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NO. 29.

HOME CONFERENCES.

[Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.]

EAST TEXAS CONFERENCE.

Jasper Circuit.
R. M. Stewart, March 8: The first quarterly meeting for Jasper circuit was held at Magnolia, Rev. F. J. Browning, presiding elder, was present in power. A goodly number are seeking after a higher Christian experience. The Holy Spirit came and we were happy. One addition. We have been laboring under some difficulty. Wife had a protracted spell of la grippe, but she is better now. We expect great things from the Lord this year. We are trying to get the ADVOCATE in every family, for I know it will be a help to me.

Church Hill Circuit.
A. A. Wagon, P. C.: Our first quarterly conference for the current year now graces history's pages. Though the weather was somewhat unfavorable we had a very fair representation of official members. Dr. John Adams, presiding elder, was with us in the spirit of the Master. He is too well known to need compliments or comment. Suffice it to say his bow abides in strength. Long may he live to bless the church! Our meeting was a feast of fat things. Not only did the good people of Pleasant Hill provide abundantly for our temporal wants, but the Holy Ghost came down into our hearts and made us sit together in heavenly places and feast on heavenly viands. Our board of stewards made a liberal assessment for their preacher. God bless them! I believe Church Hill circuit has as faithful a board of stewards as any charge in Texas. Had a good day yesterday at Fowler's Chapel and Black Jack; raised \$23.60 on conference claims. The ADVOCATE is growing on my people.

Haltville.
G. B. Hines, March 11: We feel encouraged to be instant in season and out of season, as we see evidences of God's Holy Spirit working with us in the salvation of souls. We are trying to preach salvation by faith, and not faith without works, but a faith that works by love. Bro. Watts, from Marshall mission, came over and preached us several sermons which we believe did much good. We have organized a Sabbath-school with about thirty scholars and nine officers and teachers. Our prayer-meetings, we believe, are increasing both in number and in interest. The most encouraging feature of our services is, we think, the attendance and attention of the young people. I learned immediately after entering the Church, from G. A. LeClere (under whose ministry I was converted) to pay particular attention to the souls of the young. We have procured an organ at this place and expect to give a part of our attention to congregational singing. We have been treated very kindly by this people. May God bless our efforts for soul-saving this year.

Carthage.
W. H. Crawford, March 10: Our first quarterly conference is over. We protracted eight days; were ably assisted by A. J. Frick, presiding elder; Leon Sonfield, pastor Nacogdoches station, and L. A. Webb, of San Augustine station; three assistants at the church and the church nicknamed. We will tell you what we are doing here: Our congregations are large and very attentive. Our Sunday-school is growing; our prayer-meeting is increasing in numbers and interest. Our Epworth League, of more than a score of members, is alive and the future is bright. Besides this we have a secret prayer league of nearly a score of young people, training for work. Their meetings are quite spiritual and their future prospect is flattering. For the institution of the last-named society I am indebted to Bro. Webb, God bless him. If he returns to Carthage upon the good people of San Augustine will have to build him a parsonage. We have also a juvenile society. Our assessment for presiding elder is \$95 and for preacher in charge \$600. Other assessments about \$250. But Carthage is plucky.

Athens.
J. C. Calhoun, March 13: Our meeting, which has been in progress for fifteen days under the leadership of the cool-headed, big-hearted evangelist, Joe J. Jones, closed last Sunday. Results, forty-seven conversions, sixteen of which joined the Methodist Church; fourteen the Cumberland Presbyterian Church; twelve the Baptist; four the Campbellites, and one the Episcopal Church. Three hundred and four dollars and fifty cents was the amount of collection raised for Brother Jones and Brother Gilreath, his singer; also a nice purse for Sister Jones. The outsiders in the town presented to him a very fine gold-headed cane, beautifully engraved. The choir also gave Brother Gilreath a gold pen. A thank-offering was taken by Bro. Jones the last Sabbath he spent with us, to be used by him as he might direct—amounting to \$70—which was divided equally between the Presbyterian, Baptist and Methodist preachers' wives. Our citizens have raised \$1500 for a home for Bro. Jones here and he will move here in October next. This will be worth more to our town than a new railroad. Before closing will add that Joe Jones is a man of prayer, a man consecrated to God, with a remarkable experience, a man of God, and hence a man of power. He does a work that no other preacher does, in that he reaches the hardest and roughest cases, and influences them to accept Christ. He does it too by preaching Christ and himerucified. Repentance and restitution, faith and re-

generation, death and the judgment, are among his delightful themes. Among the converts here are some of the most intellectual men of the town; ninety per cent of them are over twenty-five years of age. The best of feeling prevails among our churches, and our town is most wonderfully blessed. For me, I am proud that Joe Jones is a Methodist. I am not stuck on every evangelist that comes along, but let me say, brethren, if you can get Joe Jones to help you, take him every time. Let the powers that be adopt this motto as to the question of a real evangelist: "If they be not of God they will come to naught."

Walton.
J. W. Griffin, March 14: The first quarterly conference for this conference year on Lawndale mission convened at Oakland March 12 and 13. Bro. Smith, our presiding elder, was on time Saturday morning. We were indeed glad to meet with Bro. Smith and hear him preach again. Eight years ago, in September of this year, he was happily converted under his instrumentality, therefore you will excuse my animation. The three sermons he preached had the old-time Methodist tone and it seems to be unnecessary to state it had the same results; shouting was in order and was engaged in. The conference was a season of refreshing to our souls. A goodly number of the official members of the conference were present. The assessment for the support of the preacher was fixed at \$337. We received this quarter \$29.60. We have seven Sunday-schools, eight prayer-meetings and twelve appointments. The prayer meeting at Meredith is attended with a good deal of interest. We have also a very good choir. Three of our members died last quarter, John Foster, Robert Perkins and W. R. Chaney.

Beaumont Station.
C. H. Ellis, March 1: Bro. J. H. Colard, Jr., of the Northwest Texas Conference, reached us and remained until yesterday. His singer, Bro. Moore, did not reach us, but God came with his faithful servant and Beaumont heard the gospel of salvation with increasing interest up to his last service. Christians of different denominations have been drawn into closer bonds of sympathy and brotherly love. Last night the congregation was large and the interest unabated. Evidently the Holy Spirit is here in great awakening and quickening power. Our dear brother was called, unexpectedly, by a telegram from his afflicted family. The interest had only fairly begun, as the rain, cold and lack of a suitable house sufficient to accommodate the people had retarded the work. Our people cheerfully gave substantial evidence of appreciation, as they should. I gladly give my personal indorsement of Bro. Colard. If your charge is so conditioned as to force you to call in the help of a skillful tactician, get Bro. Colard if you can. Eighteen have given their names for membership—four to the Methodist Church and four to the Baptist. Thanks to God for victory over denominational prejudice! Bro. Colard preaches a broad gospel, "Christ and salvation for all now," taking names for all evangelical denominations. Rev. J. M. Porter, preacher in charge Colmesneil, is with us. Praise the Lord, a great victory is within reach if we are truly true to God. Pray for us.

Center.
J. T. Smith, March 14: I feel good, though I am sick, and when I feel right good I always want to write you, but I don't write every time I feel good. Somebody says Bro. Smith has had a pouncing. No, better than that, but that's mighty good, and I always enjoy it. Well, then, married somebody and got a good feel? No; a heap better than that, though I do enjoy a thing of that kind, and have a job on hand for tonight at 8 o'clock; the pastor's gone. No, it's not that, but it's this: I've been to Center. I used to be the pastor there when it was part of Shelby circuit. Shelby was the circuit that had about 300 members when I went there and that had 95 when I left at the end of the third year. It was on this circuit that I baptized 117 children in one year, and it was on this same circuit that I got subscribers enough for the TEXAS CHRISTIAN ADVOCATE to secure the prize offered by that paper in 1880—a good gold watch. I have carried it ever since, and it has never fooled me. It tells me when to go and when to come. The occasion of my going this time was the laying of the cornerstone of the elegant new Methodist Church in Center now nearing completion. It will be an ornament and honor to the place when done. My old friends—God bless them—came to see me. They came from Shelbyville, from Tenaha, from the country, lots of them, and crowded the old Church brim full, and some had to stay out of doors, and as I looked into hundreds of glad faces that I had not seen in ten years I was so glad I just had to pucker up and cry. Well, I preached the best I could for that day, then took a collection, and it was just like it used to be when I took collections there—got all I asked for and more too, and that Church will be completed without a cent of debt. Center is in the San Augustine district. Rev. A. J. Frick is the presiding elder. He is the "out-goingest," and "out-preachingest," and "out-prayingest," and "out-cryngest" presiding elder anywhere, and so far as that district is concerned he is "beloved" sure enough. C. F. Smith is the preacher in charge. He is one of the smoothest, quietest and handsomest bachelor preachers in Texas. If some of the pretty girls of Center or Timpon don't catch him he is prof. We spent one day going down there at Timpon with Bro. T. S. Garrison and family. He is one of the lay bishops of the East

Texas Conference, and he is a good one—a man among men. No appointment can have such a man as Garrison in it and not be first-class. Now, Mr. Editor, if this don't sound like me just remember I have nearly got to the grip, my head aching and I have got to go, to a wedding in a few minutes. I have been to Center. I enjoyed it and am still glad.

TEXAS CONFERENCE.

Manor.
S. H. Morgan, March 15: Second quarterly conference held last Saturday and Sunday. Good attendance on all the services. Two sang sermons by Bro. Smith on Sunday. They were apropos to the occasion. Finances fairly well up; some visible signs of a general awakening. All assessments are being raised. Some improvement on the parsonage. We are hopeful of a good year and working hard to that end.

Wortham.
H. Bradford, March 14: This circuit is doing well in a number of ways at some of our appointments. We are receiving new members at every service in our little town (Wortham). Organized an Epworth League here last Sunday with encouraging prospects. The stewards from Birston came twenty miles in a wagon, to bring us quite a variety of much needed supplies, at a time when our pantry and faith both needed replenishing. May God bless them for their timely assistance.

Houston.
E. W. Solomon, March 11: Our second quarterly meeting has just closed; quarterly conference last night; the most interesting one we have had since I have been in Houston—three years. Bro. Sears, our presiding elder, made it interesting to all, and yet he probed to the bottom, and left the impression upon the minds of all that membership in a quarterly conference of the Methodist Church meant more than simply financial management of the church affairs; great good was done Church growing along all lines. Harmony in all its parts. High hopes for the future.

Pleasant Hill Circuit.
J. W. Thompson, March 11: Our second quarterly conference over; our presiding elder, Bro. C. H. Brooks, was on hand and preached us three grand sermons. God bless the fathers in the Church; we need their counsel, sermons and prayers. Collections reasonably good. We served this charge last year, and we had a profitable year, and from the outlook at the present, we expect greater results this year. We have four Sunday-schools on this charge, and none of them went into winter quarters, and we have good and better, and are on the way to the superlative degree. Our people in general on this charge are religious. In conclusion I want to say amen to Bro. Gulliver's old maxim, "Bench religion."

