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Editorial.

GOOD-BYE.

After six and a half years of labor I lay down the editorial pen, arise from the tripod and ascend to the duties of the pastorate. Whatever mistakes I have made have been from the head. I commend them to the utter forgetfulness of the readers of the *Advocate*. Heartfelt thanks are hereby tendered to the contributors whose articles have so largely contributed to whatever excellency the paper has had during my editorship. The many expressions of appreciation of my labor will be ever remembered with pleasure, while the criticisms will be remembered only that I may profit by them in the future. For words of kindness and encouragement I thank most sincerely the editorial fraternity. I love them all. My associations with the Junior, publishers, printers, and clerks have been most pleasant. Bro. Hill has done most excellent work on the paper during the time he has been on it. May he have equal success in the field in which he is now called to labor. To all I bid a most affectionate good-bye. Obediently, JAS. CAMPBELL.

VALEDICTORY.

With the present issue my connection with the *TEXAS CHRISTIAN ADVOCATE* terminates. When I entered the office, two years ago, as assistant editor, I promised the readers of this paper to do the best I could. This promise I have kept; and I am grateful to the Methodist preachers and people of Texas for their many words and tokens of appreciation. In both the office and the field my association with the brethren has been pleasant. The senior editor, the publisher, and all the attaches of the office have been uniformly kind to me, and in parting from them I feel that I am leaving a little band of true and devoted friends.

And now for the future. By the grace of God it shall be marked by fidelity to him, and to the people called Methodists. Twenty years ago, on November 6, I was received on trial in the North Texas Conference, and while I have not been as useful as I might have been, I am conscious of an unwavering devotion to God and Methodism that I hope shall terminate only with my natural life.

I return to the pastorate with a joyous heart, and filled with the high purpose of doing my very best. In a consummation so devoutly to be wished, I need the prayers and sympathies of all good people.

Good-bye, dear old *Advocate*! Good-bye, gentle reader! Good-bye, kind, fellow-laborers in the office! May the blessings of heaven rest upon you all!

JAS. W. HILL.

THE LORD'S EXAMPLE.

Many people seem to think that to exhibit disgust at sin and crime and to condemn and outlaw the wicked transgressor is to show a righteous spirit and to advertise a Christly example. Such people would procure a reputation for sanctity measured by the numerous vituperative epithets heaped upon the heads of evil-doers.

The reverse of this, however, is true. The Lord Jesus not only "came into the world to save sinners," but followed the law of kindness when dealing with the worst and vilest outcasts. His pure soul revolted at sin. The very suggestion of evil jarred upon his chaste and sensitive spirit, and yet to the victim of this terrible leprosy he spoke as tenderly as a mother to her sick child. He looked upon sin as a disease—a fatal malady that, if left unchecked, must kill the soul; but as the Great Physician he gently handled the patient, and, rebuking the disease, gave the hand of help to the sin-sick sufferer with the assuring words: "Neither do

I condemn thee; go and sin no more."

There is no place here for so-called "imputed righteousness." "Every man must give an account of himself to God;" but the Lord gives grace, not to cover up sin and save the sinner in his sins, but from them. The man who hopes to reach a pure heaven because the Lord was pure will be mistaken; but where sin abounds grace does much more abound, and, by the help of this abounding grace, each man may become holy, harmless, undefiled, and be like him who died to make this possible. It is the medicine that cures; it is the grace that saves. The man who fails to take the medicine or to receive the grace must die in his sins. There is no help for it, since Jesus is the only name given under heaven whereby we can be saved.

HOW DO YOU LIKE HIM?

This is a leading question and one frequently asked just after the conference session closes. The new preacher and his family have arrived and gotten settled in the parsonage. He has preached his first sermon—in the stations, two of them—and held his first prayer-meeting. His manner and style begin to appear, and the wise(?) ones begin to predict concerning the year's work under his leadership. There are differences of opinion. The prophets are not agreed, but there are never lacking in every charge a Jeremiah—minus his piety—who sees nothing but danger and defeat. His eye is on "difficulties." He could mention a system of environments that would insure success, but there are several important items lacking in the present arrangement. "Back yonder"—either in time or place—matters were different. In those days, or in the old State, every preacher fit the charge and every charge the preacher.

Then there are those who look for too much. They forget that the pastor can do only his part and that no man ever did, or ever can, succeed without the sympathy and co-operation of his brethren. The most he can possibly do, no matter who he is nor what his powers and virtues are, is to marshal the forces and harness up the powers of his people. He can not make power for either himself or them. If they are dead, it is the Spirit that raised up Jesus which alone can revive them, and this Spirit comes not at the bidding of any prelate, priest or preacher. The prophet must sound the alarm. If the people do not heed it, the fault lies at their own, and not at the watchman's, door. No man can build up a Church, either in members or in "their most holy faith," without a live, consistent membership to hold up his hands, and exemplify his teaching.

Then there are those who go in to capture the preacher for selfish ends. These are dangerous people, and the wise pastor on entering his new field will keep an eye on them. They have an ax to grind, and they go in to make him turn the crank. If they succeed, the "party of the other part" stand aloof from the preacher, and if they do not openly criticize and oppose him, do what is equally chilling and discouraging: leave him severely alone. But if the man with the ax fails to get the preacher in his interest, it generally turns out that he becomes his most inveterate enemy. He discovers, he confesses, that he is mistaken in the preacher. He had hoped for better things, but he sees no chance for much good until conference comes and brings a change. And it has been long since noted that when a man predicts a thing the wish is generally father to the thought, and he works to make his prediction come about. It is better to wait until all the evidence is in before either preacher or people render a verdict concerning each other. In the meantime there

must be forbearance and charity on both sides—on all sides—for the pastor, and his united flock will have enough to do to war with the world, the flesh and the devil. Let us heed the Lord, and love one another.

LITTLE BITS.

"Trifles make perfection, but perfection is no trifle." Attention is needed not so much to the most prominent deeds and habits of our every-day lives as to the least and most noticeable. Yet not in the sense of tithing, "mint, cummin and anise," but in the sense of our personal relation to every other person. Every-day life is the life of humanity. To the most of us life's song of duty, privilege and love is sung in monotone. To-day is yesterday relived, so far as duty and work are concerned. Our life is made up of a succession of little things, yet life itself is no little thing. It is the little things that cause friction; it is the grain of sand in the eye that irritates it, and not the farsighted. It is not so much the strength of our characters and the rightness of our ways in the main issues of life, as our serious attention to those small individualities and eccentricities of action, that either attract or repel, that give us power over persons for good or ill, and makes us either a help or hindrance.

How many of us take no note of the influence and power of a word until it has gone beyond our control. How often in our home-life, a day is made bright or gloomy by a word. We can control our words until we utter them. After they pass from our lips they go forth and multiply and bring forth of their kind. We have seen deeds and heard words that have often brought to mind the little ditty of our childhood:

"Little words of kindness,
Little deeds of love
Make our earth an Eden
Like to that above."

Oh! the sweet influence of a word "fitly spoken."

Oh! the speech of a deed that has for its motive the spirit of Christliness. Kind words and good deeds are the only means whereby we can translate the story of God's love into the language of earth, and thus make all men feel its power and see its scope in "peace on earth, good will to men."

"A little bit of patience
Often makes the sunshine come;
And a little bit of love
Makes a very happy home;
A little bit of hope
Makes a rainy day look gay;
And a little bit of charity
Makes glad a weary way."

AN EVIDENT OVERSIGHT.

At the late session of the North Texas Conference this writer was elected Chairman of the Conference Epworth League Board. He called his colleagues together and with Discipline in hand began, with their assistance, to ascertain what the board was expected to do. By reference to the section on Epworth Leagues in the Book of Discipline, it was learned that the General Board was to do, and that local Leagues were under the control of the pastor and the Quarterly Conference. It was further learned (Par. 254, p. 110) that "for greater efficiency," these local Leagues "may be organized into City Unions, District, Annual Conference and State League Conferences," but the connection between such unions or conferences and the Annual Conference League Board was not ascertained. Now, the fact is, there have been several City Unions and Annual Conference Leagues organized. We have in Texas three such organizations, at least. The North, Northwest and West Texas Conferences have each organized an Annual League Conference within their bounds. There is a State League also. But these conferences have their own officers, elected by themselves, and have no legal connection with any Annual Conference or Annual Conference League Board. In order to prop-

erly correlate the League Conference with the Annual Conference, the Epworth League Board of the Annual Conference should be in charge of the League Conference ex-officio, as the pastor and Quarterly Conference are in charge of the local Leagues.

