 13 to 15.
 Columbus, Ohio.—One and one-third fares on the certificate plan; account of meeting American Association for the Advancement of Science, to be held Aug. 19 to 26.
 Waxahachie.—One and one-third fares for the round trip on the certificate plan; account of meeting and reunion Parson's Brigade, to be held Aug. 2 and 3, inclusive.
 Denison.—One and one-third fares on the certificate plan; account of North Texas District Baptist Association, to be held Aug. 8 to 13.
 Paris.—One and one-third fares for the round trip on the certificate plan; account of Conclave Ancient Order of Pilgrims to be held Aug. 22.

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A VERY DELIGHTFUL TRIP.

My visit to the Brownwood District Conference was full of pleasure and delight. I do not know when I have enjoyed myself so much as I have at this conference. I was in this district for several years and fell in love with this portion of Texas and with the brethren.

When I arrived at Ballinger I found the conference moving along very smoothly, indeed, Bro. Sensabaugh, the genial sub-Bishop, was in the chair and presiding with ease. Bro. Sensabaugh is a model presiding elder, and a Methodist preacher is safe in his hands, for he is open-hearted, honest, and sincere in all he does.

The conference was well attended and moved along from beginning to end without jar or friction. Bro. Lane and his most excellent wife entertained the conference to the satisfaction of everybody. Bro. Lane has succeeded in beautifying his church and in building a nice parsonage. This young brother has certainly done well at Ballinger. Sister Lane, the little angel of the parsonage, has ornamented and beautified everything about the parsonage so that it was very inviting. It seems to me that Methodist preachers succeed by some means in marrying the prettiest and the best women in all the world, and this is the reason why they succeed so well in their calling. God bless our preachers' dear wives, for they do fill the parsonages with sunshine and delight.

Bro. Moore, President of Granbury College, was on hand full of his college. He was my room-mate at the delightful home of Bro. Davis, and a genial fellow is he. I made him promise that if he could not get any pupils to go to Granbury College that he would do his best to head them to a little better college just a little beyond Granbury on the Santa Fe and Texas and Pacific Railroad.

Bro. George Wyatt was present to make a speech on the Twentieth Century Educational Fund, and I want to record right here that Bro. George has got a good speech on that subject, and if there is any brother who wants that great question discussed let him send for Bro. Wyatt and he will instruct and edify his people on that most absorbing subject.

Bro. Hotchkiss conducted the singing for the conference, and it was soul-stirring. Hotchkiss has a mouth just made for singing and when he opens it and begins to gesticulate then you may expect a volume of sweet music to come forth. Hotchkiss knows just when to sing and what to sing. Long may this dear brother live to sing the gospel as well as to preach it.

On my way home I am stopping with Bro. Hilburn, of Coleman Station, to those people I shall minister to-morrow morning and to-morrow evening. Coleman is a good town and, according to its size, has a much culture and refinement as any other town in Texas. Bro. Hilburn is in his second year in Coleman Station, and his people are very much attached to him. He is one of the best and sweetest spirited men in our conference, and his little wife knows just how to make things pleasant and inviting in the parsonage.

In my traveling around in the interest of Weatherford College the preachers have treated me very kindly and given me all the preaching I could possibly do. May God bless our dear preachers, our Churches, and our schools. S. E. BURKHEAD, Coleman, Texas.

WEATHERFORD NOTES.

The district parsonage has changed its place of abode. In fact, it has come to town and located in the very best residence portion of the city. First Church made this possible. Not content with this, the same Church, aided by Coutts' Memorial, inaugurated and carried to successful completion a magnificent pouding. It was so delicately done that there attaches to every article a very delightful flavor. It was all done during my absence, out the princely Knickerbocker was on hand and acted as chief of ceremonies. That same Knick (it's too long to write all of it every time) is "lad o' pairs." Surrounded by the attacking party, he, in a neat speech, presented to the hostess the generous donation, and then made a unique exhibition of his versatile genius by accepting the same. He was presiding elder pro tem., as it were, so to speak. Now the question is, does the donation belong to Knick or me?

Of course, after having repaired the parsonage, the yards needed cleaning, and three very gentlemanly colored men of the C. M. E. Church did this, besides reducing to stove wood several trees that had to be cut away to give room for the house. All this happened to a presiding elder. No, not happened.

My neighbor, Dr. Smith, and his wife, greatly enhance the value of the district property. They are kindness personified.

The boys on the district are hard at it. What workers they are! At the close of the third round I will let you hear from me.

Hendrickson, of Coutts' Memorial, was not present at the pouding. He was pouding sin at Gordon. Knick leaves to-morrow on a similar mission.

I cannot say enough of the kindness of these Weatherford Methodists. They have given us many tokens of their big-heartedness. J. R. MORRIS.

Angels may agitate Bethesda's waters, but without Christ many must remain unhealed.—Ram's Horn.

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

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The editor of this paper has a fine Clark and Story reed organ for sale. It has an oiled walnut case, is in first-class repair, and guaranteed to be as good as new. It originally cost \$140, but we will box it and put it in the Dallas freight depot for shipment for \$40 cash. It is a splendid instrument for church or chapel purposes, and a great bargain.

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COTTON BELT RATES.

Deutscher Kriegsbund of North America, Chicago, Ill. August 13 to 15, 1899, rate of one and one-third fare, on certificate plan.

Merchants' Association, New York, N. Y., August, 1899, per capita rate of one and one-third fares, on the certificate plan, is authorized, under Southwestern Passenger Bureau Rules.

Denison, Texas, North Texas Baptist Association, August 8 to 13, 1899; Mr. C. C. Calvert, Ticket Agent H. & T. C., will act as Joint Agent and Mr. W. H. Jackson as Secretary.

Meeting of Merchants' Association, New Orleans, La., July, August, September and October; account of above occasion, rate of one and one-third fare, on the certificate plan, is authorized.

Improved Order of Redmen Great Councils of the United States, Washington, September 11-15, 1899, rate of one and one-third fare, on certificate plan.

\$\$\$ GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.

MARRIAGE NOTICES.

At the residence of the bride's parents, near Rockdale, Texas, July 2, 1899, Mr. C. M. McMillan, of Dallas, Texas, to Miss Alice Riddle, of Rockdale, Texas, Rev. Fred. L. Allen officiating.

At the residence of the bride's parents, in Corpus Christi, Texas, May 10, 1899, at 7:30 a. m., Mr. William H. Williams and Miss Mabel Hawley, Rev. John M. Linn officiating.

At the Methodist Church, in Corpus Christi, Texas, July 26, 1899, at 7 a. m., Judge W. B. Hopkins and Miss Edna K. Halsey, Rev. John M. Linn officiating.

