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EDITORIAL.

Providence and the Spirit.

THERE ARE TWO SUPERNATURAL elements in every human life. We use the words "supernatural elements" designedly. For what we term Providence and the Spirit are forces outside of the common movements of the world's life and experience. By Providence we mean the sum total of all the agencies and circumstances applied by Almighty God to the external life of man. By the Spirit we mean the third person in the everlasting God-head who dwells and energizes in the internal life of man. Providence is God's government of the world and the individual on the outside. The Holy Spirit informs and inspires the soul. Thus there are two supernatural elements in the life of every son of man, energizing and moulding without and within. Harmoniously co-ordinated, they operate ceaselessly to bless and save. Each supplements the other and this gracious commingling of powerful and beneficent influences makes redemption a moral certainty unless frustrated by presumptuous unbelief and willful disobedience. Together the Providence and Spirit of God constitute a whirlwind of power which will sweep us into heaven unless we designedly and madly put ourselves beyond the circle of the movement. The plan of redemption is perfectly commensurate with all the exigencies of the situation. To appropriate is salvation beyond all doubt. He who permits the Providence of God to have its own way with him, and he who at the same time yields himself up to the guidance and guardianship of the Spirit of God, will obtain a transcendently glorious and blissful destiny beyond the grave.

The Providence of God in its mighty sweep not only takes cognizance and jurisdiction over empires and civilizations, but also over the career of the individual man and the infinitesimal affairs of the world. So, too, the Spirit of God not only broods over the abyss and pervades the universe with his life-giving presence, but also illuminates, purifies and comforts the humblest soul. The government of God is graciously accommodated both to our temporal and spiritual interests, while his gracious Spirit, co-operating therewith, moulds us into the image of God and strengthens and cheers the heart in its pilgrimage to the skies. Both from without and within gracious and potent influence stream into us. Providence guiding us with a pillar of cloud and of fire and blessing us in basket and store, and the Holy Spirit diffusing light and life and joy throughout the chamber of the soul. We are held and drawn by a two-fold cord. Both wind and tide float us to the haven of rest. All things work together for good to those who love God.

We believe that our environment, all the circumstances of our life, education, business, marriage and such like are manipulated by the Divine Providence in our behalf. The course of history, the flow of common events, the exceptional movements within the

sphere of our experience, are all under the superintendency and guardianship of the Eternal. These things, the whole checkered scene, are subservient to the will of God. He directs the campaign for the collective and individual good of the children of men. The Bible is full of this. The steps of a good man are ordered of the Lord. The eye of God is upon the righteous and his ear is open unto their cry. Touch not mine anointed and do my prophets no harm. I will bless thee in basket and store. The very hairs of your head are numbered. Precious in the sight of the Lord is the death of his saints. For so he giveth his beloved sleep. He counts our sighs, bottles our tears, directs our footsteps, gives us our daily bread, rebukes our adversaries, shapes our destiny and sanctifies to our good all the lessons of life. He not only takes care of us during the years of our pilgrimage, attending most graciously to our temporal wants, but makes our whole career a process of discipline and a schooling for the eternal world. Over us and about us is a vast and complicated network of influences and circumstances, calculated and applied to the promotion of the widest and highest good. He gives us our sphere and mission and blesses us wherever we rest or roam. Our character, education, calling and lifework are in his ever gracious and almighty hands. All the dispensations of Providence are also timed and adjusted so as to blend with the Spirit's movements within. What goes on without is scheduled and accommodated to that which goes on within. Often when passing through some painful experience or torturing trial we find that all unconsciously to ourselves we were thoroughly prepared therefor by the Spirit's internal work.

From the dawn of conscious life the Spirit of God moves upon the human soul. The prevenient grace of God takes us up at the start. The Spirit's influence mingles with our thoughts and feelings, letting in the light and stirring us up to duty and to work, bracing our will and imparting power to do the right. Our conviction of the truth and penitent feeling after God are born of the Spirit's presence and touch. Through the Holy Ghost we are transformed, and under his tuition and blessing brought into the ripeness and perfection of the Christian life. His fellowship and communion are the strength, joy and glory of our experience here upon earth. Light from his countenance gleams in upon the landscape of the soul. Sweet and cheering influences from his presence glide into the abysses of the soul. Premonitions, warnings, exhortations from this blessed source flow in upon us. He injects our thoughts, inspires our feelings, energizes our will. He turns the mind heavenward and fills the soul with the grace of devotion. There is no thoughtful Christian who does not recognize in his own life the sweep of powerful events and forces which bear him onward to his goal and at the same time the throbbing and concurrence of spiritual energies which move him to his end. Our experience proves the presence and working of this beneficent and stupen-

dous combination. Times, places and dispensations are all anticipated and the moods and postures of the soul are scheduled and adjusted to fit them. Providence and the Spirit in perfect co-operation labor ceaselessly for the good of the soul of man.

THE PRESENT SESSION OF THE GENERAL CONFERENCE.

By the time this issue of the Advocate reaches its readers the General Conference will be in session in Baltimore. As our people know, this body meets once in every four years, and is the legislative body of the Church. It is composed of delegates from all of our Annual Conferences, an equal number of the clergy and laymen. The present assembly is an able body of men, a credit to the Church and to Christianity. That they will act wisely and judiciously upon all matters pertaining to the weal of our Zion we entertain no doubt whatever. Many of them are among our most experienced and learned men, and they all have the good of the Church at heart. Upon them devolve delicate and far-reaching responsibilities, and the eye of our entire connection is upon them. Some features of our laws need changing, some new legislation is demanded, a few vexed questions will have to be settled, the policy of the Church touching some special matters needs to be better and more fully defined, and our connectional force will be elected to serve during the next quadrennium. In addition to this we need at least two more Bishops to aid and strengthen our present able Episcopal College. These are some of the duties now resting upon the head and heart of our General Conference. Therefore the members of the Conference need to be much in prayer and in the study of God's Word to fit them for this important work. The present method of entertaining the delegates to the General Conference makes a prayerful spirit incumbent upon them. The old method was to take these representatives of the Church into the private homes of our people where the session of the Conference was held. Under these circumstances they were with the families of the people where domestic devotion was observed and where a social and religious spirit obtained. Now the delegates are entertained at hotels, where large numbers of them are thrown together, under circumstances favorable to pleasant diversions and social dissipations. The home element, with its helpful spirit and influence, is eliminated. Hence the importance of even these men of God keeping themselves on the alert and living in close communion with the great head of the Church. This we feel assured they will do. During their absence at the General Conference let the membership of the Church be much in prayer that the guidance and wisdom of the Holy Ghost may be vouchsafed to them. We have a common Father and he will heed our petition in their behalf. Unity of devotion will obviate many of the difficulties with which the General Conference is now confronted. Therefore let the entire Church be thus brought into sympathy with the spirit and work of

this great body. They are our servants, sent to represent us in this gathering, and they are a part and parcel of us. Every day we should hold them in our faith at a throne of grace, so that when their work is done and they have returned to us we may be able to say: "Well done, good and faithful servants."

Our Church never had a finer prospect than is now before us. Our history is marvelous. God has blessed us in a way that challenges our deepest gratitude. Out of the ruins of the Civil War, which left us broken to pieces and disheartened, he has brought us into a large place, and the year 1898 finds us one of the largest and most prosperous denominations in Protestant Christendom. Our numbers are almost like the stars for multitudes, our institutions are well founded and strong, our missionary zeal is widespread and efficient, our enterprises are vigorous and deep-rooted, and our future is bright and inviting. If our present General Conference will take advantage of all these encouragements and devise such plans and agencies as will lay hold upon and utilize our resources, what is it we can not accomplish during the next four years of liberality and consecrated effort? We repeat, then, that the General Conference now in session has some very important and responsible work to accomplish. May the great Head of the Church inspire and guide them in these duties.

Try to please others in trivial things as well as great, making them comfortable even if they do not return it. Never look for returns, and you will never be disappointed. Let your voice be full of gentleness, sweetness, cheerfulness, and tenderness, even to gaiety. Have your smile reflect His presence and your every breath breathe peace on earth and good will to men. "Shine as lights in the world." Shine for Jesus, loyally, joyfully, exultantly, continually. Shine in darkness and in light. "Walk in the light, as he is in the light." This is true sunshine, for "Love is sunshine."—The King's Messenger.

The afflictions which are sent of God or permitted by Him are never intended of His children's destruction, but for their discipline. The shepherd casts his flock into the waters to wash them, not to drown them. "You will kill that bush if you put that knife into it so deep," said a gentleman to his gardener. "No, sir; I do this every year to keep it from running all to leaves; pruning brings the fruit." We pastors often find God's faithful ones bleeding under the knife, but afterwards they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in His mind when He sends the trial. Affliction is the costly school in which great graces are often acquired, and from which grand characters are graduated. —Theodore L. Cuyler, D. D.

A life setting forth the power of Christ in this present time is worth more than all the books of argument and all the lecture courses and sermons of a century in favor of Christianity. It is another Word of God, a living epistle read and known of all. . . . It makes doubt impossible. Men simply feel its force and are silent—and then turn to pray. —Bishop Vincent.

Texas Methodism

SUMMARIZED TO JANUARY, 1898,

THAT TERRITORY OCCUPIED BY SIX WHOLE AND
THREE PARTIAL CONFERENCES,

WITH MANY COMPARISONS, USEFUL TABLES, DEDUCTIONS,
AND FACTS.

By J. MARVIN NICHOLS, Statistical Secretary North Texas Conference.
(Address: Nevada, Texas.)

For our exact strength see table appended to paragraph, "EFFECTIVENESS OF MEMBERSHIP."
It appears nowhere else.

I—THE FIELD.

1. Introductory.—This paper is the third annual contribution, looking to a broader information, touching the present status of Methodism in Texas. To study the minutes of the reader's conference only will afford a very meager idea as to the magnitude of our Church. It is expedient and necessary to bring before our people a concise, authentic and complete view of our progress. Nothing in this paper is the result of mere surmise. All information comes direct from the highest and best authority. Every conclusion is a legitimate verdict after exhaustive correspondence with men who know the situation. Every comparison is made on the basis of reports from authentic sources. Those involving our sister Churches are reached only as information came from brethren of those denominations. Since I hope to make this Annual a fixture, I would greatly appreciate the gift of any fact, statistical or comparative; any biography, history or record touching the rise and progress of Methodism in Texas. If the brethren would send such to me at Nevada, Texas, it could be used to good advantage. I appreciate the kindness of many Secretaries, Presidents, managers, etc., who send me the latest reports of various movements in Texas, and sincerely trust that all may adopt this measure. They will not be cast aside, unused. I am intensely desirous that all who read this will send me anything touching the history of our Church and her men in Texas, especially that period prior to 1867. Many of our old men, if we are not careful, will carry to their graves much of the unwritten—and best—history of our Church's early struggles in this State. Take ten or fifteen minutes, sit down and write these early facts for me—about men, times and labors of the pioneer days. After the toil and correspondence put upon this paper, with the sole object of doing good, I can but look for due appreciation. The great number of letters received after the publication of my Annual last year only prophesies that "Texas Methodism" will serve its purpose.

2. Territory.—To refresh anew the minds of the reader touching the immensity of that territory operated by Texas Methodism, it is well to give a statement made in my last paper. These facts must be known to properly appreciate our work. The latest estimate I have seen is given by Matthews-Northrup Atlas (1893.) Texas is larger than South Carolina, New York, Illinois, Ohio, Pennsylvania, Rhode Island, Delaware and Tennessee combined. It has an area of 265,780 square miles, an equivalent of 170,099,200 acres, divided into 246 counties. The State in length is 620 miles; in breadth 760. To describe its diversity in climate, peoples, industries, or possibilities, would require a longer list of superlatives than I have. Texas has both extremes of everything, and fills

the intermediate points with every shade imaginable. Somebody, in a vein of drollery, said: "The Lord made everything in the world by a pattern he found in Texas." That about describes it. Do you know that Texas has 45,302,500 acres of timbered land, with 67,508,500,000 feet of standing timber? That it has 4,000,000 acres in cotton, yielding 3,177,000 bales? That it has 1,400,000 head of horses and mules, valued at \$33,166,338? That it has 7,260,767 head of cattle, valued at \$51,178,530? That it has 4,878,800 head of sheep and goats, valued at \$6,510,279? That it has 2,000,000 head of hogs, valued at \$7,000,000? That it has a school fund of over \$175,000,000, and a taxable wealth of over \$900,000,000? That it has 10,000 miles of railway? That it has 11,000 miles of telegraph lines? The scope of country within Texas' bounds is almost incomprehensible. Texas has 33,414 more square miles than the Austrian empire; larger than the German empire by 62,365 square miles, and is more than one-third larger than France. You could put the 74,500,000 population of the United States on Texas soil, and they would each have about 2 3-10 acres, not being as much crowded as are the people of New Jersey.

3. History.—In a paper occupying so much space as this will require, and the fact that so many movements are to be considered, but a brief statement can be made of our history, so thrilling and romantic. Methodism, with her civilizing influences, entered Texas on the north at old Jonesboro, in 1817. Spain, because of De Soto's adventure in 1542, and that of Espejo in 1582, considered Texas her territory. This introduced Romanism. Nothing challenged the claim of Spain until the Crozet grant of 1712. The King of France granted to Anthony Crozet, a keen financier, Louisiana and all lands to the Rio Grande. That took in Texas, a Romo-Spanish claim. Catholicism has two points in view—subjection to the King, subscription to the Pope. Crozet determined to open trade with Mexico through Texas. Spain rose up and at once built from the Rio Grande to the Sabine a chain of missions—a combination of the fort and cathedral. Thus came about those historic ruins in Southern Texas—the Alamo, San Fernando, Concepcion, San Jose and San Juan. The Methodism that entered Texas on the north at old Jonesboro played no small part in the drama of Texas independence as it moved southward. With the common list of patriots, our pioneer preachers and laymen throttled Romanism at San Jacinto, and mingled their best blood in that final baptism at the Alamo. Prior to Texas' independence, and the attendant religious liberty, Texas was absolutely without civil or religious freedom. During this period a large scope of country lay between the Main and Sulphur Forks of Red River, which, while in Texas, was considered to be in Arkansas. In Texas, all colonists must adhere to Romanism; but on Red River, the cradle of Texas Methodism, there was religious freedom. In 1817, at old Jonesboro, a Methodist class was organized, which was unquestionably the first in

Texas. From that day, our great Church moved southward, toward the seemingly impregnable chain of Spanish missions, triumphantly crossed the Rio Grande, and moved southward until to-day she stands a mistress of the City of Mexico—the very site of Rome in the new world.

There are many great and honored names that belong to the roll of pioneers who laid the broad foundations on which rest the mighty structure of our present Methodism. Those herein mentioned are not exceptions only as intimately connected with our organic movements. Organic Methodism in Texas was evolved as follows: It is the progeny of missionary zeal in the Mississippi Conference. Missionaries were sent to the Republic of Texas late in the fall of 1837, having no definite field assigned. As a result of the work, in 1838 they reported 450 members. Three church buildings were erected—one at San Augustine, one in the McMahon settlement on the Polygouch, and another in Washington, on the Brazos. At the Mississippi Conference held in Grenada, Miss., December 3, 1838, the Texas territory was formed as Texas Mission. Littleton Fowler was made presiding elder. Jesse Hord, S. A. Williams, J. P. Sneed and I. L. G. Strickland were sent as missionary itinerants. At the General Conference held in Baltimore, Maryland, in May, 1840, the Texas Mission territory was constituted as the Texas Conference. It took organic form at Rutersville, Texas. At its organization it had 17 itinerants, 25 locals, 1623 members. At the General Conference of 1844, the Texas Conference, together with the Red River Mission territory, became the Texas and East Texas Conferences. At Marshall, in 1845, the East Texas Conference was organized, with 30 itinerants, 48 locals, and 3625 members. At the General Conference of 1866, the Trinity Conference was set apart out of the territory in North and East Texas. It was organized at Sulphur Springs, in 1867, with 46 itinerants, 28 locals, and 7495 members. At the General Conference of 1874 the name "Trinity" was changed to "North Texas," as it now stands. The General Conference of 1866 created the Northwest Texas Conference, which was organized by Bishop Marvin, at Waxahachie, in September, 1866, with 39 itinerants, 85 locals, and 3870 members. The General Conference of 1858 formed the Rio Grande, now West Texas, Conference. It embraced the territory west of the Gaudalupe River, large in extent, but thinly populated. It was organized at Goliad, November 9, 1859, with 28 itinerants, 23 locals, and 1634 members. In 1874 the German Mission Conference was set apart to take care of that movement, which had its rise in the German Mission enterprise at Galveston, consequent upon the great German influx of annexation year, 1846. Three other bodies now lap Texas, e. g., New Mexico, Mexican Border Mission, and Northwest Mexican Mission Conferences.

4. Comparative.—Throughout the whole world, Southern Methodism is under the jurisdiction of 47 Annual Conferences. Nine of these are partly or wholly in Texas. The routine of conferences, according to membership, divides Texas as follows: Northwest Texas, 68,084; North Texas, 51,157; East Texas, 33,210; Texas, 23,039; West Texas, 17,696; German Mission, 1250; Mexican Border Mission 1230; New Mexico, 427; Northwest Mexican Mission, 266. (The last three give Texas membership only, in 1896.) Grand total, 197,559. The statistics of the world gave, in 1896, Southern Methodism 1,462,423 members. Texas, at that time, had 196,725, or nearly 13½ per cent of the entire Church.