Houston Preachers' Meeting.
John R. Morris, Secretary: The Houston Methodist Preachers' meeting was called to order by Rev. E. W. Solomon, President. Prayer was offered by Rev. John R. Green, President, Solomon, Hensch, Green, Mueller, Hotchick, Morris.
Visitor—Rev. J. B. Sears, presiding elder of Galveston district.
Shearn Church—Usual services during the week. Bad weather interfered with the missionary meeting Wednesday night. Received only certificate. Preached twice to large congregations.
First German Church—Usual services during the week. Delightful meeting of the Epworth League. Unusually good attendance on services yesterday. Ladies' prayer-meeting was well attended.

Washington Street—Conversational prayer-meeting—a good time. Usual services yesterday. Sunday-school abating.
McKee Street—Attendance on services yesterday very good. Bro. Sears, presiding elder, preached at night. Candidates for membership will receive them this week.
City Mission—Revival services continued to grow in interest to the last meeting. Received nine into the Church; six on profession of faith, and three by certificate. Bro. Sears, presiding elder, preached in the morning. A very good lovefeast in the afternoon. Preached last night to a crowded house.
German Mission—Usual services yesterday morning and night. Usual encouragement and disengagement of a city missionary in my pastoral visiting. I attended Bro. Green's meeting Friday night and found it to be an old-fashioned Methodist meeting.

NORTH TEXAS CONFERENCE.

Dye.
Lela Gardner, March 11: This part of moving along rapidly in this part of the Lord's vineyard; so we thank God and take courage. Part of the limit is on the ground for our new Church; aim to begin work next week. We have good, warm-hearted people to serve. While they have not given us a regular pouncing, they have done much better, according to our opinion, they have pounced us by degrees ever since we moved into the parsonage. Good things are continually finding their way to us. May the Lord bless the people of Dye Mount circuit; we love them all. We are expecting great things this year. The Lord is with us and we have some very strong local help; Bro. L. M. Carter, J. A. Jester, J. M. Culver and W. Burrows. These are all men of God, ready to do what their hands find to do. May the Lord bless them in all their efforts. Rev. G. A. Jamieson, of Anna mission, visited his parents, Bro. and Sister Jamieson, of our town, this

week, and while here yielded to the earnest solicitations of his many friends and gave us an excellent sermon. Bro. Jamieson is a good young preacher and we predict for him a brilliant future. May the Heavenly Father bless him and crown his labors with success. We think the ADVOCATE very much improved by her new dress.

Bellevue.
W. W. Graham, March 12: Last Sunday was a good day with us at Bellevue; a profitable communion service, and the reception of three valuable members. The severe weather prevented the protracting of the services. Since Conference we have completed this Church at a cost of \$100, and it is now ready for dedication. Also Wesley Chapel, our new Church seven miles south of Bellevue, has been completed since Conference. Cotton is low and times are said to be hard, but Methodist moves. Our Epworth League is quite a success. Our social meetings are well attended and give great spiritual profit to all. It seems that Bro. Rippey has found out that Bro. May's time as presiding elder will expire next conference, and he talks about the lightning striking some where. Lightning or no lightning, some good brother will be appointed and then Methodism, like the planets, will move on much after the old sort.

Whitecourt.
J. A. Wyatt, March 11: Well, here goes for Whitecourt and Marvin. We have about held our own since conference as to numbers. Several have moved away, but others have come to take their places. So the world goes. We come upon the stage of action, play our parts for awhile and are "gathered to our fathers," either in the brightness and bliss of eternal day, or in the darkness and desolation of everlasting night. No intermediate place. Reader, which will you occupy? But back again to my text. Spiritually, we are now on the upgrade as compared with a few months ago, and we hope to scale the heights of Christian experience. Our second quarterly conference embraced the two days just past. Our "beloved" was on hand and in his prime. All who are acquainted with "sin kind" that mean something. Of course, you know the reason I say this, is that I expect to knock Gulliver out of the race for a place among the above named dignitaries at the ensuing session of the annual conference. But I'm off my text again. Our finances are up to date—a thing which two months ago looked hardly possible; but our stewards waked up to the fact that the preacher and his family had to live "on the out go" as well as "on the home stretch," and went to work in earnest with the above named result. Many others could do likewise if they would. We are protracting the meeting, and Mr. Editor, if you'll come up, we will not promise you a Stuebaker wagon, but a nice pulpit in which to preach. And further, if you prefer, we will still cut your ration to reduce your flesh and lend you a bicycle on which to practice, if the rhinoceros will allow you to ride. We had a good attendance this morning and the outlook is good for a revival. Will inform you of results at the close.

Frankford Circuit.
J. W. Blackburn, March 18: Our first quarterly conference for Frankford charge was held at Revtor's Chapel. On account of plenty of stiff mud and cold weather our "beloved" failed to stem the tide; but a certain lady, Sister Roberts, having brought dinner enough for a small camp-meeting, the official members and all the congregation were thereby furnished therewith. So after preaching and dinner were dispersed with we had a very pleasant quarter conference. Bro. McKamey and W. Julian represented Frankford; H. Morgan and E. Smith, Cemetery Hill; Bro. Hoze, Mayfield and Roberts, Revtor's Chapel; Bro. W. Duncan, High Point. Renner was not represented, our steward, Bro. J. Deane, having taken all his post. We are now pleasantly situated in our new parsonage at Renner, most comfortable and neatly finished of any in the bounds of the Dallas district, perhaps McKinney station and Denton Church excepted. The second night after our arrival at our new home we were pounced. It being the third pouncing for us since conference, one might think we were accustomed to it; but this one was on a new style. After receiving the many useful presents that usually follow in the wake of such storms, Bro. F. W. Jackson introduced to us Prof. Siddell, who, in behalf of the town and community, delivered to us an address of welcome, which impressed us with the idea that we were among friends. After music and prayer the crowd dispersed, leaving us happy. We have built a barn and chicken-house, a yard, garden and lot fence, and am now digging a cistern.

Dallas Preachers' Meeting.
C. N. Rizzan, Secretary: Monday, 9:30 a. m., March 21, President C. O. Jones absent. Vice, Rev. J. H. Webb. Visitors: Bess, J. H. Webb, of Arkansas; Geo. Needham, of Denver, and T. J. Milam, of the North Texas Female College.

Trinity (Smith)—Fair attendance at Sunday-school. Rev. T. J. Milam preached at 11 o'clock, on "Hope." There were four additional to the League and ten subscribers to the League paper. At night Rev. George Needham, on "Forgiveness," preached to a full house.
Oak Lawn (McVoy)—Fine Sunday school. At 11 a. m., Bro. Needham preached on "Love." Spiritual services both morning and night.
Floyd Street (Riggan)—Good Sunday-school. Bishop Key preached at 11 a. m. We accommodated the large congregation with 100 rented chairs.

San Marcos.
A. A. Thomas: Have just been reading Gulliver's last letter to the ADVOCATE, and his remarks about "religious tramps," it seems to me, are not in good taste. Sometimes the devil gets such a hold on a town that the pastor, single-handed and alone, can't dislodge him, and evangelists come along and help rout him. Then shall we turn round and call these men of God "religious tramps" because forsooth we can't have as many converts in a meeting as they? For shame! A bit of San Marcos history is in point right here. We used to have eight saloons in our town. Last summer Rev. Sam Jones came here and fired some hot shot into these places of sin and set the people to thinking that maybe the town would be better off without saloons. Following Bro. Jones came Bro. Robinson, who poured more hot shot into the saloons. Then the people began to talk seriously about leaving options. Next came Bro. Burnett and Mulkey, and after them came the hottest prohibition fight ever fought anywhere, in which we won by two votes. As a result of the labors of these "religious tramps" we now have absolute prohibition in San Marcos, and by the grace of God and the help of the good

people of this town we don't expect ever to see another open saloon here. This is not all. Scores of men, women and children are now devoted Church members who before had never thought seriously of their sins. This is not all. Every pastor is loved better and the Christians of all Churches are closer together as a result of the visits of these "religious tramps." We, Methodists, think Bro. Harris preaches better and better all the time. Why, his sermon yesterday was almost equal to Dr. Talmage. It strikes me that if some of the ammunition wasted on "religious tramps" were used against the devil and his works it would be better.

Shervood.
J. A. Phillips, March 11: Held my second quarterly meeting on the third Sunday in February. Our presiding elder, with Bro. New Harris, was present, and both preached to the edification of all. On Sunday morning a good congregation listened to a very interesting edifying sermon by Bro. Black. Our prayer-meeting shows some signs of life. The people attend Church very well all over the work. The finances are in reasonably good condition. Twenty-seven TEXAS ADVOCATES are taken by a membership of 125. On the temporal side everything has been very dull, but with the opening of spring prospects brighter somewhat. On the spiritual side we especially need the power of the Spirit. We have a good deal of morality, but we lack spirituality. God alone can give us that, and thank God we have some faithful ones who are praying to that end. We have not "begun with a revival," but expect to see one here ere the conference year closes.

Round Mountain Circuit.
C. E. Statham: On the 26th day of February Rev. Abe Mulkey and his most efficient helper, Louisa, arrived at Johnson City and opened fire on the enemy at the court-house at 7:30 p. m. Had a good congregation from the first service, and the crowd continued to increase until the large court-room was packed to its utmost capacity. Never has such a gathering been known in Johnson City. Bro. Mulkey preached the gospel in his own peculiar style; but in a way that commanded the attention of every one, and reached the heart of the unconverted; and when he called for penitents, strong men, women and children would come weeping their way to the cross by the score, low at the altar and there be instructed and prayed with until they would arise rejoicing in the Savior's love. One hundred gave their names for membership in the different Churches. I received forty-nine in the Methodist Church. I am not prepared to say how many of this number were converted; but I believe a large per cent of them were. I have never known such a moral reformation in a town in so short a time. Johnson City was noted for its wickedness and dissipated men. The night before the meeting commenced the town was full of drunken men and air filled with profanity; but now from those very lips prayer and praise go to God continually. Glory be to God for salvation that saves men from sin and brings them together. Many old difficulties were settled. Men that had been enemies for years embraced. Bro. Mulkey does a great deal of preaching on this line, and it has the desired effect. He is one of the most successful revivalists I ever saw. The people of Johnson City deserve credit for the hospitable manner in which they entertained the large number of visitors, and for their liberal contributions. We raised \$50 for incidental expenses; \$120 for Bro. Mulkey; \$50 for his new tabernacle, and a handsome donation for the pastor of the Methodist Church. We are very thankful to all the brethren, both clerical and lay, for their valuable assistance rendered. May the Lord's blessings ever attend Bro. Mulkey and his sweet singing companion, is the prayer of the writer.

Johnson City.
Abe Mulkey, March 10: Our meeting in Johnson City closed with happy results. God gave us victory over every opposition. We went there in the Maxellonian cry of Bro. Statham, who was struggling on the extreme western corner of his circuit, with fifteen members, twelve women and three men. Once a month they were fed with the gospel and were crying for another meal and their church built up. It seemed that the devil had well nigh taken possession of that city and they were in great distress. The preacher's heart was so burdened for his little flock that he was willing even for a tramp to come and help catch the old wolf and save his sheep if possible from the awful pit to which they were treading. Bless God for such a consecrated worker as Bro. Statham; his whole heart is in his work and he means to save the people. He has labored hard and God has rewarded him in adding to his membership fifty-two and poured out his spirit in power to the Church, and shouts of hallelujahs went up to the God of all grace for his mercy to Johnson City. Many attended the meeting from other places from five to twenty-five miles around and showed great interest. Blanco City proved herself a sister indeed. Sister Johnson, for whom the city is named, was our hostess—a grand, noble woman. She and her house have not only won our own hearts, but the many she entertained. May God's choicest blessings rest upon them forever and ever. One hundred stood in line the last night for the right hand of Christian fellowship and all up and down the line we had old fashioned shouting. The house seemed to be filled with glory. En route for home we spent the night in Marble Falls, found the people were in great anticipation for the coming of

Del Rio.
C. W. Golvinn, March 11: We are moving along very nicely here. Prayer-meetings large; congregations growing all the time; Sunday-school increased 100 per cent in the last month. Have organized a Parsonage and Home Mission Society for the children, and will have a Y. P. C. E. Society for the older persons soon. Your new dress is very fine, and is admired by us all.