In the Methodist Church, Eagle Pass, Texas, June 14, 1899, Mr. Wm. Constant Douglass and Miss Mary Ada Wallace, both of Eagle Pass, Texas, Rev. A. L. Scarborough officiating.

Near Ennis, Texas, Sunday evening, July 23, 1899, Mr. Cleo Mallowe and Miss Allie Weatherford, Rev. J. A. Pace officiating.

At the residence of the bride's daughter, in Comanche County, Texas, July 20, 1899, Mr. W. C. Seltzer (Eagle Cape) and Mrs. Georgia Spencer, Rev. S. Gay officiating.

In Abilene, Texas, July 14, 1899, Mr. W. M. Robson and Miss Phirby Cadenhead, Rev. H. C. Jolly officiating.

At the home of the bride's mother, Mrs. J. F. Johnson, in Newton County, Texas, June 4, 1899, Mr. C. L. Havens and Miss Sarah M. Johnson, Rev. J. M. Holt officiating.

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OBITUARIES.

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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.

MUNGER.—H. M. Munger was born at Colchester, Conn., June 7, 1825, and died at his home in Mexia, Texas, July 4, 1899. After a brief but intensely painful illness, with his head pillowed upon the promises of the All Father and surrounded by loving wife, devoted children and faithful and sympathetic friends, he breathed his life away. For nearly half a century he had lived a life of simple trust in God, and lying amid the lengthening shadows of life's eventide, with body bowed by the weight of years and broken by disease, he gathers up his soul's hope and pours it out in prayer, as he says, with the sweet simplicity of a child: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done." Like the Christ beneath the deep, dark shades of the old olive trees in Gethsemane, he found the victory over all in the "Thy will be done." His life had been one of quiet, unassuming devotion to God, the Church and humanity, and he died in the peaceful triumphs of an abiding faith. When only three years old his parents moved from Colchester, Conn., to South Carolina, where the family remained until after the death of the father. In the month of January, 1840, the widowed mother and her children moved to Texas. Here, with the exception of two years, the deceased spent the remainder of his life. During the great gold excitement in California, young Munger was caught in the rising tide and swept into the current. After two years, marked by shipwreck upon the sea, privation and hardship in camp and a long and weary tramp of over six hundred miles, he returned to Texas, richer in experience if not in gold. In 1851 Bro. Munger was happily married to Miss Jane Catherine McNutt. Six of the children—three sons and three daughters—with whom God blessed this happy union are now living. They are all grown, all worthy sons and daughters of a noble father and a pious mother; all active members of the Church. The sons are Messrs. R. S. Munger, of Birmingham, Ala., S. I. Munger, of Dallas, Texas, and H. M. Munger, of Mexia, Texas. The daughters, Mrs. Anna Tenge, of Mexia, Mrs. Minnie Means, of Dallas, and Mrs. Carrie Lang, of Mexia. Bro. Munger first lived in Fayette County, embarking in the lumber business, he followed the Houston & Texas Central Railroad as it moved northward until it reached Mexia. There he located, thirty years ago, as one of its first residents. Thus he has been intimately associated with all of that town's worthy interests and enterprises, and his name is inseparably connected with its history. Now, on a peaceful plot of ground overlooking this beautiful little city rests his sacred dust, and from thence it shall rise again, in the morning of the resurrection and take its place among the triumphal throng that march through the eternities of the blessed. Far from the place of his natural is the scene of his spiritual birth. At the historic old Rutersville Camp-ground he was born into the kingdom of Christ, and from that day until the day of his death he was an humble, faithful follower of the Master, and a worthy and generous member of the Methodist Church, South. His contributions to the cause of Christ were cheerful, continuous and munificent, and his devotion was manifested by act rather than word. Among the purest, truest and best men the writer has ever known he inscribes the name of H. M. Munger, and his name will ever be held in sacred and hallowed memory. Modest and unpretentious almost to a fault, his real worth could be appreciated only by those who knew him intimately. His special delight was to do good without the world's knowing it, and many an act of mercy and deed of love that marked his living will never be known until the books are opened. To the grief-stricken wife, who for nearly fifty years stood faithfully by his side, the grace of God is sure. Through the years of mingled joy and sorrow, victory and defeat she never faltered. Now that the strong and faithful hands are folded over the pulseless heart, her faith in God will not waver. She bore with him life's burdens and shared with him the fruit of life's toil and its tears. A few more years and life's pilgrimage will have ended, and on eternity's firm and changeless hills husband and wife shall be reunited. That will be a gladder, brighter day

than the one upon which she stood a pure, sweet bride before the holy matrimonial altar and became the wife of the now sainted husband. God bless you, my sister. Your husband was my true and helpful friend, whose friendship was dear to me, like that of a father. To have been the child of such a father were enough for his children. May they emulate his example and by and by enter into his rest. C. R. WRIGHT.

CALVERT.—Annie Lou, daughter of Burrell and Julia Calvert, was born June 3, 1895; died June 21, 1899. She was sick twenty-six long days before she died, during which time loving parents and kind friends ministered to her every necessity. Nothing was spared for her comfort and welfare. Her stay on earth was short, but long enough to entwine the hearts of all who knew her with cords of tender love. Annie was a good child, and her cheerful face and bright smile shed a ray of happiness throughout her home. But our heavenly Father had a better place for her, and said: "Suffer little Annie to come unto me, and forbid her not," and angels bore her spirit to the God who gave it. Farewell, sweet one, but not forever; beyond this vale of tears we will meet you in the better land. May God's sustaining grace be sufficient for the bereaved parents.

HER AUNT MOLLIE. Waketon, Texas.

DANIEL.—Mary Inez, infant daughter of Rev. C. W. and Mrs. Lizzie Daniel, was born in Vernon, Texas, February 11, 1899, and died June 26, 1899, after ten days of quiet suffering. Little Mary Inez was a sweet, beautiful child, the center of the love and joy in this itinerant home. She was given just long enough for the twining of heartstrings round her little, soul-like, and then the Master took her to himself, leaving an aching void which only he can fill. We laid the little body in Eastview cemetery beside the sleeping dust of our ascended Brother Jordan's little ones, but we knew by faith that the bright little spirit had returned to the Lord who gave it. Thus another little grave marks the track of our itinerant march to the Church triumphant. In this great sorrow may our Lord's promise, with new and tenderer meaning, sustain our stricken brother and his weeping companion. "Lo, I am with you always!" JEROME DUNCAN. Vernon, Texas.

