

January 11, 1900.

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# TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00. OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. To Preachers, \$1.00.

VOL XLVI DALLAS, TEXAS, THURSDAY, JANUARY 18, 1900. NO. 21

## EDITORIAL.

### THE POWER OF THE COSPEL.

According to Paul and according to the experience of believers the gospel is the power of God unto salvation. This power consists in the truth of the gospel invested with the presence and energy of the Holy Ghost. The application of this power is God's method of saving men from sin and making them partakers of the divine nature. It is this inherent power that makes the gospel efficient in the accomplishment of its mission. Eliminate this element and the gospel is shorn of its strength and reduced in its teachings to an ethical system. It follows then that the preaching of the gospel is made effective in proportion to the measure of the Spirit in him who proclaims it. If he knows from experience the indwelling fullness of this power the people to whom he preaches will be brought under its influence and thereby moved to repentance and desire for a better life. The one dominant need of the pulpit and of our average Church service is the special endowment of this power. As we increase in membership, education and in social prestige the tendency is to depend upon these advantages for success instead of upon the direct agency of the Holy Ghost. At least we permit these to modify our spiritual zeal and earnestness. If as a Church we are confronted by any one danger it is just at this point. In the years gone by we had but a limited membership, meager education, and no social preferment to boast of. But our preachers and people were largely filled with the Holy Ghost and our fathers turned the world upside down. Great revivals swept over the land as the result of the preaching of the gospel under the anointing of the Spirit. That we need all of the advantages of education to the furthest extent possible none will deny; but that we still need the direct witness of the Holy Ghost to the divine truthfulness of the Word preached is emphatically true today as it was on the day of Pentecost. To gain all modern advantage of wealth, social standing and education and at the same time depreciate in spiritual power is a sad possibility to contemplate. Let us therefore acquire all of the former that is possible, but see to it that we do not deteriorate in the latter. The possession of this power by our ministry and Church will continue to give us access to the hearts of the people. It is this power of God unto salvation for which they are hungering and thirsting to-day. If we do not give them this we will preach to the few and not to the many. All of the modern clap-trap and make-shifts that we may be able to introduce into our services in the way of lectures, music, speculation, humor, ethics and special sensations will not hold people permanently in the service and will not permanently benefit them while there. We noticed a singular illustration of this truth in one of our recent exchanges. In a Church, in one of our cities, belonging to an evangelical denomination, a learned clergyman was lecturing recently on "The Literature of the Bible." A few hundred yards away in a large hall an earnest revival

preacher, noted for his devotional spirit, was preaching to an audience in the power and demonstration of the Holy Ghost. By actual count the learned man had an audience of seventy-two orderly people. The other one had a room that would seat several hundred and all of the available space was packed with anxious people. The plain, old-fashioned gospel when preached under the power of the Spirit, whether the preacher be a learned or a self-made man, will bring the people out to hear it. It is the power of God in the preacher that we need to make the gospel do its old time work. Nothing under heaven can take the place of the Holy Ghost in the preaching of the Word. O for the baptism of this divine power to rest upon all of our Methodist pulpits and people during this eventful year!

### THE ADVOCATE AS A FACTOR IN CHURCH WORK.

It is the purpose and aim of the Advocate to make itself helpful to the life and to the work of the Church. To do this we treat in its editorial department those practical subjects which concern the preachers and the people to whom they minister. In the understanding of these subjects the preacher is stimulated to his best efforts in the work committed to him and his people are brought face to face with the obligation resting upon them to give to him their hearty co-operation and encouragement. In the department of communications the brethren discuss a variety of matters bearing upon doctrine, polity, education, literature, missions and the like. Here can be found the information necessary to apprise our people of what we believe and teach, and of the enterprises in which we are engaged. The eighth page is reserved for such odds and ends as will interest and enliven the paper with its variety and versatility. Upon our news page will be found a condensed statement of the various secular items of the day which will keep our readers posted as to what is going on in the world. To this feature we want to give special attention from week to week. Our good women also have their page, and upon it can be seen the progress of their work. Over this page one of their own number presides with grace and wisdom. And for the benefit of our young people we keep a special department for Sunday-schools and Epworth Leagues. For this large class we make the very best selections from our very best exchanges touching the expositions of the lesson subjects. Then in our home department our preachers and people tell in a brief way of the progress of their work from one end of the State to the other. And at the last we come to that sacred place where the names and the lives of our loved dead are recorded. Here we read of how God's children live and how they die.