Broken Circuit.
W. B. Crockett: Our second quarterly meeting was held at Black Creek last Saturday, the 3th. Bro. Brown, presiding elder, was on hand and did his duty. Some points were not represented by stewards or quartette. Black Hill, Rambler Grove and Bexar were blank in every sense of the term. There were no stewards to represent Gallinas or Oak Island, but they had sent up their report. Oak Island and Bexar came up well. The total receipts were \$65.30. Bro. Brown gave us several good sermons, which were appreciated by our people. People brought an abundance of dinner Sunday. We had preaching Sunday night at Bro. F. Queen's, on account of his mother's ill health, as she is very feeble and is nearing the river. The whole occasion was very delightful. May God bless all the people of our charge and give us a gracious revival of religion.

Pontotoc.
R. M. Leaton, March 15: Had a good day at Couch's Chapel last Sunday. Just at the close of the 11 o'clock services, we held a class-meeting. It was good indeed. The hearts of God's children were strangely warmed, and all present seemed to feel that it was not to be there. Mr. Editor, it would have done your own soul good if you had been present. Preaching again in the afternoon. Our Church here is weak in a numerical sense, but we have some good material in the Church. On Monday, when the preacher returned home, he had some things in his carriage and in his pocket to gladden the hearts of wife and child. (Hord named for uncle Jesse Hord who came a missionary to Texas long ago). I think I see a ray of light breaking through obscurity. Thank God for all of his blessings of every kind. Amen, hallelujah.

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A. A. Thomas: Have just been reading Gulliver's last letter to the ADVOCATE, and his remarks about "religious tramps," it seems to me, are not in good taste. Sometimes the devil gets such a hold on a town that the pastor, single-handed and alone, can't dislodge him, and evangelists come along and help rout him. Then shall we turn round and call these men of God "religious tramps" because forsooth we can't have as many converts in a meeting as they? For shame! A bit of San Marcos history is in point right here. We used to have eight saloons in our town. Last summer Rev. Sam Jones came here and fired some hot shot into these places of sin and set the people to thinking that maybe the town would be better off without saloons. Following Bro. Jones came Bro. Robinson, who poured more hot shot into the saloons. Then the people began to talk seriously about leaving options. Next came Bro. Burnett and Mulkey, and after them came the hottest prohibition fight ever fought anywhere, in which we won by two votes. As a result of the labors of these "religious tramps" we now have absolute prohibition in San Marcos, and by the grace of God and the help of the good

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J. A. Phillips, March 11: Held my second quarterly meeting on the third Sunday in February. Our presiding elder, with Bro. New Harris, was present, and both preached to the edification of all. On Sunday morning a good congregation listened to a very interesting edifying sermon by Bro. Black. Our prayer-meeting shows some signs of life. The people attend Church very well all over the work. The finances are in reasonably good condition. Twenty-seven TEXAS ADVOCATES are taken by a membership of 125. On the temporal side everything has been very dull, but with the opening of spring prospects brighter somewhat. On the spiritual side we especially need the power of the Spirit. We have a good deal of morality, but we lack spirituality. God alone can give us that, and thank God we have some faithful ones who are praying to that end. We have not "begun with a revival," but expect to see one here ere the conference year closes.

Round Mountain Circuit.
C. E. Statham: On the 26th day of February Rev. Abe Mulkey and his most efficient helper, Louisa, arrived at Johnson City and opened fire on the enemy at the court-house at 7:30 p. m. Had a good congregation from the first service, and the crowd continued to increase until the large court-room was packed to its utmost capacity. Never has such a gathering been known in Johnson City. Bro. Mulkey preached the gospel in his own peculiar style; but in a way that commanded the attention of every one, and reached the heart of the unconverted; and when he called for penitents, strong men, women and children would come weeping their way to the cross by the score, low at the altar and there be instructed and prayed with until they would arise rejoicing in the Savior's love. One hundred gave their names for membership in the different Churches. I received forty-nine in the Methodist Church. I am not prepared to say how many of this number were converted; but I believe a large per cent of them were. I have never known such a moral reformation in a town in so short a time. Johnson City was noted for its wickedness and dissipated men. The night before the meeting commenced the town was full of drunken men and air filled with profanity; but now from those very lips prayer and praise go to God continually. Glory be to God for salvation that saves men from sin and brings them together. Many old difficulties were settled. Men that had been enemies for years embraced. Bro. Mulkey does a great deal of preaching on this line, and it has the desired effect. He is one of the most successful revivalists I ever saw. The people of Johnson City deserve credit for the hospitable manner in which they entertained the large number of visitors, and for their liberal contributions. We raised \$50 for incidental expenses; \$120 for Bro. Mulkey; \$50 for his new tabernacle, and a handsome donation for the pastor of the Methodist Church. We are very thankful to all the brethren, both clerical and lay, for their valuable assistance rendered. May the Lord's blessings ever attend Bro. Mulkey and his sweet singing companion, is the prayer of the writer.

Johnson City.
Abe Mulkey, March 10: Our meeting in Johnson City closed with happy results. God gave us victory over every opposition. We went there in the Maxellonian cry of Bro. Statham, who was struggling on the extreme western corner of his circuit, with fifteen members, twelve women and three men. Once a month they were fed with the gospel and were crying for another meal and their church built up. It seemed that the devil had well nigh taken possession of that city and they were in great distress. The preacher's heart was so burdened for his little flock that he was willing even for a tramp to come and help catch the old wolf and save his sheep if possible from the awful pit to which they were treading. Bless God for such a consecrated worker as Bro. Statham; his whole heart is in his work and he means to save the people. He has labored hard and God has rewarded him in adding to his membership fifty-two and poured out his spirit in power to the Church, and shouts of hallelujahs went up to the God of all grace for his mercy to Johnson City. Many attended the meeting from other places from five to twenty-five miles around and showed great interest. Blanco City proved herself a sister indeed. Sister Johnson, for whom the city is named, was our hostess—a grand, noble woman. She and her house have not only won our own hearts, but the many she entertained. May God's choicest blessings rest upon them forever and ever. One hundred stood in line the last night for the right hand of Christian fellowship and all up and down the line we had old fashioned shouting. The house seemed to be filled with glory. En route for home we spent the night in Marble Falls, found the people were in great anticipation for the coming of

Broken Circuit.
W. B. Crockett: Our second quarterly meeting was held at Black Creek last Saturday, the 3th. Bro. Brown, presiding elder, was on hand and did his duty. Some points were not represented by stewards or quartette. Black Hill, Rambler Grove and Bexar were blank in every sense of the term. There were no stewards to represent Gallinas or Oak Island, but they had sent up their report. Oak Island and Bexar came up well. The total receipts were \$65.30. Bro. Brown gave us several good sermons, which were appreciated by our people. People brought an abundance of dinner Sunday. We had preaching Sunday night at Bro. F. Queen's, on account of his mother's ill health, as she is very feeble and is nearing the river. The whole occasion was very delightful. May God bless all the people of our charge and give us a gracious revival of religion.

Pontotoc.
R. M. Leaton, March 15: Had a good day at Couch's Chapel last Sunday. Just at the close of the 11 o'clock services, we held a class-meeting. It was good indeed. The hearts of God's children were strangely warmed, and all present seemed to feel that it was not to be there. Mr. Editor, it would have done your own soul good if you had been present. Preaching again in the afternoon. Our Church here is weak in a numerical sense, but we have some good material in the Church. On Monday, when the preacher returned home, he had some things in his carriage and in his pocket to gladden the hearts of wife and child. (Hord named for uncle Jesse Hord who came a missionary to Texas long ago). I think I see a ray of light breaking through obscurity. Thank God for all of his blessings of every kind. Amen, hallelujah.

San Marcos.
A. A. Thomas: Have just been reading Gulliver's last letter to the ADVOCATE, and his remarks about "religious tramps," it seems to me, are not in good taste. Sometimes the devil gets such a hold on a town that the pastor, single-handed and alone, can't dislodge him, and evangelists come along and help rout him. Then shall we turn round and call these men of God "religious tramps" because forsooth we can't have as many converts in a meeting as they? For shame! A bit of San Marcos history is in point right here. We used to have eight saloons in our town. Last summer Rev. Sam Jones came here and fired some hot shot into these places of sin and set the people to thinking that maybe the town would be better off without saloons. Following Bro. Jones came Bro. Robinson, who poured more hot shot into the saloons. Then the people began to talk seriously about leaving options. Next came Bro. Burnett and Mulkey, and after them came the hottest prohibition fight ever fought anywhere, in which we won by two votes. As a result of the labors of these "religious tramps" we now have absolute prohibition in San Marcos, and by the grace of God and the help of the good

people of this town we don't expect ever to see another open saloon here. This is not all. Scores of men, women and children are now devoted Church members who before had never thought seriously of their sins. This is not all. Every pastor is loved better and the Christians of all Churches are closer together as a result of the visits of these "religious tramps." We, Methodists, think Bro. Harris preaches better and better all the time. Why, his sermon yesterday was almost equal to Dr. Talmage. It strikes me that if some of the ammunition wasted on "religious tramps" were used against the devil and his works it would be better.

Evangelists Bishop and Briggs with their new tabernacle which they will erect about May 1, I believe, at the Falls, their first stopping. As they progress in evangelizing the district, we pray God to bless them abundantly in any method they may use to save a soul from Tophet—hell-fire and brimstone. God speed their evangelists on their journey, says the darkey; so say I. Of course the brethren will call on me for their license before they pitch their tent. We begin in Mineola on the 11th, and Bro. Ferd Schivere, my co-worker, will join me in our new tabernacle at Waxahachie about April 1.

Northwest Texas Conference.
Troy.
W. M. Adams, March 14: We had a precious day yesterday. Preached at 11 a. m.; held Church Conference; set in motion prayer-meeting, class-meeting and Sunday-school; collected money for literature and preached at 3:30 p. m. Our dear Lord was with us in great power.

Taylor.
E. A. Smith, March 15: Last night we closed a seventeen days' meeting. We received into the Church by ritual eight; by letter four. Many members of the Church were greatly blessed. Altogether the meeting has done us much good. Our people enjoyed very much the preaching of Bro. Bishop for six days of Bro. C. R. Wright for five days.

Hicks.
Geo. M. Calhoun, March 9: My first quarterly conference was held with a good attendance of officers, only one being absent, and our presiding elder, Bro. Bailey, captured my people with his sermon which he preached. The salary for the preacher in charge was put at \$412 and presiding elder \$58. This sum is now comfortably situated in the parsonage just finished at Hicks. On the evening before we moved into this parsonage a storm struck it, which resulted in eatables and tableware. May God bless them all.