But such is not nominated in the bond. The law of the Church is silent on the subject. These State, Conference and District Leagues may be organized, but nothing is said as to who shall control them nor where their responsibility shall attach. This was evidently an oversight upon the part of the late General Conference which adopted the section on Epworth Leagues as it appears in our Book of Discipline. This writer was a member of the Committee on Epworth Leagues at Memphis, and he knows this important matter escaped the attention of that committee, and, as the conference was "full of business" when the report of the committee went to the calendar, its incompleteness passed unnoticed, and, when it was taken up in its order, a fight being made which involved the very existence of the society, the conference was in no condition to mark minute details. But the oversight is to be regretted. Until the next General Conference the Epworth League is to remain incomplete and, to a large extent, crippled on that account.

In the meantime, however, let all good Methodists rally to the Leagues' support, and let wise legal heads be at work upon a statute to be passed by our next General Conference which shall conform the society to the machinery of the Church.

THE SPIRIT OF THE TIMES.

A great many people who look no deeper than the surface of matters suppose that certain crimes cause and produce the mobs and lynchings that have stained the good name of our country, North and South. The truth is, however, that the mob spirit is one thing and its expression quite another. As the hands on the clock in their movement round the dial are not the cause but the effect of a hidden power, and as the hectic flush upon the cheek of the consumptive is only a symptom of the disease at work upon the vitals, so the lynching of a man is the expression of a restless and unruly spirit that is in the very air and that not only protests against the "law's delay," but looks upon all law that opposes its wishes as a back number and a relic of those days when men were ruled by men, and when the subservient masses bent the supple hinges of the knee to proud and haughty monarchs whose only claim to their control was their heirship to an hereditary tyranny.

But lynching is only one of the symptoms. Every species of insubordination, whether in Church or State, in scientific, literary, social or business circles, is traceable to this spirit. It is the spirit of individualism gone to seed; it is anarchy by other and less obnoxious names. "Personal liberty" is the slogan. It is catchy, especially with the unthinking herd whose ideas of good and evil, right and wrong, are always more or less colored by prejudice and self-interest. It is as rampant in the Church as it is elsewhere. Of course it does not express itself in the same way, especially among Protestants. It does not arm a mob and start it out with ropes and fire-brands to hang and burn, but it lunges against the bars of established order, fumes and howls at constitutional boundaries. Its objects of attack are those in authority without reference to how they came there or how they behave themselves in the administration of their high office.

And yet the voice of history proclaims the fact that in every age these ranters against authority no sooner get into power than the same lawless spirit that moved

them to sedition when little and unknown, prompts them to absolutism and cruelty to those beneath them. The voluble demagogue, whether in Church or State, is no sooner lifted into power by his unthinking dupes than he turns upon them with all the force of his newly acquired power if they assume to cross his own sweet will. These men are to be dreaded; and the restless spirit that prompts their insubordination is to be opposed by every lover of law and order. To follow their lead is to break the back of all constitutional authority. It is to unsettle all established order and to

"Pour the milk of concord into hell and overturn all creation!"

On the other hand, there is a testy and impatient spirit that in standing for law and order sometimes becomes defiant and overbearing, and only feeds the flame of popular discontent and arms the lawless elements against authority. Here history speaks again, and tells us that in every age when the mob spirit—the spirit of insubordination and unrest—has possessed the masses, the powers that be have made the sad mistake of straining these relations by an unwonted haughtiness that fanned the fires of revolution and hastened the downfall of existing institutions. The Bible reader will remember in this connection the case of Rehoboam, who, on his succession to the throne of Israel, informed the clamoring people that whereas his father had chastised them with whips he would chastise them with scorpions, and that his little finger should be thicker than his father's loins. This deliverance rent the kingdom and gave the wicked demagogue, Jeroboam, the rule over ten tribes. This same spirit lost Charles I. of England, his head, and Louis XVI. of France, went to the guillotine for the same mistake. It lost to George III the thirteen colonies of North America, and to the Roman Catholic Church the empires of Germany and Great Britain.

There is a strain to-day on the cords that bind the governing to the governed classes unfollowed in all the history of the past, and the situation calls not only for wise heads on both sides, but warm hearts also. The Master's rule will settle the question between Church and State. "Render unto Caesar the things that are Caesar's, and to God the things that are God's;" and among the people who claim to be the sheep of his own pasture, this rule holds: "Let each esteem others better than himself;" and this: "One is your Master, even Christ; and all ye are brethren."

SOME STRAIGHT TALK.

Rev. Thomas Dixon, Jr., the celebrated young Baptist preacher of New York City, lectured for the Y. M. C. A. in this city one evening last week. In an interview with a Dallas News reporter, he made the moral condition of New York and the recent overthrow of Tammany Hall, Mr. Dixon said:

I regard great cities as an unmitigated curse, and they will actually threaten civilization in the next century unless they are in some way rejuvenated or their growth stopped. I would as soon live in hell as in New York City. Hell has no terror now for the average New Yorker of the under class, and I have found it folly to preach on that subject at all. The climate of hell would be an improvement on its present condition. I would not say that in contrast with Chicago, Chicago is worse than New York.

The recent election has given hope that New York may be at least made respectable in some directions, and it may be that brighter times are ahead; it may be that the recent upheaval will start the old town upon a new road to glory, but, looking into the future, I can not see permanent benefit until conditions are radically changed. The experience of history is that vast cities are cesspools of human degradation and sin, and that they drain and poison the best energies

of a nation. New York City and its environs contain one-fifteenth of the people of the United States, or about 4,000,000 of people. This shows that conditions are wrong in the rural districts, and that the cities are being augmented annually by the young people, who are fascinated by the glamor and tinsel of city life. At our present gait the life of the republic depends altogether upon the length of time the country can furnish fresh, pure, honest blood to the cities. There is surely a limit, and unless something is done to change the current of events the collapse is not so far off as many imagine. There must be a change in our National life, or the entire outfit will go to smash. Something must be done to bring conditions in rural districts to a normal condition, so that our population will find pleasure and profit in agricultural pursuits.

Immigration is not centering in cities now as much as formerly. The enormous increase comes from the country, and, surrounded by such influences as New York City and Chicago contain, not one boy in a thousand remains honest and incorruptible.

The overthrow of Tammany Hall is the crowning achievement of this century. It was due to the arousing of the conscience of the city. Dr. Parkhurst was the right man in the right place and he came upon the scene at the right time and took the leadership. There had been much work before; the people had been well educated on the situation before, but when Parkhurst stepped in it was the clinking of the nail. When the Lexow Committee inaugurated its sessions the work was done. If Tammany Hall had carried New York City at the recent election, in my judgment, the saving of the city would have been a hopeless task by peaceable methods. The best elements of the city got together, however, and when this was done the downfall of Tammany was a settled fact. When I first opened upon the ring five years ago reform seemed impossible of accomplishment. Among those who assisted in the early stages of the work were Dr. Heber Newton, Dr. Madison C. Peters, Dr. Charles H. Eaton, Father Ducey, and others. After the Lexow Committee had commenced to hold sessions the only one obstacle to success then to be confronted was to keep the Republicans from making a partisan nomination. If they had done this, the fight would have been lost. Happily the same influences which set the work on foot in the beginning were strong enough to keep the Republicans from making a partisan nomination. After this it was done; it was a walk-over—a torchlight procession.

The new city government will reorganize things and probably enter into a rigid investigation of the long period of rottenness and corruption which preceded it. When this investigation begins you will see an exodus to the penitentiary or to foreign countries. In my judgment hundreds of old officials will prefer to skip the country rather than take chances of indictment and conviction. The Committee of Seventy will reorganize on a permanent plan and we shall try to keep up the reform on a progressive and on a permanent plan. But, at any rate, it is certain that Tammany is a dead cock in the pit. And after all it is a good thing for the Democracy that Tammany is overthrown. The corruption of New York City has been a dead weight on the Democratic party for many years.