These are some of the features of the Advocate provided especially for our preachers and people. When it visits their homes it is bound to be a blessing to the families and the Church. The people who read it feel more interest in the work to be done than could otherwise be possible. Ev-

ery week it makes its pastoral visits and delivers its silent though helpful messages to the young, the middle-aged and the old. It instructs, it admonishes, it informs, it liberalizes, and it strengthens the life and the character of those who read and study its pages. Under such tuition they become broader in their views and larger in their contributions to the support of the institutions of the Church. The other day a good brother told us of a man in his community who was well to do, but who could not be induced to give more than a dollar to the support of his pastor. He was induced to take the Advocate. This was several years ago; and now he pays \$15 regularly to this cause and contributes to the other matters of Church work. He still takes this paper. Numbers of brethren have remarked to us that where the Advocate circulates they have but little trouble in getting our people to do their duty to the institutions of the Church. This is perfectly natural, for when they are informed on the needs of the Church and when they see the work that the Church is doing for humanity they want to help do their part. They become vigorous and intelligent Methodists. Therefore the preacher who does not strive to place the Advocate in the homes of the people stands in his own way and in the way of the progress of the Church within the bounds of his charge. He owes it to his own personal interest and to the cause of Zion to push the circulation of this paper to the widest circle possible. Particularly is this true at the present time. We are endeavoring to make this the most eventful year in the history of Methodism. In the accomplishment of this undertaking the Advocate will be the most dominant force in the field. Give it access to the people and the work of Christ will be promoted.

### THE QUARTERLY CONFERENCE OF TO-DAY.

That the quarterly meeting occasions have lost much of their old time prominence and power is very apparent to the Methodists who have come down from other days. In the years gone by these services were looked forward to with an interest that was keen and solicitous. The coming of the "elder" was no ordinary event in the community. The service on Saturday at 11 o'clock, the conference in the afternoon, and then preaching again at night were features of peculiar moment to the people. But the 9 o'clock love-feast Sunday morning, when the door was closed, the bread and the water passed, and the happy experiences related, how thrilling the occasion! After this came the great sermon by the "elder," followed by the Holy Sacrament, and the people were greatly edified. The occasion formed an epoch in the experience of the community. It became the theme of conversation for weeks to come. But in this age of business and hurry we have permitted much of this interest in the occasion to slip away from us. In most instances the quarterly meeting is in keeping with the ordinary service. Very frequently there is no preaching on Saturday and no love-feast on Sunday. Even the sacrament is not always

administered. The "elder" preaches at 11 o'clock on Sunday, and ordinarily he has to leave in order to reach another appointment at night, and he holds a short business session of the conference some morning or night in the week and hastens away. When this hurry is brought about by the General Conference, making the districts so large that the elder has but little time in a place. He is constantly on the rush and as a result he misses the quarterly meetings. Therefore we are minimizing the usefulness of the presiding eldership and reducing to mere rote his work in a Quarterly Conference. In this we are making a mistake. If the presiding eldership is to hold its place of importance in our economy we will have to make some changes in favor of the old method. The Quarterly Conference ought to continue to be made an event in the Church, whether it be held in the country, the town, or the city. We have not yet outlived the importance of the coming of the "elder," the love-feast, the great sermon at 11 o'clock, and the painstaking examination into the affairs of the "society" in the official convention.