CARTER.—Sarah E. Carter was born October 5, 1866, in Loudon County, Tenn. She was converted in her twelfth year and joined the Cumberland Presbyterian Church, in which which she lived a Christian life until in 1897, when she, with her husband, joined the M. E. Church, South. She was married to J. W. Carter in 1893, from which union there were two children born and who survive her. She died May 28, 1899. Sister Carter was a sweet-spirited Christian character. She was cheerful and uncomplaining—always thinking of others' pleasures and welfare before her own. She was sick for several months and suffered a great deal, but bore it all with the sweetest Christian fortitude. She talked to her husband freely about her departure; she said there was not a doubt or cloud intervening between her and the glory land. She selected the song she wanted sung at her funeral—"The Home of the Soul"—and told him where she wanted to be buried. God bless the little girl and boy she leaves behind with the heart-broken husband, is the prayer of their pastor. W. E. JORDAN, P. C.

SANDERS.—Lena Maud, the only child of A. M. and S. M. Sanders, was a bright, sweet little girl six years old—the last of six children. She was gentle, obedient, kind, a ray of sunshine. Every one who came into the home felt that she was its light. But Jesus took her to brighten his home above July 11, 1899. In her last hours she seemed to be conscious of the approaching end and spoke of seeing the Savior, and kissed mamma and papa good-bye. Four sweet girls dressed in white bore her body to the church. The stores closed and everybody attended the service. Her little body rests in Greenwood Cemetery, but our Lena Maud is not dead. She will meet papa at the gate when he comes home. J. F. AND M. L. ARCHER. Brookston, Texas.

FOREHAND.—Martin Allen Forehand, son of W. A. and V. L. Forehand, was born July 2, 1888, and died January 7, 1899. He was dedicated to God by his parents in early childhood. He seemed to feel all his life that he was a child of God and that he was a member of the Church—a part of it; and this year he voluntarily came forward and assumed for himself the vows of the Church. He was kind, loving, true and obedient—his character building in harmony with the teachings of God's Word. These principles

fixed in his character and illustrated in his life endeared him to his parents and made their impress upon the minds and lives of his brother and sisters and companions, thus doing the work God gave him to do. He was only sick a little while, but was patient, calm and willing to go, thus rounding up a short life grandly and nobly. Allen has gone on, but his works remain behind him, and I believe and trust he will not only be remembered pleasantly and lovingly, but will inspire others to strive for a higher and better life. J. A. PACE. Ennis, Texas.

HARAWAY.—Samuel Shelton Haraway died June 8, 1899, after a long and painful illness. He was converted and joined the Church under Bro. Thomas in August, 1897. I visited him frequently and was impressed with his great patience and love to his sisters, Georgin and Ray, and his devotion to his mother. He made a brave fight for life and frequently talked of his plans for the future. He loved the Sunday-school and was grieved that he could not attend when Sunday came. We did not talk with him of his condition because we had a better testimony than any words could express—his pure, sweet life. Sammy was a general favorite and the special idol of Grandma and Grandpa Shelton. We sadly miss him; a bright light has gone out of the earthly home, but only to shine the brighter in our home above. Sammy's plans could not mature, but our Father planned better things for him above. We laid his body to rest in Pleasant Hill Cemetery, but we shall meet him again in paradise. J. F. ARCHER. Brookston, Texas.

WILSON.—Mary Lou Wilson, wife of T. A. Wilson, died near Howland, Texas, January 4, 1899. She was a daughter of Wesley and Emily Hale, and was born in Chambers County, Ala., September 12, 1859. She was first married to J. T. C. G. Lawless April 23, 1871. Of this marriage there were born unto her five children, two of whom only survive her. Her first husband having died, she was married to Bro. Wilson Nov. 23, 1885 and to them were born two children (girls), both of whom are still living. She was converted and joined the Church of the Disciples about fifteen years ago. After marrying Bro. Wilson she joined the M. E. Church, South, in which she lived faithfully till death. She was quiet in her religious life, but nevertheless enjoyed very sweetly the communion of the Spirit. She was much beloved in the community in which she lived, and is greatly missed. She had been for some time a great sufferer, but death relieved her and God took her to her reward. J. A. WYATT.

CAMP.—Ruth, the infant daughter of Judge J. L. and Mrs. Lamertine Camp, after a lingering illness, fell asleep July 13, 1899, at their home, in San Antonio, Texas. She was born May 21, 1898, and had reached the age when, in her sweet baby fashion, she was learning to talk and taking ever stronger hold upon the hearts of her parents and brothers and sisters. The parents, who are always devoted to their children, were the more tenderly attached to this little one on account of her long illness and surrendered her to God with great regret and grief. But they have faith in God and are comforted, knowing that she is safe with him. May their affliction bring them into fuller experience of God's love. STERLING FISHER. San Antonio, Texas.

RIDOUT.—Died at the residence of her son-in-law, Rev. William McGinis, July 21, 1899, Sister Louiza Ridout, aged eighty-four years and five months. Sister Ridout was a member of the Methodist Church, South, for seventy years, having joined when quite young. She was a true Christian in every sense of the word, and all that knew Sister Ridout only knew her to love her; and the Church realizes that in her death it lost a true Christian and loving mother. She leaves six children to mourn their loss, but they are not of those that mourn without hope, for they know where to find mother when they too are called home. Blessed are those that die in the name of the Lord. HUGH E. CLARK.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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McALISTER.—Mrs. Nannie McAlister (nee Gandy), the subject of this notice, was born March 7, 1840, in Yell County, Arkansas. She died at her home in Purdon, Navarro County, Texas, July 6, 1899. She was married to Thomas McAlister January 9, 1864. Of this marriage there are seven children. The husband and these children are left to mourn her death; but they do not mourn as those who have no hope. Sister McAlister was converted when twenty-four years old, and joined the Methodist Episcopal Church, South, and remained a faithful member of the same until God said: "It is enough; come up higher." She had been sick for three years. In patience she endured to the end. When she realized that the end was at hand she said, "All is well!" and requested that this writer should attend her funeral because of old acquaintance. Peacefully she has passed to her reward; lightened of her earthly load, she lives in the New Jerusalem. May the husband and children so live that they meet her on the other shore, never to part again. J. P. MUSSETT.

MARTIN.—Willie, daughter of G. M. and Susan S. Martin, was born in Hill County, Texas, March 11, 1889, and died June 27, 1899. She was sick for about three months, when death came and ceased her suffering, and her sweet spirit returned to God who gave it. We placed her body in the cemetery at Bell Springs, to await the resurrection of the just. The grief-stricken parents, by the grace of God, intend to meet little Willie in heaven. C. N. FERGUSON. Abbott, Texas.