The Church's total outlay of property is \$29,999,400; Texas \$3,453,933, or 11½ per cent. The world's Methodism paid for missions \$349,426.05; Texas \$48,871.92, or not quite 14 per cent. Texas, in her loyalty and devotion to the Church, leads the world. Her noble sons and daughters are scattered throughout the earth in the service of the King. She takes the initiative in many things. The first whose Leagues pledged to support foreign missionaries, the first to establish and build rescue homes for the fallen, and many such bold interpretations of God's divine love.

II—SUMMARY.

1. Thirty-nine Questions.—There are in Texas six entire conferences, as well as three others, partially. The three lying partly within the State are New Mexico, Mexican Border Mission, and Northwest Mexican Mission. All the calculations in this paper are made on the Methodism contained in the six bodies lying wholly within Texas, e. g., Northwest Texas, North Texas, East Texas, Texas, West Texas and German Mission Conferences. Further on will be given statistics of the

three partial conferences, but they do not enter any of these calculations. The Methodism of our great State makes the following magnificent exhibit:

1. Admitted on trial: 1897, 28; 1896, 37; decrease 9.
2. Remain on trial: 1897, 43; 1896, 33; increase 10.
3. Discontinued: 1897, 1; 1896, 5; decrease, 4.
4. Admitted into full connection: 1897, 22; 1896, 24; decrease 2.
5. Readmitted: 1897, 2; 1896, none; increase, 2.
6. Received by transfer from other conferences: 1897, 22; 1896, 28; decrease 6.
7. Deacons of one year: 1897, 24; 1896, 40; decrease 16.
8. Traveling preachers elected deacons: 1897, 11; 1896, 16; decrease, 5.
9. Traveling preachers ordained deacons: 1897, 13; 1896, 14; decrease 1.
10. Local preachers elected deacons: 1897, 47; 1896, 35; increase 12.
11. Local preachers ordained deacons: 1897, 46; 1896, 33; increase 13.
12. Traveling preachers elected elders: 1897, 32; 1896, 37; decrease 5.
13. Traveling preachers ordained elders: 1897, 32; 1896, 37; decrease 5.
14. Local preachers elected elders: 1897, 8; 1896, 1; increase 7.
15. Local preachers ordained elders: 1897, 8; 1896, 1; increase 7.
16. Number located: By request—1897, 7; 1896, 4; increase 3. By the conference—1897, 1; 1896, 10; decrease 9. Total located—1897, 8; 1896, 14; decrease 6.
17. Supernumeraries: 1897, 8; 1896, 13; decrease 5.
18. Superannuates: 1897, 85; 1896, 82; increase, 3.
19. Dead: 1897, 11; 1896, 10; increase 1.
20. Number not blameless: 1897, referred to presiding elder, 1; expelled, 2; total, 3. 1896, referred to presiding elder, 1; withdrawal 1; expelled, 4; total 6. Grand total, 1897, 3; 1896, 6; decrease 3.
21. Local preachers: 1897, 1001; 1896, 1049; decrease 48. Members: 1897, 194,436; 1896, 184,043; increase 10,393. (These totals do not include the itinerant preachers or members in the three partial bodies. Add to these and you put us beyond the 200,000 mark.)
22. Infants baptized: 1897, 4993; 1896, 5129; decrease 136.
23. Adults baptized: 1897, 8493; 1896, 11,112; decrease 2619.
24. Epworth Leagues: 1897, 630; 1896, 602; increase 28.
25. Epworth League members: 1897, 22,953; 1896, 22,932; increase, 21.
26. Sunday-schools: 1897, 1531; 1896, 1409; increase, 122.
27. Officers and teachers: 1897, 11,243; 1896, 11,492; decrease, 249.
28. Scholars: 1897, 93,609; 1896, 94,142; decrease 533.
29. Assessed for conference claimants: 1897, \$25,686.83; 1896, \$23,260.21; increase \$2426.62.
30. Paid conference claimants: 1897, \$19,708.83; 1896, 18,242.57; increase, \$1466.26.
31. Paid foreign missions: 1897, \$27,105.01; 1896, \$25,818.82; increase, \$1286.19. Paid domestic missions: 1897, \$21,766.06; 1896, 20,340.99; increase \$1425.07.
32. Paid church extension: 1897, \$8451.01; 1896, \$6848.57; increase \$1602.44.
33. Paid American Bible Society: 1897, \$1218.40; 1896, 989.22; increase, \$229.12.
34. Paid presiding elders: 1897, \$44,940.86; 1896, \$44,030.63; increase, \$910.23. Paid preachers in charge: 1897, \$304,813.60; 1896, \$293,493.75; increase, \$11,319.85.
35. Paid Bishops: 1897, \$5388.81; 1896, \$5373.17; increase, \$15.64.
36. Societies: 1897, 2230; 1896, 2217; increase, 13. Churches, 1897, 1372; 1896, 1314 2-3; increase, 57 1-3. Value: 1897, \$2,161,546.75; 1896, \$2,037,043.25; increase, \$124,503.50.
37. Charges: 1897, 631; 1896, 638; decrease, 7. Pastoral parsonages: 1897, 534; 1896, 514; increase, 20. Value: 1897, \$467,545.50; 1896, \$446,888.00; increase, \$20,657.50.
38. Number of districts: 1897, 40; 1896, 40; same. District parsonages: 1897, 30; 1896, 23; increase, 7. Value: 1897, \$45,050; 1896, \$42,050; increase, \$3000.
39. Educational statistics: (a) Institutions supported by us in Texas—Southwestern University and Ladies' Annex, Georgetown; North Texas Female College, Sherman; Honey Grove High School, Honey Grove; Chappell Hill Female College, Chappell Hill; Granbury College, Granbury; Weatherford College, Weatherford; Polytechnic College, Fort Worth; San Antonio Female College, San Antonio; Coronado Institute, San Marcos; Alexander Collegiate Institute, Jacksonville; a total of ten. (b) Professors, 114; (c) scholars, 2039; (d) property valuation, \$348,000.

2. Statistical Tables.—

NAME OF CONFERENCE.	Local Preachers.	Total Members This Year.	Total Members Last Year.	Additions on Profession of Faith.	Additions by Certificate and Otherwise.	Removals by Death, Certificate & otherwise.	Bap- tisms.		No. Societies in Conference.	No. of Churches.	Value of Churches.	Number of Local Parsonages.	Value of Local Parsonages.	No. District Parsonages.	Value of District Parsonages.	Value of Other Church Property.	Expended for Churches and Parsonages.	Presiding Elder.	
							Infants.	Adults.										Assessed.	Paid.
West Texas.....	102	17,696	16,777	1472	1378	1931	502	714	246	147	\$227,915 00	68	\$59,650 00	5	\$6,350 00	\$66,189 23	\$13,729 34	6,156 01	4,916 14
Northwest Texas.....	372	68,084	63,484	6295	5952	7647	1768	3321	747	383	702,077 00	174	153,164 00	10	17,800 00	186,800 00	52,593 64	18,968 10	15,365 40
North Texas.....	234	51,157	47,966	4356	3961	4826	1123	2437	506	322	555,170 00	131	112,835 00	8	12,050 00	79,658 50	49,489 90	13,596 00	11,571 51
Texas.....	119	23,039	21,964	1561	1850	2336	655	729	249	187	361,644 75	71	72,210 00	1	1,100 00	17,632 25	20,779 69	7,799 81	6,659 56
East Texas.....	157	33,210	31,981	2404	2016	3141	804	1288	447	308 1/2	279,680 00	75	58,096 50	6	7,750 00	18,801 00	17,525 35	7,046 50	5,962 20
German Mission.....	17	1,250	1,193	84	48	75	141	4	35	24 1/2	35,060 00	15	11,590 00	...	...	2,710 00	919 20	...	435 05
Total.....	1001	194,436	183,315	16,172	14,905	19,956	4993	8493	2230	1372	\$ 2,161,546 75	534	\$467,545 50	30	\$45,050 00	\$431,790 98	\$155,037 12	53,536 42	44,910 86
Total last year.....	1049	183,315	.....	10,277	7,141	8,990	5,129	11,112	2217	1314 1/2	2,037,043 25	521	446,888 00	23	42,050 00	359,330 35	190,626 69	53,691 58	44,030 63
Increase.....	...	11,121	.....	5,895	7,764	10,966	.....	13	57 1/2	...	124,503 50	13	20,657 50	7	3,000 00	72,460 63	...	...	910 23
Decrease.....	48	.....	.....	.....	.....	.....	136	2,619	...	...	.....	...	...	...	...	35,589 57	...	155 16	.....

NAME OF CONFERENCE.	Preacher in Charge.		Bishops.		Conference Claimants.		Foreign Missions.		Domestic Missions.		Church Extension.		Education.	
	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.
West Texas.....	\$ 41,835 00	\$34,373 58	\$ 766 50	\$ 585 11	\$ 4,491 91	\$ 3,225 87	\$ 4,026 06	\$ 2,971 17	\$ 4,207 10	\$ 2,998 86	\$ 1,518 81	\$ 851 40	\$ 1,691 58	\$ 859 67
Northwest Texas.....	106,414 57	105,416 15	2,358 54	2,038 54	8,058 88	6,363 57	10,483 29	8,801 39	9,733 29	7,718 96	4,492 07	3,001 68	1,963 76	1,407 73
North Texas.....	90,111 00	77,122 34	1,574 00	1,122 68	7,002 75	4,661 16	10,552 25	7,025 14	6,002 75	3,849 12	3,555 25	2,112 68	2,403 50	1,361 05
Texas.....	52,918 41	45,599 36	1,063 31	870 52	4,110 00	3,360 50	5,432 78	4,084 93	4,122 37	3,133 20	2,065 56	1,398 50	1,093 58	1,183 09
East Texas.....	45,178 00	38,754 22	888 25	710 15	1,765 20	1,335 55	4,455 05	3,490 30	2,483 50	2,276 45	1,536 75	1,063 40	1,019 98	717 00
German Mission.....	3,547 95	3,547 95	61 75	250 00	250 00	135 25	.....	793 43	.....	786 10	.....	76 75	.....	34 50
Total.....	\$ 336,457 01	\$ 304,813 60	\$ 6,650 60	\$ 5,388 81	\$ 25,678 74	\$ 19,081 90	\$ 34,949 43	\$ 27,166 36	\$ 26,549 01	\$ 20,762 69	\$ 13,168 44	\$ 8,474 41	\$ 8,772 32	\$ 5,563 04
Total last year.....	347,635 40	293,493 75	6,683 07	5,373 17	23,260 21	18,242 57	33,707 69	25,818 82	26,586 35	20,340 99	10,308 05	6,848 57	8,428 34	5,286 26
Increase.....	...	11,319 85	...	15 64	2,418 53	839 33	1,241 74	1,347 54	...	421 70	2,860 39	1,625 84	343 98	276 78
Decrease.....	11,178 39	.....	32 47	.....	.....	...	...	...	37 34	...	...	...	...	...

NAME OF CONFERENCE.	Paid Amer- ican Bible Society.	Exp. Delegates Gen. Conf.		German Mission		Orphanage.		Other Objects.	Total from all Sources.	No. Ep. Leagues	No. League Members.	Sunday-schools.									
		Assessed.	Paid.	Assessed.	Paid.	Assessed.	Paid.					Schools.	Officers, Teachers.	No. of Scholars.	Amt. Col- lected for Sunday Schools.	Amt. Col- lected for Missions.	Amt. Col- lected for Children's Day.	Amt's Col- lected for Other Objects.	Total Amount Raised.		
West Texas.....	\$ 148 77	\$ 228 45	\$ 172 70	\$ 270 00	\$ 256 87	\$ 500 00	\$ 510 50	\$ 3,369 86	\$ 64,709 50	83	2,689	167	1,188	9,549	\$2,879 22	\$ 638 61	\$ 181 81	\$ 829 06	\$ 4,528 70		
Northwest Texas.....	445 30	577 29	455 70	750 00	750 00	1,300 00	1,375 00	3,420 21	180,910 62	239	8,505 545	4,002	33,270	8,801 01	942 90	505 43	4,949 93	15,139 27	15,139 27		
North Texas.....	236 75	583 00	331 33	1,010 75	470 68	1,000 00	1,016 50	62,748 88	174,830 36	187	7,290 358	2,878	24,844	6,843 79	780 04	329 89	5,532 42	13,392 03	13,392 03		
Texas.....	120 68	293 68	204 80	400 00	400 00	600 00	600 00	27,755 20	99,429 29	72	2,392 182	1,455	11,263	4,078 68	897 64	170 37	774 08	5,920 77	5,920 77		
East Texas.....	120 25	418 10	365 05	205 80	182 50	800 00	731 00	962 99	57,653 26	47	1,708 258	1,614	13,530	3,030 57	219 45	143 12	1,624 06	5,047 17	5,047 17		
German Mission.....	56 65	39 70	.....	.....	69 50	.....	.....	3,273 63	9,200 00	11	360	21	106	1,153	708 40	472 43	53 45	351 79	4,486 03		
Total.....	\$ 1,218 40	\$ 2,130 52	\$ 1,569 28	\$ 2,636 55	\$ 2,129 55	\$ 4,200 00	\$ 4,233 00	\$ 111,530 77	\$ 586,733 03	630	22,944 1531	11,243	93,609	\$26,341 67	\$ 3,981 07	\$ 1,384 07	\$ 14,061 27	\$ 45,573 97	45,573 97		
Total last year.....	989 22	3,226 71	1,852 58	983 00	908 79	3,971 69	2,841 12	263,188 69	692,273 96	602	22,932 1409	11,492	94,142	25,761 75	4,073 70	1,181 61	9,665 07	40,682 13	40,682 13		
Increase.....	229 18	...	...	1,653 55	1,220 76	228 31	1,391 88	...	...	28	12 122	...	...	579 92	...	202 46	4,386 20	4,891 84	4,891 84		
Decrease.....	1,096 19	283 30	.....	.....	.....	.....	.....	151,657 92	105,540 93	...	...	249	533	...	92 63	...	...	...	...		

III—DEDUCTIONS.

1. Membership.—The calculations on membership and church property are all made on the basis of reports direct from the Secretaries of the five English-speaking bodies and the German Mission territory.

(a) Districts.—Northwest Texas has the same number of districts as last year, but lost six charges; Texas, same number of districts, one charge less; North Texas, West Texas, East Texas and German Mission remain unchanged. So, in the State, Methodism has seven charges less than in 1896, but has the same number of districts.

(b) Retired Brethren.—Northwest Texas has 3 supernumeraries, loss of 1; 28 superannuates, loss of 1. North Texas 5 supernumeraries, gain of 1; 17 superannuates, loss of 1. East Texas, no supernumeraries, loss of 2; 8 superannuates, gain of 1. Texas, no supernumeraries, loss of 1; 11 superannuates, same as in 1896. West Texas, no supernumeraries, loss of 2; 17 superannuates, gain of 3. German Missions, no supernumeraries, loss of 1; 4 superannuates, gain of 1. In the State, we have 8 supernumeraries, loss of 6; 85 superannuates, gain of 3. The following is an approximated estimate, made from the reports of the six bodies, touching conference claimants. Various channels, in Texas, are open which augment the fund raised by direct assessment, such as Preachers' Aid Society, Reserve Fund, Hughes' Fund, Calvin Fund, Publishing House pro rata, etc. For these approximated 217 claimants, there was raised about this amount:

By assessment.....\$19,081 90
Sources of aid.....936 56
Calvin Fund.....71 55
Barbee & Smith.....2,581 00

Total.....\$22,671 01

There is some reason for West Texas' plea to send them, as transfers, able-bodied men, and not those seeking a health resort. With a membership less than any other conference in the State, save the German Mission, it has a "superannuate roll" next to the largest in the State—that of Northwest Texas alone being greater. Considering the territory and development of West Texas, the itinerant immigration to that section, and the speedy superannuation of the same, is a problem of tremendous gravity confronting the brethren of that territory. More than fiction underlies these figures. The itinerancy must recognize that West Texas, as a climate, is a health resort; as a conference, it demands that spiritual, intellectual and physical manhood of the strongest type.

(c) Gain and Loss in Itinerancy.—This gain and loss may be summarized in this table:

CONFERENCE.	On Trial.	In Full.	Transf. In.	Transf. Out.	Locatd.	Expelled.	Discontin'd.	Referred.	Censure.
Northwest Texas.....	7	6	12	1	1	1	1	1	1
North Texas.....	7	8	10	1	1	1	1	1	1
East Texas.....	7	8	10	1	1	1	1	1	1
Texas.....	7	8	10	1	1	1	1	1	1
West Texas.....	7	8	10	1	1	1	1	1	1
German Mission.....	7	8	10	1	1	1	1	1	1
State, 1897.....	35	24	28	17	15	5	10	5	1
State, 1896.....	35	24	28	17	15	5	10	5	1
Increase.....	...	...	...	...	...	...	...	...	...
Decrease.....	...	...	...	...	...	...	...	...	...

(d) Membership Averages.—Northwest Texas averages 5474 members to every district, 331 to every charge; she has 183 members for every local preacher, and 331 for every pastor. North Texas, 350 to every charge, 5684 to every district, 219 for every local preacher, 350 for every pastor. East Texas, 342 to every charge, 5535 to every district, 212 for every local preacher, 342 for every pastor. Texas, 268 to every charge, 4608 to every district, 194 for every local preacher, 268 for every pastor. West Texas, 224 to every charge, 2949 to every district, 173 for every local preacher, 224 for every pastor. German Mission, 74 to every charge, 625 to every district, 74 for every local preacher, 74 for every pastor. Whole State, 308 to every charge, 4860 to every district, 194 for every local preacher, 308 for each pastor.