Ovilla.
F. M. Winburn, March 8: Our first quarterly meeting just over, being the last on the first round. Hard times considered, finances were very good. We actually had what the old folks called on "old-time" quarterly meeting—that is meeting Saturday morning and night, with dinner on the ground, and—would you believe it?—love-feast Sunday morning. John S. said he could not assume the dignity of a presiding elder, but, my, my, how he preached. An old brother said, "That it looked more like a quarterly meeting than anything I have ever seen in Texas."

Ballinger.
J. N. Snow, March 11: Last night we closed our revival services which had been in progress for three weeks. The result is a substantially revived Church—not less than fifteen conversions and six accessions. The work is just begun, and by the help of the Lord we intend that the Methodist Church of Ballinger shall have a revival all the year. Bro. Putnam and McCullough were with us for a week and did faithful work. We are getting ready for our district conference, which will meet here about the first of June. The unfinished Church is rapidly being completed, and the pews have been ordered. We would be glad to entertain the editor.

Dresden Circuit.
M. H. Major: The second quarterly conference of Dresden circuit has been held. We were extremely glad to see so full an attendance of the official brethren. Nearly all were present, and we had one of the best conferences I ever knew. Twenty-three members had been received into the Church by certificate and otherwise during the quarter. The general state of the

Texas Christian Advocate.

THE CONVERSION OF A PILGRIM.

A touching incident that occurred several years ago in Tokyo, Japan, has many hearts here and has a wide reading. The story presents, briefly, just a glimpse of these people in their hopeless efforts after light and help, but that one glimpse should be enough to move a heart of stone to help spread the glad news of a Savior's love. Annually tens of thousands of men and women of all ages throughout Japan make pilgrimages to distant shrines, enduring all sorts of hardships from exposure, insufficient food and long marches, in order to present themselves before some idol god in the vain effort to satisfy the deep yearnings of their immortal souls. "How foolish!" you say, and so it appears to us, but remember they know no better way, for they "sit in darkness and in the shadow of death." These people have the same soul-hunger that we had before Christ satisfied it, but with this difference, they have no Christ to whom to go. They know none but Buddha, and he is "a broken cistern that holds no water." But a man dying from starvation will eat anything that will satisfy his hunger; the prodigal, in the parable, would fain have filled himself with the husks that the swine did eat, and no man gave unto him." And it is so now; millions of immortals in these lands who are dying of spiritual starvation, are seeking to fill themselves on the husks of life and duty, and no man gives unto them the Bread of Life. With them it is idolatry or nothing, for they have nothing else.

Among the reasons given for the condemnation of some at the last day is this, from the lips of our Lord: "I was an hungred and ye gave me no meat; I was athirst and ye gave me no drink." Such a warning as this should come with impressive force to those who have the Bread of Life and refuse to eat it, to the dying millions in these lands.

The story referred to was related by Miss Spencer, of the M. E. Mission, the principal of a girl's school in Tokyo. It is as follows:

"A revival was in progress in the school at the time. Two young girls, full of zeal, were returning to the school from some labor of love in the city. They met a little pilgrim woman who inquired of them the way to a certain shrine. She had on her bosom a linen bag, on which had been inscribed by a Buddhist priest sentences something like the following: 'You must travel through four provinces, visit eighty-eight shrines, travel all the way on foot, live on the bounty of the people by the way, and when you return you may have the hope of catching a glimpse of your child during the eternities to come.' The young girls were reading these characters when she exclaimed, 'pious little woman that she was, 'Is it not a happy thing to have a religion that gives us such a hope as to see our dear children?' The young girls replied: 'We have a better religion than that. Our religion teaches us that if we love and serve the Lord Jesus Christ, when we die we shall go straight to Him and to our dear Christian friends that have died, and be forever with them.' Her motherly yearnings caught at the story. 'Tell me more of it,' cried she. 'They took her to the school, got down with her upon the mats, told her the gospel story, and taught her to pray, and pray, too, with faith, for the pardon of sins and a new heart. The Lord opened her heart to hear and understand the words. She prayed with faith, following them in their intercessions. It was not long before she cried out: 'It has come,' flung the bag from her bosom and tore the rosary from her neck, breaking the string and scattering the beads around the room. One of the girls ran up to Miss Spencer's room exclaiming: 'She's converted, she's converted!' Miss Spencer thought it was one of her own girls that was born into the kingdom, but on going down found this little pilgrim woman, who a couple of hours before was a heathen, now a happy and exulting Christian.

How wonderful is the satisfaction which Christianity gives to the motherly instinct when it has been robbed by death of its little children! No other religion can do anything that will compare with this in similar cases.

W. E. TOWNSON.

A GREAT NEW ROUTE.—No. 1.

If the Nicaragua Canal is finished it will revolutionize travel, transportation and trade between the Eastern world, North America and Central and South America, the West Indies and Asiatic countries. Warner Miller, a New York American, backed by immense capital, is at the head of the enterprise. One hundred million dollars and six years are required to complete it. In past years the United States government surveyed Tehuantepec, Panama and Nicaragua routes. A ship passage across the isthmus—linking ocean to ocean—was the dream of Napoleon, DeLesseps, Captain Eads, and the enterprise was urged by the far-seeing General Grant. Nicaragua route runs between the Panama and Tehuantepec routes, touching the Atlantic near Graytown. The middle route is pronounced the best and cheapest by scientific surveyors. DeLesseps' scheme has failed and Captain Eads is dead. DeLesseps' canal had but little if any American backing or sympathy. The huge dreams of Eads' brain were beyond the comprehension of the people—either congress or the money lenders. This middle canal will shorten the distance between San Francisco and European ports 7000 miles—one-half. When this route is finished the cotton markets of the world will be revolutionized, and the price and value of cotton greatly advanced. In a few years from its completion Japan and China will manufacture most of the cotton goods used by these countries. The prestige and dictatorship of Liverpool cotton kings will pass away. Charleston, Savannah, New Orleans and Galveston will be the Liverpool of the South. New and great lines of merchandise vessels, run by electricity, will speed southward

and westward from these old-new seaports. The demand for and production of cotton will greatly increase. The South is the great cotton-producing belt of the world. New agricultural implements and the price of cotton in a few years from the completion of the canal will make our distressed cotton producers turn their eyes elsewhere than to congress for relief. More anon, and the religious aspect of the matter after awhile. H. G. H.

BRO. KERN ON THE GERMAN WORK.

If Bro. Kern, in his article in the ADVOCATE of March 10, reflects the view taken by the German brethren of the memorial sent up to the Parent Board of Missions, by the Texas Conference at its last session, I am glad that he has so fully expressed himself, as it opens the way to correct a misapprehension. To approach the question I shall assume as true the following propositions: 1. That the German citizens of Texas are here to stay, and that their numbers will rapidly augment by both natural increase and immigration. 2. That the German and American elements of our citizenship will gradually and inevitably coalesce into a homogeneous population. 3. That it is not to be desired by either race to perpetuate, were it possible to do so, a distinct nationality within the heart of the American nation, isolated by language, customs and religion. 4. That while it is no part of legitimate church work to plan to promote this coalescence as an end, it is certainly not her work to pursue a policy that will necessarily retard it. 5. That the work of the German Mission Conference is to meet the German immigrant on his arrival, and to stay with him and evangelize him and his descendants until they catch the spirit of American institutions and acquire the English language, and then to let them pass under the influence of the American department of the work. 6. That many Germans and their children within the boundaries of the Texas Conference are now in this transitional stage, and consequently are beyond the influence of the German Mission Conference.

Now the question to solve is not whether it was wise years ago to run a hard race and language him through our church, and thus to cut the sympathy between the German and American membership, and prevent us from whether it would have been better for our German and American preachers to have stood side by side and shoulder to shoulder in the closest sympathy and cooperation in solving "the German problem." That question is in the past, and the German Mission Conference is an "organ" of the church; and I would be among the last to say that it should be "amputated."

Whether the time will ever come for the German brethren to fall back upon the lines of the American conferences is for them to decide. The German Mission Conference has not, in my judgment formed on the ground and with the facts before me, been fostered by the Parent Board as it should have been in view of the emergency. But in spite of the disabilities under which it has labored, it has made a record of which, under the circumstances, it need not be ashamed.

The plan contemplated in the Texas Conference memorial is not, in the least, to interfere with its work, but to supplement it by approaches along lines from which the German brethren are, in the nature of things, shut off. They can not reach the transitional Germans, whose numbers will constantly increase under our school system; we want to be put into a position to enable us, at least, to try to do so. The question is vital to us as a conference. There is room and work enough for us both in the field without contention and jealousy. After all, there is no danger that this work of bringing our German people under the evangelized influence of Methodism will be overdone. "Death-warrant," "bury the German Mission Conference?" No! As matters now stand, it is too greatly needed for that. Were I a member of the Parent Board I would do all I could to have the appropriation to that conference doubled, trebled if necessary, to enable it to do its work effectively, and then I would, with equal eagerness, urge that the prayers sent up in the memorial of the Texas Conference be granted. Both are needed to solve this "German problem," as it should be solved. I feel deeply the urgency of the case from both points of view. While I am, to the core, in favor of missions to the heathen in foreign lands, and support the plans of the Parent Board by working and paying into its treasury, I am opposed to any policy that would exhaust the available resources of the church in giving the gospel to distant heathen, and leaving teeming populations in destitution in cities and country at home to develop possibly a worse than heathenish opposition to the gospel of salvation. E. S. SMITH.

OUR GERMAN WORK. Shall it be Continued?—Let Us Say, Yes.

I have read the article in this paper of and about our German work in Texas the few weeks past with interest, and I write not to be conspicuous in this matter, or that I am wiser than the brethren that have already spoken, nor that I can, perhaps, give additional light; but it does seem to me, from what I have read of these brethren, it will be a burning shame to the Methodist of Texas for this Mission Conference to be discontinued, and yet it is evident that if something more is not done than is being done, such will be the case. "From him that hath not shall be taken away even that which he hath." While on the other hand it is evident also that if we do our duty to the German Mission Conference, and these faithful brethren that are pleading for its continuance: That to him that hath shall be given, and he shall have abundance. The question, as it seems to me is: Will our skirts be clear if we do not do more than what we are doing? Here is a chance for you, my brother, or sister, that say, I believe in home missions, what are you doing? Rather, what do you propose to do? I want to say from experience I have had German families,

in charges here I have traveled, members of our church, and more faithful and devoted people to the church I have not seen. I received one family—father, mother, three sons and one daughter, six in all—at their own home into the church that I am sure would not have been reached but for our people going among them, and they proved to be faithful and true to the church; and yet they had lived in the community several years. We say of them, our people do, that they are clannish and selfish; what makes them so? Is it not largely by us not going among them? Suppose you or I would go to Germany, and after a time others from America would come, would not we desire to have them settle close to us, and if the Germans would not come among us, would we cease to go among them or to their meeting, or learn their language? Upon these same grounds they could say of us, we are clannish and selfish. But talk is cheap and don't amount to much, unless we do something. An old gentleman, a few years ago, in my charge said to a number of other gentlemen in his store when the news came to the store of a man living near the town who had his house and all his effects burned—they were expressing their sorrow—when he said: "Gentlemen, how sorry are you? I am sorry enough to give a barrel of flour, a side of meat, some sugar and coffee, and \$5 in money." And then said, "Gentlemen, let your sorrow and sympathy speak in gifts." So, brethren, let us of the ministry and laity of the West Texas Conference speak out in this way, if we want the German Mission Conference discontinued. Say what we want to do extra and above all other amounts. I move, and will be of the number, that we ministers and members of this West Texas Conference next year, to show the board at Nashville our interest in this work, we will support a man to spend all his time next year as a missionary among the Germans, holding meetings and organizing societies at points where our good brother, the sliding elder of the San Antonio district, Rev. J. Kern, or others of his ministry may suggest, some man he may select for this work, and approved by the board. Who will second this and say I will give \$10 or \$5? Let us see how many will speak out. I am glad to see the interest our good brother Fly has taken in this work. I think if we will thus speak out to an amount sufficient to support a man before the Board next year, they will make a large appropriation to our German work next year. While about twenty of our missionaries in foreign fields are being supported this year in this special way, why not now do the same at home this coming year for our German Mission Conference? What say you, brethren? Who will second this and say who and where shall we report to, and see what can be raised in this special way by May? The times are short, brethren. If some other brother has something better, speak out; I am ready to respond. Yours in the interest of this German work.