TAYLOR.—Laura Ann Taylor was born in Lauderdale County, Ala., August 21, 1824, professed religion and joined the M. E. Church when a child, at Cyprus Creek Camp-ground, in the same county. Her maiden name was Davis, and her first marriage was to Thos. Casey, of which marriage Miss Annie E. still remains with us. Sister Casey, after the death of her husband, removed to Mississippi, where she married Mr. A. I. Taylor. Of this union six children were born, of whom only two remain. During her earlier life, and until stricken with paralysis some ten or twelve years ago, she was a vigorous, active woman, abounding in good works. Her house was the home of the itinerant, as her husband was one of the substantial pillars of the Church—a steward for many years. Sister Taylor was confined to her bed most of the time since February last. On the 14th of July, 1899, in Forrester, Ellis County, Texas, she passed away, and on the following day, attended by a large concourse of relatives and friends, she was buried in the Forrester Cemetery by the writer. S. C. LITTLEPAGE.

ROBERTSON.—Mrs. Nancy Robertson (nee Shroud, wife of R. F. Robertson, of Prairie Hill, Texas, was born in Georgia December 28, 1837; died at the home of her son-in-law, J. W. Strickland, July 12, 1899. She was baptized when an infant, and joined the Methodist Church when a child. Her sufferings for many months before her departure were very intense, but she bore them with that patience, resignation and fortitude which is characteristic of a noble Christian character. A kind and loving wife and mother, devoted to her Church and loyal to her God, truly a good woman has gone. Her husband, children and other loved ones may rest assured that she awaits their coming on the eternal green shore. C. G. SHUFF.

CAREY.—The angel of death visited the home of Brother and Sister Carey and took away little Eula on the 7th inst., aged 12 years. Just before the little bud began to unfold its petals and to blossom into a lovely flower the hand of God took her home to blossom on the other shore. Eula was a sweet little girl and a good Sunday-school scholar. She always carried sunshine and love into the hearts of her little companions. When the choir sang at the grave that beautiful song which she had so often helped to sing in the Sunday-school, "Will They Miss Me?" the little children cried like their very hearts would break. Yes, we all miss Eula, and when the great day of accounts shall come, may the inmates of that home be washed in the blood of the Lamb, pure and spotless as Eula, for of such is the kingdom of heaven. S. S. STROUP. Verona, Texas.

BENSON.—Arthur Noble Benson, aged 13 years and 5 months, son of W. K. and Alice Benson, was killed by the accidental discharge of a gun on Thursday, the 27th of June. People far and near were startled and grieved as the news of Arthur's untimely death reached them. News of the distressing tragedy has been given by the secular press. We will not rehearse it here. Tender chords of sincere sympathy were touched, and expressions of profound regret were heard everywhere. Brother and Sister Benson are widely known. They are honored members of our Church, and to know them means to love them. Their exemplary lives demonstrate the beauties of our religion, and make them a blessing to the community. Arthur, reared under these benign influences, inherited noble principles, and his early life pointed to honorable and useful citizenship. No wonder the general and sincere regret so freely expressed. We cannot understand the unsearchable ways of God now, but "we shall know hereafter." We can only exclaim, like God's saint of old, "The Lord

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gave, the Lord hath taken away; blessed be the name of the Lord." The funeral, at McAdade, notwithstanding hard rain, was largely attended. Rarely have I responded to a call of this nature with greater reluctance than to that which summoned me to the bier of Arthur Benson. Hearts are still broken and bleeding and Jesus alone can heal them. In and through him alone "There remaineth a rest to the people of God." R. C. GEORGE, P. C. McAdade, Texas.

LaGRANGE.—D. LaGrange was born in Louisiana March 27, 1850; came to Williamson County, Texas, in 1862; was married to Miss S. M. Moore, in Lampasas County, November 9, 1871. Brother LaGrange had lived in San Saba, Coleman, Williamson and Lampasas Counties, in Texas; had lived in the last named for the past three years, in which he died June 1, 1899. He was converted and joined the M. E. Church, South, at Holston Pool Camp-ground, Williamson County, Texas, under the ministry of Rev. H. H. Maloy. Brother LaGrange was a faithful Christian, and met the last enemy without fear or doubt. He suffered much. For two years he was confined to his bed with consumption, but was patient and never murmured. The writer visited him in his afflictions, and preached in his home. He lived well and died well. He had one child who preceded him, and leaves a wife and five children behind. May they all meet again in heaven. J. E. STEPHENS. Coparas Cove, Texas.

McLARTY.—Fannie Knox McLarty, infant daughter of C. M. and Ella McLarty, was born August 2, 1898, and died June 14, 1899. After suffering for several days, the Lord took the sweet spirit of this precious child, and with sad hearts we laid her little body away in the cemetery near Dime Box, Lee County, Texas, to await the resurrection. Dr. and Sister McLarty are consecrated Christians, and may a good God bless and help them to lean on his strong arm in their hour of need. W. E. WASHBURN.

ZILHEART.—Nancy Zilheart (nee Covey) was born December 2, 1827, and died near McMin's Chapel, Collin County, Texas, July 6, 1899. She married B. W. Zilheart November 28, 1850. She leaves one child, seventeen grandchildren and five great-grandchildren. She had many trials in life and won the distinction of having a good name. She professed religion and joined the Methodist Church, South, at the age of fifteen. She has been a consistent member and bore her last illness with patience and resignation. The last time she was at Church, while the choir was singing "When the Roll is Called Up Yonder, I'll be There," she said to a neighbor lady sitting by her side: "I'll be there, and I want you to meet me." They had sweet communion together and with God. G. F. BOYD.

HARLESS.—Martha T. Harless (nee Skelton) was born in Alabama, January 28, 1816; married Henry C. Harless 1832; came to Texas in 1850; spent one year in Grayson County, ten months in Titus County, five years in Denton County, near Pilot Point; and then settled in Collin County, near Bear Creek Church, where her husband died twenty-one years ago, and she passed peacefully away June 5, 1899. She was the mother of ten children, five boys and five girls. One of the boys and three of the girls passed over the river of death in advance of her. She was a great sufferer—blind fifteen years—confined almost continually to her bed nine months, and three months before her death a fall caused her great pain. She was patient and cheerful and murmured not. She was the last of the original members who remained continually with Bear Creek Church, which was organized by Rev. J. M. Binkley on his first circuit. She professed religion at the age of fourteen and joined the Cumberland Presbyterian Church. Soon after her marriage, her husband professed religion, and they both joined the Methodist Church; and in their home the weary itinerant preacher has always found a hearty welcome. She was an active worker in the Church. The writer preached her funeral sermon from Rev. 14:13, to a large and weeping audience of relatives, neighbors and friends. Her children are all members of the Church except one. She committed him to God in her last days and believed that he will meet her in heaven. G. F. BOYD. Nevada, Texas.

"GOOD-NIGHT."