(e) Ministerial Averages.—Northwest Texas averages 17 pastors and 31 local preachers to each district; North Texas 16 pastors, 26 local preachers; East Texas, 16 pastors, 26 local preachers; Texas, 17 pastors, 24 local preachers; West Texas, 13 pastors, 17 local preachers; German Mission, 9 pastors, 9 local preachers. In 1896, the State averaged 16 pastors and 26 local preachers to the district; in 1897, 16 pastors and 25 local preachers; a decrease of 1 local preacher.

(f) Effectiveness of Membership.—In Northwest Texas, 6295 were added by ritual, or about 1 to every 10 of the working force. In North Texas, 4356, or 1 to every 11. In East Texas, 2404, or nearly 1 to every 14. In the Texas, 1561, or 1 to every 14. In West Texas, 1472, or 1 to every 12. In German Mission, 84, or 1 to every 14. Thus, it required the united efforts, on an average, of a fraction over 11 Methodists to make one convert to her faith and practice. Northwest Texas began 1897 with 63,484, and closed with 68,084, a gain of 4600; increase over gain of year before by 784. North Texas began with 47,966, and closed with 51,157, a gain of 3191; decrease in gain, 2064. East Texas began with 31,931, and

closed with 33,210, a gain of 1279; increase in gain, 270. Texas began with 21,964, and closed with 23,039, a gain of 2075; increase in gain, 363. West Texas began with 16,777, and closed with 17,696, a gain of 919; loss in gain, 521. German Missions began with 1173, and closed with 1250, a gain of 77; increase in gain, 46. In the State we began with 183,315, and closed with 194,436, a gain of 11,121; loss in gain over that of 1896 was 93.

There is a manifest looseness in the pastors' reports on Church membership. In 1896, they reported an aggregate in the five English-speaking conferences of 191,930. This year (1897) they report, in aggregate, "Total members last year" (1896) 183,315. This leaves 8615 Methodists in Texas unaccounted for. It is not a loss, but an oversight by sheer negligence. Let it be recognized that all computations in this article are based on reports as submitted to the conferences just closed. Hereafter I shall base my calculations on the report of 1896, plus or minus the reported gain or loss. By this system (the only one which leads to correctness) Texas Methodism makes this exhibit:

TERRITORY.	Itinerancy.	Local Preachers.	Members.	Total Membership.
Northwest Texas.....	249	372	68,084	68,705
North Texas.....	177	234	51,157	51,568
East Texas.....	111	157	33,210	33,478
Texas.....	102	119	23,039	23,260
West Texas.....	102	127	17,696	17,900
German Mission.....	23	17	1,250	1,290
Northwest Mexico.....	...	...	206	206
New Mexico.....	...	...	427	427
Mexican Border.....	...	...	1,230	1,230
Overlooked of 1896.....	...	...	8,615	8,615
Grand total.....	764	1001	204,974	206,739

2. Educational:

(a) In the Several Conferences.—Northwest Texas: Granbury College, at Granbury; professors, 6; pupils, 150; value \$15,000. Weatherford College, at Weatherford; professors, 12; pupils, 242; value, \$25,000. Polytechnic College, at Fort Worth, professors, 15; pupils, 299; value, \$25,000. Grand total, three colleges; professors, 33; pupils, 691; value, \$65,000. North Texas: North Texas Female College, at Sherman; professors, 22; pupils 315; value \$60,000. Honey Grove High School, at Honey Grove; professors, 5; pupils, 100; value \$15,000. Grand total, 1 college and 1 high school; professors, 27; pupils, 415; value, \$75,000. East Texas: Alexander Collegiate Institute, at Jacksonville; professors, 4; pupils, 66; value, \$12,000. Texas: Chappell Hill Female College, at Chappell Hill; professors, 8; pupils, 110; value, \$12,000. West Texas: San Antonio Female College, at San Antonio; pro-

fessors, 11; pupils, 66; value, \$50,000. Coronal Institute, at San Marcos; professors, 13; pupils 266; value \$34,000. Grand total, 1 college and 1 institute; professors, 24; pupils, 332; value, \$84,000. State of Texas: Totals in five conferences, 6 colleges, 2 institutes, 1 high school—total 9; professors, 96; pupils, 1614; value, \$248,000. Southwestern University, Georgetown (joint property): Professors, 18; pupils, 425; value, \$100,000. Grand total for entire State, 1 university, 6 colleges, 1 high school, 1 institute—total 10; professors, 114; pupils, 2039; value \$348,000.

(b) Current Thought.—Notwithstanding it has been my fortune to hear many of America's strongest men, both on the platform and in the pulpit, yet I never heard but one speech on Christian education. That was delivered at the State League at Waco, by Dr. Kilgo, of Durham, North Carolina. A greater effort I never heard. But, how long has it been since you heard a sermon on education from a Christian standpoint? If the speeches made at our last Annual Conferences by the leading Christian educators of the State stand for anything, they indicate grave times ahead. The President of our State University at Austin does no more than his legitimate business when he fills that institution with our boys. The absolute apathy of those whose duty it is to preach on this line have let the conscience of Texas Methodism go to sleep on this momentous issue. If we do not bestir ourselves, and that quickly, our boys will gravitate toward secular institutions, envied by everything that makes against an educated, Christian manhood. The Church has been depending upon the Regent of Southwestern and the Presidents of our other nine institutions to stir our conscience in their annual rounds. They can not do it alone; they come to find us irresponsible and in lethargy. Christianity and education are twins. Our boys, surrounded by the Methodist school plant of Texas, do not need State schools; our girls need no convents. Prof. Winston is wiser and keener than we. His engagements at different points throughout the State, in school and court-houses, prophesy an influx of student population at Austin and Bryan before undreamed of. When a man comes to my town and awakens my conscience I'll naturally respond. Men of Texas, the time has come for a determined movement. Methodism, in the next generation, pivots itself on Christian vs. secular education. Let us ring the welkin. The opposition is aggressive; we must sound the tocsin of war. Say what you please, under Prof. Winston and his coadjutors, secular education is going to move upon us. Let strong

men write for the press. Let every pulpit become the arena. Not to do it means the surrender of our strongest fort.

3. Church Property:

(a) Parsonages in the Several Conferences.—Northwest Texas has 206 charges, 174 parsonages, 32 being without homes; value, \$153,164.00; average, \$880.23. Has 12 districts, 10 parsonages, 2 being without; value, \$17,800.00; average, \$1,780.00. North Texas, 146 charges, 131 parsonages, 15 being without homes; value, \$112,835.00; average, \$772.84. Has 9 districts, 8 parsonages, 1 being without; value, \$12,050.00; average, \$1,506.25. East Texas, 97 charges, 75 parsonages, 22 being without homes; value, \$58,096.50; average, \$774.62. Has 6 districts and 6 parsonages; value, \$77,750; average, \$12,916.67. Texas, 86 charges, 71 parsonages, 15 being without homes; value, \$72,210; average, \$10,170.41. Has 5 districts, 1 parsonage, 4 being without; value, \$11,100; average, \$1,100. West Texas, 79 charges, 68 parsonages, 11 being without homes; value, \$59,650; average, \$877.21. Has 6 districts, 5 parsonages, 1 being without; value, \$63,550; average, \$10,583.33. German Mission, 17 charges, 15 parsonages, 2 being without homes; value, \$11,590; average, \$772.67. Has 2 districts, but no parsonages at all. The M. E. Church, South, in Texas, has 631 charges, 534 parsonages, 97 being without homes, value, \$467,545.50; average, \$875.55. Has 40 districts, 30 parsonages, 10 being without; valuation, \$45,050; average, \$1,501.66.

(b) Churches in the Several Conferences.—Northwest Texas has 747 societies, 383 with and 364 without churches; value, \$702,077; average, \$1,833.10. Money expended, \$52,593.64; average to each, \$137.32. North Texas, 506 societies, 322 with and 184 without churches; value, \$555,170; average, \$1,724.13. Money expended, \$49,489.90; average, \$153.69. East Texas, 447 societies, 308½ with and 138½ without churches; value, \$279,680; average, \$906.58. Money expended, \$17,525.35; average, \$56.83. Texas, 249 societies, 187 with and 62 without churches; value, \$361,644.75; average, \$1,453.93. Money expended, \$20,779.69; average, \$111.12. West Texas, 246 societies, 147 with and 99 without churches; value, \$227,915; average, \$1,550.44. Money expended, \$13,729.34; average, \$93.40. German Mission, 35 societies, 24½ with and 10½ without churches; value, \$35,060; average, \$1,431.02. Money expended, \$919.20; average, \$37.52. Whole State, 2,230 societies, 1,372 with and 858 without churches; value, \$2,161,546.75; average, \$1,575.47. Money expended, \$155,037.12; average, \$113.

(c) Increase in Property.—Northwest Texas built 19 2-3 churches, increase in value, \$64,639.75; built 12 parsonages, increase in value, \$8,570. North Texas built 13½ churches, increase in value, \$23,652; built 3 parsonages, decrease in value, \$2,390. East Texas built 15 churches, increase in value, \$28,337; built 1 parsonage, increase in value, \$481.50. Texas lost 3 7-12 churches, but increased in value by \$3643.75; built 1 parsonage; increase in value, \$1,316. West Texas built 8 churches, increase in value, \$3,180; built 2 parsonages, increase in value, \$10,550. German Mission, neither built nor lost any churches, remains at 24½; increased in value, \$1,060. Built 1 parsonage, increase in value, \$800. State of Texas built 57 1-3 churches, increase in value \$124,503.50. Built 20 parsonages, increase in value \$23,657.50.

(d) Total Valuations.—Southern Methodism, in Texas, has \$3,608,970.35 invested in church property. Up to January, 1898, every individual member was a stockholder to the neat sum of \$18.56 each. Our total valuation may be classified as follows:

Church buildings	\$2,161,546.75
Pastoral parsonages	467,545.50
District parsonages	45,050.00
School property	348,000.00
Other property	431,790.98
Money expended	155,037.12
Total	\$3,608,970.35

IV—FINANCES.

The financial exhibit for the entire State resolves itself into these manifold and interesting deductions:

1. Support of the Ministry.—Northwest Texas has 12 districts (same as previous year), 206 charges (decrease, 6); average, 17 1-6 (½ less). Paid presiding elder, \$15,365.40 (increase, \$667.91); average, \$1297.12 (increase, \$72.33). Paid preacher in charge, \$105,416.15 (increase, \$4921.53); average, \$511.73 (increase, \$37.70).

North Texas has 9 districts, 146 charges; average, 16 2-9, same as year before. Paid presiding elders, \$11,571.51 (increase, \$351.29); average, \$1,285.73 (increase, \$390.3). Paid preachers in charge, \$77,122.34 (increase, \$6,868.36); average, \$528.23 (increase, 47.04).

East Texas has 6 districts, 97 charges; average, 16 1-6 (same as former year). Paid presiding elders, \$5962.20 (increase, \$502.98); average, \$993.70 (increase, \$83.83). Paid preacher in charge, \$38,754.22 (increase, \$1632.89); average, \$389.22 (increase, \$622).

Texas has 5 districts (same as 1896), 86 charges (1 less); average, 17 1-5 (1-5 less). Paid presiding elders, \$6,659.56 (decrease, \$648.32); average, \$1331.91 (decrease, \$129.67). Paid preachers in charge, \$45,599.36 (decrease, \$2881.76); average, \$530.23 (decrease, \$27.03).

West Texas has 6 districts, 79 charges; average, 13 1-6 (same as 1896). Paid preachers in charge, \$4946.14 (increase, \$23.87); average, \$824.36 (increase, \$3.98). Paid preachers in charge, \$34,373.58 (increase, \$704.03); average, \$435.11 (increase, \$8.91).

German Mission has 2 districts, 17 charges; average, 8½ (same as 1896). Paid P. E., \$436 (increase, \$12.45); average, \$218 (increase, \$6.22). Paid P. C., \$3547.95 (increase, \$104.80); average, \$208.70 (increase, \$6.17).

This data creates the following table showing average salaries of our Texas itinerants:

OFFICE.	Average Salary 1897.	Compared to 1896.	
		Increase.	Decrease
Bishops	\$508.76		\$1.74
Presiding Elders	1123.52	22.75	
Pastors	481.48		21.46

The entire State has 40 districts, same as 1896; 631 charges, loss of 7; average, 15½. Paid P. E., \$44,940.81; average, \$1123.52. Paid P. C., \$304,813.60; average, \$481.48.

2. Total Assessments.—Northwest Texas had a total assessment for all purposes of \$165,099.79; per capita, \$2.42; total paid on these claims, \$152,694.12; per capita, \$2.24; deficit, \$12,405.67; per capita, 18 cents. North Texas, total assessment, \$137,362; per capita, \$2.69; paid, \$110,661.60; per capita, \$2.16; deficit, \$26,700.40; per capita, 53 cents. East Texas, total assessment, \$65,779.80; per capita, \$1.98; paid, \$55,681.22; per capita, \$1.68; deficit, \$10,098.58; per capita, 30 cents. Texas, total assessment, \$79,362.96; per capita, \$3.44; paid, \$67,526.71; per capita, \$2.94; deficit, \$11,836.25; per capita, 50 cents. West Texas, total assessment, \$65,691.42; per capita, \$3.71; paid, \$51,751.87; per capita, \$2.92; deficit, \$13,939.55; per capita, 79 cents. German Mission, no report on assessments; paid, \$5980.98; per capita, \$4.78. In the State of Texas, total assessment, \$282,504.76; per capita, \$1.45; paid, \$239,850.51; per capita, \$1.23; deficit, \$42,654.25; per capita, 22 cents. The appended interesting table is deduced from these facts:

Per capita paid on assessments:

CONFERENCE.	Members.	Paid per Capita		Increase.	Decrease.
		1896.	1897.		
Northwest Texas	68,084	\$2.15	\$2.24	.09	
North Texas	51,157	2.04	2.16	.12	
East Texas	33,210	1.55	1.68	.13	
Texas	23,039	3.09	2.94	.15	
West Texas	17,096	2.91	2.92	.01	
German Mission	1,250	4.85	4.78	.07	
State	194,436	2.35	1.23		.12

3. Missions.—Northwest Texas was assessed for foreign and domestic missions, \$26,946.58; per capita, .30%; paid, \$17,270.35; per capita, .25; deficit, \$9,676.23; per capita, .05%. North Texas, \$16,555; per capita, .32 1-3; paid, \$10,874.26; per capita, .21½; deficit, \$5,680.74; per capita, .11½. East Texas, \$6938.55; per capita, .20 7-10; paid, \$5766.75; per capita, .17 7-20; deficit, \$1171.80; per capita, .03 7-20. Texas \$9555.15; per capita, .41½; paid, \$7218.13; per capita, .13 1-3; deficit, \$2337.02; per capita, .10 1-6. West Texas, \$8503.16; per capita, .48; paid, \$6226.90; per capita, .35; deficit, \$2276.26; per capita, .13. German Mission, no report on assessment; paid, \$1515.53; per capita, \$1.21½.

The following table reveals the per capita payment on missionary enterprises. The best per capita payment was made by the German Mission Conference. This territory is wholly missionary, and has but 1250 members:

CONFERENCE.	Members.	Per Capita.	
		Ass'd.	Paid.
German Mission	1,250		\$1.21½
West Texas	17,096	48	35
Texas	23,039	41½	31½
East Texas	33,210	20 7-10	17 7-20
North Texas	51,157	32½	21½
Northwest Texas	68,084	30½	25

From this table the following conclusions are inevitable:

(a) Northwest Texas, this year in assessment, increased \$925.08, or ¼ of

.01 per capita; increased in payment, \$1791.75, or .02 per capita. These figures show that the missionary spirit is growing faster than her assessments.

(b) North Texas, in 1897, increased in assessments by \$38.90, at a decrease per capita of 2-3 of .01. In her payments, increased by \$472.18, or ¼ of .01 per member. The missionary spirit is growing faster than the proportionate decrease of her assessments.

(c) East Texas, this year, increased in assessments \$474.65, or .01 7-10 per capita. Increased in her payments by \$613.10, or .02 7-20 per capita. While the assessments are rapidly increasing, yet the missionary spirit is more than adequate to the growth.

(d) Texas increased in assessments \$597.61, or .01½ per member. In payment decreased \$289.05, or .01 2-3 per capita. Missionary zeal on the wane.

(e) West Texas increased in assessment \$168.16, per capita equal to 1896. Decreased in payment \$133.65, or .35 per capita—same as last year. Thus, the cause of missions has exactly held its own.

(f) German Mission Conference reports no assessment for missions. In 1896 a membership of 1292 paid \$1525.05; per capita, \$1.26 4-5. In 1897 paid \$1579.73 by 1250 members; per capita, \$1.26 3-8.

(g) A survey of Methodism throughout the State of Texas stands thus: Assessed for foreign and domestic missions, \$62,518.42; per capita, .32 2-5. Paid, \$48,871.92; per capita, .25½. This was an increase of assessment by \$2,224.38, or .00½ per capita. The payments increased \$4237.16, or ¼ of .01 per member. These facts show a healthy condition of our missionary enterprises. If Texas Methodism were permeated with the missionary zeal exhibited in our German Mission territory, next fall (1898) she would deposit in our mission treasury the sum of \$235,753.65, instead of \$48,852.05 at her present rate.