Another thing I want to say is the breaking of the solid South was a good thing for the South. What I am anxious to see is the best elements of the North and South get together and then we will have a government. The only difference now between the Democrats and Republicans is a matter of tariff schedule, and it is evident the tariff question will take a back seat in our politics for years to come. The lines are shifting rapidly now, and there is a breaking up of parties going on. The Democratic party will not get into power again for twenty-five years. The incapacity and insincerity of the party has been utterly repudiated by the country, and the Democratic bulwark in the South is crumbling. The growth of Populism is gradually weakening the Democracy and the crises that are approaching are such that the people are afraid of the Democracy. One thing about the Republicans is they face an emergency and face it promptly. That's what impresses the conservative masses of the country.

MY FIRST WEEK IN CHINA.

The hours have been so crowded with incidents since landing in "Far Cathay," that I really feel embarrassed in making selection about which to write. To one fresh from the West, and never before in the East, eager to learn and intensely interested in everything that aids to a better understanding of the mighty problems in which the Church is concerned, the hours fly too fast and opportunities are too few. I could wish that weeks were lengthened into months, and that I had eyes to see clearly what I had ought to do. That a great and notable day is about to dawn upon China, all agree, from the veteran missionary of forty years' experience to the ardent novitiate but a few months in the field. It is in the air; everybody feels it, and talks it and prays for it. Indeed, it is positively inspiring to note the hopeful tone of every voice and the smile on every face. At home we lament the slow progress of missions in China; but the men and women who have to till the hard soil and await the harvest have abiding and increasing faith that reward is sure and near.

We spent an evening at Rev. Mr. Richards, of the English Baptist Mission. Dr. Edkins, a great sinologue and aged missionary; Dr. Muirhead, an accomplished scholar and veteran evangelist of the London Missionary Society; and Dr. Young, J. Allen, not behind the foremost in literary and philosophical attainments, were among the guests. It was a rare delight to hear these great men of large experience discuss the spiritual outlook for China. One phase after another of these Oriental questions passed in review, adverse and helpful forces were measured and classified, the history of forty years and more traversed, noting the dangers overtaken and the progress made, until to this American guest it seemed a demonstration that the Lord Christ would surely, and may be not very distantly, claim this uttermost part of the earth for his possession. These men believe that the day of redemption is nigh. It seems to me that the Church should be girding her strength and marshaling her forces for decisive conflict. When the distractions and demoralizations of this war are passed, the Methodist Episcopal Church, South, should hurry other men to the front. As old things pass away we must be ready to control and mold the new. I verily believe if the Churches had heeded the call of God in Japan, and sufficiently manned that field with consecrated evangelists and teachers, the "reaction" of four or five years ago would never have occurred. I would not delude any with the hope that our mission in China is soon to end. Years of toil and sacrifice are before us. But that vast changes are imminent, and a long step forward is about to be made, are glorious possibilities. God grant that we may be ready to meet them!

Conducted by Bro. Reid, we made a tour of Shanghai within the walls one day. Here is a city of 200,000 inhabitants, and as yet scarcely touched by the gospel. The streets are narrow and filthy, and the people dirty and industrious. But in their shops, each with the odor of a sewer, many curious and beautiful things are made and sold. One wonders how such beauty could come out of those dens. How such lotus flowers can bloom and flame in a marsh of mud and stench! Like the Japanese, they have a genius for the decorative art, and in some things exceed their hostile neighbors across the Yellow Sea. But if you desire to make a purchase, never think of paying the price first asked; for a half, and often a third, of the amount stated, with elaborate and emphatic assurances that not a cent less would be taken, you can finally secure the article, and then pay the covetous Chinaman a good per cent. He never sells at a loss. Nothing does he enjoy so much as a bargain. An hour of chattering over a little trade is not time lost to him, but a heaven of delight.

Among other interesting places visited was a temple, called the "City Temple." It was dingy, dirty, and seemed quite abandoned. There was no display of architecture, and a marked absence of care on the part of the faithful. The old images were as smoky as the walls of the building, all looking sadly neglected. Before the principal deity, "the city god," who was a large, red-faced image, with thin, long, black whiskers, there were offerings of cooked chicken, mutton, fish, tea and wine. After a suitable time has elapsed the priest in residence appropriates these offerings to his own greedy and needy stomach. Around three sides of one large room were a number of images, differing in size and appearance. Before these prayers are offered according to the age of the suppliant. I sought out the one answering to forty-five, and wondered how many persons in Shanghai of that age were ignorant and superstitious enough to pour their pitiful pleas into the dull ears of that ugly thing. With a silent prayer to the Father above that the times of this ignorance may soon pass away, I left the place where sacrifice is sin, and every prayer a travesty. One thing, however, specially attracted, and was not without

NORTH TEXAS

FEMALE COLLEGE

AND

CONSERVATORY OF MUSIC.

SHERMAN, TEXAS.

A PRETTY SIGHT.

Last Friday morning the east-bound Cannon Ball ran into the yards with five cars, and three of these were filled with pupils and teachers of the famous North Texas Female College at Sherman, one of the most popular schools of the South, and, probably, at or near the head of the list of Methodist institutions.

This aggregation of beautiful young ladies, all uniformed in navy blue suits, and the scholarly ladies and male professors, headed by the widely known and justly praised President, Mrs. Kild Key, came down to spend the day with the conference which was in session, and as they marched up the sidewalks, about two hundred pupils and a dozen teachers, the sight was as beautiful as imposing, and you were led to believe that education is a popular thing in the land and the North Texas Female College a potent factor in that line.

Although this is one of the best schools in the country, as far as we can learn from the reports of the young ladies—Misses Geirde Hampton and Orbie Fisher.

The school is quite full, there being about three hundred in daily attendance.

FANNIN COUNTY FAVORITE.

Thursday evening, November 1, Dr. Morgan Calloway, professor of English Philology at the University of Texas, delivered a lecture on Sidney Lanier to a large and interested audience. The lecturer was thoroughly in love with his subject, and so was his audience when he had done. The lecture throughout was replete with chaste and beautiful thoughts, and we are under many obligations to Dr. Calloway. In the introductory remarks he pleasantly reminded us of what fine work our girls had done and were still doing at Austin. He said he would gladly welcome more material from the North Texas Female College.

To our great delight, Mrs. Key arranged for us to attend Gen. Gordon's lecture on "The last days of the Confederacy" in the City Opera House, on the evening of November 2.

The address was eloquent, interesting and instructive, and was highly appreciated by the college girls. The heart of every true patriot present glowed with enthusiasm as forty-five girls dressed in blue uniform advanced upon the stage with military precision and sang the song dear to the heart of every true Southerner—"Dixie."

Many and vivid were the pictures he gave us describing the hardships through which those who fought for the freedom of our blessed South were forced to pass.

Every heart in the audience seemed to beat in unison with that of the speaker as he gave vent to his feelings in expressions that were eloquent and patriotic.

We were favored Thursday eve, November 8, by a most interesting lecture on "League Work," given in the College Chapel by Dr. Steel, an enthusiastic worker in the Epworth League societies. He had a large and attentive audience, consisting of college girls and town people.

Dr. Steel is a pleasant lecturer, a refined gentleman, and, above all, a truly religious man. By his choice of words and elegant delivery, as well as by his wise and witty sayings, he won the hearts of his listeners, and we can truthfully say we were highly entertained.

On Tuesday evening, November 6, we were introduced to many wild and picturesque scenes of Japanese life, by Dr. Lambuth, one of the missionaries to Japan, who is in the United States temporarily on account of the illness of his wife. Dr. Lambuth is one of the shining lights in the armament of Methodism. His lecture was very interesting, and was highly instructive. Many facts in regard to this Japanese race, which had hitherto been shrouded in darkness, were so forcibly brought to light that they made a lasting impression on the North Texas girls.

THE FISCHER PIANOS.

Over \$2,000,000 worth of Fischer Pianos have been sold in Chicago alone. This could not have been done had not the "Fischer" possessed the highest degree of merit. WILL A. WATKINS Music Co., Dallas, Texas, General Dealers. Write them for prices.

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo River, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

TWENTY-FIVE YEARS

Is a long time, yet that is the time the old reliable firm of C. P. BARNES & BROS., Louisville, Ky., have been selling their Hollow-ground Razors. Write to them for Price-list if you want a good razor or pocket-knife.

Sunday School.

(Prepared by I. W. Clark, A. M., Paris, Texas.)

FOURTH QUARTER, LESSON 10—DEC. 9.

CHRIST TEACHING BY PARABLES.—Luke 8:4-15.