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. "Good night!" the little one lisp it as she toddles off to bed. Sisters and brothers exchange the wish; parents and children; friend and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an unexplored sea. Our barques of life set sail and go onward into the darkness; and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, but it is the vigilance of One stronger and wiser than we, who is the eternal good. Good and God spring from the same root and are the same in meaning. "Good-bye" is only "God be with you." "Good night" is really "God night," or "God guard the night." It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good night."

THE UNSTAINED LIFE.

While traveling in a coal mine district, says Dr. Cuyler, I noticed how very dingy the town appeared. The coal dust seemed to blacken buildings, trees, shrubs—everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field. "What care the owner of this plant must take of it," said I, "to keep it so free from dust and dirt!"

"See here," said the foreman, and taking up a handful of coal dust, threw it over the flower. It immediately fell off, and left the flower as stainless as before.

"It has enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."

TENDERNESS.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, consideration, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life if you will practice this lesson of shedding around you the grace of human tenderness, in word and in act and by the spirit of your life.—Rev. F. B. Meyer.

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North Texas Conference.

- Dallas District—Third Round. Oak Cliff, 11 a. m., Aug. 6. West Dallas, 8 p. m., Aug. 6. Duncannon, 8 p. m., Aug. 12, 13. First Church, 8 p. m., Aug. 20. Floyd Street, 11 a. m., Aug. 27. Trinity, 8 p. m., Aug. 27. Denton, 8 p. m., Sept. 3. Maskell Avenue, 8 p. m., Sept. 10. Jno. H. McLean, P. E.

- Terrell District—Third Round. Mesquite, at Montgomery, August 5, 6. Reinhardt, August 12, 13. Grandall, August 19, 20. Kenap, August 26, 27. Gray's Prairie, Sept. 2, 3. I. W. Clark, P. E.

- Sulphur Springs District—Third Round. Wolfe City sta., 8:30 p. m., Aug. 5. Campbell at Jones Bethel, 3d Sun, Aug. 6. Como, at Forest, 3d Sun, Aug. 6. Celeste and Lane, at Celeste, 3 p. m., Aug. 25. Leonard at Grove Hill, 4th Sun, Aug. 6. Cumbly, at Gafford's, 11 a. m., Aug. 31. Mt. Vernon, at Mt. Vernon, 1st Sun, Sept. 1. Fairlee, 2d Sun, Sept. 1. County Line, 3:30 p. m., Sept. 1. Ben Franklin, 4th Sun, Sept. 1. The appointments embracing Sundays will include Saturday before also. C. B. Fladger, P. E.

- Sherman District—Third Round. Willow Street, August 5, 6. Travis Street, August 6, 7. Pilot Grove, August 12, 13. White-wright sta., August 19, 20. Denton sta., August 26, 27. Whitesboro cir., Sept. 2, 3. Gordonsville, Sept. 9, 10. Gunter, Sept. 16, 17. J. R. Wages, P. E.

- Paris District—Third Round. Blossom and Reno, Aug. 5, 6. Woodland cir. at Franklin, Aug. 12, 13. Emberson cir., Aug. 19, 20. Roxton cir., Aug. 26, 27. Macey cir., Aug. 26, 27. Lake Creek, Sept. 2, 3. Powderly mls., Sept. 9, 9. W. D. Mountcastle, P. E.

- Gainesville District—Third Round. Sanger, at Cedar, Aug. 5, 6. Rosston, at Forestburg, Aug. 6, 7. Greenwood, at Greenwood, Aug. 12, 13. Bexter, at Calisburg, Aug. 19, 20. Woodbine, at Bethel, Aug. 26, 27. Aubrey, at Oak Grove, Aug. 27, 28. J. M. Binkley, P. E.

- Bowie District—Third Round. Post Oak cir., Aug. 5, 6. Boonsville cir., Aug. 12, 13. Gibtown cir., Aug. 13, 14. Bluegrove cir., Aug. 19, 20. Crafton cir., Aug. 26, 27. Bowie cir. (Wednesday), Aug. 30. F. O. Miller, P. E.

- Morgan, at Kopperl, Aug. 19, 20. Morrow Street, Aug. 26, 27. Abbott, at Willow, Sept. 2, 3. Fifth Street, Sept. 9, 10. Elm Street, Sept. 16, 17. Mart, at Riesel, Sept. 23, 24. Mt. Calm, Sept. 30, Oct. 1. Sam'l P. Wright, P. E.

- Weatherford District—Third Round. Springtown, at Goshen, Aug. 5, 6. Santo, at Brazos, Aug. 12, 13. Huckabay, at Bridges Chapel, Aug. 5, 6. Millsap, at Holder's Chapel, Aug. 26, 27. Palo Pinto, Sept. 2, 3. Peaster, Sept. 9, 10. Weatherford mls., Sept. 16, 17. Courts Memorial, at C. M., Sept. 18. Jno. R. Morris, P. E.

- Waxahachie District—Third Round. Midlothian sta., Aug. 5, 6. Crisp, at Sessions, Aug. 12, 13. Ennis sta., Aug. 19, 20. Bardwell cir., at Oak Grove, Aug. 15. Ferris cir., at Bluff Springs, Aug. 19, 20. Horace Bishop, P. E.

- Ablene District—Third Round. Merkel and Sweetwater, Aug. 5, 6. Jas. S. Chapman, P. E.

- Georgetown District—Third Round. Bartlett, Aug. 5, 6. Salado, Aug. 12, 13. Rodgers, Sept. 19, 20. Mohat, Sept. 26, 27. Florence, Aug. 26, 27. Betram, Sept. 2, 3. Burnet, Sept. 9, 10. W. L. Nelms, P. E.

- Brownwood District—Third Round. Fleming mls., Aug. 5, 6. Coleman sta., Aug. 12, 13. Glen Cove mls., at Midway, Aug. 19, 20. Decker mls., at Noland, Aug. 26, 27. Indian Creek cir., Aug. 26, 27. Zephyr, Sept. 2, 3. Brownwood sta., Sept. 23, 24. District Conference, July 26. O. F. Sensabaugh, P. E.

- Clarendon District—Third Round. Floydada, Aug. 5, 6. Emma, Aug. 12, 13. Matador, Aug. 19, 20. Wellington, Aug. 26, 27. G. S. Hardy, P. E.

- Gatesville District—Third Round. Lampasas mls. Bonner, Aug. 5, 6. Kuteen and Nolanville, 4 p. m., Aug. 7. J. G. Putnam, P. E.

- Dublin District—Third Round. Proctor, at Graham Chapel, Aug. 5, 6. Green's Creek, at Green's Crk., Aug. 12, 13. Carbon, etc., at Gorman, Aug. 19, 20. Rising Star, etc., at Scranton, Aug. 26, 27. Sipe Springs, at Salem, Sept. 2, 3. Delcote, Sept. 9, 10. Desdimonia, at Graham's Chap., Sept. 9, 19. E. F. Boone, P. E.