4. Total for All Purposes.—Texas Methodism raised, for all purposes, the handsome sum of \$586,733.03, itemized in the following exhibit:

CONFERENCE.	Members.	Paid per Capita.		Increase.	Decrease.
		1896.	1897.		
Northwest Texas	68,084	\$3.65	\$2.68		.90
North Texas	51,157	3.35	3.42	.07	
East Texas	33,210	2.88	1.74		1.09
Texas	23,039	4.35	4.34	.01	
West Texas	17,096	4.38	3.66		.62
German Mission	1,250	8.01	7.30		.65
State	194,436	3.71	3.74		.03

5. Support of Bishops.—Northwest Texas paid her 9 Bishops \$2038.54; average, \$226.50; increase of \$18.74, each, over last year. North Texas, \$1122.08; average, \$124.74; decrease, \$9.45. East Texas, \$710.15; average, \$78.91; decrease, 90 cents. Texas, \$870.58; average, \$96.73; decrease, \$8.35. West Texas, \$585.11; average, \$65.01; increase, \$2.23. German Mission, \$61.75; average, \$6.86; decrease, 55 cents. The whole State, \$5388.81; average, \$598.76; decrease, \$1.74 each.

6. Church Extension.—Northwest Texas assessed for Church Extension \$4492.07, per capita .06½; paid \$3001.68, per capita .04 2-5; deficit, \$1490.39, per capita .02 1-10. The board gave and loaned back \$1476.50, or 32 9-10 per cent.

North Texas, assessed \$3555.25, per capita .06 9-10; paid, \$2112.68, per capita .04 1-10; deficit, \$1442.57, per capita .02 4-5. Board returned \$1075.00, or 33 7-10 per cent.

East Texas, assessed \$1536.75, per capita .04 3-5; paid, \$1063.40, per capita .03 1-5; deficit, \$473.35, per capita .01 2-5. Board returned \$531.83, or 33 1-3 per cent.

Texas, assessed \$2065.56, per capita .08 9-10; paid, \$1368.50, per capita .05 9-10; deficit, \$697.06, per capita .03. Board returned \$701.50, or 63 4-5 per cent.

West Texas, assessed \$1581.81, per capita .08½; paid, \$851.40, per capita .04 4-5; deficit, \$667.41, per capita .03 7-10. Board returned \$1914.75, or \$1063.35 more than amount raised.

German Mission, no assessment reported. Paid, \$76.75, per capita .05 9-10.

State of Texas, assessed \$13,168.44, per capita .06 7-10; paid, \$8474.41, per capita .04 2-5; deficit, \$4694.03, per capita .02 3-10. While Methodism in Texas paid for Church Extension \$8474.41, the Parent and Local Boards returned, in loans and gifts, \$5699.58, or 40 1-5 per cent of every dollar raised.

7. Per Diem.—Northwest Texas raised, each day last year, for all purposes, \$502.53; decrease, \$166.42 per day. North Texas, \$485.64; increase, \$26.41. East Texas, \$160.15; decrease, \$102.56. Texas, \$276.19; increase, \$75.4.

West Texas, \$177.29; decrease, \$32.62. German Mission, \$25.56; decrease, \$202. Texas Methodism, every day last year, raised \$1629.81; in 1896, \$1922.98; daily decrease, \$293.17.

8. Per Cent for Ministry.—Northwest Texas: In 1896, of all moneys raised for every purpose, the presiding elders and pastors received 36 per cent; in 1897, 40 per cent; increase, 4 per cent.

North Texas: In 1896, 30¼ per cent; in 1897, 33 2-3 per cent; increase, 3 5-12 per cent.

East Texas: In 1896, 30¼ per cent; in 1897, 43 7-10 per cent; increase, 13 9-20 per cent.

Texas: In 1896, 38 1-3 per cent; in 1897, 34 3-7 per cent; decrease, 3 19-21 per cent.

West Texas: In 1896, 38 2-5 per cent; in 1897, 37 4-5 per cent; decrease, 3-5 of .01 per cent.

German Mission: In 1896, 28 per cent; in 1897, 30 1-5 per cent; increase, 2 1-5 per cent.

State of Texas: In 1896, 32 4-5 per cent; in 1897, 37 7-20 per cent; increase, 4 11-20 per cent. The average increase in per cent received by ministry out of all the money collected in Texas the past three years is 33 1-10 per cent.

9. Per Cent of P. E. Over P. C.—Northwest Texas, in 1896, assessment for presiding elder was 13 1-3 per cent of pastor's salary; in 1897, 15½ per cent; advance, 1½ per cent. Elders increased, \$607.75; average, \$50.63. Pastors decreased, \$12,630.78; average, \$61.31. During the past three years, average per cent of presiding elder has been 13 7-9 per cent. In this time, elders had an average increase of \$20.15, while pastors fell off \$48.54.

North Texas, in 1896, 13 3-5 per cent; in 1897, 13 1-10 per cent; decrease of ½ of 1 per cent. Elders decreased, \$216.00; average, \$24.00. Pastors increased, \$2033.50; average, \$20.09. In three years, average per cent of P. E., 13 3-10 per cent; average increase of P. E., \$12.50; average of P. C., \$6.40.

East Texas, in 1896, 13½ per cent; in 1897, 13½ per cent; same, elders decreased, \$16.90; average, \$2.82; Pastors decreased, \$50.30; average, 58 cents. In 3 years, average per cent of P. E., 39 4-5 per cent; average increase of P. E., \$13.29; average increase of P. C., \$9.08.

Texas, in 1896, 13 per cent; in 1897, 12 6-7 per cent; decrease, 1-7 of 1 per cent. Elders decreased, \$394.02; average, \$78.80. Pastors decreased, \$1814.31; average, \$21.10. In 3 years, average per cent of P. E., 12 6-7 per cent; average decrease of P. E., \$9.38; average decrease of P. C., \$4.28.

West Texas, in 1896, 13 1-5 per cent; in 1897, 12 4-5 per cent; decrease, 2-5 of 1 per cent. Elders decrease, \$135.99; average, \$22.66. Pastors increased, \$419.50; average, \$5.31. In 3 years, average per cent of P. E., 12½ per cent; average increase of P. E., \$12.59; average increase of P. C., \$2.04.

German Mission, made no report on assessments either in 1896 or 1897. The amounts paid P. E. and P. C. bear the following comparisons between these two years. These calculations are "paid," not "assessed": In 1896, 10 9-10 per cent; in 1897, 10 9-10 per cent; same. Elders increased, \$12.50; average, \$6.25. Pastors increased, \$104.80; average, \$6.16.

Throughout the State: In 1896, 13 1-3 per cent; in 1897, 13 2-3; increase 1-3 of 1 per cent. Elders decreased, \$154.58; average, \$3.86. Pastors increased, \$46,406.41; average, \$73.54. In 3 years, average per cent of P. E., 13 1-3 per cent; average increase of P. E., \$18.74; average increase of P. C., \$28.61.

V—LEAGUE WORK.

1. Number and Membership.—Northwest Texas has 230 Leagues, 8505 members; average, nearly 37. North Texas, 187 Leagues, 7290 members; average, nearly 39. East Texas, 47 Leagues, 1708 members; average, 36. Texas, 72 Leagues, 2392 members; average, about 33. West Texas, 83 Leagues, 2689 members; average, about 32. German Mission, 11 Leagues, 360 members; average, 33. State of Texas has 630 Leagues, 22,944 members; average, 36. Northwest Texas has more Chapters and a larger conference enrollment, but North Texas has the best average membership. Later information reveals a serious conflict existing between the reports of pastors, our State Secretary and our General Secretary. Dr. Steel reports to me 675 senior and 105 junior Leagues in Texas—all chartered. The State Secretary gives 662; Dr. Steel, 780; conflict of 118. The pastors, 630; Dr. Steel, 780; conflict of 150. Something is deficient in our system of reports.

2. State League and Officers.—No feature in the practical economy of Methodism has more thoroughly demonstrated its divine origin than the

Epworth League by the wonderful success which has attended its work. In our own Church, in 1890, the General Conference took up the work and placed it under the care of the Sunday-school Board, and, in 1894, in order to secure more effective work, an Epworth League Board was organized by the General Conference, with Bishop Hargrove as President and Dr. S. A. Steel, General Secretary. The Epworth Era was also established at that time, with Dr. Steel as editor. From that time the growth and work of the League have gone rapidly forward, Texas leading all other portions of the Church. With an attendance of about 100, the Texas State League Conference was organized at Dallas, March 9, 1892. Bishop Key presided and John M. Barcus was elected Secretary. The second State Conference was held at Taylor, April 5-6, 1893, Bishop Key presiding; 219 delegates present. The Epworth Methodist was adopted as the State organ, edited and published by I. Z. T. Morris. Rev. W. L. Nelms was elected President; Rev. J. W. Hill, Secretary. The third State Conference was held at Waxahatchie, April 3-4, 1894, Bishop Key presiding; 91 Chapters were represented by more than 300 delegates. Three Vice-Presidents were elected as heads of the three departments. H. E. Jackson was elected President; A. K. Ragsdale, Secretary. The fourth State Conference was held at Houston, April 17-18, 1895. Nearly 3000 delegates and visitors were present. Bishop Gallo-way, fresh from the mission fields, made an appeal in behalf of the workers in those distant lands. The Leaguers responded by pledging to support three missionaries in China for three years. With new and larger responsibilities came greater zeal and when the fifth State Conference was held at San Antonio, April 14-16, 1896, over 10,000 delegates and visitors were present. At this session the basis of representation was fixed at two delegates, in addition to the pastor, and the free entertainment feature was abolished. Ed D. Steger was elected President; Wesley Peacock, Secretary. The sixth State Conference was held at Waco, May 11-13, 1897. Nearly 3000 delegates and visitors present. The following were elected officers until the seventh conference to be held in Galveston, April 19-21, 1898:

President—F. P. Works, Hillsboro.
First Vice-President—S. E. Tracey, Houston.

Second Vice-President—Miss Ethel Fowler, Palestine.

Third Vice-President—C. C. Cody, Georgetown.

Secretary—Gus. W. Thomasson, Van Alstyne.

Treasurer—W. P. Wallace, Kyle.
Junior League Superintendent—Mrs. F. B. Carroll, Georgetown.

3. Mission Enterprises.—The Texas State League, at its annual meeting at Houston in 1895, took the initial step in the Methodist Episcopal Church, South,—the work of sending out her own missionaries to foreign fields. At that session a motion was made and so amended as that we should send out and support three new men for three years—until the General Conference of 1898. On this fund we have paid the Board \$6500. There was a deficit on first year, in full on the second, and \$500 raised on the third year. Following our example, the State Leagues of Virginia, Tennessee, Missouri and Alabama (not certain) send out their missionaries to foreign fields. Our State missionaries are Rev. E. Pilley, Rev. J. L. Hendry and wife. Bro. Pilley went from Georgetown University, as a member of Northwest Texas Conference, to Nanjing, China. He and Bro. Lucas, of North Carolina, are the only foreigners in that city. Rev. J. L. Hendry and wife went from the Texas Conference to Trinity Church, Shanghai, China. This is the prosperous work formerly served by Rev. C. F. Reid before he was made superintendent of our mission in Korea. The work that we are doing must not be stopped. It ought to be the bugle-blast of a mighty, forward movement that shall play no little part in the drama of the world's redemption.

4. League Information.—Of the 1,700,000 Epworth League members, the M. E. Church, South, has 200,000. Texas leads the host with 22,944.

The Northwest Texas Conference League was organized at Cleburne, August 28, 1894. Rev. H. A. Boaz was elected President and Miss Sue Bullock, Secretary. Meetings have since been held at Waco, Weatherford and Brownwood. The next session will be held at Temple, June, 1898. This conference has 12 districts, 230 Chapters and 8505 members.

The North Texas Conference League was organized at Greenville, August 30, 1893, with Bishop J. S. Kev presiding. J. D. Bass was elected President and A. K. Ragsdale, Secretary. Meetings have since been held at Denison,

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Gainesville, Sherman and Dallas. The next session will be held at Paris in June, 1898. This conference has 9 districts, 187 Chapters and 7290 members.

The East Texas Conference League was organized September 10, 1895. Its annual session for 1897 was to have been held at Pittsburg, October 5-7, but, owing to the yellow fever scare, the meeting was postponed until next spring. This conference has 6 districts, 47 Chapters and 1708 members.

The Texas Conference League was organized at Brenham, August 15, 1894, with Rev. J. B. Sears presiding. Dr. G. A. Hammond was elected President and Miss Etta Toothaker, Secretary. Meetings have since been held at Galveston, Austin and Brenham. The next session will be held at Calvert, August 16-18, 1898. This conference has 5 districts, 72 Chapters and 2392 members.

The West Texas Conference League will meet in annual session at Victoria, "prior to June 20," 1898. This conference has 6 districts, 83 Chapters and 2689 members.

As a result of the enthusiasm received by delegates to the State League Conference at San Antonio, a League rally was held in connection with the District Conference at Grassville in June, 1896, at which was effected the organization of the German Mission Conference League, with W. F. Dalchan as President and C. Frederick, Secretary. Its first effort was contributions for foreign missionary work.

The second session was held at Castell, May 6-10, 1897, and marked an epoch in the history of the German Leagues. This conference has 11 Chapters and 360 members. Owing to the paucity of members and the great distances to be traveled, district organization is not maintained. The annual meetings are held alternately in the eastern and western districts.

There are 31 district organizations in the State. Of the 7 unorganized districts, 5 have acting Secretaries and will probably organize before the next State Conference. In Texas there are 630 Chapters and 22,944 members.

VI—SUNDAY-SCHOOLS.

Number, Membership, Finances.—Northwest Texas has 545 schools, with a total membership of 37,272; average, 68; paid, \$15,199.27; average each school, \$27.89; per capita, .40%. North Texas, 358 schools; membership, 27,722; average, 77; paid, \$13,392.03; average, \$37.41; per capita, .48 3-10. East Texas, 258 schools; membership, 15,144; average, 59; paid, \$5047.17; average, \$19.56; per capita, .33 3-10. Texas, 182 schools; membership, 12,718; average, 70; paid \$5920.77; average, \$32.53; per capita .46%. West Texas, 167 schools; membership, 10,737; average, 64; paid, \$4528.70; average, \$27.12; per capita, .42 1-5. German Mission, 21 schools; membership, 1259; average, 60; paid, \$1486.03; average, \$70.76; per capita, \$1.18. Throughout the State, 1531 schools; 104,852 members; average, 68; paid, \$45,573.97; average each, \$29.77; per capita, .43 3-7 cents.

VII—COMPARATIVE.

All comparisons are made on the basis of summary found in table of III, section 1, paragraph f.

1. City Evangelization.—The allegation has often been made that the Methodist Episcopal Church, South, is a rural enterprise in Texas. No controversy obtains that our Church does not dominate the country districts, in a majority sense. The Baptists are the only real Protestant competitors we have in the State. With them we stand a comparison on both city and village evangelization. I have taken the pains to correspond with 60 pastors, both Baptist and Methodist, to know our comparative strength in

these fields. You will notice the towns and cities are located in diverse points throughout our commonwealth so as to be truly representative. The following table shows the strength from a comparative view, of 15 territories whose population is not over 10,000:

TOWN.	Population.	Societies.	Members.	Plurality.	Societies.	Members.	Plurality.
Honey Grove	3,500	1	120	1	1	120	1
Hampe	3,500	1	120	1	1	120	1
Meigs	2,500	1	120	1	1	120	1
San Marcos	2,500	1	120	1	1	120	1
Wills Point	2,500	1	120	1	1	120	1
Arlington	2,500	1	120	1	1	120	1
Canon	2,500	1	120	1	1	120	1
Lockhart	2,500	1	120	1	1	120	1
Alvin	2,500	1	120	1	1	120	1
Waxahatchie	2,500	1	120	1	1	120	1
Longview	2,500	1	120	1	1	120	1
Terrill	2,500	1	120	1	1	120	1
Denison	2,500	1	120	1	1	120	1
15 Towns	37,000	15	1,800	15	15	1,800	15

From the above table of 15 towns with a population of not over 10,000 each, having to do with an aggregate population of 37,000 we equal the Baptists in number of societies. In these 15 representative towns the Methodists have 1 to every 10 inhabitants; the Baptists 1 to every 16 inhabitants. Thus we have a total plurality of 1900.

In the following table will be found the comparative strength of these two great bodies in 15 metropolitan centers:

CITY.	Population.	Societies.	Members.	Plurality.	Societies.	Members.	Plurality.
San Antonio	40,000	1	1,200	1	1	1,200	1
Houston	40,000	1	1,200	1	1	1,200	1
Galveston	40,000	1	1,200	1	1	1,200	1
Fort Worth	40,000	1	1,200	1	1	1,200	1
Waco	25,000	1	1,200	1	1	1,200	1
Denison	17,000	1	1,200	1	1	1,200	1
El Paso	17,000	1	1,200	1	1	1,200	1
Sherman	17,000	1	1,200	1	1	1,200	1
Paris	17,000	1	1,200	1	1	1,200	1
Garland	17,000	1	1,200	1	1	1,200	1
Castell	17,000	1	1,200	1	1	1,200	1
Tyler	17,000	1	1,200	1	1	1,200	1
Laredo	17,000	1	1,200	1	1	1,200	1
15 Cities	440,000	15	18,000	15	15	18,000	15

From the foregoing table of 15 populous centres of not under 10,000 each, having to do with an aggregate population of 440,000, we exceed the Baptists by 12 societies and 4870 members. In these 15 representative cities the Methodists have 1 to every 31 inhabitants; the Baptists 1 to every 46 inhabitants.