### THE DEMANDS ON A MINISTER.

It is not every one who is acquainted with the work of a faithful minister in all its various details. There are people who hear him preach, and who think when that is accomplished his work for the week is done. But there are others who know that more than this is demanded of the minister. Even if that were all, it is not by any means a small task—over one hundred sermons per year, not including his prayer-meeting talks, sermons and addresses demanded of him on special occasions. The average lawyer does not make half the number of addresses made by the minister. Those sermons, too, are prepared for critical eyes. A lawyer may jog and shuffle through his plea before the jury in a very unshod manner, but let the minister do this, and the cover of the winds of criticism are opened, and the unfortunate pastor compelled to seek refuge in a quiet harbor. The sermon of the faithful minister represents work, quiet painstaking labor—and not only this, they are also seasoned with prayer. But besides the sermon there are many other things demanded of his time and attention of the pastor. His congregation is large, it will require of him an almost endless number of pastoral visits. If the congregation is small, he will be expected to visit the people often because of the supposition that he has nothing else to do. Then there are the sick to visit, the dead to bury, and a continual round of stirring the dry bones to wake them into life, to say nothing of the time he must spend in trying to reconcile the people who have the "pastor's" name. Think of these things, and be not so considerate of the pastor's time. Remember what is demanded of him. More addresses than a lawyer, more visits than an average physician, more worry than a Congressman, and for all that he gets from eight to twelve hundred dollars a year. It would be a difficult matter to convince some people that their pastor is doing the work of two men, and many of them seem to think the more demands on life the better. Poor pastor, buffeted on every hand, misjudged, misrepresented, often discouraged, disheartened, is it any wonder that some of them reach the "dead line" so soon? Remember, dear reader, that your pastor is only a human being, and there is such a thing as demanding too much of him.—MID-Continent.



























OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices.

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.

SMITH.-Mrs. Milly Smith (nee Reeves), daughter of John M. and Charissa Reeves and wife of Harvey M. Smith, of Stockton, Mo., has crossed over the chilly waters and is now at rest with Jesus.

EDWARDS.-At the home of her brother-in-law, Mr. Wm. Mizelle, in Chatfield, December 12, 1899, one of the sweetest Christian spirits we ever knew passed through the beautiful gates into the city of God.

ADDRESS.-Cynthia Violet, the little daughter of R. T. and Cynthia J. Address, was born August 17, 1897. At the Quarter by Conference held at Oxford Church last year she was dedicated to God.

AKIN.-Yerger Hill son of J. W. and Maggie E. Akin, was born August 4, 1883, and died January 5, 1899, aged six years, five months and one day.

MULLINS.-Little Clarence L. son of R. C. and H. E. Mullins, was born October 1, 1886, in Edwards County, Texas; was baptized by the writer in 1897, and on the 3d day of November, 1899, while playing with his little sister a short distance from the house, his clothes caught on fire, and before his cousin and mother could reach him he was burned so badly that he died the next morning.

PERKINS.-Roese, the son of Dr. and Mrs. A. J. Perkins, of Lake Charles, La., was born November 16, 1889; was transplanted from earth's chilly clime to that beautiful and bright garden, hard by the throne of God, October 11, 1899.

and thus singing and smiling radiantly, he was borne away on angel pinions to live with God. Take comfort, sorrowing father and mother, from the little text of scripture you read from his Sunday-school paper, found in his coat pocket after he had gone: "I will pray the Father, and he shall give you another Comforter."

MRS. J. H. BOWMAN.

DEATON.-Miss Bertie Deaton, daughter of J. A. and Bettle L. Deaton, was born in Virginia May 24, 1873, and died at the residence of her sister at Wichita Falls, Texas, December 21, 1899. She joined the M. E. Church, South, at the age of eleven years, in which she lived faithful until called home.

NETTIE JONES.

HICKMAN.-Mary E. Hickman, daughter of John E. and M. E. Boatner, was born January 10, 1846, in Lippah County, Miss., was married to Rev. L. B. Hickman November 6, 1867, at Navasota, Texas, and departed this life January 1, 1900, from her home in Hico, Texas, where she had lived since 1875.

HARPER.-J. W. Harper, the son of a Methodist preacher, was born in Kipling County, Tenn., July 12, 1841. In 1865 he married and moved to Fort Smith, Ark. Coming to Texas soon after he has resided near Garrett's Bluff for thirty years.

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YOUNG.-The subject of this sketch, William Mason Young, was born in Prentiss County, Miss., August 10, 1870; professed religion under the ministry of Bro. Whitehurst in the same county, at old Brice's Chapel, and joined the M. E. Church, South, at that time, at about seventeen years of age.

FRANK J. CHENEY makes oath that he is 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. 1899. A. W. GLEASON, Notary Public.