- West Texas Conference. Beeville District—Fourth Round. Gollard cir., at Gollard, Aug. 5, 6. Laveria cir., at Laveria, Aug. 12, 13. Stockdale cir., at Stockdale, Aug. 19, 20. Helena cir., at Oklahoma, Aug. 26, 27. Runge and Kenedy, at Runge, Sept. 2, 3. Floresville and Karnes, at F., Sept. 9, 10. Laredo sta., Sept. 16, 17. Alice, at Alice, Sept. 23, 24. Uvalde cir., at Lagarto, Sept. 30, Oct. 1. Oakville cir., at Bethel, Oct. 7, 8. Corpus cir., at Corpus, Oct. 14, 15. Rockport cir., Oct. 21, 22. J. M. Alexander, P. E.

- San Angelo District—Fourth Round. Mason, at Mason, Aug. 5, 6. Pontotoc, at Fredonia, Aug. 12, 13. San Angelo, Sept. 2, 3. Sterling City, at Sterling, Sept. 9, 10. Brady, at Brady, Sept. 16, 17. Milburn, at Varga, Sept. 23, 24. Paint Rock, at Paint Rock, Sept. 30, Oct. 1. Sonora and Ozona, at Sonora, Oct. 7, 8. Sierwood, at Christoval, Oct. 14, 15. Merdville and Junction, at M., Oct. 21, 22. Theophilus Lee, P. E.

- San Marcos District—Third Round. Gonzales Sta., Aug. 5, 6. Lehart Sta., Aug. 12, 13. Dripping Springs, Aug. 19, 20. I. T. Morris, P. E.

- Llano District—Third Round. Boerne cir., Aug. 5, 6. Bandera and Medina, Aug. 12, 13. Center Point sta., Aug. 19, 20. Ingram cir., Sept. 2, 3. Rock Springs cir., Aug. 26, 27. Kerrville sta., Sept. 9, 10. I. K. Waller, P. E.

- San Antonio District—Third Round. Utopia cir., 2d Sun in Aug. Flores Street, Aug. 11. Uvalde, 3d Sun in Aug. San Miguel, Aug. 19. Prospect Hill, Aug. 21. Travis Park, 4th Sun in Aug. Sherman Street and South Heights, 1st Sun in Sept. B. Harris, P. E.

- East Texas Conference. Marshall District—Third Round. Jefferson sta., Aug. 5, 6. North Side, at Union, Aug. 12, 13. Kelleyville cir., at Avinger, Aug. 19, 20. Kilgore cir., at Hickory Grove, Aug. 19, 20. Beckville cir., at Ebenezer, Aug. 26, 27. Harrison cir., at Port Caddo, Sept. 2, 3. Church Hill cir., Sept. 9, 10. Arelston cir., at Harmony, Sept. 16, 17. Henderson sta., Sept. 23, 24. Coffeyville cir., Ind. Spgs., Sept. 30, Oct. 1. L. M. Fowler, P. E.

- Beaumont District—Third Round. Beaumont mls., at South Park, Aug. 5, 6. Sabine Pass and Port Arthur, at Port Arthur, Aug. 12, 13. Burkeville cir., at Farrisville, camp-meeting, Aug. 19, 20. Jasper mls., at Byrley, Sept. 2, 3.

- St. Augustine District—Third Round. Homer, at Stanley Creek, Aug. 5, 6. Appleby, at Linn Flat, August 12, 15. Melrose, at Smith's Chapel, August 15. Center cir., at Newburn, August 19, 20. Center, August 21. Carriage, at Clayton Creek, August 22. Mindon, at Mindon, August 23. Shelbyville, at Carroll's Chapel, Sept. 2, 3. Hemphill, Sept. 9, 10. Sexton, Sept. 12. St. Augustine and Chireno, Sept. 14. J. T. Smith, P. E.

- Palestine District—Third Round. Crockett sta., Aug. 6, 7. Crockett cir., at Center Hill, Aug. 12, 13. Trinity and Lovelia, at Glendale, Wednesday, Aug. 16. Wells mls., at Wells, August 19, 20. Brushy Creek, at Brushy Creek, Aug. 26, 27. Grovton cir., at Hayes Chapel, Aug. 26, 27. Alto cir., at Atoy, Sept. 2, 3. Grapeland cir., at Hays Springs, Sept. 6. Jacco ville cir., at Providence, Sept. 9, 10. West Pa. estm., at Pleasant Grove, Sept. 9, 10. Holcomb cir., at Ratcliff, Sept. 20, 22. V. A. Godbey, P. E.

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The Christian Religion Overshadowed
and Eclipsed by the Rising of this Brilliant
Son of Liberalism.

Robert G. Ingersoll is no more. He has gone the way of all the earth. "The tongueless silence of dreamless dust." Life to him was "a narrow vale between the cold and barren peaks of two eternities." He had no means, either by faith or knowledge, of peering beyond their silence-crowned summits. He once said in a funeral oration that in such an hour "hope sees a star, and listening faith hears the rustle of an angel wing." What he saw and heard in his own crucial hour, he did not linger to tell us. He had his doubts. They are doubtless resolved now. He now knows whether every knee shall bow, and every tongue confess to God. He is now advised whether it is appointed unto man once to die, and after this the judgment." He understands now whether God is or is not. Whether he is an indifferent kind of a sovereign, careless whether men believe in him and his government or not. If he has found out for a certainty that there is a God, there is also added to this piece of information that he is abundantly able to shut the doors of his own habitation against all those who exalt themselves against him and his authority.

What manner of man was he? Be it far from us to speak evil of any man, specially of the dead. The occupation of the mere detractor is a sorry business. That he had conspicuous ability is not called in question. He was gifted far above most men. As a word painter and wizard of the ink-horn, he had few equals. The lambent flames of his wit lighted up the countenances of large audiences. He was singularly wanting in the logical faculty. Nearly all of his ergos were non sequiturs. He was very fond of such logic as this: Michael Servetus was burned by John Calvin. If Tom Paine had been there he would have put out the fire with his tears; if the Chicago Presbytery had been there, they would have parted their coat-tails behind them and warmed themselves. Ergo, Christianity is cowardice and cruelty, and skepticism is the everlasting gospel of glorious liberty. Indeed a very wonderful conclusion. He said when he was a boy he and a friend heard a Hardshell preacher say during a sermon, that the wallings of Dives for a drop of water were still resounding through the black caverns of hell. This statement of the Hardshell preacher fully convinced him that hell was a myth, God the creature of a diseased brain, and heaven a delusion. It appears that his beliefs and convictions were wrought out and riveted after such mighty thinking as this.