2. Baptists.—At the beginning of 1896, according to Dr. J. M. Carroll, there were 1200 pastors at work in the State, and, according to Dr. Burrows, 2600 eligible pastors; this gives 1400 that need work. There are 2818 churches. About 200 never have a pastor and one-half are at any given time pastorless. So, the Baptists of Texas are confronted with this conclusion: If 200 never have a pastor, then 2618 have; one-half, at a given time—1309 have pastors 1309 have not. Out of this state of affairs comes this anomaly: There were in the fall of 1896, as shown by the State and national reports of the Baptist Church, 1309 churches in Texas wanting pastors and 1400 pastors wanting churches.

A leading Baptist authority says of the problem of pastorless churches and churchless pastors: "This condition of affairs is not temporary, but chronic." A writer in the Standard (Baptist, Chicago,) is the authority for facts and figures of a somewhat unpleasant and disturbing character concerning pastoral relations as it presents itself in the Baptist denomination. I quote him in his vindication of the Methodist system—the only one adapted to the evangelization of the globe:

"According to the 'Baptist Year-Book' there is an excess of ordained ministers over Churches in thirteen out of forty-eight States and Territories. The investigation reported will doubtless be accepted as fairly illustrative of the condition of our Churches North; and it can hardly be claimed that a minute investigation of the condition of our Southern and colored Churches would improve the

showing. Indeed, the States taken are in the main the foremost in aggressive, systematic work, and in the Northern Churches as a whole the ministerial supply is, according to the 'Year-Book,' far better than in the South, there being 7304 ministers and 8641 churches, a ratio of 84 per cent of ministers to churches; while in the South there are white and colored, 20,470 ministers and 31,423 churches, the ratio of ministers being but 65 per cent. Accordingly it seems wholly within bounds to estimate, as at the beginning of this article, that we have 10,000 pastorless Baptist churches and 6000 more churchless pastors. One can understand the enormous advantage possessed by the Methodist Episcopal Church in a system whereby no one of its scores of thousand of churches is ever left pastorless, and no one of its many thousands of pastors who desire and deserve it is left without work. We are not likely to accept the mechanical devices whereby this vastly desirable result is secured, but in the face of our record of thousands of vacant pulpits and idle ministers, it becomes us to question whether there may not be some allowable co-operation within the limits of Baptist interdependency whereby some approximate utilization of our resources may be accomplished."

The Baptists report a net increase of 9949, the Methodists exceed this by 1172—they report a membership of 170,588; the Methodists 204,836, excess 34,248. Baptists have 1477 Sunday-schools, 5511 officers and teachers, 63,698 scholars; Methodists, 1531 Sunday-schools, 11,243 officers and teachers, 93,609 scholars; Methodist excess, 54 Sunday-schools, 5732 officers and teachers, 29,911 scholars. Baptist valuation of church property, \$2,300,590; Methodist, \$3,453,933.23; excess, \$1,153,343.23. Baptists paid on missions, \$40,109.60; Methodists, \$54,039.67; excess, \$13,650.07. The Baptists raised for all purposes, \$392,199.03; Methodists, \$586,733.03; excess, \$194,534.

In 1890 the United States' census gave the Baptists in Texas a membership of 129,734, and in 1897 they report 170,588; in the eight years, an average yearly growth of 5107. The same census gave the Methodists 139,347 and in 1897 they report 204,836; an average yearly growth of 8186. Thus it appears that our average growth each year has exceeded theirs by 3079.

The first Baptist Church was organized in the old town of Washington, Texas, in 1837. During these sixty years she has grown at the annual rate of 2843 members. According to good authority, the first Methodist Church in this State was organized at old Jonesboro, in Red River County, in 1817. This was, without doubt, the first Methodist class organized in the State of Texas. During these eighty years of State Church history we have developed at the annual average rate of 2585 members. In the sixty years of Baptist history, Methodism has grown at the annual rate of 3414. In our comparative State Church history, therefore, we have an organic priority over the Baptists of just precisely twenty years. In our comparative annual development we have surpassed our sister denomination by 571 members. In my "Texas Methodism" last year I gave as the first Methodist organization the one near San Augustine, in 1833. Close, historic investigation on that point convinces me that the first Methodist Church ever organized in the State was at old Jonesboro, in 1817. This makes our priority 20 instead of 4 years, as given last year.

3. Presbyterians.—The strongest branches of Presbyterianism in Texas are the Cumberland Presbyterian and Southern Presbyterian. The Cumberland Presbyterian Church makes this exhibit: Communicants, 28,771; ordained ministers, 351; candidates, 144;

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total, 495; paid pastors, \$79,419; synods, 1; presbyteries, 27; value of churches, \$588,154. Raised for education, \$1676; ministerial relief, \$1586; missions, total, \$7687; miscellaneous funds raised, \$14,178; total amount raised, \$104,834; Sunday-school scholars, 12,477.

The year's work for the Southern Presbyterian Church in the State appears as follows: Communicants, 16,952; ordained, ministers, 144; candidates, 47; total, 191; paid pastors, \$75,760; synods, 1; presbyteries, 8; value of churches, \$49,828; raised for education, \$1896; ministerial relief, \$794; missions, total, \$11,749; miscellaneous funds raised, \$9745; total amount raised, \$99,944; Sunday-school scholars, 11,739.

With the combined exhibit of these two strongest wings of Presbyterianism in Texas, Southern Methodism bears a splendid comparison. Communicants: Presbyterian, 45,723; Methodist, 206,739; plurality, 161,016. Total ministry: Presbyterian, 686; Methodist, 764; plurality, 78; Synods (conference): Presbyterian, 2; Methodist (not counting 3 partial bodies), 6; plurality, 4. Presbyteries (districts): Presbyterian, 35; Methodist, 40; plurality 5. Value of church buildings: Presbyterian, \$637,982; Methodist, \$2,161,546.75; plurality, \$1,523,564.75. Raised for education: Presbyterian, \$3572; Methodist, \$5563.04; plurality, \$1991.04. For ministerial relief: Presbyterian, \$2380; Methodist, \$19,081.90; plurality, \$16,701.90. Total raised for missions: Presbyterian, \$19,436; Methodist, \$54,039.67; plurality, \$34,693.67. Raised for miscellaneous objects: Presbyterian, \$23,923; Methodist, \$111,530.77; plurality, \$87,607.77. Paid pastors: Presbyterian, \$155,179; Methodist, \$349,754.46; plurality, \$194,575.46. Total raised: Presbyterian, \$204,778; Methodist, \$586,733.03; plurality, \$381,955.03. Sunday-school scholars: Presbyterian, 24,216; Methodist, 98,609; plurality, 69,393.

4. Campbellites.—The Campbellite Church in Texas has 665 organizations; the Methodists 2239—a plurality of 1565. They have 68,000 members; we 206,739—a plurality of 138,739. Sunday-schools, 340; we 1531—plurality, 1191. Sunday-school scholars, 26,000; we 93,609—plurality, 67,609. They have 186 Y. P. S. C. E. (and this a joint movement of many denominations;) we 630 Leagues (a separate and distinct enterprise of our own)—plurality 444. Ministers in their Church (supposing that all are engaged,) 339; ministers in our Church (counting only those who have charges, as they appear in lists of appointments,) 631—plurality, 292. Church property, \$1,000,000; ours \$2,453,933.23—plurality, \$2,453,933.23. They have Add Ran University, Waco; Jarvis Institute, Thorpe Springs; Carlton College, Bonham; Carr-Burdette College, Sherman; total, 4. We have 10—plurality, 6. The Campbellites are represented in Texas by Christian Courier, Dallas; Firm Foundation, Austin; Practical Christian, Houston.

Roman Catholics.—That the Roman Catholic Church in Texas, or any other country, is growing at an astonishing rate, is questionable. Perverts from Protestantism to Romanism are comparatively few. They do not equal the converts of Romanists to the Protestant faith. If the additions made to the ranks of Romanists were stopped by immigration to Texas, that Church would lose ground in this country. That is the source of its increase. Its representatives are constantly boasting of their growth—it is largely fictitious. The truth is impossible of ascertainment. They have no rolls of membership in any of their congregations; they merely guess at their membership, which is found on the basis of their population.

In taking the religious census of their Church the rule is to count communicants as 85 per cent of the Catholic population. They number the whole family, and in this form they are compared with the Evangelical Churches of Texas. This is not a fair method of comparison. To make it just, the evangelical communicants should be multiplied by 3. Then, by their own process, we have the true evangelical to compare with the Roman Catholic population.

By this method Roman Catholicism bears this comparison to the two (2) great evangelical bodies in Texas; e. g., Methodist Episcopal Church, South, and Southern Missionary Baptist Church.

Year.	Bap. Ist. Population.	Methodist Population.	Total Evangelical Population.	Roman Catholic Population.	Evangelical Fertility.
1890	380,202	317,076	706,878	99,094	607,187
1897	541,764	620,217	1,161,981	177,000	984,981

My Roman Catholic statements are based on the latest and highest authority—"Hoffman's Official Catholic

Directory—1898." The Texas territory belongs to the province of New Orleans and is diversified as follows:

(A) Diocese of Dallas, comprising 118 counties in the northern and northwestern portion of Texas, also El Paso County in the western portion; area, 110,000 square miles; Rt. Rev. E. J. Dunne, D. D., Bishop; population, 9000.

(B) Diocese of Galveston, comprising that part of the State of Texas between the Sabine River on the east, and the Colorado River on the west, with the Gulf of Mexico on the south, and the northern line of the counties of Lampasas, Coryell, McLennan, Limestone, Freestone, Anderson, Cherokee, Nacogdoches and Shelby on the north; area, 45,590 square miles; Rt. Rev. N. U. Gallagher, D. D., Bishop; population, 38,000.

(C) Diocese of San Antonio, comprising Texas between the Colorado and the Rio Grande, except that territory south of the Arroyo de Los Hermanos on the Rio Grande, and the counties of Live Oak, Bee, Goliad and Refugio; area, 90,360 square miles; Rt. Rev. J. A. Forest, D. D., Bishop; population, 70,000.

(D) Vicariate Apostolic of Brownsville, comprising that part of the State of Texas situated south and east of "Los Hermanos" and San Roque Creeks—south of the Nueces River as far as the eastern line of McMullen County—south of Karnes, DeWitt, Victoria and Calhoun Counties; area, 17,720 square miles; Rt. Rev. Peter Derdagner, D. D., Bishop; population, 60,000.

The following recapitulation presents to the Methodists of Texas the Catholic Church in all its various phases within the borders of this State. No such complete survey has ever before been given from authoritative sources, and it ought to be appreciated. These figures are absolutely authoritative and correct. These are for Texas alone:

Bishops, 4; secular priests, 132; religious priests, 45; total, 177. Churches with resident priests, 116; missions with churches, 109; total, 227. Stations, 372. Chapels, 24. Ecclesiastical students, 15. Academies for young ladies, 26; parochial schools, 79; pupils in parochial schools and academies, 11,581. Orphan asylums, 6; orphanages, 387. Total young people under Catholic care, about 13,255. Catholic population in Texas, 177,000. Hospitals, 14; inmates, 2050. Brothers (including novices and postulants,) 18; religious women (including novices and postulants,) 320; total, 338. University, 1. College for boys, 6; students, 945. Seminary for secular clergy, 1; students, 5. Home for the aged poor, 1; inmates, 21. Baptisms, 3108; marriages, 235; burials, 571.

It will be noticed:

(1) That the 177,000 population is not an actual membership, but is to some extent fictitious. They take 85 per cent of the census population under Roman Catholic influence.

(2) There are in Texas 13,255 young people in Catholic schools. This is not an actual Catholic matriculation. Scores of Protestant children serve to augment the rosters of these schools. To patronize these institutions is criminal so far as Protestant views are concerned. Many of them are from Methodist homes. Such parents need not be surprised if the child returns an avowed Catholic. It is the business of these institutions to make Catholics. As long as Methodists furnish the material these schools will turn out finished Catholics.

Perhaps it might be well to add just here a table showing a comparison between the Catholic, Methodist and Baptist Churches throughout the United States for the past 27 years. This computation is on the Roman Catholic basis:

Year.	Catholic.		*Methodist.		*Baptist.	
	Branches.	Population.	Branches.	Population.	Branches.	Population.
1870	17	1,000,000	17	7,497,156	13	4,491,768
1880	17	6,397,530	17	10,723,385	13	7,358,634
1890	17	8,529,966	17	13,767,852	13	11,153,907
1897	17	8,347,218	17	17,207,694	13	12,471,900

It is well, however, to take Dr. Dorchester's hopeful yet careful view of the situation:

"I would not have any suppose that Protestants have an easy task on their hands. The Roman Catholic Church is so scheming and persistent, and concentrates her efforts with so much unity of purpose, that constant watchfulness and alertness are needed on our part; but with due effort and the Divine blessing this country is perpetually sure for Protestantism."

*The tables for 1897 are taken from reports of 1896.

VIII—GENERAL REMARKS.

1. Publishing Interests.—This paper notices only the official organs in Texas. The organ of the German Conference is "Der Missionsfreund," published at San Antonio by Rev. J. A. G. Rabe. We have the Texas Christian Advocate. It is the official organ of the five English-speaking conferences. I could say no more of this enterprise than that the last session of the Board of Publication was one of absolute harmony. The management and editorial departments are thoroughly acceptable to Texas Methodism. Its editor, Rev. T. R. Pierce, D. D., is without his peer in editorial circles. I can conscientiously repeat a statement recently made in my article to the Nashville Advocate: "Rev. T. R. Pierce is the idol of over 200,000 Methodists in Texas. He is the right man in the right place. Competent, aggressive and fearless, he becomes a powerful molder of public thought. Profound in his thought, far-sighted in his views, timely in his utterances, he easily stands in the front rank. We recognize in him the intellectual force, religious stamina, and literary genius so characteristic of the ancestral line of the Pierces."

2. Rescue Work.—The Rescue Home, at Dallas, Texas, owned and operated by the W. P. and H. M. Society of our Church, is the first of its kind built in the South by an evangelical Church as a refuge for the fallen. Thus, Texas Methodism moves to the front and makes the initial step in this work—the final analysis of God's grace and mercy. "Texas Methodism" would be wholly inadequate unless it incorporated information relative to this most sacred work.

The Mission Home and Training School of Dallas was opened under the auspices of the Central Circle of the King's Daughters, six years ago. It was christened "Sheltering Arms." In 1895 that elect lady, Mrs. W. H. Johnson, whose great soul revolves around the thought that "down in the human heart, crushed by the tempter, feelings lie buried that grace can restore," attended the North Texas Conference. In her tender, inimitable way, she put the needs and possibilities of the work before the W. P. and H. M. Society of our conference. They agreed, if the King's Daughters would turn over their work to them, they would build a home and maintain it. The agreement was made, contract duly signed, and Sister Johnson was appointed financial agent. To augment her unceasing travels, and in order to spread the great work more rapidly, an official organ was created—the King's Messenger. A cleaner, clearer representative of a grander, nobler work does not find its way to the public. It ought to go everywhere. Cash was raised to the amount of \$5000, and the land was donated by Mrs. Ann Browder Cunningham. The property is deeded to the W. P. and H. M. Society of the M. E. Church, South. It belongs in fee simple to us.

After the North Texas Conference took up the work, and at the urgent solicitation of Bishop and Mrs. R. K. Hargrove, upon invitation, the Northwest Texas and East Texas Conferences joined us in the enterprise. It is now the joint property of these three conferences. On the 30th of June, 1897, the rescue work was moved into the new building. It is 111 feet long, 70 feet wide, three stories high, and contains thirty-five rooms. This property will be valued, when completed, at \$25,000. It is maintained by an average contribution (monthly) of \$1 from each of over 200 societies in the three conferences. There is negligence in some quarters. The value of our money is alone in the scope of redemption it opens up. Texas has set the pace for the world's Methodism. Let the money flow toward these centers, where energies, sympathies and powers are gathered looking to the redemption of those who so profoundly moved Christ's great heart.

This work, though of more magnitude than many in Texas seem to realize, is but the beginning of yet greater things—the movement, originating in Dallas is but the first dawn of that mighty day just about to burst upon the Church. The field-notes of our own redemption call for bearings we have been prone to own. The last bugle call of a dying century indicates a charge along the frontier of sin. We've tried to blast everywhere save in the lowest strata. The Church, in days now gone, failed to apprehend that the cross rested on the nethermost rock, stretching its effectual arm to sin's remotest bounds. This is distinctively a religious enterprise, looking to social reform, which thing the State has ignored. Legislatures have founded no homes of refuge for fallen womanhood; the Church must take them up. Nor can we confine our work to the redemption of a few; it must be

on a broader scale. The men of wealth in Texas have now the opportunity of converting their gold into character. Our women are determined to raise \$50,000 to erect a brick building, worthy of the cause. They look to an Industrial Home and Training School with a capacity for 500 girls. This is what Texas needs, and what the Legislature refuses; 10,000 fallen women in Texas turn their sad eyes toward the Church, and extend a thin, quivering hand for sympathy. God will bless the Church that grasps that hand. It is enough to know that she was once the crowning jewel of a mother's heart and home. Don't frown upon a poor, stranded girl. Among the social lights, no doubt, there is one admired whom God will some day force into an equal condemnation. Let us rise up and build this Home. Would all Heaven burn the truth upon us: "Touched by a loving heart, awakened by kindness, chords that were broken will vibrate once more." Ten thousand girls in Texas divorced from social life and Church immunities! An equal number of deadly spirits, sometimes called men, who have recovered from the social anathema! God Almighty will right this inequality if he can utilize the Methodists of Texas.