GOLDEN TEXT: *The seed is the word of God.*—Luke 8:11.

Christ was an itinerant preacher, for, "he went throughout every city and village preaching and shewing the glad tidings of the kingdom of God, and the twelve were with him." These twelve went with him to learn how to preach. The school of the apostles was the best the world has ever seen. They learned from the lips of Jesus, and their training was intensely practical.

There was no human manipulating to arouse an interest and draw a crowd. No fun making by way of advertising, but the plain gospel was preached, and people came to hear, because they felt a personal interest in this gospel.

Prayer was the means used for drawing the crowd, for, in answer to prayer, the Holy Ghost came in power upon the people, and others came immediately to see and hear the wonderful works of God. A few women banded themselves together and supplied the wants of this itinerant school, but we hear of no public collections taken for the evangelists. There has always been sympathy about the support of the ministry, and the system has found its life growing out of the declaration that those who preach the gospel shall live of the gospel.

No faithful preacher need suffer. He may be pressed often, but never forsaken. There is more danger of shipwreck from being overpaid than underpaid. The preacher who makes large money is in peril, for he is exposed to the influence of every evil, for the love of money opens the door to every evil passion, and introduces him to every temptation that can influence the human heart.

It was a wise provision that brought the Church to suffer poverty, and placed her preachers, in all ages, dependent upon the life of the Church for their daily bread.

There are some who make merchandise of the gospel, but their days are numbered, and their ministry comes suddenly to an end.

All the preachers and great reformers who have blessed the world and the Church have labored in poverty and want, and history furnishes no instance of a money-making preacher who ever lived in the hearts of the people and left the impress of his labors for good on succeeding generations.

The preaching of Jesus was simple, easy to be understood by the people, chaste in language, and earnest in style. He seemed to be forgetful of self in his solitude for his hearers.

We are told that people should be made to laugh and cry alternately, and that the orator who would command his crowd will play on the feelings of his hearers. This is true, if the object is only to play with the feelings of the people, but, if we desire to move the deep waters, instead of rippling the surface, we must apply a force that stirs the waters to their depths. The tears that alternate with laughter, find no place for the language or experience of David: "The paths of hell lead not to life; I had labor and sorrow," and we fear that this surface work is responsible for the godless spirit that pervades some localities in our Methodism.

The genuine gospel will always get a hearing; there is something in it that draws the people, and, when they are assembled, instead of fun, the intense seriousness is depicted in every face.

The first paragraph in this chapter refers to Christ's activity in preaching the gospel. The next paragraph begins our lesson, and has reference to the earnestness of the people in hearing and their activity in keeping in hearing of the great preacher.

They came from every city and village, leaving their homes, and traveling long journeys to see and hear the Master.

How aptly he handles the subject! The vast multitude stood before him on the shores of Galilee, for we find from Matthew, thirteenth chapter, that Jesus spoke from a boat in the sea to the people on the shore. The people were of all classes and conditions. The grain-fields were in full view, and the eye of the Savior caught the lesson at a glance. He was the sower for the occasion, and the varied characters before him presented the many kinds of soil into which these seeds were to be thrown. The wayside was hard and unbroken, and the seed could not come in contact with the life of the soil, and the result was, the seeds were lost and the soil remained dead. Some fell upon a rock, for the rock hid the soil beneath it, and this rock held the seed from the soil. Some fell among thorns, and the energy of the soil was expended on thorns, and the good seed, springing up under these surroundings, were choked. Now, a good glow, put deep into any of this ground, would have made it good ground; it would have pulverized the wayside and turned up the fresh, moist earth; it would have moved the rock and exposed the rich soil below, ready to receive the seed into loamy soil; it would have uprooted the thorns, and broken the rich soil and transferred its energy from thorns to good seeds.

In human hearts this plow is repentance, and as the ground must be broken to bring a crop of grain, so the human heart must have the fallow ground turned by the plow of repentance, and gospel repentance is a sub-soiler.

The man and team can laugh and play while running a skimmer, but the sub-soiler brings sweat instead of fun. There is no fun making or jokes in the agonies of bitter repentance. There is no birth without travail;

there is no regeneration without repentance. *He that hath ears to hear, let him hear.*

We are told that faith comes by hearing, and hearing by the word of God; that is, hearing comes by the word. This is all that preaching can do. We can not save a man from his sins, but when we find a man dead in trespasses and in sins, we can wake him and bring hearing to his ears, so that he can hear the Holy Ghost who even goes with the faithful preacher.

The hearing referred to here is not the material ear, but it is the soul that hears, and the voice of the Comforter is heard as soon as the hearing power is received after we are awakened from spiritual (9-15) death. Observe that each character is said to hear, for those represented by the wayside heard, but the devil caught away the word; those represented by the rock also heard, and received the word with joy; but it does not say it was the joy of salvation, for the seed did not enter the soil. The thorns are the riches and cares of this world, and they are the largest obstacle to the progress of the gospel among men.

The good ground hears and receives and keeps the word. It is one thing to hear, but to receive and keep are the works of faith. The Church does not do its whole duty in caring for our young converts. They are struggling with the enemy of their souls, and need the cheer and sympathy of older Christians.

St. James comes in just here with his gospel of works, not unlike that of St. Paul, but applied at a different stage of our religious life and experience. Paul is examining the patient just as he is recovering his hearing, and is passing through the ordeal of repentance under the guidance of repentant grace, and, now, receives the remission of his sins, righteousness, imputed and imparted, on the condition of faith only, not of works, lest any man should boast. St. James finds the man struggling with the momentum of old habits, and the influences of the circumstances of his life. Being only a babe in Christ, he must take the sincere milk of the word that he may grow thereby. Faith was the condition of his spiritual man when he was saved from sin; now let this faith work with his works, and by works let faith become perfect. Faith brings no merit; it is only a condition which makes us fitted for the Divine blessing.

People talk about so much faith for regeneration, and then a separate meter for perfect love, but where did faith come from which represents the condition of our hearts only? Tell me how to get the faith, and I will not trouble you about the blessing.

This faith that brings the last and highest experience of grace is the life-work of the Christian, and can be finished only with this life, for every act of righteousness is one more round in the ladder of faith which brings new conditions for higher experiences.

There are depths of love that I cannot know. There are heights of joy that I may not reach. Till I rest in peace with thee. And the redeemed shall spend eternity in studying the great and mighty things of God.

Old and Young.

(Written for the Advocate.)

THE DAY AFTER THANKSGIVING.

BY GRETHER BARNES STANLEY.

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The lump that had lain in her throat all morning began to rise uncomfortably as she tried to say good-bye, till she was fain to bury her face in the baby's soft neck to keep back the sobs. Once out of the gate she pulled her veil down, and found her way across the campus by instinct rather than sight. Caro wandered disconsolately through the desolate rooms, waiting for the express wagon that was to take her trunk to the boarding-house where she was to make her home for the future. Her head was aching violently. The worry of moving, the dread of meeting strangers and learning new ways all combined to make the day most miserable. Suddenly she gave way altogether, and threw herself down on the bed and indulged in a good cry. In the midst of her trouble the church bell rang out merrily on the afternoon air, and Caro remembered that there was a wedding at the church. She stopped her ears with her fingers and buried her face in the pillow again to shut out the sound of the bells. They seemed to mock her loneliness, and, with the unreasonableness of an unhappy woman, she was almost angry with the merry, laughing crowds passing the windows on their way to the church.

She told herself bitterly that she disliked Thanksgiving day, and wondered how many more people were finding it a mockery. The world was certainly green-colored to Caro that day, and she would have been exceedingly surprised if anyone had told that, in a few more years, Thanksgiving would have a tender, sacred significance to her as the day on which she also gave her heart and life into another's keeping.

The day after Thanksgiving Caro awoke with the knowledge that her head was aching badly, that there was breakfast to get for thirteen instead of three, and that her lessons were not learnt.

School was not much better. She managed to get through the morning lessons without failure, though her heart grew sorer as the day wore on.

The girls were mostly inquisitive, asking a thousand questions as to the why and the wherefore of the change that had been made. No word of sympathy crossed their lips. They did not mean to be unkind. With homes and parents within five minutes walk of the school they did not realize what it meant to be "a stranger in a strange land."