J. A. GREENING.

AUSTIN DISTRICT.

To the Preachers and Membership of the Austin District, Texas Conference:

DEARLY BELOVED.—The season for protracted meetings approaches; in the stations, earlier on the circuits, later on. In view of the fact that in some occasions, "suffer the word of exhortation" from me as the one appointed to "oversee the spiritual and temporal affairs of the church in this district."

And first, to the preachers: After due consultation, I have undertaken to indicate to you, subject of course to amendment, where, in my judgment, you are most needed, and where you will do most good in these special efforts. These assignments are made after prayerful deliberation. If the Methodist itinerancy is not a legalized evangelism now, it falls far below the conception and purpose and practice of our fathers. It leaves no place in our economy for a self-constituted "evangelism." Our preachers cannot, neither can our membership, without ruinous consequences, accept as a fact that our regular ministry are not, under God, equal to successful revival work, and that, except in rare cases, a necessity exists for bringing in "evangelists" to do our work for us. It is often when the "evangelist" comes and goes, he leaves the people with "itching ears," and the pastor's influence with his people so damaged that an early termination of the relation is mutually desired. It may be accepted as an axiom that no pastor can resign the control of his flock to another during so important a period as a revival season without putting himself at disadvantage for the accomplishment of his work after that other is gone. I mean this as a danger signal. Who but the pastor ought to be most deeply burdened for the salvation of the people whom he serves? Who but he ought to be most zealously and lovingly bold in gospel persuasives. Abuse, spleen, impatience, ridicule, slang, or whatever offers good taste, lets the whole subject of the "ministry of reconciliation" down. One in the pastorate will always suffer hurt, and hurt the cause by the use of these unquestionable methods. Unfortunately instances illustrative are not wanting. The pastor need not do the preaching on his own occasions; but for the sake of his own efficiency and the good of his flock after the revival season is over, he should stand before his people both in public and in private, as prominent in the movement. "Let no man take thy crown."

Much personal preparation is necessary to fit us for this campaign. Much prayer for the outpouring of the Holy Spirit in a rich baptism for this work; much earnest effort to get our people hopeful and expectant of gracious results. Let me here and now pledge every preacher on the district to daily wrestling with God in prayer for revival power. Power now. To work for results now. Let every sermon be burdened with the overture of a present salvation. Call penitents, open the door of the church—as a rule, make some issue touching life and death at every service. Let the revival begin now by believing that the gospel with which we are intrusted is the "power of God

unto" a present "salvation." Get the revival ring into every sermon. Get your people ready in advance for the revival season. Where practicable, form prayer circles for the outpouring of the Holy Spirit; and where this can be done, lay the burden of daily and earnest prayer upon as many devout souls as possible. Especially urge young Christians to this work. Organize for your singing. The more you can commit to this service the better. On circuits, get as many workers, including singers, as possible to follow up your meeting. Many of our meetings fall of full results from want of good singing. Take your measures prayerfully and judiciously, but boldly. Do nothing timidly. God thrusts out preachers to be leaders of men; and the power of the leadership is always recognized and responded to by the people.

A few words of loving admonition to our membership. Beloved, pray, expect and work for great things this year. Forecast so as to give God's work place. Hold yourselves in readiness to co-operate heartily with your pastors. If you see infirmities in them, do not destroy their influence with the people by adverse criticism. They are "earthen vessels," but God's minister to you and your people is not clay. It is that you must send off for an "evangelist" in order to a revival of religion. Have confidence under God in your own pastors and such other pastors as come as helpers. Without this confidence success is impossible, whoever may be at the helm. One main secret of the success of the "evangelists" among you is the expectation that their coming creates, and the heartiness with which you respond to their demands. Holy your preachers, and with heartiness to get ready for your protracted meetings. Above all get yourselves ready now for the coming of the Lord in saving power. Believe me to be in prayer and toil, your servant for Jesus' sake. E. S. SMITH, P. E.

A LITTLE PREVIOUS, PERHAPS.

"Absorb the old mother conference and let her go live with her children, who can and will take care of her."—"Observer," in the Advocate of March 10. But, maybe, the "old mother conference" is not ready to be absorbed. Maybe she would much prefer to keep house a little longer. While she loves her children with a mother's love, maybe she thinks the time has not come yet to break up house-keeping—always a sad experience to mothers—and "go live with them." Old ladies are that way sometimes, especially if the proposition bears on its face the appearance of a desire to promote the convenience of the children rather than the comfort of the mother. This may be perverse in them, but perversity, like folly, is "bound up" in human nature. No doubt these children can, and would, take care of her; but when she compares the record of her work last year with that of her stalwart daughters, the old lady, in her vanity, may think that she has ground to believe that, all things considered, she is still ahead of them in achievement, and that probably she better keep house a little longer to set her daughters a good example, if nothing else. And she may think that, in view of the fact, it is not in the best taste possible for any one representing these daughters to hint that she is smitten with decrepitude, as though she were not able yet to take care of herself. This old mother, like mothers generally, has been lavish in her gifts to her children. She has endowed them with princely domains. The truth is, in her kindness, she overdid all reasonable generosity. Mothers do that sometimes. By a law of the inevitable, working in a way that she could not foresee, she has lost, and is still losing, much of the best portion of her resources; but she is girding herself to recover it; and this is one reason why she may not prefer to break up house-keeping now. She sees one of her daughters so burdened with increase and riches that, like the man in the parable, his daughter is saying, "What shall I do?" This same daughter was generous to her mother a few years ago in giving back a nice little corner of her motherly bestowment, and only smiled when hints came along with it that she was the object of pity as well as of charity. Of course she let the daughter run the line cutting off this corner as zigzag as the donor wanted, so as to reserve the best patches along the border, and took, in the very best motherly, goodnature what was given. Now, in this emergency of her rich

daughter, she is no doubt rather pleased that a wide-awake "Observer" sees that one possible way out of the trouble that prosperity has brought in, to transfer back to the mother another corner of the princely domain that she gave to this same rich daughter. But the "old mother conference" is not likely, I should think, to let her dignity down by appearing before her rich daughter as a suppliant. She doubtless has too much spirit for that yet. She will naturally look anxiously to see if her rich daughter will answer the question: "What shall I do?" wisely; but will hardly interpose her counsel unless asked. The old lady estimates by the normal standard. She knows what good manners are. But the corner to which "Observer" points as a possible bestowment back to the "old mother conference"—well, if it should be so bestowed, and bestowed graciously, no doubt her good old heart would be thrilled to its center with pleasure, not only for the gift, but more especially for the love that she would see behind the gift. This corner contains valuable property, a university that belongs equally to the mother and her daughters; but as the mother some two years ago, as shown by the records of the university as this writer was informed, was sustaining it by a far more liberal patronage than any of the daughters, it is reasonable to suppose that this common property would be in safe hands.

E. S. SMITH.

CHOICE OF COMPANIONS.

The chameleon changes its color to agree with that of surrounding objects. We, too, all of us, by nature, possess this quality to such a degree, that our character, habits and principles take their form and color more or less from those of our intimate associates.

Association with persons wiser, better and more experienced than ourselves is always more or less inspiring and invigorating. We correct our estimate by theirs. We enhance our knowledge of life and enlarge our partnership in their wisdom. We enlarge our field of observation through their eyes, we profit by their experience and learn not only by what they have enjoyed, but—what is still more instructive—by what they have suffered. If they are stronger than ourselves, we become participators in their strength.

Hence companionship with the wise and energetic never fails to have a most valuable influence on the formation of character. It increases our resources, strengthening our resolves, elevating our aims, and enabling us to exercise greater dexterity and ability in our own affairs as well as more effective helpfulness in those of others.

Young men are in general but little aware how much their reputation is affected in the view of the public by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy and the respectable it elevates them in the public estimation, as it is an evidence that they respect themselves, and are desirous to secure the respect of others. On the contrary, intimacy with persons of bad character always sinks a young man or young lady in the eyes of the public. While they in intercourse with such persons think but little of the consequences, others are making their remarks; they learn what their taste is; what sort of company they prefer, and predict on no doubtful grounds what will be the result to their own principles and character. It is they only who are elevated in mind, character and position who can lift us up in character; while the ignoble, degraded and debased only drag us down.

We may be deprived of the advantages of better and superior associates at some time or another, but unless we seek them, we shall not profit by them nor be acknowledged to be worthy of them.

No man of position can afford to allow himself to associate without profane swearing, the Sabbath-breaker, the drunkard or the leech; for if he does he lowers himself, without elevating them. The chimney sweep is not made the less black by rubbing against the well-dressed and clean; while they are inevitably defiled with the smut of the crowd. Keep company with persons rather than below yourself; for gold in the same pocket with pewter loses its brightness. Nothing elevates us so much as the presence of a spirit similar, yet superior, to our own. What is companionship where nothing that improves the intellect is communicated, and where the larger heart contracts itself to the mold and dimensions of the smaller? In all society it is advisable, if possible, to keep company with the highest; not that the highest is always the best, but because, if disgraced, there you can at any time descend; but if you begin at the lowest, to ascend is almost impossible. To every young gentleman and every young lady I would say: Seek the society of the good, the intelligent and the wise!

It is always safe to be found in the

BUFFALO LITHIA WATER

Nature's Boon to Suffering Women.

THE GREAT REGULATOR OF THEIR GREAT FUNCTION.

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DR. JOHN H. TUCKER, Henderson, N. C., member of the Medical Society, North Carolina, member of the American Medical Association. "In many of the diseases PECULIAR TO WOMEN—MENSTRUAL IRREGULARITY, SUPPRESSION, and the many functional derangements resulting from CHLORO-ANEMIC conditions, I prescribe BUFFALO LITHIA WATER with almost the same confidence that I do QUININE in CHILLS and FEVER."

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society of those who are wiser and better than ourselves. If we wish to be respected; if we desire happiness, and not misery, let us associate only with the intelligent and good. T. J. EASTLING.

TOBACCO.