In the Dallas Home there are now thirty-three girls and fourteen infants. Of the girls who made their first wrong step, 95 per cent are saved; of those rescued from the slums, 75 per cent. What infinite depths of degradation are comprehended in that most tender scene, the finale of which was the highest consummation of Divine grace: "Neither do I condemn thee: go thy way and sin no more." To my mind the rescue work is the last milestone set in the nineteenth century marking our nearest approach to a more perfect transcription of that inner life of the Christ.

We also have a Mission Home in San Antonio, of which Rev. Sterling Fisher is financial agent. It is valued at \$15,000. I regret that from this quarter I have no further information just now. These two enterprises, those in Dallas and San Antonio, belong distinctively to Texas Methodism. There are two other small ones, undenominational, in the State—one in Fort Worth, the other in Houston.

The noblest thing a Methodist preacher in Texas can do is to bring Sister Johnson in touch with his people. It would deepen spiritual life and inspire in his parishioners the spirit of Christ, who "went about doing good." No pastor can afford to do less.

3. German Missions.—There is in Southern Texas a large territory inhabited by a German population, possessed of the distinct characteristics of this Teutonic race. They are conservative, phlegmatic, stolid, as were their fathers. While many may understand the gospel of Methodism in our mother tongue, yet a vast number can not speak the English language. The report of the Joint Commission, lately published in these columns, ought to dispel any degree of apathy. It must inspire in us a genuine inspiration for the prosecution of our German work in Texas. After exhaustive investigation of this enterprise, I am lead to the following conclusions:

The American Methodism of Texas does not properly apprehend or appreciate the work of our German brethren. Their reports show a remarkable and healthy advancement. We must measure their success, not by the increase in the column of dry statistics, but by the immeasurable difficulties lying across their pathway. No portion of Texas Methodism grows against such fearful odds as does the German movement. They "sow in tears," possessed of that buoyant consolation, "they shall doubtless come rejoicing, bringing their sheaves with them." Back of their figures lies a volume of history, sown in tears, which will find transcription in God's book of remembrance.

The field of operation has changed, and with it has come the enlargement of difficulties. Emigration having almost ceased, they have very little occasion now to deal with those who hold with great fondness to the customs and faith of their mother country. The truth is, this is the very class from which, in the interim between 1856 and 1866, they had the largest ingathering. The reason is plain: These emigrants were still attached to the Church, and held in reverence things sacred and divine. They were raised up in the knowledge of the Bible, Luther's Catechism and the

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hymn-book of their fathers. Coming to this country, they found themselves deprived of Church privileges to which they had always been accustomed. The Methodist itinerant, coming among them with the gospel in its purity and power, found a ready welcome. Of such is composed the "mud-sills" of German Methodism in Texas.

These noble men in Southern Texas have now to deal with an entirely different class of people. They are Germans, too; they cling tenaciously to their language and customs; but "they have drunk from other wells than their fathers did." German secular papers have multiplied throughout the State. They are materialistic, agnostic, or rationalistic, in their tendency. This is the mental pabulum of the Germans with whom our brethren are now called to deal. One of the leading German workers in the State writes me: "To wean them from their clubs, societies, beer gardens, dance halls, profanity; their rationalism—whose dicta, without understanding, they repeat parrot-like—is an infinitely more difficult task than it was to win their fathers from the Lutheran, or Catholic faith." In our review of German Missions, we must look at it as related to that increased stream of tendencies that make for unrighteousness.

4. Negro College.—This is an enterprise started in the city of Tyler, Texas, under the auspices of the Colored Methodist Episcopal Church in Texas. Rev. C. F. Moore is its Commissioner and Secretary. All the late conferences of the M. E. Church, South, in the State, were visited by colored representatives of this institution. Calls for money were made, eliciting noble responses. Pivoted on the success of this college depends much of the hope for ennobling the colored race in Texas. It deserves our sympathy. Its promoters ought to, and must have, the hearty co-operation of the M. E. Church, South, in Texas.

5. Partial Conferences.—In none of the calculations of this paper, save this particular paragraph, do these partial conferences enter into account. Three of our mission conferences have territory lying within the State of Texas. The Mexican Border Mission includes all the Mexican population within the Southern part of Texas; 1230 communicants are within the State, according to my latest information. Northwest Mexico includes all that Mexican population not included in the Mexican Border, and represents 266 members in Texas. The New Mexico Conference includes all that part west of the Pecos River, having 427 members within the State.

6. Grade of Charges.—The following schedule of appointment-grades includes every charge in the State of Texas. I have gone over the finances of every charge, without a single exception, grading them according to salaries assessed for preachers in charge, in the following amounts:

First Grade—From \$1200 to \$2500.
Second Grade—From \$1000 to \$1200.
Third Grade—From \$750 to \$1000.
Fourth Grade—From \$500 to \$750.
Fifth Grade—From \$1 to \$500.

Out of this process the Texas Conferences present the following table:

CONFERENCE.	1st.	2d.	3d.	4th.	5th.
Northwest Texas.....	16	8	26	98	53
North Texas.....	1	8	11	69	47
East Tex. S.....	3	2	5	36	48
Texas.....	4	5	9	35	35
West Texas.....	2	2	9	28	38
German Mission.....					
State.....	38	25	69	266	221

From the composition of the above table these interesting facts do come:

Northwest Texas—The two best: First Church, Fort Worth, and Fifth Street, Waco, each paying \$2000. The best districts are Georgetown, Waco and Waxahachie, paying \$2000 each. Berry's Circuit, the least—\$145; Clarendon District, the least—\$630.

North Texas—First Church, Dallas, best—pays \$2500; Dallas District, best—pays \$2000. Mount Vernon Mission, least—pays \$130; Sulphur Springs District, least—pays \$1350.

East Texas—The best charge is the Central Church in Tyler—pays \$2000; Tyler District, best—pays \$1405. Tyler Mission, least—pays \$100; Beaumont District, least—pays \$779.40.

Texas—Shearn Memorial, Houston, best—pays \$2500; Houston District, best—pays \$2370. Oakdale, least—pays \$80; Huntsville District, least—pays \$1201.

West Texas—Travis Park, San Antonio, best—pays \$1800; San Antonio District, best—pays \$1599.50. City Mission, San Antonio, least—\$150; Llano District, least—pays \$662.50.

Whole State—First Church, Dallas (North Texas), and Shearn Memorial, Houston (Texas), are the best charges in the State, each paying the highest salary—\$2500; Houston District (Texas), best—pays \$2370. Oakdale (Tex-

as), least—pays \$80; Clarendon District (Northwest), least—pays \$630.

7. Orphanage.—Our Church sustains an Orphanage at Waco, Texas, to which institution the following amounts were contributed:

Northwest Texas—Assessed, \$1300; paid, \$1375; overplus, \$75. North Texas—Assessed, \$1000; paid, \$1016.50; overplus, \$16.50. East Texas—Assessed, \$800; paid, \$731; deficit, \$69. Texas—Assessed, \$600; paid, \$600. West Texas—Assessed, \$500; paid, \$510; overplus, \$10. German Mission made no report. State of Texas—Assessed, \$4200; paid, \$4233, overplus, \$33. The current expenses for the Orphanage were \$4327.60, or \$360.63 per calendar month. From the Methodists of Texas there was raised by assessment \$4233, which failed to meet expenses by \$94.60.

The initial steps in the Orphanage movement were taken by the Northwest Texas Conference. In the fall of 1893 the formal proposition of a Methodist Orphanage was adopted by the five English-speaking conferences in the State. On January 11, 1894, the Home was opened for the children. We have twenty-eight acres of land, upon which the building stands, in the northern limits of the city of Waco. We also own sixty-eight acres, two miles distant, of very rich farming land. A small balance is yet due on the farm. The whole plant is worth \$25,000. We now have sixty-eight children in the Home, and thirty-two have been placed in good Christian homes. Rev. W. H. Vaughan is business manager. The Orphanage is controlled by the following Board of Directors: Revs. H. M. Sears, J. T. Graham, R. W. Thompson, Horace Bishop and Dr. J. H. McLean.

8. Delegates to General Conference.—The Texas delegation to the coming General Conference, which convenes in Baltimore, Md., next May, is composed as follows:

Northwest Texas—Clerical: W. L. Nelms, out of whose "Needed Legislation" there has grown a strong memorial to the next General Conference, which has been adopted by the Texas Conferences; James Campbell, author of "The Campbell Paper," which found a prominent place in the minutes of Northwest Texas, 1895, signed by thirty-five of its foremost men; S. P. Wright, author of "Second Blessingism—Pure and Simple"—a paper which has created great stir in religious circles; John R. Nelson, E. A. Bailey and J. M. Barcus. Lay: Asa Holt, J. D. Robinson, G. H. Mulkey, D. S. Switzer, R. S. Hyer and J. W. Robbins.

North Texas—Clerical: J. H. McLean, I. W. Clark, T. R. Pierce and S. Ashburn—all presiding elders save T. R. Pierce, who is editor of the Texas Christian Advocate. Lay: B. M. Burgher, Rev. F. B. Sinex, Dr. Sid Bass and P. C. Thurmond. This makes the sixth election for McLean as principal delegate; Clark, second; Pierce, second; Ashburn, first; Burgher, second; Sinex, Bass and Thurmond, first.

East Texas—Clerical: T. P. Smith and John Adams. Lay: T. S. Garrison and A. J. Gray.

Texas—Clerical: Seth Ward and E. W. Solomon. Lay: H. C. Prichett and J. D. Campbell.

West Texas—Clerical: J. D. Scott and Sterling Fisher. Lay: J. S. McKinnon and J. E. Prichett.

German Mission—Clerical: A. E. Rector. Lay: L. Pietzsch.

The entire delegation, consisting of seventeen preachers and seventeen laymen, are pronounced in their views concerning the questions that agitate the Church just now.

Methodism ought to be a stranger to the manipulations of political wire-pullers. There is but one platform on which a Methodist can stand and rightfully claim the suffrages of his brethren—e. g., merit and qualification. The spirit of vote-seeking is fatal in its tendencies. Some may have so manipulated affairs, in the interim of conferences, as to go to Baltimore next May. That body ought to be composed of men whom the Church wants to send, not men who want to go. It will be historic and epochal—one finding its parallel alone in that of 1844. Place-seeking, chicanery, vote-coaxing, preferment, if allowed by our great Church, will speedily clog her machinery and quench that loyalty transmitted to us from our fathers possessed of broader views.

9. Need of a Bureau of History.—But one history of Texas Methodism was ever written; e. g., Thrall's "History of Methodism in Texas." This is a most excellent work, but furnishes no information subsequent to 1888. The last decade in Texas is full of marvelous events. Much of the best history prior to 1888 has never appeared. The greatest need in our Church in this State is a Bureau of History. This ought to be represented by a quarterly

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or monthly magazine which would naturally become the specific depository of our history, biography and statistics. The record of our labors and triumphs exists only in scattered fragments and in the memories of men that are fast passing away. The collection and preservation of historical data is a matter of the greatest importance to us.

If this is ever done, there is no time to lose. Already much valuable information has been buried with the veterans who have passed from us to the Church on high. Others will soon join the innumerable company, and if what they know is ever related to the world, they must speak without delay. Co-operation in the collection of these facts of history is needed in order that it may be well and thoroughly done.

10. Conference Secretaries.—For the convenience of those who may want authoritative correspondence, this list of Secretaries will be helpful:

Northwest Texas, John M. Barcus, Temple.

North Texas, C. I. McWhirter, Dallas.

East Texas, A. J. Frick, Longview.

Texas, Seth Ward, Houston.

West Texas, Sterling Fisher, San Antonio.

German Mission, J. A. G. Rabe, San Antonio.

11. Food for Thought.—There are 1,000,000,000 heathen in the world; there are 10,000 missionaries; each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people; in China, one ordained minister to every 1,000,000. In the United States there are 50,000,000 people, and 80,000 ministers, besides other Christian workers. Out of every 100,000 Church members in America, only 21 go to the foreign field.

Look! 49,000,000 heathen die every year; they are dying at the rate of 100,000 a day. Every tick of the watch sounds the death-knell of a heathen soul; every breath we draw, four souls perish, never having heard of Christ.

Christians are giving at the rate of one-tenth of a cent per day; of every dollar given for Christian work, we spend .98 at home and .02 for the heathen. We give one cent a year for each heathen soul.

Christ said: "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."

12. A Final Word.—Touching my work on "Texas Methodism" from year to year, I shall feel amply repaid provided these requests are noted:

(1) In making your inquiries concerning facts connected with our Church in Texas, or elsewhere, please send stamp or postal for reply. I feel like I am at liberty to say this. No revenue is derived from my work except the grateful expressions received from all over the State. I keep up-to-date information on any point relative to statistical or comparative Methodism, either in Texas or the world. My comparisons are always drawn from the latest reports of other denominations. I will gladly answer these questions, but since so many come and my purse is meager, I must require at least return postage.

(2) Clippings or criticisms of this annual survey, appearing in the various papers, I would be glad to receive. I cannot take all of them. Give me a chance to utilize your criticism for good, if possible. Not to send your paper puts my article at a disadvantage. Remember this, please.

(3) I hope all may adopt the plan of many. I can use to good advantage the exhibit of any movement in any Church. It produces just comparisons and advertises the enterprise as well. Don't overlook this. Burdensome correspondence is not necessary to secure your reports. Just as well send them on; you will be asked for them.

(4) I would like to get anything touching Methodism in Texas from its dawn to the present. Talk to the pioneers; send me their names and addresses; tell me their recollections. I want any old minutes; hundreds in Texas; you don't want them; I do. If you can locate historic papers, records, or books, touching the rise and progress of Methodism; if you know a man whose memory is stored with the

early events of our Church; if you know of any existing correspondence between pioneer preachers involving our history or biography; if you know any of these things, send the names and addresses of the parties, who hold them in possession, to me at Nevada, Texas.

(5) Now to the Methodists of Texas! Don't, I beg of you, treat me with stoical indifference. I am working with delightful interest right in the sphere where I not only want to, but am determined to labor. Let all men and women consider themselves parties to the foregoing requests. I believe you will. I am inspired to prosecute this laborious, but delightful work, by the consciousness that hundreds throughout Texas will not ignore my wish. Anyhow, on that faith I rest my hope of pursuing to completion a cherished aim. What I want is the loan, or location, of any sort of material that belongs properly to a historic view of Texas Methodism. I await your response and co-operation. This is not said to preachers alone. Every Methodist in Texas is wanted to aid in the accumulation of our history so scattered and fragmentary.

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The columns of the Advocate will be very much crowded during the session of the General Conference. We have many excellent articles on hand which will necessarily be delayed. Our correspondents can aid us by abridging their articles as much as possible. This request applies to all departments of the paper.

In this issue of the Advocate will be found an article from the pen of Rev. Marvin Nichols. The length of the article ought not to deter a most careful reading of it from beginning to end. The author has given the most painstaking and thoughtful study to his subject, and we do not hesitate to say that he has made a most valuable contribution to Methodist history in Texas. To study this excellent symposium will make one intelligent in the matters pertaining to our Church work. It not only ought to be read, but put on file for future reference.

TEXAS PERSONALS.

W. W. Julian, a staunch Methodist of Frankford, made the Advocate a pleasant call.

Rev. Geo. S. Sexton, pastor of the Methodist Church at Plano, has been appointed by Gov. Culberson Chaplain of the First Regiment of Infantry of the State. Bro. Sexton left on a month's leave of absence for Baltimore, Md., and the notice of his appointment was wired to him en route. "Uncle George" has now received at least one appointment in which the Bishop and his cabinet did not figure.

THE PROGRESS OF THE WAR.

On last Saturday morning a terrific battle was fought between the American and Spanish fleets in the Manila harbor, along the shores of the Philippine Islands. Manila is the chief city of these islands, situated in the Pacific Ocean, some six hundred miles from Hong Kong, China. At this writing (Wednesday) nothing has been heard officially from Commodore Dewey, who commanded our squadron; but Associated Press reports, mostly from Spanish sources, indicate a brilliant victory for the American fleet. The battle lasted four dreadful hours and when the smoke cleared away, nearly every Spanish gun boat was swept from the face of the sea. News is expected hourly from our commander and then the details will be known. It is reported that Commodore Dewey has cut the Spanish cable and has it now on board our vessels, and that we will soon be in communication with our fleet. In all probability our forces

by this time are in charge of Manila. The country is wild with excitement and the war spirit is running at a high tide. Reports indicate that Spain is terribly humiliated over her defeat and much internal opposition to the government has become manifest. On this side of the water, the blockade at Havana goes on apace. Our fleet is not willing to risk an engagement with the batteries of Blanco till we locate the Spanish squadron, which sailed last week from Cape Verde. It is now thought that a final battle will be fought on the Cuban waters as soon as this flotilla appears upon the scene. Then Havana will be looked after vigorously. In the meantime our land forces are being mobilized at Chickamauga and others points, ready for transportation to Cuba when the time arrives. Our Texas troops are gathering at Austin, awaiting orders to go to the front. Within the next week the prospects will have probably cleared up sufficiently to tell the duration of the struggle. One thing is evident, Spain can't stand another defeat similar to the one in Manila harbor last Saturday.

GENERAL PERSONALS.

Wesleyan Advocate: Charles N. Crittenton, the noted evangelist from New York, the founder of so many Rescue Homes, preached to 3000 persons in the Tabernacle Sunday, April 3d. The sermon, which was only forty minutes in delivering, produced a wonderful effect on the large audience. At its close, when the question was asked, "how many would promise to try and live better lives," to rise to their feet, there were not over one hundred who did not stand up. Mr. Crittenton began afternoon services at First Church on Monday and continued every afternoon and night during his ten days' stay in Atlanta. He preached every night at the tabernacle. Mr. Crittenton is a successful evangelist and we trust will accomplish great good in Atlanta.