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NEWSPAPER SUBSCRIPTION LAWS.—
For general information we give the following
summary of the decisions of the United
States Courts touching newspaper subscrip-
tions:

1. Subscribers who do not give express or-
ders to the contrary are considered as wish-
ing to renew their subscriptions.
2. If subscribers order the discontinuance
of their periodicals, the publisher may con-
tinue to send them until all arrearages are
paid.

3. If subscribers neglect or refuse to take
their periodicals from the postoffice to which
they are directed, they are responsible until
they have settled their bills and ordered them
discontinued.

4. If subscribers move to other places with-
out informing the publisher, and the papers
are sent to the former address, they are held
responsible.

5. The courts have decided that refusing to
take periodicals from the office, or removing
and leaving them uncollected, is *prima facie*
evidence of intentional fraud.

6. If subscribers pay in advance they are
bound to give notice at the end of the time if
they do not wish to continue taking it; other-
wise the publisher is authorized to send it
and the subscriber will be responsible until
an express notice, with payment of all ar-
rearages, is sent to the publisher.

All remittances should be made by draft,
postal money order, or express money order,
express or registered letters. Money for-
warded in any other way is at the sender's
risk. Make all money orders, drafts, etc.,
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"Let patience have her perfect
work."—St. James.

"Let both grow together till the
harvest." Headlong zeal for puri-
ty, in dealing with "tares," cries
"tear!" Christ's word was "bear."

Why should you have to-mor-
row's cares without its rest? Suf-
ficient unto the day is the evil there-
of.

The question for every tried
and tempted child of God is not so
much whether he is free from evil
desires or temptation to inordinate
affections, but what attitude he as-
sumes toward these.

"Come out from among them,
and be ye separate." There are
many who are ready to quote this
as justification for schism or mod-
ern come-out-ism, because all does
not go to their notion. Such often
"fly so far from mystical Babylon
as to run to literal Babel."

"Let discipline preserve pa-
tience, and let patience temper
discipline, and let both be referred
to charity, so that, on the one
hand, an undisciplined patience
may not foster iniquity; and, on
the other hand, an impatient dis-
cipline may not dissipate unity."—
Augustine.

BISHOP HARGROVE requests the
presiding elders of the Texas Con-
ference to meet him at Cameron at
9 a. m., December 4, the day pre-
vious to the meeting of the confer-
ence; also the presiding elders of
the East Texas Conference to meet
him at 9 a. m., at Jacksonville, December 12.

"Every new thing which ap-
pears in the life of the Spirit,
every thought which moves the
world for the first time, looks dan-
gerous; no one knows what to
make of it, and is troubled. Even
Christ, with his apostles, appeared
to the Jews and heathens as an im-
pious rebel against Divine and hu-
man right."

If you claim to love God with all
your heart, don't you believe the
angels expect you to do something for
him with your money?

If the devil can persuade you to
take one step, he will make it an un-
answerable argument as to why you
should take another.

NORTHWEST TEXAS CONFERENCE

TWENTY-NINTH ANNUAL SESSION.

FIRST DAY.

The Northwest Texas Conference
of the M. E. Church, South, met in
our church at Hillsboro, Hill County,
Texas, at 9 a. m., November 22, 1894.
Bishop R. K. Hargrove in the chair.
The Bishop read a Scripture lesson
from the fifth chapter of the first Epistle
of Peter, making pertinent and
striking comments as he read. He
then announced and the congrega-
tion sang with the spirit and the un-
derstanding Hymn No. 221. The
Bishop then led the conference and peo-
ple in an earnest and comprehensive
prayer, and J. M. Barcus, the Sec-
retary of the last session, called the roll.

John McFerrin Barcus was elected
Secretary and H. J. Hudson, J. R.
Morris and G. S. Hardy Assistants.

The hours for meeting and adjourn-
ment were fixed at 9 a. m. and 12:30
p. m. A bar for the conference was
fixed.

The presiding elders nominated the
following committees and boards:

On Public Worship.—G. S. Wyatt,
M. S. Hotchkiss, E. M. Turner.

On State of Church.—J. Haralson,
W. I. Barrett, J. W. Lowery, A. M.
Dechman, D. C. Ellis, W. M. Adams,
W. K. Simpson, H. S. Anglin, N. B.
Bennett, D. C. Stark, S. D. Waddill,
W. L. Hancock, A. B. Roberts.

On Epworth League.—H. M. Whal-
ling, R. S. Heizer, G. S. Clark, J. D.
Odum, H. A. Boaz, J. N. Browning,
J. R. Hixon, J. J. Canafax, E. V.
Cox, C. D. Jordan, R. B. Hall, G. F.
Perry, J. W. Webb, G. S. Hardy,
W. H. Knight, J. A. Culwell.

On Books and Periodicals.—H. A.
Bourland, J. W. Story, M. L. Hallen-
beck, M. E. Hawkins, J. W. Howell,
J. N. Donohoo, J. A. Burks, J. M.
Williamson, J. M. Murchison, Sam
Morris, J. E. Vernon, J. W. Casey,
C. A. Evans.

On Conference Relations.—W. V.
Jones, G. F. Fair, W. L. Harris, J.
H. Trimble, C. Rowland, R. M.
Morris, T. S. Armstrong, J. A.
Walkup, J. W. Sansom, G. W.
White, A. P. Smith.

On Bible Cause.—W. M. Price, B.
J. H. Thomas, W. T. Melugin, T. C.
Eason, W. A. Gilleland, I. E. High-
tower, J. W. Bachman, J. D. Crockett,
J. N. Edmonson, N. M. McLaughlin.

On Temperance Cause.—B. W.
Jackson, C. D. West, S. J. Franks,
R. M. Wellborn, W. H. Harris, J.
E. Elder, T. G. Whitten, L. G. Lem-
ons, J. R. Henson, Ed Lowe, G. C.
Summers.

On Conference Records.—E. M.
Sweet, B. R. Bolton, A. T. Culbert-
son, J. W. Dickinson, R. F. Young,
T. B. Hilburn, L. C. Ellis, F. G.
Alexander, W. M. Smith, E. J. Max-
well, E. T. Marchison.

On Minutes.—E. F. Boone, S. C.
Vaughan, R. D. Moon, J. M. Barcus,
H. Bishop.

On Paine and Lane.—J. Haralson,
J. A. Wallace, M. S. Hotchkiss.

On Collections.—J. T. L. Annis, W.
M. Shelton, J. S. Davis.

On Board of Missions.—H. Bishop,
S. P. Wright, J. R. Nelson, W. L.
Nelson, J. H. Wiseman, J. E. Wal-
ker, M. K. Little, J. T. L. Annis, R.
F. Dunn, J. S. Chapman, W. C.
Hilburn, J. R. Morris, M. S. Hotch-
kiss.

On Education.—S. R. Hay, J. Dun-
can, G. S. Wyatt, C. L. Browning,
O. F. Sensabaugh, J. G. Miller, G.
W. Bruce, E. Hightower, W. J.
Snow, W. D. Bradford, W. B. Mc-
Keown, I. N. Stephens.

On Church Extension.—E. A. Smith,
J. P. Mussett, C. R. Wright, G. J.
Irvin, W. F. Lloyd, C. E. Brown,
B. F. Gassaway, A. Holt, J. G.
Putman, H. J. Hudson, R. A. Ellis,
J. H. Chambliss, W. J. Lemons.

On Colportage Board.—C. G. Shutt,
W. H. Terry, C. V. Oswalt, J. M.
Armstrong, C. E. Gallagher, B. M.
Stephens, B. A. Snoddy, J. J. Swit-
zer, C. W. Irvin, A. E. Carraway,
G. A. Nance.

On Sunday-School Board.—H. B.
Henry, C. S. Field, M. R. T. Davis,
J. B. Wilson, J. S. Tunnell, J. T. Gris-
wold, J. J. Harris, W. H. Crawford,
C. E. Statham, R. S. Heizer, J. M.
Baker, Sil Stark, C. S. McCarver.

On Course of Study.—Admission:
J. S. Tunnell, R. A. Hall, J. S. Chap-
man. First year: E. A. Smith, W.
H. Moss, N. A. Keen. Second year:
W. F. Lloyd, S. C. Littlepage, J. A.
Wallace. Third year: S. J. Vaughn,
C. W. Daniel, C. N. N. Ferguson.
Fourth year: J. R. Morris, G. W.
Bruce, M. H. Major.