He called these demonstrations. Why, when the preachers called his attention to such wild horse logic he wittily replied that the preachers' salaries depended on their ability to evade arguments and dodge demonstrations. Arguments and demonstrations, indeed! Was this the man's conception of arguments and demonstrations? No wonder most people accused him of downright insincerity, an infidel simply for so much a night.

To read his books suggests one of Hamlet's replies: "What rest thou, my Lord? Words, words, words." Yes, his chief charm was the tropical exuberance and profusion of his spontaneous verbosity. He was a very dangerous man to the ignorant and the half educated, especially when they had vicious tendencies. An intelligent drummer remarked here recently that no man should hear him once nor even twice, but thrice. The first time he would more than likely be taken by storm and completely carried away; the second time he would thoughtfully call a halt; the third time he would become convinced the whole thing was a rhetorical deception and fraud.

Mr. Ingersoll had good and redeeming

traits. Who has not, especially when he has had even a tithe of Mr. Ingersoll's opportunity of giving expression to them? Let us admit, for the sake of argument at least, that in some respects he was a model man and worthy of imitation. What then? It remains to be said that this great apostle of free thought has inspired a great deal of free living. That this great liberator has liberated thousands from religious and moral restraints to their hurt. His friends will deny that he has ever liberated any one from any wholesome moral restraint. But this, like the arguments of his tutor, is gratuitous. Scarcely a man of any general acquaintance but knows of many who have been ruined by the sophistries of this arch rhetorician.

Let us listen to his friends and admirers and grant their claims. With much resolute and flourish of trumpets, we are informed that he was a good citizen, a loving father, excellent husband, a magnanimous friend. Let us rejoice with them at the discovery of these praiseworthy traits, but at the same time let us enquire, is there anything very remarkable in that? Is it contended that these fruits are peculiar to the tree of agnosticism? This is nothing more than he ought to have been. This may be a great triumph for infidelity, as it receives loud trumpeting, and provokes great boasting. But as Christian virtues they are quite commonplace. His friends solemnly tell us that their hero refrained from breaking the law of his State; that he did not beat his wife; that he did not throw rocks at his children, or otherwise injure or maim them; that he actually built a home on the Hudson, and actually let his wife and children live with him in love and peace. That he never once so much as thought of turning them out of doors.

Now, candidly, what of all that? If I were to officiate at the funeral of a wealthy, greatly gifted, highly endowed, mirth-provoking, soul-stirring, pocketbook-reaching, audience-captivating, populace-overwhelming, Christian platform darling orator, with no better record than that, I should much prefer the job of sawing wood and saying nothing at all.

And more especially if he had proclaimed from a thousand platforms for twenty-five years his unutterable love for humanity, his undying devotion to human liberty and progress, his consuming desire for the education and enlightenment of the whole round world, his unalterable purpose to break and burn every shackle and fetter of superstition and ignorance, and then when the lecture tour was completed take a Pullman for his palace on the Hudson, carrying the entire door receipts, wherewithal to garnish his house and equip it with billiard tables and wine cellars. Such pure cant and out-and-out hypocrisy would overwhelm any Christian minister with a heart-sickening, soul-smothering disgust.

How else could it be? What orphanage did he originate and endow? What hospital did he even ever meditate building? How many mechanics, artisans, physicians, surgeons, scientists, school teachers did he ever send or cause to be sent anywhere on the face of the earth, to help sick, ignorant, besotted people to the paths of right life he so eloquently described? He has only not done nothing of this sort himself, but he has hindered and induced others to hinder those who were trying to do these very things. Yet we are told that he was the greatest lover of humanity of the nineteenth century. His friends may write his epitaph today, but to-morrow posterity will rewrite it. There is not in all history a life of more colossal selfishness. What has agnosticism ever done? Nothing. What will it ever do? Nothing. With charity for his loved ones and friends, peace to his ashes.

J. A. STAFFORD,
Honey Grove, Texas.

COLORADO LETTER.

The town is in a ferment—people pour into the streets from all directions, trains add their burdens to the throng in thousand lots, bunting-covered vehicles dash through the town. The small boy yells across his chum "He's in the barber shop." "No, he ain't, he's gone to the grounds," comes back—and to the grounds flows the crowd, to the Chautauqua grounds, to see Bryan, for this is Bryan day, and Bryan, the great Neoraskan, is to speak.

Long before the time set for the address to begin, the auditorium is comfortably filled. While the Democratic chieftain is being driven through the rain, in an open, bunting-decorated carriage, to the place of meeting, the hum of conversation and the varied colors of the throng already gathered there make a lively scene. Closely packed forms are silhouetted against every opening of the large building. The crowd is orderly, of course, and largely feminine—all voters, though, except a few meek Texas women. Mr. Shaw, of the Chautauqua Association,

announces that two ladies who are not able to stand desire chairs, and two chairs are promptly forthcoming. A handsome Chautauqua policeman, in a rich bass voice, inquires for the parents of a small boy who is lost, and restores the troubled child to its anxious mother.

The band plays an overture, and the distinguished party is ushered upon the flower-fringed platform. The noises of the crowd subside.

Rev. Homer T. Wilson, in his characteristic, happy manner, introduced Governor Thomas, of Colorado, as that State's next Senator, and Col. Bryan as the next President of the United States. Then, walking down to the front of the platform, he announced with a smile, "My name is Homer T. Wilson. I expect to be Chaplain of the next House of Representatives," which sally produced no little merriment, putting the audience at ease.

Governor Thomas, in a neat speech, introduced Col. Bryan, of the United States, as the speaker of the day.

Col. Bryan said Gov. Thomas agreed with him in favor of a war to free Cuba, but not favoring a war against any people who wanted to be free.

After paying his respects to the State of Colorado, and this particular portion of it, Col. Bryan entered upon his address, "Pending Problems." He was occasionally applauded, but the audience seemed not over-demonstrative. Once he was stopped by the roar of heavy rain.

Fully 19,000 people heard Col. Bryan.

GUY McLAUGHLIN,
Boulder, Col., July 12.

AUSTIN DISTRICT CONFERENCE.

The thirty-second session of the Austin District Conference was held in the city of Elgin June 14 to 18. Opening sermon preached by Rev. John W. McMaham, Wednesday evening, the 14th.

Thursday morning the business of the conference was taken up. Rev. George A. LeClere, presiding elder, in the chair. Devotional services were conducted by him, after which the roll was called, all pastors answering present except one detained at home by sickness and other causes. Only a fair representation of our lay delegates was present. Whether the "grass entertainment," or other attractions equally brilliant, kept them away, this deponent saith not. This one thing we do know: Elgin's pleasant, hospitable, rich and abundant preparation to receive and entertain, was certainly, as far as the absentees were concerned, a dull attraction compared to the "dewey substance" that penetrates and enervates the system of the early riser in certain portions of our State.