It is conceded by the highest medical authority that tobacco is highly injurious to man, having a very deleterious effect, especially in boys, upon the nervous system, the brain and digestive organs; and that whoever gives himself up to its use does violence to himself, both physically and mentally. Yet, notwithstanding this, it has thrown its force around men of every calling and for ages past and may to day be very properly and truly classed as one of the great social evils of our land. So corrupting and destroying in its effects upon manhood, as well as morals, that our government has made it a test for the fitness of candidates for military and naval service. How many are rejected every year in consequence of the effects of tobacco? Go to the examiner's record and you will be astonished. Now, then, enough forewarned and law-abiding men of every calling, and of all ages, past and may to day be very properly and truly classed as one of the great social evils of our land. 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JAS. CAMPBELL, Editor

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Rev. J. W. Hill, Farmersville: The flashy attire you have recently assumed and the brilliant character of your editorial page, to say nothing of your plentiful, interesting and diversified correspondence, have elicited universal and favorable comment among your readers in this part of the vineyard.

New Orleans Christian Advocate: Our papers seem to be on a boom. Last week the TEXAS put in appearance decked from head to foot in a "span-new" dress.

DR. E. E. HOSS gave this office an unexpected but pleasant call. In another column we give a brief pen-picture of him and an outline which by no means does justice to the finished sermon which he delivered before the Conference.

A METHODIST NONAGENARIAN.

We have received the following interesting note from Rev. W. V. Jones, of Turnersville, concerning a Texas hero. Let our young men reflect upon the statement that Col. Owen was never in a saloon, never drank, never used tobacco.

Col. Harrison Owen, of Turnersville, Coryell county, Texas, addressed the young people in the Sunday-school of Harmony Chapel, March 13, and I feel that it will not be out of place to mention a few things about the life of this highly respected veteran.

His home was in Louisiana, running from some point in Louisiana to San Antonio. He served as county official in Robertson county forty-six years, twelve of which was in the office of county clerk. He joined the Methodist Church on Cedar creek, under the pastorate of Rev. J. M. Weston, with Robert Alexander for presiding elder, in 1838.

EPWORTH LEAGUE.

FIRST CONFERENCE IN TEXAS.

The first Conference of Epworth Leagues in Texas and the first in the Methodist Episcopal Church, South, held its sessions at First Church, Dallas, March 16-18. Two hundred preachers and delegates had sent their names for entertainment, but the terrific snowstorm cut the attendance down to about 100.

The chairman stated that the object of the conference was to consider the work of young people in the Church in an organized form and to stimulate the formation of Epworth Leagues.

Mr. J. R. Pepper, of Memphis, Tenn., a member of the General Sunday-school Committee, and Judge L. H. Estes, of the Circuit Court of Memphis, were present by invitation and took part in the discussions, adding greatly to the interest of the occasion.

Dr. E. E. Hoss, editor of the Christian Advocate, Nashville, came in unexpectedly as the representative of the General Sunday-school Committee and received that greeting demanded by his personal character and attainments, as well as by his position at the head of our Church papers.

A Business Committee, to consider the paper and other similar matters, was appointed, consisting of Messrs. I. Z. T. Morris, E. W. Alderson, George Mulvey, W. A. Edwards and W. H. LeFevre.

The first topic, "Modern Religious Societies among Young People," was treated by Bishop Key. He spoke of the necessity of organizing religious societies among young people, gave the history of the society of Christian Endeavor and of the Epworth League, and urged the formation of these societies in every Church.

The next topic, "The Spiritual Development of Our Young People," was assigned to Judge Stedman, of Fort Worth, but he was detained by judicial duties. Revs. W. F. Lloyd, H. A. Bourland, W. H. LeFevre, O. S. Thomas, W. A. Edwards, E. L. Spurlock, J. W. Hampton and G. S. Wyatt spoke to the topic, stating the beneficial influence of the League upon their congregations.

The 11 o'clock service was introduced by the ordination as deacon of Rev. J. W. Griffin, of the East Texas Conference. Dr. Hoss preached from Prov. 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it."

Dr. Hoss is a man of medium height, sturdily built and looks in the enjoyment of vigorous health. His eye is his finest feature and betokens a quick and comprehensive intelligence. He has about him a self-reliant air, which comes from the consciousness of power, and which has probably been strengthened by long experience in teaching.

The text contains an exhortation and a promise. "Train" includes many things. It means teaching, which implies in its application to religious truth the history and development of our religion from its earliest beginnings to the present day; and doctrines, such as the atonement; and morals, whose practical elements are comprehensible by even children.

the development of the will. We must not break the will, but brake it. Discipline implies the subordination of man's will to God's.

To make training effective begin early. We often allow the devil to preempt the ground. When you begin to instruct a child in religion you will find that God has been before you. A child is capable of being good as soon as it is of being bad.

This part of the discourse was very effective by illustrations drawn from the personal experience of the speaker. Continuing, he said: "Parental responsibility can not be delegated; the Church can not do the work of father and mother, nor can the Sunday-school. I believe that the Epworth League will be more useful than the Sunday-school, because it will not only teach young people, but give them something to do."

The afternoon session was preceded by a song and praise service, led by Bishop Key. The Conference having been called to order, a paper looking to the organization of a permanent State League was referred to the Business Committee.

A paper was adopted requesting the Sunday-school Committee to provide for a general organ for the Epworth League.

Rev. I. Z. T. Morris received a vote of thanks for his great interest in this Conference, and his paper, the Epworth Methodist, was commended to the League.

J. M. Barcus, Judge Estes, J. R. Pepper and others spoke on the topic of "The reflex influence of the League on the spiritual life of the Church."

The afternoon session was concluded by placing Mr. Pepper and Judge Estes on the catachetical stool and firing at them numerous and weighty questions concerning the organization and management of Leagues.

Rev. W. F. Lloyd, of Fort Worth, preached to a large congregation at night. His text was Jude 3, 4. He attacked in strong words the disposition to put all creeds on the same basis, or in other words, to have no creed. He criticized the easy way of making converts by holding up the hand or simply assenting by a nod or gesture to the tremendously solemn question, Do you accept Christ?

"The epistle was written to counteract pernicious heresies, some of which remain yet. The gospel is not only the statement of Christ crucified, but also of other necessary doctrines. Every scheme or movement for uplifting humanity must be tested by the gospel. All successful gospel work must have a sound doctrinal basis. Error is evil though honestly held and sincerely taught.

The order of the day at the opening of the afternoon session was the election of officers provided for in the constitution. It was generally held by the clerical delegates that as one great object of the League is to develop the lay element in the Church, laymen should be elected to official places.

The second day of the conference opened bright and clear. A number of additional delegates came in and registered their names with the secretary. Bishop Key took the chair, and the venerable J. S. McCarver, of the Northwest Texas Conference, led in prayer. Bro. McCarver has been in Texas for many years and is full of reminiscences of pioneer times.

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son, Judge Estes and Rev. J. C. McCarver took part in the discussion. A letter was read from a Methodist institution of learning in a distant Northwestern State inquiring about the denominational and doctrinal status of a Texas publishing house which has been distributing literature hostile to Methodism in Methodist schools.

W. A. Edwards, secretary of the Business Committee, read a letter from the Epworth Union of Nashville, Tenn., proposing a general conference of the entire Church and inviting said conference to hold its first session in Nashville in May, 1893.

The morning sermon was delivered by Rev. H. A. Bourland, D. D., of Waco. His text was Dan. 1:8; 12:3. The following brief synopsis does not do justice to a sermon which was thoroughly prepared and well-delivered.

"The most commanding English word is 'duty.' Back of duty is oughtness, back of this conscience and back of conscience is God. This is an age of activity, and if the Church fails to do her duty we shall fall behind in the procession. Bonaparte said, 'Victory depends on the last reserve.' In the struggle of the day between light and darkness, the last reserve is the young men and women.

"This movement of Epworth Leagues is spontaneous and evidently inspired by the Holy Spirit. The objects of the League are to cultivate the piety of the individual, and to make the race better. Methodism has been the most aggressive force in winning souls to Christ.

The officers of the conference were appointed a committee to receive invitations and decide the place of holding the next session. Resolutions of thanks were adopted thanking the pastors of this city, the citizens for their entertainment, the railroads for reduced rates, and the Dallas News for its reports of the Conference proceedings.

The hour for final adjournment having arrived, Bishop Key expressed his profound gratification at the success of this, the first State League Conference in our Church. He declared his belief in the providential character of this movement of young people and spoke of its tremendous possibilities for good.

Preaching had been a prominent feature of the program, and a large congregation gathered at night to hear the concluding sermon by Rev. E. W. Alderson, of Bonham. His text was John 12:26: "And I, if I be lifted up from the earth, will draw all men unto me." He said: "The theme is the unapproachable grandeur and infinite power of Jesus Christ. Man is not like the brute, contented with himself for his environments. He strives to rise. The burning question which agitated the ages has been how can man's moral nature be renovated and uplifted? When the world could not answer and was sinking lower in debasing things, a man was born, of obscure parentage, who never learned in the schools. He comes as a teacher, not like Socrates or Cicero, or any other teacher.

The next topic was: "Should our young people substitute interdenominational societies for the Epworth League?" Bishop Key said: "From my observation of Methodism in Texas my conclusion is that we need to be more intensely Methodist. We have gone into schoolhouses, union churches and the like, so that in some places we are in danger of losing our individuality. Each Church should be strong enough to stand alone. I have almost come to believe that interdenominationalism means non-denominationalism. Let us keep our young people in our own societies, and march to our own music, keeping step together."

Dr. Bourland, Revs. E. W. Alderson and O. S. Thomas spoke to the question, emphasizing the necessity of denominational societies. Judge Estes said that while he was in love and charity with all true Churches and young people's societies, yet to him the Methodist Church was the best and the Epworth League the most desirable.

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were fulfilled one by one, and at the last he said, 'It is finished,' and with the shout of a conqueror, poured out his soul unto death and sought the shades of the grave.

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The topic, "What has been the influence of the League in your Church?" was discussed by the president and members of the different Leagues represented. The testimony was practically unanimous that the League had been of great service in awakening an interest among the young people, in increasing their attendance at the Church services, and in putting latent resources under training for future usefulness.

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annual conference lines. It will help the Methodist spirit for representatives from all parts of the State to meet annually, become acquainted and learn many things from each other. There is an impressiveness in large numbers which cannot be made by small bodies. We ought to have only one League Conference in Texas until the delegates become so numerous that no city can furnish entertainment.

THE Committee on Entertainment, Rev. C. N. Riggan, Secretary, were embarrassed by the disorganization of their plans on account of the great storm, but they succeeded as far as heard from in finding hospitable homes for all. They greatly enjoyed the manifest enjoyment of the delegates and visitors.

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ANY one who doubted the propriety of calling the conference on such short notice was agreeably disappointed at the large attendance and successful results.

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ROYAL

15 THE

Best Baking Powder

The Official Government Reports:

The United States Government, after elaborate tests, reports the ROYAL BAKING POWDER to be of greater leavening strength than any other. (Bulletin 13, Ag. Dep., p. 599.)

The Canadian Official Tests, recently made, show the ROYAL BAKING POWDER highest of all in leavening strength. (Bulletin 10, p. 16, Inland Rev. Dep.)

In practical use, therefore, the ROYAL BAKING POWDER goes further, makes purer and more perfect food, than any other.

Government Chemists Certify:

"The Royal Baking Powder is composed of pure and wholesome ingredients. It does not contain either alum or phosphates, or other injurious substances.

"EDWARD G. LOVE, PH. D."