On Publications.—R. C. Armstrong,
G. S. Wyatt, J. G. Putman.
Sam P. Wright was elected to be
editor and publisher of the Conference
Minutes for a term of four years.
A communication on the Bible
cause was referred to the committee
without reading.

A paper from the General Board of
Missions was read and referred, and
others from same source were referred
without reading.

Dr. H. C. Morrison at this point
addressed the conference in the in-
terest of missions. He said the policy
of the Board is to adhere strictly to
the Wilmington resolution and keep
out of debt. The Board is a little
behind financially, owing to the de-
pression of the country. Dr. Mor-
rison held up the missionaries as ex-
amples of self-denial. All of them
are working on reduced salaries. The
address was well received by the con-
ference.

A paper from the General Board of
Education was read and referred,
with other papers, to the Board of
Education.

A paper from the Polytechnic Col-
lege, and one from the Joint Board
of publication of the TEXAS CHRIS-
TIAN ADVOCATE, were referred with-
out reading.

One from Texas Methodist Orphan-
age was read and referred to the com-
mittee on that subject.

A paper from the Waco Female
College was read and referred with
others to the Board of Education.

A communication from the General
Secretary of the Epworth League
was read and referred.

C. S. Field was elected as an addi-
tional Assistant Secretary.

A resolution was adopted requiring
the Examination Committees to con-
fer and adopt a common standard of
excellence necessary for the under-
graduates to pass.

Under question 8, J. Sam Barcus
was called and passed to the class of
the third year, he being a deacon al-
ready. C. L. Browning, a deacon,
was passed to class of third year. S.
E. Burkhead, an elder, was passed to
class of third year. Robert B. Bonner
was elected to deacon's orders, W. D.
Bradfield, an elder, was passed to the
class of the third year, L. W. Carlton,
a deacon, was passed to class of third
year. Ed T. Harrison, a deacon, was
passed to class of third year. W. H.
Matthews, an elder, was passed to class
of third year. E. E. Lindsey, a
deacon, was passed to class of third
year. R. J. Tooley, a deacon, was
passed to class of the third year.

The name B. F. Deaton, an elder
in the M. E. Church, was presented
by M. K. Little for reception into the
conference, and he was admitted.

Question 10: "What local preachers
are elected deacons?" J. M. Tisdal,
D. C. Stark, J. G. Reager, J. H.
Stewart, Marvin Coppedge, E. L.
Spurlock, T. W. Ellis, B. F. How-
ard, D. S. Pearson, Burgess R. Go-
lightly, Edward Pilley, W. P. Ed-
wards, C. S. Knott, Wm. A. Cham-
bers and M. C. Elliot were elected.

The credentials of Faves V. Reeves
were surrendered and filed.

Question 11: "What local preachers
are elected to elders' orders?" Chas.
A. Porter and J. W. Hall were elect-
ed.

Under question 20: "Are all the
preachers blameless in their life and
official administration?" John E.
Neal, E. T. Bates and B. F. Jackson
were called and referred to the com-
mittee for the supernumerary rela-
tion. The characters of L. G. Rog-
ers and J. J. Davis were passed. L.
F. Collins, H. W. South, John Car-
penter, S. S. Scott, Jas. Peder, W.
F. Graves, E. R. Barcus, T. W. Rog-
ers, O. M. Addison, A. Davis, C. C.
Armstrong, F. P. Ray, J. W. Walk-
up, M. Yell and John Powell were
called and referred to the committee
on conference relations for the super-
numerary relation.

After announcements and introduc-
tions the conference adjourned with
the doxology and benediction by
Horace Bishop.

EVENING SESSION.

The conference met pursuant to
adjournment at 7:30 p. m.; Bishop
Hargrove in the chair. W. F. Lloyd
read the 90th Psalm. H. B. Henry
read Hymn No. 582. James Camp-
bell led in prayer.

The Bishop called the 19th ques-
tion. H. B. Henry announced that
three preachers had died during the
year. H. M. Glass read the memoir
of Jere Reese. J. Sam Barcus and
John A. Wallace spoke to his memory.

J. S. Tunnell read the memoir of
James M. Grant. Geo. F. Fair, W.
L. Harris and M. M. Smith spoke to
the memoir. H. B. Henry read the
memoir of W. G. Connor, D. D. H.
Bishop, W. H. Terry, W. R. H.
Stockton, W. H. Moss, W. M. Shel-
ton, H. M. Whaling, C. E. Brown, J.
R. Nelson, Jerome Duncan and J. R.
Mussett spoke to the memoir. J. G.
Putman read a short paper to the
memory of Dr. H. S. Thrall, Josiah
Whipple and Sister W. R. D. Stock-
ton.

The report of the Committee on
Minutes was then adopted. Then
followed the Sacrament of the Lord's
Supper, administered by the Bishops,
which adjourned the conference.

SECOND DAY.

The conference opened with relig-
ious exercises conducted by Rev. T.
G. Whitten. Bishop Hargrove in
the chair.

On motion of the Secretary the
names of those who were absent at
roll-call yesterday morning were
called.

The minutes were read and ap-
proved.

The report of the Woman's Foreign
Missionary Society, Northwest Texas
Conference, was read.

James Campbell, George W. Owens
and J. G. Putman were appointed, on
the nomination of the presiding el-
ders, a Committee on the Texas
Methodist Orphanage.

The Bishop called question 1, "Who
are admitted on trial?" J. A. White,
L. Alrheart, Charles F. Annis, Jos.
F. Post, Henry F. Stallcup were called.

Question 7, "Who are the deacons
of one year?" was taken up and John
A. Burks was called—he had not
been before the committee for exam-
ination—his character was passed and
he was continued in the class of the
third year. J. W. R. Bachman, E. V.
Cox, W. B. Ford were called, their
characters passed, and they were
advanced to the class of the fourth
year. James R. B. Hall remains in
the class of the third year. M. L.
Hallenbeck, S. W. Love were ad-
vanced to the class of fourth year.
N. M. McLaughlin remains in class
of third year. S. B. Sawyers, Ed R.
Wallace, J. T. Griswold, I. N. Burks
and E. J. Maxwell were advanced to

class of fourth year. W. B. Mc-
Keown, A. B. Roberts remain in
class of third year. T. E. Hightower
and M. W. Rogers were advanced to
the class of the fourth year. J. E.
McCleskey was located by the con-
ference on the ground of inefficiency.

Under question 12: "What traveling
preachers are elected elders?" Chas.
V. Bailey and G. M. Calhoun were
called and their characters passed.

A communication from the General
Secretary of the Epworth League
was read and referred.

C. S. Field was elected as an addi-
tional Assistant Secretary.

A resolution was adopted requiring
the Examination Committees to con-
fer and adopt a common standard of
excellence necessary for the under-
graduates to pass.

Under question 8, J. Sam Barcus
was called and passed to the class of
the third year, he being a deacon al-
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E. Burkhead, an elder, was passed to
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Matthews, an elder, was passed to class
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deacon, was passed to class of third
year. R. J. Tooley, a deacon, was
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conference, and he was admitted.

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Under question 20: "Are all the
preachers blameless in their life and
official administration?" John E.
Neal, E. T. Bates and B. F. Jackson
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mittee for the supernumerary rela-
tion. The characters of L. G. Rog-
ers and J. J. Davis were passed. L.
F. Collins, H. W. South, John Car-
penter, S. S. Scott, Jas. Peder, W.
F. Graves, E. R. Barcus, T. W. Rog-
ers, O. M. Addison, A. Davis, C. C.
Armstrong, F. P. Ray, J. W. Walk-
up, M. Yell and John Powell were
called and referred to the committee
on conference relations for the super-
numerary relation.

After announcements and introduc-
tions the conference adjourned with
the doxology and benediction by
Horace Bishop.

THIRD DAY.

The conference met with Bishop
Hargrove in the chair. Religious
exercises were conducted by James
Campbell. On the motion of the
Secretary the roll was dispensed with
for the remainder of the session.
The minutes were read and approved.

The report from the faculty of
Southwestern University was read
and referred to the Board of Educa-
tion. Dr. John H. McLean addressed
the conference to the report. The
Rev. W. F. Lloyd also addressed the
conference in reference to Polytechnic
College.

C. S. McCarver was readmitted.
Under question 1, J. Sam Barcus,
R. B. Bonner, W. D. Bradford, C. L.
Browning, L. W. Carlton, E. T. Har-
rison, W. H. Matthews, S. E. Bur-
khead, J. L. Hollers, C. E. Lindsey,
R. J. Tooley and J. T. Griswold were
received in full connection.