WALTER BAKER & CO.'S Breakfast Cocoa. Costs less than One Cent a cup. Be sure that the Package bears our Trade-Mark. A Perfect Food. Pure, Nutritious, Delicious. WALTER BAKER & CO. Limited. Established 1780. DORCHESTER, MASS.

HAYES.-John Mack Park Hayes was born October 9, 1878, in his father's home in San Saba County, Texas, and died in the same house November 27, 1899.

ROBBINS.-Electra May, daughter of J. J. Robbins, deceased, and Anna Robbins, was born December 20, 1884, and died at her home in Dallas, Texas, February 16, 1899.

PENN.-George Thomas Penn, son of G. W. and Alice Penn, was born in Dallas County, Texas, September 1, 1875, and died in the same house in which he was born, September 27, 1899.

JENNINGS.-On the 25th of last October we laid to rest in Evergreen Cemetery, Paris, Texas, our valued friend and sister, Mrs. Laura Jennings.

LARKIN.-Little Edna Earl, daughter of John B. and Fannie Bell Larkin, was born September 25, 1895, and died January 7, 1900, at Rockland, after a short illness of thirty-six hours.

DEGREE.-Lee Degee was born in Farmer, Ark., in 1876; came with his widowed mother to Texas about eight years ago; died December 24, 1899, at his home in Fort Worth.

BLANTON.-Mrs. Zola Blanton (nee Deberry) was born in Allen Co., Ky., March 17, 1828. Moving to Texas with her parents in her youth, she grew to womanhood here, and was married to Thos. B. Blanton January 19, 1857.

HUFF.-John Whitfield Huff was born in Nacogdoches County, Texas, February 21, 1857, and died December 25, 1899. He was the oldest child of Francis M. and Letitia Huff.

CAIN.-Rhoda Idell Cain, infant child of Mr. and Mrs. M. P. Cain, was born near Dodge, Texas, April 14, 1897, and departed from this world January 1, 1900.

LARKIN.-Little Edna Earl, daughter of John B. and Fannie Bell Larkin, was born September 25, 1895, and died January 7, 1900, at Rockland, after a short illness of thirty-six hours.

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

better land, w... ever stand, ... Edna can not ... her. Then, ... those who hav ... paper comes ... is absent, the ... her in the sil ... is with God w ... mansion await ... and friends, ... unfold in maj ... God. ... Chester, Tex.

ROBERSON was born May 25, 1832. She was a Methodist in age, under the cross, J. J. through the y and devoted C those serene o ways to smi surrounded by glory, and work. And th years she was world, and whe her soul to g Sarah Sims: "I be blessed by f now enjoy t glory, and Ch brother. She day school and loss is her e Church trium throughout the shout and sing Lamb.

MCCANN.-O April, 1899, G wafted away little John P, streambed that In our poor h why our kind h hand of afflicti us look up to well. Our lit streets of the b brother, who is we reach the g be waiting to live closer still Lord giveth an be the name o Center Point.

HENRY.-Mis born in Jacks 1822, and died Mrs. Deborah, December 28, 1900, ing health for suddenly and t member of the youth, and her out hope. We death to the b life through Je his Spirit com

VAUGHAN, son of Geo. C. born February 21, 1899, day old. This with a malady d the skill of four or five d God's call to family on the day we laid t graves of our parents. How doctor said: " get sick in th the community, but the paren row not as tho low in this H of the fan the river of d of many mansi parents and th fill some divi nelselves, mo their Lord, an

Waidler, Tex

BYERS.-Sist January 13, 18 and joined the thirteen years o as a Christian, school, often v for more than three, as alwa and died at her ber, 1899. She Sept. 10, 1872. Her husband, did what she her. She leav husband say: " I feel the same. May him and them.

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NORTHWEST Cordeana F Kerens, at Pral Rive, at Chatf Hester, at Hest Wortham, at Bl Cordeana sta, a Cordeana City, a Mexia sta, at M Cordeana cir, at Canton Gln, at Dawson, ... Hubbed City, a Horn Hill, at N Groosbeck, at B Thornton, at B Armour, ... Brandon, ... Blooming Grove Dresden, ...

Georgetown Liberty Hill, ... Bruner, at Hot Bertram, at Hot Salado, ... Fort Worth Mulk Memor First Church, ... West Cleburne, Cleburne, ...