"The Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public.

"HENRY A. MOTT, M. D., PH. D."

"The Royal Baking Powder is purest in quality and highest in strength of any baking powder of which I have knowledge.

"WM. McMURTRY, PH. D."

many complimentary votes given to numerous persons, but Judge Vesey lacked only a few votes of the honor, and was by motion unanimously declared elected the first president of the State League.

REV. MR. MORRIS, of Fort Worth, addressed the Epworth League of the Southern Methodist Church Monday evening. He is an earnest man, the champion of the League in Texas, and no doubt his labors will add several stars to his heavenly crown. We congratulate the Christian gentleman on his happy privilege of addressing one of the most intellectual and pious societies of young people in the State.—*Carsiana Christian Advocate.*

THE Epworth Leagues of St. Louis, of the M. E. Church and M. E. Church, South, have held a union mass-meeting which crowded our large Centenary Church to the doors. A program was rendered, and the chief address delivered by Rev. Joseph F. Berry, editor of the Epworth Herald. A union prayer-meeting and prayer service of all the Leagues of the city was announced to take place on Thursday evening, March 24.

THE number of Chapters of the M. E. Church in the several States is as follows: New York, 908; Ohio, 763; Illinois, 757; Pennsylvania, 595; Iowa, 551; Indiana, 467; Michigan, 415; Kansas, 401; New Jersey, 291; Massachusetts, 288; Wisconsin, 221; Nebraska, 218; Minnesota, 174; Missouri, 156; Florida, 137; Maryland, 121; Maine, 116; South Dakota, 90; Vermont, 84; Connecticut, 75; New Hampshire, 63; Washington, 60; West Virginia, 54; Oregon, 45; Tennessee, 45; Colorado, 43; Kentucky, 33; North Dakota, 37; Delaware, 35; Rhode Island, 30; Texas, 26; Foreign, 24; Mississippi, 23; South Carolina, 18; District of Columbia, 15; Montana, 15; Alabama, 13; Georgia, 11; Florida, 9; Oklahoma, 8; Utah, 8; Louisiana, 7; New Mexico, 6; Virginia, 5; North Carolina, 4; Wyoming, 4; Idaho, 3; Arizona, 2; Nevada, 2; Indian Territory, 1.—*Epworth Herald.*

THE following brethren honored our office with calls during the Conference. Through press of business we may have omitted to register a name or two, but we greatly appreciated their visits and good words for the ADVOCATE. All regretted the absence of the editor, and uttered many expressions of sympathy with him in his long sickness:

Drs. J. H. McLean, Revs. E. L. Spurlock, Chas. Davis, C. C. Davis, E. V. Cox, W. A. Edwards, Geo. Needham of Rocky Mountain Advocate, W. H. LeFevre, L. L. Naugle, J. C. Calhoun, J. W. Griffin, J. H. Collard, J. S. Hotchkiss, Geo. S. Wyatt, J. R. Nelson, L. A. Thomas, O. S. Thomas, W. F. Lloyd, J. B. Cochran, F. E. Hammond, I. S. Ashburn, W. M. P. Rippey, J. B. Adair, T. J. Milan, A. C. Benson, J. W. Hampton, J. M. McKee, Jno. R. Allen, Messrs. A. L. Clark, Jim Langston, T. L. Rippey, H. B. Lockett.

THE COLLECTION.

JESSE SELIGMAN, the great Jewish banker, now traveling on the Nile, writes that the American missionaries all along the Nile are doing splendid work. Schoolhouses are in almost every town and village. The natives take great pride in having been taught in them.

ACCORDING to Miss Eleanor L. Lord, professor in Smith College, seventy-five national disputes have been settled by arbitration in the past ninety-eight years. The Prince of peace will soon reign over the nations of the earth.

DR. HENDERSON, of Georgia, in an article in the Methodist Recorder of Pittsburg, Penn., coined a new word expressive of the promise sought by women of the Church. The word is a Greek compound, signifying woman and

the Church—*gynecoclesia*. Printer and proof-reader translated the word into *gynecoclesia*. Is this a prophecy of the martial times to come when women shall sit in General Conferences and be elected Bishops?

We marvel how Christian men grade sins. A word left fall on purpose at a dining in the ear of a Bishop at conference—a crumb of dynamite to damage a minister of God—to smite between the ribs a brother; and if, moreover, it be not a true word, but a smiling slander—how devilish! Or to shrug the shoulder, or even be significantly silent when a man of God is mentioned in connection with some Church—

—stand with faint praise, assent with civil leer, and without sweetening, teach the rest to leer.

Is it not the motion of a stiletto in the dark? Or, if he is passing you in honors and fame, pull out your lens and put it over a mole—a misfortune by nature, and magnify it—what a cowardly stab of jealousy!

Have you not seen a noble fellow who had won victories against the Cimbric, the Gauls, Belgae—rude enemies of the Church—fall under the blade of "envious Casca," and his familiar, "honorable man?" There he lay (rather his reputation)—they would not have confronted him) with wounds by the wit of one, by the wanton jibe of another, by the hearsay and whisper of a third.

In the name of the Lord, what can be done to stop this pernicious habit of innuendo among the preachers? Will some one give a remedy?—*Richmond Christian Advocate.*

THE Ohio Legislature, following the good example of Virginia, is considering a bill to provide at least one female physician in all asylums for the insane. Let this be done in every institution where women are confined.

THE negro members of the M. E. Church are still clamoring for a Bishop of their own color. The white brethren are not yet ready; nor will they be for some time. The Michigan Christian Advocate has this to say on the subject:

"If we understand the attitude of our colored members, leaders and all, it is that they desire a Bishop just as soon as the Church sees its way clear to elect one, but as one of them has significantly specified, they want a colored Bishop and not a colored Bishop." This is precisely what our white people want. Given a negro with pre-eminent qualifications, (and by pre-eminent we mean precisely such as would be required in a white candidate), and the mere accident to his skin will not stand in the way when the votes are cast. Our colored people may rest assured that they will carry the day as soon as developments will warrant it. It may not be immediately, but it will be sooner or later if they rest contentedly in the old church."

THE Nashville Christian Advocate gives the following as the names of the different branches of Methodism:

Abroad are the Wesleyan Methodists, the Irish Methodist Church, the Methodist New Connection, the Primitive Methodist Church, the Bible Christian Church, the United Methodist Free Churches, the Wesleyan Reform Union, the United Free Gospel Churches, the French Methodists, the Australian Methodists, and the Methodist Church of Canada. At home we have the Methodist Episcopal Church, the Methodist Episcopal Church, South, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church of America, the Methodist Protestant Church, the Evangelical Association, the United Brethren, the American Wesleyan Church, the Free Methodist Church, the Primitive Methodist Church in the United States, the Congregational and the Independent Methodist Churches.

Dr. Charles Parkhurst, of Madison Avenue Presbyterian Church, New York, preached about a month ago on municipal corruption in that city. It has been reported that he was summoned before the grand jury, which censured him severely for making untrue allegations. Dr. Parkhurst in another sermon reiterates his charges in this convincing manner:

He declared among other things, that the district attorney refused to see him on private business, and that the grand jury politely refused to hear him when he went before them. After detailing his effort to get the courts to try seven cases against parties where he had col-

lected evidence of violation of law, Dr. Parkhurst said: "Well, the work of gathering evidence thus begun, grew upon me in interest and fascination. Last Sunday, therefore, while we were quietly studying and praying over the matter of foreign missions, I had a force of five detectives out studying up city missions and trying to discover whether the police department shows any practical respect to its obligations to enforce the excise laws on the Sabbath. I have here the results of their day's work, neatly type-written, sworn to, and corroborated and subject to the call of the district attorney. These lists include violations in twenty-two precincts, in all 224 saloons, 2,438 people present. They do not want 'generalities,' they want particulars. Well, there are twenty-five of them put grandly in sequence nor ministerial exuberance, but hard, cold affidavits. If the concerned guardians of the public peace and the anxious conservators of municipal laws would only be diligent to grind them out of the first crust every blessed week. Now let them take vigorous hold of the material furnished above or quit their hypocritical clanging after specific charges."

At the funeral of Rev. Dr. J. S. Smart, of the M. E. Church, at Flint, Mich., March 7, Father Murphy, of the Roman Catholic Church, was one of the speakers. He alluded to the sunshine that illumined the beautiful window of the church as a type of the world of light into which his brother has entered after a life of unselfish toil. He said that brotherly love dissolves all human differences just as love of Christ mingles all creeds into divine unity. Many earnest hands congratulated the eloquent priest because of his fraternal and touching address.

THE Southern Christian Advocate has this to say about brave-spoken preachers: "No man can preach against the follies and vices of society without being persecuted even by members of his own Church. If the Church authorities would back him, there would be no complaint of. But when the question in the cabinet is, 'Is the man popular?' preachers must either line their lips with velvet or get ready to go.

Whereupon the Richmond Advocate makes this blistering comment:

"The Bishop who changes a brave man for delivering the whole counsel of God to the perishing people is a coward and a traitor. His croak should be taken from him and broken before his face. We worth the day if Methodism ever has a Demas to 'fix the appointments.' The august shades of Wesley, Asbury, McKendree would rise to rebuke their ignominious successor. Heaven forbid such shame and scandal! With the history of Methodism in the memory, the remote probability that the 'cabinet' will cringe to 'barred infidels' and degrade the man with the spirit of John of Jordan, cannot be concealed. The baseness would be bottomless. A supple Methodism is a contradiction of its career and character. And yet the sentence annexed has ominous import. Better begin again in barns than permit a breath of treachery to our high calling."

THE Executive Committee of the International Sunday-school Convention have unanimously decided to request the Sunday-school workers of America to unite in the erection of a model Sunday-school building, upon the "World's Fair Grounds." It is proposed as follows:

1. To exhibit a model Sunday-school building as an illustration of our work, and as a specimen that may be copied by others.

2. In this building by maps, charts, plates, tables, pictures, books, papers, etc., to show the present condition of Sunday-school work in different parts of the world.

3. To illustrate the growth and progress of Sunday-schools.

4. To use the building as a "Sunday-school Headquarters and Reception Room" during the Exposition.

Premiums are offered for the four best plans of a building to cost \$25,000. Each Sunday-school is requested to give at least 10 cents for each officer and teacher, and 1 cent for each scholar, and schools so contributing will be given an engraving of the building.

Easter Sunday is suggested as the day for taking the collection, which is to be sent to R. W. Hare, 240 Fifth Avenue, Chicago.

In sending your contribution give the name of your Sunday-school, the place where it is located, the denomination to which you belong, the total number of officers and teachers; the total number of scholars (all ages); and the amount of your contribution.

It is not theory but fact—that Hood's Sarsaparilla makes the weak strong. A fair trial will convince you of its merit.

Brownwood District.

The district conference for Brownwood District will convene in Ballinger, June 2, at 9 o'clock a. m. Rev. J. G. Putman will preach the opening sermon at 11 o'clock a. m. We expect Bishop O. P. Fitzgerald. J. F. Mussett, P. E.

Pears' Soap

It is a wonderful soap that takes hold quick and does no harm.

No harm! It leaves the skin soft like a baby's; no alkali in it, nothing but soap.

The harm is done by alkali. Still more harm is done by not washing. So, bad soap is better than none.