The preachers and laymen that fell into the hands of Calvin H. Brooks, like David at Saul's table, fared sumptuously every day, with no fear of spear or scimitar of wrath whizzing through the air to mar the pleasure or fell the Lord's anointed. Our Barzillai, though hardly four-score, knowing the predilections of the average itinerant, had provided the proper remedy to sooth and hush every murmuring spirit, and fill their mouths with good things.

After the usual preliminaries of a District Conference, such as the election of a Secretary and committee announcements, the chair, with that degree of vigor and push that characterize these Methodist giants, pitched into the business of the district as though he had but one day before him.

The reports showed that the material interests had in no wise suffered, while the spiritual had been carefully nourished by his faithful co-laborers. In view of the much-discussed net loss and low state of spirituality of the Church, each report was received with unusual anxiety, and every statement sifted. This cloud felt the force of the confident attitude and sunburst of faith in God that was calculated to inspire the Committee on Spiritual State with an enthusiasm that should disperse the gloom of pessimism.

While there has been no great amount of revival work done on the district, yet there have been solid foundations laid in every charge, which we believe will result in the conversion of hundreds before the bugle of our Annual Conference is sounded. The Church, by the faithful and confident labors of her servants, has been strengthened. zeal quickened, the hill tops of our beloved Zion will soon blaze with the chariot-wheels of salvation. Indeed, the fires were kindled at this conference. Every preacher felt the thrill of the Holy Ghost, prominence being given to religious worship. What to many preachers seemed sluggishness was really the latent fires being fanned to a blaze of enthusiasm. Preaching twice each day, with a veritable love feast at the opening of each day's session, the fervor and intensity growing with each service until it seemed as if God had touched every heart in the town. The preaching was

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"Uncle Dick" put in an appearance pretty much as the old prophet did before Ahab. The heavens were unlocked, and if the old man Elijah was satisfied with his "little cloud like a man's hand," I am sure the prophet of East Texas was crowned with the blackness of darkness and gilded with the lightning of faith that flashed a sense of the awful nights of the deluge. The downpour was terrific, I trust an omen of abundant success to the institution of the homeless. If this is his ordinary vest-pocket District Conference faith, we cry, as did the Tishbite, "It is enough."

The Branch Publishing House was ably represented by W. C. Everett; Southwestern University by Prof. C. C. Cody. The Twentieth Century Educational Movement was somewhat handicapped in the absence of our Conference Secretary, E. W. Solomon. However, a greater than he was present, in the person of our presiding elder, who, notwithstanding an affliction of the nature of the elder Puffins, championed the cause and fired the hearts and faith of his preachers and laymen. The ultimate will be seen in the closing of the canvass. The Austin District, I predict, will not be found wanting.

The report of the Committee on Spiritual State of the Church is strong and to the point; we commend it to the prayerful consideration of the Church.

The delegates to the Annual Conference are Dr. A. M. Hill, Hon. J. W. Robbins, Rev. D. W. Gardner and J. S. Smith, as principals; J. M. Harrison and R. W. Hamlett, as alternates. Dr. R. J. Briggs and Rev. D. W. Gardner were recommended for readmission into the traveling connection.

The Epworth League.—This arm of our Church is growing in importance and usefulness. Committee on program and time and place of holding next session of the District League Conference is: Rev. Nathan Powell, Miss Lamar Allison, Miss Mary Dechard.

The next conference goes to Bastrop.
JOHN W. McMAHAM,
Secretary.

Dear Fathers and Brethren: Your Committee on the Spiritual State of the Church would respectfully submit the following report:

It is with profound gratitude to God that we note from the statements of our pastors, with regard to the spiritual condition of the various charges in the district, that there is nothing to justify the spirit of pessimism which seems to have taken possession of so many minds, and which is a manifestation of a want of faith in the Church of the living God.

Probably there never was a time when the attendance of the people upon the ministry of the word was larger than now. Nearly all of our charges report that on Sabbath morning the sanctuary of the Lord is filled with reverent worshippers. In many of our Churches there has been a marked improvement in the congregations, and at the evening service, as a rule, there are a large number of young people, who are regularly found in the house of God. Five of the pastors report that the spiritual state of the Church is improving; four others state that it is good, one that it is very good, two or three others that it is fair, and the majority of the others that the spiritual state of the Church is in statu quo. Not one single pastor reported that the spiritual state of the Church was worse than it had been in past years. Surely, in view of the facts, it behooves us to lift up our hearts in gratitude to God, and to rejoice that the gospel, when energized by the Holy Ghost, is still a living force in the hearts and lives of our people. Out of sixteen prayer-meetings only one represented as being poorly attended. The others are said to be well attended, or at least as good as could be expected under the circumstances, and so far as the Sunday-

schools are concerned, they are, as a rule, spoken of as being "fine." It is exceedingly gratifying that the number of children who are being trained in the Sunday-school in the principles of our holy religion is on the increase and is incontrovertible proof that our people are not backslidden in heart and indifferent to the claims of the gospel of the Son of God. It is with regret that your committee turn aside from this aspect of the question to call attention to two facts which are to be deeply deplored. One is that so many of our Churches have abandoned the class meeting which has been such a tremendous engine for the promotion of holiness and the propagation of genuine religious experience in the past; and the other is that so many months of the conference year have been allowed to roll by with so few conversions. It may be that we have made a mistake in neglecting the class meeting, which, for generations, has been such a precious means of grace, and that this partially accounts for the fact that no more souls have been born to God at our altars. But we do not believe that the Church at large is backslidden in heart or the ministry has lost the power of the Holy Ghost; and we furthermore believe that the outlook is as bright as the promise of God, and that if we only continue faithful the Lord will open the windows of heaven and rain upon us the choicest blessings of his grace.

H. M. WHALING,
T. B. GRAVES,
J. M. HARRISON.

THE PANHANDLE.

This is a peculiar country—a great cattle section; in fact, very little attention is paid to anything else. I am told that Amarillo enjoys the distinction of being the largest cattle shipping point in the world. I have been all over the town and do not see a garden. Their gardens and orchards are away down about Bowie, which, but for the accommodation of the railroad, would be very inconvenient. The town affords very fine freestone water, which is brought from a depth of about 300 feet below the surface. The atmosphere, too, is very fine, indeed. Although rather warm during the day we have to use blankets at night. The town is well supplied with good churches and our own Methodist Church is prospering. J. F. WARE,
Amarillo, Texas.

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CORRECTION.

In the Advocate of the 27th instant the types make me say Aubrey H. Shanks. Please change to Asbury. He died in 1868, not in 1858, as stated in the Advocate. E. L. ARMSTRONG.

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