Question 20 was resumed. Sam P.
Wright, R. C. Armstrong, G. S.
Wyatt, J. S. Davis, W. L. Nelson,
M. K. Little, J. T. L. Annis, E. F.
Boone, E. A. Bailey, E. L. Arm-
strong, W. M. Shelton, all presiding
elders, were called. They made ex-
tended remarks about their work,
and their characters passed.

J. M. Colley and Charles A. Porter,
local preachers, were elected to elders'
orders.

After announcements the confer-
ence adjourned with doxology and a
benediction by S. C. Littlepage.

FOURTH DAY.

Conference met Monday morning
at 9 a. m.; Bishop Hargrove in the
chair. The religious exercises were
conducted by H. M. Whaling. The
minutes were read and approved.

Bishop Hargrove announced the
names of those who were ordained
on the Sabbath. (See the list of those
elected to orders published elsewhere
in these proceedings.)

The Committee on the Texas Meth-
odist Orphanage submitted their re-
port, which was adopted. W. H.
Vaughan, the Manager, addressed the
conference.

Question 20 was resumed. E. W.
Simmons was referred for the super-
numerary relation. J. J. Davis was
referred for same relation. E. M.
Sweet was referred for the super-
numerary relation.

A paper recommending the disso-
lution of the Holiness Association,
signed by W. F. Lloyd, W. L. Nelson,
W. L. Harris and others, was adopted.

Question 20 was resumed. John
R. Nelson, H. A. Boaz, Sam R. Hay,
E. A. Smith, C. W. Daniel, C. G.
Shutt and W. T. Melugin were called
and their characters passed. H. B.
Henry submitted the report for the super-
numerary relation. J. W. Story, Jerome
Haralson, A. P. Smith, H. M. Whal-
ling, Jerome Duncan, J. P. Mussett,
J. H. Wiseman, C. N. N. Ferguson,
J. P. Calloway, S. C. Littlepage, G.
W. White, S. J. Franks, W. J.
Lemons, S. B. Ellis, C. S. Field, W.
H. Terry, Charles Davis, J. W. Dic-
kinson, W. H. Vaughan, Horace
Bishop, A. T. Culbertson, M. H.
Major, M. S. Hotchkiss, Sam R.
Vaughan, G. S. Clark, R. R. Tay-
mond, J. M. Baker, R. A. Hall, C.
V. Oswalt, J. W. Sansom, C. H.
Wright, N. A. Keen, John A. Wal-
lace, B. R. Bolton, J. D. Odum, J. A.
Walkup, W. H. Moss, M. R. T.
Davis, J. M. Armstrong, G. J. Irvin,
F. M. Winburn, B. A. Thomason,
R. D. Moon, J. E. Walker, G. W.
Owens, W. F. Lloyd, O. F. Sensa-
baugh, T. S. Armstrong, W. E. Cap-
erton, J. D. Crockett, C. A. Evans,
H. A. Bourland, E. E. Gallagher, B.
F. Badgett, D. C. Ellis, J. T. Rascoe,
J. R. Steele, A. Long, J. W. Adk-
ison, M. L. Z. Foster, C. H. H.
and their characters passed. W. P.
Wilson was located at his own re-
quest. John M. Barcus, R. A. Ellis,
J. W. Kizzar, G. S. Hardy, B. M.
Stephens, W. M. Adams and J. G.

Miller were called and their charac-
ters passed. C. V. Bailey was located
at his own request. B. F. Jackson,
J. B. Henson, J. W. Montgomery,
T. J. Lasseter, J. T. Bloodworth, R.
M. Morris, T. G. Whitten, W. S. P.
McCullough, Charles E. Brown, C.
Rowland, M. B. Johnston, J. S. Tun-
nell, H. H. Vaughan, G. W. Bruce,
J. R. Hixon, W. K. Simpson, T. L.
Adams, B. A. Snoddy, J. R. Morris,
J. A. Gardner (Samuel Morris was re-
ferred for the supernumerary relation),
J. M. Bond (Wm. Field was referred
for the supernumerary relation), W.
V. Jones, G. C. Summers, G. D. Wil-
son, G. A. Nance, M. Mills, John S.
McCarver, W. A. Gilleland, J. J.
Canafax, J. B. Elder, J. J. Harris,
E. Hightower, B. F. Gassaway, J.
H. Trimble, S. J. Vaughan, J. G.
Putman, C. E. Statham, Chas. D.
Jordan, L. C. Ellis, G. F. Fair, B. J.
H. Thomas (R. W. Wellborn was re-
ferred for the supernumerary rela-
tion), D. C. Stark (J. B. Deaton was
located at his own request), J. S.
Chapman, W. H. Harris, W. L. Har-
ris, N. B. Bennett, C. W. Irvin, I. L.
Mills, J. A. Hyder, M. L. Moody, J.
H. Chambliss, R. V. Galloway, W.
H. Crawford, W. J. Snow, were
called and their characters passed.

The preachers of the Abilene Dis-
trict presented Presiding Elder E. L.
Armstrong, through Bishop Har-
grove, a gold-headed cane. Bro. A.
responded with touching remarks.

After announcements the confer-
ence adjourned with the doxology
and benediction by Rev. J. P. Mussett.

FIFTH DAY.

The conference met at 9 a. m.;
Bishop Hargrove in the chair. E. L.
Armstrong conducted the religious
exercises. The minutes were read
and approved. The names of Jno.
S. McCarver and E. L. Armstrong
were referred to the Committee on
Conference Relations.

Under question 6, "Who are re-
ceived by transfer?" the follow-
ing names were announced: W.
B. Andrews, from North Ala-
bama Conference; Jas. Campbell,
East Texas; J. A. Whitehurst, North
Mississippi; Samuel Gay, North Ala-
bama; W. M. Hayes, East Texas;
K. S. VanZandt, Arkansas; T. Y.
Ramsey, North Mississippi; I. N.
Crutcheff, New Mexico; J. H.
Brasswell, North Alabama; T. H.
Clerkhead, West Texas; Walter
Speth, Holston; W. W. Dorman,
North Alabama; W. R. Crockett,
West Texas; W. D. Robinson, New
Mexico; L

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NORTH TEXAS CONFERENCE.

Grandall.

J. A. Kerr, Nov. 20: Moved four new work on the 20th; have preached four times; received four members; built a buggy house; traversed one room of the parsonage; and got a good "pounding" Tuesday night by the Grandall people. The brethren are at work today on the parsonage, building another room and two galleries; kindly received by all. Having four good work, all to the glory of God.

Bonham Circuit.

J. B. Golder, Nov. 21: We have only been in Bonham our new home for the present conference year; eight hours. We came to Bonham at 1 p. m., and after came to us at 7. Since so many visitors called on us we have good things to eat for several days and hearts filled with gratitude to God and the good people. May he give us a glorious year.

McIntosh.

J. L. Morris, Nov. 20: The new year opens up propitiously for us. Upon our return from conference the Board of stewards met and raised the preacher's salary two hundred dollars. Tuesday night following we were thoroughly "pounded" with everything from the soup to a turkey gobble. Bro. T. E. Sherwood, of Pottsboro, edited us with two good sermons yesterday.

Denton.

N. B. Read, Nov. 20: The people of Denton have given me a royal reception; homes crowded at each service. Bro. Rippey left the charge in good condition. Thursday night the parsonage was unexpectedly invaded by a merry, whole-souled, big-hearted crowd of big, little, young and old members of the Church. We had but partially fixed up. Everything was in confusion, but no one seemed to care. They had come to make the preacher and his household feel glad, and intended so doing if it took the roof off. We "chuck" hands, they told us their names, and gave us a place in their hearts. We took it, and in return threw open ours and told them take charge. Many substantial for the ladies were left in the dining-room. We are going to have a great revival.

Kingston.