Alabama Advocate: The train stopped at Irvington on the Hudson and a score of children got off. They were all crippled. Some hobbled on crutches. One or two were hunch-backed. Four young women accompanied them, like shepherdesses. Four stages were waiting. Eventually these drove away, each with a flock of crippled lambs and a shepherdess.

That was Helen Gould's house party on the way to Lyndhurst, her home. While those children of the tenements were her guests, they were to her as the children of her own brother. She romped with the boys—the newsboys and bootblacks.

That is Helen Gould's life. Also it is the way she spends her money. Her annual income amounts to \$1,000,000—or nearly \$3000 a day. Of this the smallest sum is spent on Helen Gould's clothes. The largest part is given secretly to the poor and the struggling. To her most intimate friends she often alludes to her fortune as "my father's money."

Miss Gould's maxim is: "Do good noiselessly." The love of crippled children or the gratitude of the bed-ridden is more to her than brass band and newspaper headlines. Society looks at Helen Gould a-squint. She does not believe in visiting lists or in afternoon teas. She declines to become a patroness of social functions, will not attend dinners, receptions, operas or balls. Neither will she join in the dress-parade at Newport, the hounds at Hempstead, or the social tide at Hamburg or Nice. Nor has she use for yachts, fast horses, rare jewels, or astonishing toilets. She leads a most exclusive life—that is, she excludes fashionable society.

To her, society women are all alike; like clothespins. She prefers individualism. She engages in charity as in business, teaches Sunday-school, and is a Christian woman, yet she is not to be considered as one of charity's lay sisters.

CHAPPELL HILL.

H. M. Haynie: We are moving on smoothly; congregations good; our Sunday-school is also progressing nicely. May the good Lord bless the Advocate.

EMORY.

G. M. Fletcher: Our first Quarterly Conference has come and gone. Bro. Adams, our beloved presiding elder, preached three most excellent sermons. Bro. Willis preached a good sermon Saturday night. Stewards present except three. The assessment for preacher in charge, \$300; for junior preacher, \$140; for presiding elder,

\$45; the conference collections, \$91. We believe the Quarterly Conference has given our town an uplift. We hope to be able to build a parsonage and finish our church this year. We aim to begin a meeting at Emory Monday night after third Sunday in May. We are getting along very well.

FLEMING.

J. W. Bowden: The 25th of March was the time appointed for a ten-day meeting to commence at Gustine. I had the promise from Lassetter and Steele that they would be on hand with their tent and do the preaching. The brethren came in due time, but the cold weather and high winds interfered greatly with the meeting; but when the tent could be kept up it was crowded with anxious listeners. Violators of God's law were held up to the public gaze. Sin was shown to be exceeding sinful and was dealt with without gloves. The common sins of the people were looked after closely and professors of Christianity who frequent the saloon, sell intoxicating liquors of any kind, attend dances and play parties and raffle or gamble and such like, received their portion in due season. The last day of the meeting, about 10 a. m., the wind rose so high the tent had to be taken down. The side curtains were used as a wind-brake, and a congregation probably of one thousand or more people sat in the wind and sand for one hour listening to a lecture on Hindu life in India and their attachment to the Christian religion when once converted from heathenism to Christianity. The visible results of the meeting were not what we had hoped for, but much better than could have been expected, all things considered. Owing to the scarcity of money and the hindrances in the way of the meeting, the brethren received but little compensation for their faithful and effective services, but all expenses were met and a few dollars over. Many expressed regret that they could do no more for them and said, "Come and hold us another meeting when money is more plentiful." Bro. Steele did all the preaching except one sermon. Bro. Lassetter led the singing and preached one sermon on Christian education. Prof. Crue dismissed the school and came with them to the service. The sermon was highly indorsed by all present. I think. The Professor gave a talk at the close of the sermon, which showed a hearty approval. His talk was enthusiastic, reminding me of the old-fashioned Methodist exhorter at the conclusion of a good, soul-stirring sermon. Those brethren are true to all the interests of the Church and in close touch with the pastor in all his work. Brother, if you get them to help you in your work, stand by them; don't be afraid that they will be too hard on sin. While some of their expressions may not suit the ear of all, God will, in some way, overrule all for good. We feel that we have been greatly benefited by having those brethren with us. A collection was lifted which will enable the brethren to floor their new house under course of construction at this place.

BELCHER AND SPANISH FORT.

W. C. Pryor: We were kindly received by the people at all points on the circuit. With the consent of the presiding elder and Quarterly Conference, Bro. Weeks takes four appointments on the Spanish Fort end of the circuit and I four on the Belcher end, we both working together in revivals. Bro. Weeks is doing a good work on that part of the work and is very popular among his people. They have completed the church at Liberty Chapel and are very proud of it. When they get the \$100 appropriated by the Conference Board of Church Extension. They will owe nothing on it. Fifteen dollars has been forwarded by that part of the work to Bro. Welch on foreign missions. We have bought and paid for a three-room parsonage at Belcher since we came; have paid a church debt of \$18 and are contemplating a change in the church building at Kingsland. We closed a good meeting at Barrel Springs on the night of the 16th of this month. Visible results are thirteen conversions, sixteen accessions and the Church greatly revived; also the erection of some family altars. We hope that this is but the beginning of a gracious revival that shall spread over the entire work. All denominations worked well in this meeting and the Baptist pastor, Bro. Wall, did good work in the pulpit and altar. Bro. Weeks did most of the preaching at night, and did it well. We have but one League on the work. This one is at Belcher. This is a loyal band of young workers, and they are a great help to the pastor in his work. Our Sunday-schools are doing well. All are looking forward to a pleasant and profitable time Children's Day. We are in the midst of a pleasant people and are praying for a general revival.

BALLINGER.

W. M. Lane, April 25: Our second Quarterly Conference is "history." We were able to report an advance on nearly all lines. Our Sunday-school is a success. We have the best corps of officers and teachers that it has ever been our pleasure to see, and scholars not a whit behind. We supply every scholar and teacher with the Visitor and all teachers of the advanced classes with magazines. Where is the next school that does this? Our Epworth League is in a healthy condition; Woman's Parsonage and Home Mission Society is doing excellent work, but membership small. They have raised more than \$50 for all purposes since conference. Don't think of Ballinger having no parsonage any more. The Church went to work with small means and great faith, and the Lord helped (as he always does) and the result is a neat little cottage of three rooms, all good size, water works in yard, church and parsonage fenced in first-class style, and a garden fenced chicken-proof. If anybody thinks that Methodism in Ballinger is not whole-souled and up-to-date, his judgment is faulty. Truer people don't exist. Above parsonage will be finished inside and out and paid for before conference.

HENRIETTA.

L. S. Barton, April 25: We closed a four weeks' meeting here last night and are able to report an excellent time. The Church is greatly revived and encouraged. Forty-five or more professed conversion or reclamation. There is no doubt but that great good has been done. We have received twenty-three into the Church and doubtless will receive more. The closing service last night was a glorious occasion. The house was crowded to its utmost capacity, with a great many standing, and the Lord was with us. We are very grateful for what he has done for us, and have as a Church determined to give him better service. On last Sunday, a week ago, we took our conference collections. We were

assessed what some called a heavy assessment, but our collection ran \$60 over the amount required. A good sum of this is already collected, and we trust we will be able to report a good surplus this year. We are encouraged greatly. Bro. Morris, of Oak Cliff, was with us a week. His sermons were up to the high-water mark and did no little good. Morris is a strong man. A preacher is fortunate to get him for a meeting. Bro. Crutchfield, of Benavue, was with us too. He rendered us some valuable service. Crutchfield is one of our most promising young men. He is a success in the field assigned him by the Church; and his cultured young wife is a great help to him. Everything is prospering in these parts; crop prospects are flattering, and the Lord's kingdom is growing, for which we thank God.

RABBIT HILL.

G. J. Irvin, April 28: This is where we are due by the schedule on the fourth Sunday, monthly. To their credit as a community, be it said, we always have a good congregation and good singing. We are not very strong numerically, yet have forces enough to wage battle in the name of the Lord and win in the fight. In this community reside some of our most intelligent Methodists. They read the Advocate and hear their preacher. We protract here, beginning Friday night before the fourth Sunday in July. A signal victory our planting at this place was achieved in 1893 under our management. May a glorious triumph be ours in this coming battle. Adjacent to this is Contehman. It is there where our Sunday-school is, there being a union Sunday-school at R. H. The Sunday-school is in the hands of that experienced, godly man, J. R. Knight, and it is doing fine work. I hope to greatly increase subscription to the Texas Christian Advocate. Last week's paper is worth the whole year's subscription price.

WHO ARE HERETICS?

Bro. Wright submits a formula of the "second blessing" theory which he denominates "heresy," and declares it is "immeasurably damaging to the Church." We see from a later article, which he says is a "simplifier," an interpretation of his dictum. All this to the mind of the writer is confusion confounded. Had he not accused one of our Bishops and certain brethren of heresy, alleging they have subjected themselves to arraignment and expulsion, I would pay no attention to anything he has said. But, as these things have been published in our Church paper and sent all over the State and to other States, it appears to me that we should have an honest understanding. Of all that has been alleged against any of our Bishops, this exceeds in its scope and poignancy anything that has yet appeared in any paper, so far as the writer's information extends, either secular or ecclesiastical. Such flings can but be exceedingly damaging to the Church and only tends to disturb the peace. I can conceive of nothing better calculated to engender strife and provoke contention than such sweeping denunciations and personal attacks. The charge of heresy is a grave charge to prefer against any one, and should never be made without conclusive proof, followed up by immediate action. And yet this charge is brought publicly against a Bishop of our Church and a number of men whose loyalty to the Church is not questioned by candid and truthful men, nor can it be. The standard dictionary defines the term heresy as follows: "An opinion or doctrine entertained by a professed adherent of a Church by a former member of it, or any one whose allegiance it claims that is contrary to the fundamental or distinguishing tenets of that Church." Then to be a heretic with us is to be at variance with the "fundamental or distinguishing tenets" of our Church. Where shall we go to find the "fundamental or distinguishable tenets" of our Church? To the twenty-five "Articles of Religion" and "Established Standards of Doctrine." No ipse dixit, inuendo, fling, contumely, cant, ridicule and the like can avail. We mean to preserve intact the doctrines of Methodism, an heirloom to coming generations. We will never surrender to any theological buccaneer, who may play the role of loyalty, or Magna Charta which has bequeathed to millions of our race, through Jesus Christ our Lord, eternal redemption. By what standard shall a man be tried for heresy in our Church? By no individual standard, by no new standards of doctrine, for there can be none. Then by the "established standards of doctrine."

Touching the question of Christian perfection, for this designation the writer prefers to all others, we are not left in doubt. We have as plain a statement of the question as can be made. As briefly as can be written I will present the Methodist view of this question. Mr. Wesley in his "Plain Account" sums up his and his brother's life teaching upon this subject. He says: "I have given a plain and simple account of the manner wherein I first received the doctrine of perfection, and the same wherein I received, and the same wherein I do receive, and teach it to this day." (P. 166.) This "account" embraced the year 1725 to the year 1777. On page 61 Mr.

Wesley gives a succinct statement of this doctrine in the following words: "I have been the more large in these extracts because, hence it appears, beyond all possibility of exception, that to this day both my brother (Charles) and I maintained: 1. That Christian perfection is that love of God and our neighbor which implies deliverance from all sin. 2. That this is received merely by faith. 3. That it is given instantaneously, in one moment. 4. That we are to expect it, not at death, but every moment; that now is the day of this salvation." But it is alleged that "Mr. Wesley changed his mind on this question." Dr. T. O. Summers edited the edition of the "Plain Account" I hold in my hand. In his editorial note, written March 7, 1855, he says: "A Plain Account of Christian Perfection as believed and taught by the Rev. John Wesley from the year 1725 to the year 1777. It appears that Mr. Wesley revised and enlarged it at different times, and in each successive edition prefixed the date of the most recent revision. The last revision appears to have been made in 1777, hence that date has been heretofore retained on the title page; but we have omitted it, because its appearance might lead some to conjecture that Mr. Wesley may have changed his views on the subject of perfection, which is not the case."

Mr. Wesley's "Plain Account" is not deemed as binding authority, but it serves to elucidate and amplify his utterances expressed in his sermons, which are of binding authority. From the "Standards of Doctrine" we shall now submit these words: "Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition of sanctification, exactly as it is of justification. It is the condition. None are sanctified but he that believes. Without faith no man is sanctified. And it is the only condition. This alone is sufficient for sanctification. Every one that believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes. Every man when he believes is sanctified." (Sermons, volume II, page 242.) This excerpt is from the forty-third sermon of our "Standards of Doctrine." By taking in connection with this sermon sermons thirteen, fourteen and forty a lucid exposition of the doctrine of the Methodist Church respecting this question can be read, and which cannot be emended as has been proven. Inasmuch as it has been alleged that Mr. Wesley was inconsistent and self-contradictory, it is proper here to say that Mr. Wesley made all the concessions to those who opposed his views that he could possibly make without conceding the point at issue. Hence in amplifying his formula he conceded the following to those who maintain that sanctification does not take place until a little while before or in death. Question: "When does inward sanctification begin?" Answer: "In the moment a man is justified." (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) From that time a believer gradually dies to sin, and grows in grace. Question: "Is this ordinarily given till a little before death?" Answer: "It is not to those who expect it no sooner." Question: "But may we expect it sooner?" Why not? For although we grant (1) that the generality of believers whom we have hitherto known were not so sanctified till near death; (2) that few of those to whom St. Paul wrote his epistles were so at the time; nor (3) he himself at the time of writing his former epistles; yet all this does not prove that we may not be so to-day." (Plain Account, page 49.) He also conceded to the followers of Zinzendorf the following: Question: "But some who are newly justified do. What then will you say to these?" Answer: "If they really do, I will say they are sanctified—saved from sin in that moment—and that they never need lose what God has given or feel in any more." But certainly this is an exempt case. It is otherwise with the generality of those that are justified. They feel in themselves more or less pride, anger, self-will, a heart bent to backsliding. And, till they have gradually mortified these, they are not fully renewed in love. Question: "But is not this the case of all that are justified? Do they not gradually die to sin and grow in grace till at or perhaps a little before death. God perfects them in love?" Answer: "I believe this is the case of most, but not all. God usually gives a considerable time for men to receive light, to grow in grace, to do and suffer his will before they are either justified or sanctified; but he does not invariably adhere to this. Sometimes he cuts short his work." He does the work of many years in a few weeks; perhaps in a week, a day, an hour. He justifies or

sanctifies both those who have done or suffered nothing, and who have not had time for a gradual growth either in light or grace. And may he not do what he will with his own? Is thine eye evil because he is good? It need not therefore, be affirmed over and over, and proved by forty texts of Scripture either, that most men are perfected in love at last, that there is a gradual work of God in the soul, or that, generally speaking, it is a long time, even many years, before sin is destroyed. All this we know; but we know likewise that God may, with man's good leave, 'cut short his work' in whatever degree he pleases, and do the usual work of many years in a moment. He does so in many instances, and yet there is a gradual work, both before and after that moment; so that one may affirm the work is gradual. Another, that it is instantaneous, without any manner of contradiction." (Plain Account, pages 123, 124.) It occurs to the writer that these excerpts clearly define Mr. Wesley's view of this subject and lays down a basis broad enough for any Methodist to stand upon. R. C. ARMSTRONG. Weatherford, Texas.

UNCLE DICK AT SULPHUR SPRINGS.

Sulphur Springs is eighty-three miles from Dallas by rail. We leave Dallas at 11:15 a. m. on the H. & T. C. going north, and at Plano we find the Cotton Belt waiting to go east. At 4 p. m. we are in Sulphur Springs. We found both Dr. Miller and Bro. Sweeton waiting for us. That is pleasant. We hope to reach another place some time in the future and that more than two will be waiting for us at the beautiful gate; and instead of horse and buggy, a chariot—horses of fire—steeds kept in the pastures of heaven. Won't we move over the sunlit hills and along the plains of light until we reach the headquarters of the Master! "Oh! what singing! Oh! what shouting! The battle fought—victory won—safe at home!"

We were soon in the pleasant home of Bro. and Sister Brinker, and with Dr. Miller and the children—Harry and Percy. The little fellows did their best to make us feel at home; while the older people gave us every comfort in their power.

The old church building is gone. A splendid brick has taken its place—large, well ventilated, and easy on the speaker. The congregation was good, but all the members were not present. We liked the singing. Of course, the organ made good music, but it could not sing; but the people sang—sang so that the organ did not disturb anyone. Mr. Wesley said, and some one said it before Mr. Wesley: "Let all the people sing." Why not?

We will not say much about the collection; but we will say that the pastor took a collection the Sunday before we were there for the Scarritt Bible and Training School, and the ladies were scouring the town to get money to build a new parsonage, which is sadly needed. May God help them to succeed.

We preached as best we could in the morning and talked to the children in the afternoon. Our stay was made very pleasant by our friends and many new ones. Sulphur Springs is a very pleasant little city in the midst of a splendid country. Almost everything belonging to Texas can be raised here. Fruits and berries grow to perfection; potatoes and turnips are at home in this soil; corn and cotton sorghum and sugar-cane, grow as well as in any upland region.