What is bad soap? Imperfectly made; the fat and alkali not well balanced or not combined.

What is good soap? Pears'. All sorts of stores sell it, especially druggists; all sorts of people use it.

ARSENIC AND AMMONIA.

Remarkable Contrast in the Effect of Two Poisons on the Complexion.

The slow absorption of many poisons changes in some more or less modified form the complexion, but arsenic and ammonia show their effect about as quickly as any. The popular belief that arsenic clears the complexion has led many silly women to kill themselves with it in small, continued doses.

It produces a waxy, ivory-like appearance of the skin, during a certain stage of the poisoning, but its terrible after effects have become too well known to make it of common use as a cosmetic.

The effects of ammonia upon the complexion are directly the opposite to that of arsenic. The first symptom of ammonia poisoning which appears among those who work in ammonia factories is a discoloration of the skin of the nose and forehead. This gradually extends over the face until the complexion has a stained, blotched and unhealthful appearance. With people who take ammonia into their system in smaller doses, as with their water or food, these striking symptoms do not appear so soon. The only effect of the poison that is visible for a time is a general unwholesomeness and sallowness of the complexion.

Many people are slowly absorbing ammonia poison without knowing it. The use of ammonia in the manufacture has greatly increased of late, and it is unquestionably used as an adulterant in certain food preparations. Official analyses have plainly shown its use even in such cheap articles of every day consumption as baking powders. The continued absorption of ammonia in even minute quantities as an adulterant in food is injurious not merely from its effect upon the complexion, but because it destroys the coating of the stomach and causes dyspepsia and kindred evils.

Professor Long of Chicago, is authoritative for the statement that, if to fifty million parts of water there is one part of ammonia, the water is dangerous.

SOUTHERN METHODISM.

News, Views and Personal.

The commencement sermon for Hendrix College, Conway, Ark., will be preached by Bishop Wilson.

Bishop Fitzgerald is announced to preach the commencement sermon for Southern University, Greensboro, Ala.

Bishop Foster, of the Methodist Episcopal Church, has accepted an invitation to spend a week with our Bishop Duncan at his home in South Carolina.

Bishop E. R. Hendrix will deliver the annual address at the approaching convention of Garrett Biblical Institute on Sunday, May 1. This is the theological school in affiliation with Northwestern University, at Evanston, near Chicago.

Rev. Robert Harry, agent of Centenary College, Louisiana, is seeking from a man or the Church \$25,000 to meet the proposition of Bro. James, who offers \$25,000 to the college, provided a similar amount is contributed by others.

Dr. D. H. Moore, editor of the Western Christian Advocate, met Dr. Hoss at the Florida Chautauqua, at De Funiak. The Western thus salutes the Nashville: "We heard but one number on the program, and that was a masterly sermon on Love as the chief of the Christian Graces, by Dr. Hoss, of the Nashville Christian Advocate. His closing periods, descriptive of the mystical union subsisting between God and those who love him with all their hearts, was a climax of spiritual power."

Rev. E. B. Chappell has had a fine meeting in his St. Louis charge, as we learn from the St. Louis Christian Advocate, which says: "The revival at Lafayette Park Church resulted in fifty additions and the Church greatly strengthened spiritually." The Rev. C. M. Hawkins, of Independence, and Dr. J. J. Tigart, of Kansas City, rendered valuable and efficient service. Bro. Hawkins is a fine revivalist and his work was greatly appreciated. Dr. Tigart preached a series of very able sermons and delighted the audiences which attended upon his ministry."

Rev. Erastus Root Strickland, a supernummate of the Mississippi Conference, died at his home near Summit, Miss., on February 23, 1892, in the eighty-fifth year of his age. He was born in Delaware county, N. Y., April 6, 1807, was licensed to preach in Georgia, at the age of 28, was admitted on trial in the Mississippi Conference in 1838, and for thirty-seven years, without a break, continued a faithful and zealous traveling preacher. In his first three charges, he received 1057 persons into the Church. He was a noted Church-builder, having built on Crystal Springs circuit eight in two years. His salary ranged from \$93 to \$500, the average falling below \$200. His reward is in heaven.

TEXAS PERSONALS.

Rev. D. C. Stark, writing from May, Texas, March 17, sends the following sad intelligence: "Mrs. Maggie Chamberlain, the wife of Rev. L. S. Chamberlain, one of our local preachers and once a member of the Northwest Texas Conference, died at her home near Clo, in Brown county, Texas, March 11, 1892."

Rev. David Coulson, one of the early preachers of Texas, and father-in-law of Rev. John A. Wallace, pastor at Waxahachie, died in peace February 26, at San Antonio. He had many friends who will be grieved at his departure. Dr. Thrall has prepared a memoir which we republish from the San Antonio Express in this issue.

We have received from Rev. J. D. Scott, Seguin, Vol. 1, No. 1, of "Texas Chautauqua Bulletin," issued in the interest of the Georgetown Chautauqua. It sets forth the advantages of that place as a site for this educational movement, and has several beautiful illustrations of the famous San Gabriel river. We will republish soon from the Bulletin an article of general interest on "The Church and Chautauqua."

Williamson County Sun: The visit of Rev. W. H. Vaughan, former pastor

of the Methodist Church at this place, was very much enjoyed by his old friends and parishioners. He preached two excellent sermons on Sunday and solicited subscriptions Sunday night for the Orphan's Home, which he now represents. We are informed that he secured something near \$500 in notes and cash, having gotten about \$200 here before. Surely we have a liberal people here in Georgetown.

Prof. Samuel G. Sanders, in Southern Christian Advocate: The reports of the preachers in our Advocate indicate that "the general state of the Church" in Texas is good. The preachers seem to have been cordially received by their charges, and have entered upon their work with a zeal which is prophetic of success. Southern Methodism, with a membership of over one hundred and fifty thousand in this State, exercises a commanding influence. Her preachers, as a rule, are true to the doctrines and usages of the Church, and they preach with a view to immediate results. A gentleman, in describing the Methodist preaching in another State, said that it lacked the "hayonet charge of the Texas preachers."

Rev. W. H. LeFevre was in attendance at the Epworth League Conference and gave us several pleasant calls. He now fills the responsible and onerous work of agent for Alexander Institute, Kilgore, Rev. G. J. Nunn, president. This institution is the property of the East Texas Conference. It is flourishing, but needs improvements and additional buildings, to provide money for which, as well as to solicit scholars, is Bro. LeFevre's work. If he is as successful in this as in soliciting subscribers for the ADVOCATE, he will raise the needed money even in hard times. The Gregg County Clarion has this to say of his mission: "The Rev. W. H. LeFevre is now in the field as college agent, and will devote his whole time to the work of soliciting funds and students for the school. This gentleman is an enterprising school man of considerable experience, and will doubtless make a great success of his undertaking."

Ladies who value a refined complexion must use Hood's Sarsaparilla. It produces a soft and beautiful skin.

NORTH TEXAS CONFERENCE MINUTES.

Some Errors and Else.

On page 35 exchange headings for column of records. In report of Treasurer of Missions, "domestic" stands as a heading to column of "foreign" missions, and vice versa—a mistake of the printer. In financial table for Terrell District, on page 35, there appears to be a deficit in amounts raised for presiding elder and conference claimants, which should not be. The assessments were paid in full and so reported. The statistical secretary by some means made the mistake.

The following preachers have responded to the request made in the circular sent with each package of minutes: R. M. Powers, B. H. Webster, J. A. Wyatt, S. Nelson, I. W. Clark, J. A. Kerr, J. I. Cavender, J. M. Swenson, L. H. McGee, S. W. Jones, C. B. Elder, W. H. Hughes, Joseph Jamieson, J. D. Hughes, Samuel Weaver, H. C. Rogers and S. A. Ashburn; total seventeen; and 139 have not to this date responded. A prompt response from them will save me from a financial difficulty that I cannot meet without help. The circular furnishes some of the facts. I trust there will be no further delay. Send if you can post-office order or postal note.

CHAS. I. McWHITTER.

LEWISVILLE, TEXAS.

Saxet is the best blood purifier.

NORTH TEXAS W. M. S.

Mrs. W. H. Allen, Treasurer of the North Texas Woman's Missionary Society, desires to notify the treasurers of the auxiliary societies that she has been and is seriously sick, and hence is unable to acknowledge the receipt of money. Receipts will be promptly acknowledged as soon as she is able.



Is the sister of Mr. W. S. Huntley, of Cortland, N. Y., a well known carpenter and builder. Her frank statement below gives only the absolute truth concerning her illness and marvelous recovery by the aid of Hood's Sarsaparilla. She says:

"Dear Sir: Twelve years ago I began to have hemorrhages and four years ago became so low that the physicians told me there was no hope and I should soon die. I could not be moved from my bed. Under my face were napkins continually redened with blood from my mouth. I could not eat anything, and in action of the bowels for a week. The doctors said the cause was ulcers in the stomach. At this time my mother said she wanted to make one more trial, and asked if I would take Hood's Sarsaparilla. I told her it would be a waste of money."

But finding it would comfort her, I began taking it. In a few days the bleeding began to subside. I seemed to feel a little stronger, but thought it only fancy. I was so weak I could only take ten drops of Sarsaparilla in two weeks I was able to sit up a few minutes every day. In a month I could walk. One day I was lying in bed and thought they were to have for dinner, and said I wanted something hearty. My mother was to buy the beef. It was the beef that I had been eating. I told her it would be a waste of money."

A Waste of Money.

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First Time I had Felt Hungry for Two Years

I kept on with Hood's Sarsaparilla and in six months was as well as ever in my life. It is now four years since I received it and I have not had a day's sickness since, nor any hemorrhages. If ever a human being thought the good Lord on bended knees it was I. I know that Hood's Sarsaparilla, and that alone, unquestionably saved my life."

Messrs. Sawyer & Jennings, the well known druggists of Cortland, say that Miss Huntley "is a highly respected lady; her statement of what Hood's Sarsaparilla has done for her is worthy the highest confidence."

Hood's Sarsaparilla

SUNDAY-SCHOOL CONVENTION—N. W. TEXAS CONFERENCE.

Weatherford has been selected as the place to hold our convention. It convenes Tuesday, May 10. As the evening train arrives in time for evening service it has been arranged for preaching, and Rev. H. C. Armstrong will preach the opening sermon Monday night, at the usual hour. The convention will meet to organize at 8 a. m. Wednesday. Pastors are writing me endorsing the movement. Let every pastor in our conference bring the matter before the schools. Let each school send one delegate (the pastors being ex-officio representatives), the school paying the delegate's expense. J. H. COLLARD, Agent.

Austin District. The district conference of the Austin District, Texas Conference, will be held at La Grange, May 25-29. Conference will be called to order at 9 o'clock a. m., May 26. Opening sermon by Rev. G. W. Briggs at 11 a. m., May 26. No program further than outlined in the Discipline. We want a revival. Let preachers and laymen come hungering and praying for it. The preachers who have not already the Bishops' collection in hand will please raise it and bring it up to the district conference.

E. S. SMITH, P. E.

INFORMATION WANTED.

I am very anxious to learn the whereabouts of my brother, Joseph Wilkinson. When last heard from was in Dallas, Texas, six years ago; was breaking on a railroad. Any information will be gladly accepted. CHAS. WILKINSON.

DISCIPLE, OHIO.

Business, Shorthand and Telegraph School.

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