C. M. Keith, Nov. 20: We moved into this pleasant charge on last Monday, the 19th inst. Tuesday and Wednesday were very busy days with us—unpacking and fixing up for living in the comfortable and commodious parsonage. Wednesday evening was prayer-meeting evening. The hour came, bringing with it a good congregation, and a portionous cloud began to gather in the southwest corner of the Church. It was evident that a storm was imminent. At the close of the service the entire congregation proposed to go home with the preacher. What a crowd of witnesses! The "storm" swept everything before it. We had a "cloud-burst," the result of which was a pantry filled with good things to eat too numerous to mention here. It was a very timely expression of kindness and appreciation that makes everybody feel good, and brings the preacher and his family under renewed obligation and inspires them to do their best work. It was a "pounding" that left no "blue spots" to testify of its cruelty. We heartily tendered our thanks to the generous and kind donors and invited them to come again; that we would not require them to come "armed and equipped" every time they come as on this occasion. To say that we are pleased with the work and with the outlook so far as we have seen it, is but to express it mildly. These good people have made us feel at home already. We never did feel so much at home in so short a time. We confidently expect a happy and successful year, with the blessing of the Lord upon us. God help us!

NORTHWEST TEXAS CONFERENCE.

Colorado.

J. H. Chambers, Nov. 22: We have completed our work for the year in Colorado. Will report the finances all up; have had a good year in many respects. No people could be kinder to their pastor than they have been to me. In addition to many other gifts the preacher gets his conference suit—a gift from the ladies. God's blessings on them.

Springtown.

Mrs. Maggie Rowland, Nov. 24: Through your columns permit me to thank the good people of Springtown for their extreme kindness during the past conference year. A short time previous to our arrival in Springtown, our house and all its contents were burned to ashes, and the people appreciated our condition and greeted us with a "pounding," the effects of which were realized in one instance even till now. The "pounding" was not all; the dear ladies have made us presents of several quilts and various necessary articles. One kind sister

In particular has, the entire year, sent me baskets full of paper bags that were filled to overflowing. To my great surprise, last week the ladies presented us with a full winter suit dress, wrap and hat, so that I might attend conference, but am prevented from attending on account of the ill health of my husband. Truly, goodness and kindness have been our companion even in the midst of our misfortune. Again, allow me to thank, yes, heartily thank, the good people of Springtown for their every act of kindness shown us.

EAST TEXAS CONFERENCE.

Shelbyville.

J. W. Lively, Nov. 20: A glorious revival at Shelbyville. Perhaps 100 souls—delivered, converted and wholly sanctified; great confession of sin; many new family altars. The work is not and deep it will last. Great revival in the study of two bodies, to wit: the Bible and John Wesley's "Plain Account of Christian Perfection." Bro. H. C. Morrison, of Kentucky, was with us. The Lord used him wonderfully. Let the battle for holiness and salvation from all sin go on. Amen! The Lord leads!

Henderson Circuit.

H. B. Smith, Nov. 21: The fourth Quarterly Conference of this charge convened at Leno Star, November 17. Our presiding elder, Rev. John Adams, was with us, and by his clear, logical preaching added new stars to his crown of fame. We also had Sister Adams with us, and to say that both were an inspiration to people and preacher is speaking very mildly. May their lives be spared a long period to the Church. Our finances were low, but we hope to "catch up" by conference. Sunday, at 11 a. m., we had a strong and pathetic discourse from Bro. Adams, from 1 Cor. 13, after which the communion was administered. We also had the Rev. J. W. Johnson and wife, of Husk, with us. Bro. Johnson gave us a clear sermon on following Christ, from Matt. 23, which was appreciated by all. We will be able to report 61 additions to the work during this conference year, about 30 conversions, and a net gain of 20 members. We are doing our best to raise our conference collections, which we trust will nearly all be paid. Our own and presiding elder's salary in arrears yet. Let all my friends take notice that on October 20, 1894, this scribble took into him a wife.

Beaumont.

John L. Williams, Nov. 21: One more Sunday and then we shall go to conference. This has been one of the busiest years' work of our lives. We have traveled 220 miles and preached 12 sermons. We have made 499 pastoral visits and prayed in 312 families. We have sold 34 Bibles, and given away 18 and some other books. Have held 12 Church Conferences, and read the General Rules in each of the societies. When we came to Beaumont and Sabine Pass Mission, there was not a Church Register, or even a Church Conference Record in the work. There was not a Quarterly Conference Record in the file.

Winchester.

J. W. Harmon, Nov. 23: We are on our last round; think we will be able to make a tolerable good report at conference. Our Church is in good working order; no friction on the work. We now have at Winchester an Epworth League that is doing good work, and is a great help to the Church and pastor. The League gave a missionary entertainment last night at the Church, which consisted in prayer and song, recitation and essays on mission work. Those that recited were Miss Sallie Hall, Miss Ula Haynie, Miss Bessie Willard, Miss Lou Hamilton, Miss Birdie Hart, Miss Sallie Lou Haynie, Miss Emma Giles, Miss Mamie Hinch,

Miss Kate Walker, Miss Noma Haynie's essay, "Selling for Jesus," was inspiring. Mr. Black's paper on "Christian Effort" made us think there had been much already done, and yet much more to do. Sister Haynie's paper "on Giving" got our nickels. Some of our Smithville girls and boys were present and sang some of their inspiring songs, which did us all good. I believe this meeting made a lasting impression on all that were present, and fired our hearts with the missionary spirit. Praise the Lord! the League gives the young people of the Church work.

WEST TEXAS CONFERENCE.

Cedar Point.

A. T. Galloway, Nov. 20: Kindly received upon our return to this charge; God is with us; five joined Church at morning service yesterday; quartette coming in. Steps being taken for a more commodious parsonage.

Haltersville.

Wm. J. Sims, Nov. 23: We received our appointment on Monday night, and moved into the parsonage at this place on the following Friday, led by two of the official brethren. The people came in at 7 p. m. to receive us, bringing with them two delivery books of groceries and other things necessary to a family. Such a welcome means a great deal to a Methodist preacher. We tender thanks, praise God and take courage.

TEXAS CONFERENCE.

Fairfield.

W. F. Brinson, Nov. 20: The fourth Quarterly Conference, Fairfield charge, was held the 14th at Sunshine. Bro. P. L. Allen, presiding elder, was on hand and preached one great sermon. Though the middle of the week, a very good congregation attended to the business of the Quarterly Conference; no official from Fairfield or Mt. Zion fair report, but flames still much behind, but hope to come up some better yet. We report one Epworth League organized at Sunshine first Sunday in September with 10 members; no numbers 51. Next Quarterly Conference at Fairfield.

Miss Kate Walker, Miss Noma Haynie's essay, "Selling for Jesus," was inspiring. Mr. Black's paper on "Christian Effort" made us think there had been much already done, and yet much more to do. Sister Haynie's paper "on Giving" got our nickels. Some of our Smithville girls and boys were present and sang some of their inspiring songs, which did us all good. I believe this meeting made a lasting impression on all that were present, and fired our hearts with the missionary spirit. Praise the Lord! the League gives the young people of the Church work.

IMPORTANT NOTICE.

The following resolution was adopted at our last session:

"Resolved, That the members of this conference be requested to deposit in our archives a complete biographical sketch of their lives."

I am authorized to collect such material. Please send to me a complete sketch of your life at once that I may transcribe into a book kept for that purpose. Don't delay, as every moment is valuable in this matter. Be explicit in dates, places, and important experiences. Give name in full, no initials. Mail direct to me, Rockwall, Texas, box 333.

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What Women Know

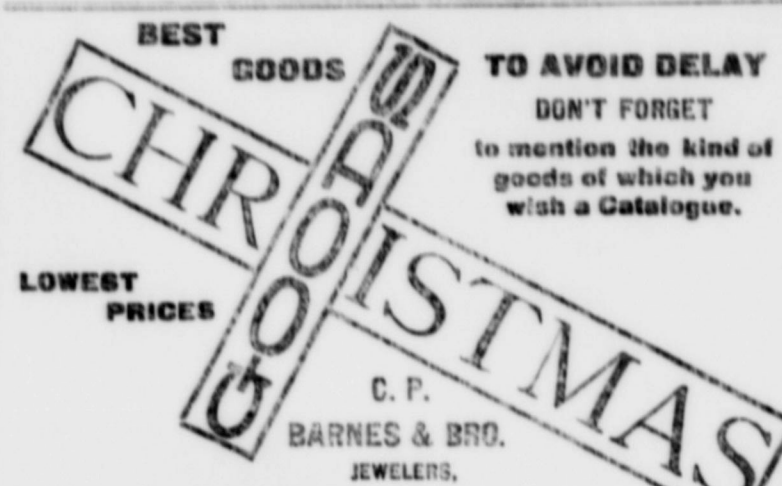


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