One of these days large hotels will be erected in this place, and bath houses will be constructed, and the mineral water will be utilized to the pleasure, comfort and health of many sick folk. Why go to other States for healing waters when our own is full of them? Here is sour and sulphur water. Why not drink it, and bathe in it and get well? Other countries can excel Texas in chills and fever, snakes and bullfrogs, scallawags and carpet-baggers, long winters and deep snows and high mountains and big rock, but in anything good and beautiful you can find it in Texas, from an orange to a coal mine, from a banana to a granite hill, from a wild flower to a splendid lily of the valley, from the magnolia tree, white with blooms in the forest, to the pansy bed filling all eyes with admiration. (Excuse me.)

The Trinity Conference was organized here, I believe, with forty-three members in 1867. They are nearly all gone over the river, and await our coming. It makes us sad to think they are so soon gone. Bro. Robbins fell this year. He dined with us at conference; looked so well and was so cheerful and happy. May we also be ready.

Bro. Sweeton is a worthy, useful pastor and is being felt by the peo-

ple. They must build him a house. The present one is very unsightly, standing by such a nice church building. Did you ever see a nicely-dressed man with an old, worn-out hat on his head? Thus it is at Sulphur Springs; but the good women are moving all the people, and "when a woman will, she will."

The Church mourns the death of Bros. Weaver and Foscoe. Who will take their place? How noble it would be for a son to step in and fill the place in the business house and the Church. With God's blessing we go to Decatur next Sunday. Will not all the Methodist children and parents pray for me and the poor children, and send me a contribution for the Home? R. W. THOMPSON. 391 Ervay Street, Dallas, Texas.

He who waits to do a great deal of good at once, will never do any.—Johnson.

For Over-Indulgence

Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

Some men make their intentions of being better an excuse for not being so.

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

Keeping your eye on Christ, keeps it off the world.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "Brown's Bronchial Troches" give immediate and effectual relief.

Owls have their orgies while doves are asleep.

HOW I MADE \$250 A MONTH.

I have been selling Dishwashers and Household Specialties for the past two years, but until I began selling the Mound City Dishwasher I only made a fair salary, and in the past three months I have made more money selling this washer, which has all the latest improvements, than I did in six months before selling the other dishwashers. If you only take two orders a day you make \$100 a month, but it is easy to average five or more daily. The business is exceedingly pleasant and the work is light. Ladies can do as well as men. No experience is needed. Anybody can do it. Write to the Mound City Dishwasher Co., St. Louis, Mo., for particulars. C. A. L.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.



THE COMPLEXION

of a carriage or buggy has a good deal to do with not only its beauty, but its durability. By complexion we mean the varnish or paint. The complexion of our carriages, buggies, wagons, phaetons and road wagons won't wash off, blister or crack, because the materials used are of the best and applied by men who know their business.

Write for our 1898 Catalogue, which will be sent free of charge.

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DALLAS, TEXAS.

WANTED—A Second-hand Stereopticon. Will sell a Magic Lantern and 50 Views on Temperance very cheap. H. H. SMITH, Ashland, Va.

SANGER: Bros.

Juvenile Wash Suits

And KNEE PANTS.

We have opened up and will place on sale this week the handsomest and most complete line of Boys' Cotton and Linen Apparel we have ever shown—Galatea, plain and fancy linens; Bedford Cords, White and Colored Duck made in the latest three-piece Junior Suits, Blouse and Middy Suits, and Jacket and Pants Suits. SANGER'S Prices, as always, are correct.

Boys' Fancy and Plain Crash Knee Pants Suits, 6 to 15 years, per suit, \$3.50, \$3.00, \$2.50 and.....	\$2.00
Fancy Junior Vestee Suits with deep sailor collar, in white and navy duck, white and brown Bedford cord and fancy pique, sizes 3 to 7 years, at \$4.00, \$3.50, \$3.00, \$2.00 and.....	\$1.50
Fancy and Plain Linen Crash, Galatea and Duck Blouse Suits, 3 to 8 years, \$3.00, \$2.50, \$2.00, \$1.50, \$1.00 and.....	50c
Knee Pants—Striped Galatea Cloth in brown, black, blue and pink stripes, sizes 3 to 10 years, per pair.....	25c
Fancy Brown Union Duck Pants, sizes 3 to 10 years, per pair only.....	25c
Pure Linen Fancy Stripe Knee Pants, sizes 4 to 16 years, at only.....	35c
Genuine Blue Creole Linen Knee Pants, sizes 4 to 16 years, at per pair.....	50c

These are a few only of the many attractive lines we will have on sale this week.

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"CLEANLINESS IS NAE PRIDE, DIRT'S NAE HONESTY." COMMON SENSE DIC-TATES THE USE OF

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Epworth League

Address all Communications to
Rev. Sterling Fisher, San Antonio, Texas.

Christ must have the first place in the heart, or he can not live with us.

Do not excuse your faults on the ground that you have some virtues.

"Doing all for the glory of God" will settle the question of worldly amusements.

The Christian life consists not alone in doing no harm, but in doing much good.

For every sacrifice we make for Christ he compensates us an hundred-fold.

TOPIC FOR MAY:

LITTLE WAYS OF BETTERING THE WORLD.

May 15.—All for Christ.—Matt. 6:23; I Cor. 10:31.

This topic goes to the root of the matter of Christian life and conduct. It suggests as a plan for bettering the world the bettering of oneself, by bringing every deed into subjection to the law of Christ. Such radical treatment is a guarantee of symmetrical character, free from blemishes and weaknesses, and one whose every detail is a blessing and benediction to others.

ONESIDED CHARACTERS.

It will hardly be denied that in the lives of most persons exalted virtues and glaring faults exist side by side. Even the characters of excellent Christians often betray weakness deplorable to their friends and to themselves.

Scrupulous honesty may exist in connection with an ungovernable temper, liberality in giving with pride, or exemplary patience with mean selfishness, and thus may the otherwise exemplary character be marred by imperfections. The world may be harmed

as well as helped by little things. As a fly in the pot of precious ointment, so is a grave fault in the life of a good man.

THE PERFECT MAN.

No true believer will doubt that it is the will of the Father that all faults be corrected, and the life become well-rounded, symmetrical and without blemish, and that God's power is sufficient to accomplish this result in all his children. This is the testimony of the Scriptures.

Bringing into captivity every thought to the obedience of Christ.—II Cor. 10:5.

That the man of God may be perfect, thoroughly furnished unto all good works.—II Tim. 3:17.

HOW TO BECOME "ALL FOR CRIST."

1. By Putting Christ First.

"Seek ye first the kingdom of God and his righteousness."—Matt. 6:33. Before money, before happiness, before success, before life itself. We need not think that this is easy to do. It will probably involve the loss of many things. The flesh must be denied—some opportunities for gaining wealth or honor refused, the ambitions curbed. In the midst of the world's greed and sharp competition it will require an unflinching faith in God to keep Christ first in the affections. The high-souled Christian will bear in mind, however, that for the loss of such things he gains in character, in usefulness and in the favor of God. He surrenders some things that perish for others that endure forever.

2. By Living for God.—I Cor. 10:31.

A high purpose, kept clearly in view, makes noble even the common things done for its sake. If this high purpose rules the life, it leaves no place for mean and unworthy deeds. Doing all for the glory of God will prevent the doing of evil things and make the small things sacred. This course makes it necessary that the details of life receive attention. Food and drink are taken as God's gifts to nourish the body, which is his gift also. The tongue must be guarded, that it may utter no word which may displease God or harm a fellow being, remembering the words of James. "If any man offend not in word, the same is a perfect man, and able also to

bridle the whole body."—Jas. 3:2. The hands must be occupied only with helpful work; the feet must carry us upon missions of kindness and in paths of righteousness and not in any way or to any place where we think Christ would not go.

This perfect life is the ideal set before the members of the Epworth League. To this their motto pledges them. In its fullness it approaches, in beauty and power, the life of the Son of God; in its details it furnishes innumerable "little ways of bettering the world."

While God works through persons—and nothing in human history is clearer than this—yet something is requisite upon the part of those through whom God works, in order to the success of His purposes, and His principles, and His gospel. Those through whom he works must be possessed by His purpose, and must be all on fire

with His principles, and must be full of His divine power. Elijah, the prophet of fire, succeeded, but he succeeded because the whole man was in his mission. The half of Elijah would have failed. The one hundred and twenty, who got their inspiration on the day of Pentecost, succeeded, but they succeeded because they kept nothing back from the cause of the gospel and shrank from nothing to which their mission called them.—David Gregg, D. D.

Hood's Pills

Best to take after dinner; prevent distress, aid digestion, cure constipation. Purely vegetable; do not gripe or cause pain. Sold by all druggists, 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

WATCH AND CHAIN FOR ONE DAY'S WORK.

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The Polytechnic College Bible School

The lack of any accurate and thorough knowledge of the Bible on the part of many professed Christians, is a matter of common remark by observing and thoughtful people. It is frequently found that Sunday-school superintendents and teachers have but a slight general knowledge of the Scriptures. Many young preachers and themselves, but poorly furnished in the things of God when they undertake to preach, and a large per cent of the great body of Church members are so little conversant with the Bible as to be utterly unable to lead a penitent to Christ, or to do any Christian work that requires familiarity with the Scriptures. This is a very painful state of affairs to all who recognize that no amount of emotion, singing, praying or even preaching, can take the place of a knowledge of the Word of God. The explanation of this deficiency of Scriptural knowledge among professing Christians is found in two facts:

1. Christian people generally have not realized as they should the importance of a knowledge of the Bible. Our preachers have not always emphasized sufficiently this need.

2. There has been no opportunity for the people at large to get instruction in Bible study. Very few young preachers are able to spend two years at Theological School. Sunday-school superintendents, teachers, and Christian people generally, have not the time nor the money to take a regular theological course. They greatly need, however, the help they could get in a few weeks' Bible School held during the Summer. To such a school they would gladly go. The result would be that in a comparatively short time their knowledge of the Scriptures would be greatly increased and their usefulness correspondingly enhanced. These considerations have induced the Faculty of the Polytechnic College to establish a Bible School, to be held each summer, beginning immediately after the annual commencement exercises, and continuing four weeks. The Faculty does not wish this Bible School to be considered a Theological Department of the College, nor will it propose to do in a few weeks as much as is ordinarily done in a theological course in two years. It will be thorough, however, as far as it goes, and it will go far enough to give to its students a far greater knowledge of the Bible than most people have.

It will be a splendid opportunity for young preachers and those intending to preach, for Sunday-school superintendents and teachers, and for all Christians who wish to increase their knowledge of the Bible.

We are thankful that we can offer in the first year of the Bible School such a class of service and grade of instruction as is indicated in the courses and lectures arranged for and described further on.

The instructor in the Bible course will be Prof. R. B. McSwain, A. M., B. D. Prof. McSwain is a graduate of both the Literary and Theological departments of Vanderbilt

University. He is not only familiar with the original languages in which the Scriptures were written, but is perfectly conversant with the doctrines of the Bible, and it will be a delight to sit under his instruction. The titles of the lectures to be delivered by Drs. G. C. Rankin and H. A. Bourland, and Rev. E. D. Mouzon, and the well-known ability of the men themselves, is a sufficient guarantee of the good things in store in that department for the students of the Bible School.

In the Summer Bible School of Polytechnic College there will be three courses of regular class work. The method in these classes will have the same definiteness and thoroughness as any department of College work. Lessons will be assigned each day, with full directions for preparation, so that the student may learn by doing rather than by seeing and hearing others do. Informal lectures and oral instruction will of course be thrown in at intervals as occasion offers, but the principal work of the teacher will be to inspire and direct the effort of the students.

There will be no scholastic requirement for entrance, but care will be taken to arrange the work so that those who have had considerable previous training will not lose the benefit of this advantage, while those who lack this will not be embarrassed by attempting to do work for which they are not prepared.

Of the three courses the first is intended to give a general knowledge of the Bible, with special facility in its use in Christian work; the second will be the intensive study of special books with the incidental development of a method of Bible study, while the third will give a general view of Bible doctrines.

The first course will consist of:

- (a). General Bible study, including—
 - (1). Study of the Bible as a whole, its origin, nature, division, etc.
 - (2). A brief review of the general character and contents of each book; and
 - (3). The location and interpretation of classic passages (such as Ps. 23, Isa. 53, Ezek. 33, Luke 15, Rom. 12, I Cor. 13, Col. 3, Heb. 11 and 12, Rev. 22, etc.).
- (b). Bible training class—selection and location of passages suited for the various classes of personal work, with the method of presenting them.

In the second course we shall aim at four things:

- (1). An accurate knowledge of the contents and arrangement of the book.
- (2). A clear idea of the meaning of each passage, as determined by the language used, its setting in the immediate context, and the circumstances under which it was written or spoken.
- (3). An appreciation of the book as a masterpiece of religious literature, and of its meaning as a whole, especially to the time and people to whom it was first addressed.
- (4). An inductive view of the teachings about life and doctrine, with an application

to ourselves and our own times. John's Gospel has been selected for this work. Matters of general introduction (its date and authorship, the evidences of its genuineness, its purpose and relation to the other Gospels, etc.), will be briefly treated by informal lectures, while the more important points will be emphasized by class drill. Palestinian geography, political relations, social and religious life and customs, sects, etc., will be taught incidentally. Master revealed in John's record, and revealing in turn the nature of God, and of men and their relation, will be the two centers around which will cluster the inductive studies in John's teachings about Christ and in the teachings of Christ that John records.

In the third course, although the general standpoint will be that of a Methodist, nothing narrow or controversial will find a place, but emphasis will be put upon the great central truths accepted by the body of the Evangelical Christian Church. Scriptural forms of expression, rather than those of the creeds, will be sought constantly, and the Scriptural basis of each doctrine will be carefully set forth.

The doctrines will be studied for convenience under the following heads:

- (1). Scripture as the source of Christian doctrine.
- (2). God—His nature and attributes, creation, providence and revelation.
- (3). Man's nature—including the doctrine of sin.
- (4). Christ's person and work.
- (5). Work of the Holy Spirit.
- (6). Preliminaries and conditions of salvation.

- (7). The state of salvation—sonship and holiness—the privileges and requirements of the Christian life.
- (8). The Church—its authorization and organization, and its duty to individuals, to the social order, and to universal missionary conquest.
- (9). Resurrection, judgment, hell, heaven, etc.

Outlines of these subjects will, in part, be prepared by each student for himself with the help of Bible references furnished by the teacher, and in part be furnished by the teacher for study, and for the selection of suitable proof-texts by the students.

No superficiality or following of rote and platitudes is expected in any course. Everywhere, and particularly in the second course, a method of freshness and thoroughness will be earnestly demanded.

The vital themes of Missions, Evidences of Christianity and Pastoral Theology will be treated in a series of lectures, as follows:

REV. E. D. MOUZON

will deliver four lectures on Missions.

- I. "The Idea of God in the Great Religions of the World."

- II. "The Place of Man in the Great Religions of the World."
- III. "The Doctrine of Immortality in the Great Religions of the World."
- IV. "Our Duty to Those in Darkness."

REV. H. A. BOURLAND, D. D.,

will deliver ten lectures on "Evidences of Christianity."

- I. "Statement—Laws of Evidence, Comparative Religions," etc.
- II. "Divine Revelation Necessary to Authenticate a Divine Religion."
- III. "The Revelation Contained in the Old and New Testament Scriptures is from God—Proofs."
- IV. "The Personality of Christ—Unique, Forbidding His Possible Classification with Any Other Man of the Race—His Theandric Nature."
- V. "Christ a Worker."
- VI. "Christ a Teacher—Contemporary with All Ages."
- VII. "Christ a Prophet."
- VIII. "The Resurrection of Christ the Crowning Miracle."
- IX. "Influence of Christ—the True Dynamic—Survival of the Fittest."
- X. "Testimony to Christ from the Gospels—Contemporaneous History—Intrinsic Excellence of the Christian System—Enemies—Consciousness of Believers—Corroborative Proof from the Rapid Spread of Christianity, and Its Beneficial Effect Upon the Nations."

REV. G. C. RANKIN, D. D.,

will deliver six lectures on "Pastoral Theology."

- I. "Preparation for the Work of the Ministry—Spiritually and Mentally."
- II. "Preparation Necessary for Pulpit Utterance."
- III. "Range of Subject Matter for Pulpit Treatment."
- IV. "The Preacher as a Student of Literature."
- V. "The Preacher in the Work of the Pastorate."
- VI. "The Preacher in His Domestic, Social and Business Life."

EXPENSES.

It is our purpose to bring the Bible School within the reach of all, and in order to do so we have fixed the prices at the lowest point:

Tuition for the four weeks.....\$2 50
Incidental fee.....50
For any time less than the full term of four weeks, \$1.00 per week.
Board per month, of four weeks.....\$8 25
Board for one week or less.....2 00

All Fees and Board Payable on Enrollment.

FOR FURTHER INFORMATION, ADDRESS

REV. W. F. LLOYD, President Polytechnic College, FORT WORTH, TEXAS.

Sunday-School Dept.

Address all communications for the Sunday-school Department to Rev. F. B. Carroll, D. D., Georgetown, Texas.

Second Quarter, Lesson 7, May 15.

WATCHFULNESS.—Matt. 24:42-51.

GOLDEN TEXT: Watch ye, therefore, for ye know not what hour your Lord cometh.—Matthew 24:42.

TIME: Tuesday afternoon, April 4, A. D. 30.

PLACE: The Mount of Olives, overlooking Jerusalem, on the way to Bethany.

INTRODUCTORY.

Jesus has now completed his last public discourse. He has been teaching all day in the courts of the temple, and is about to leave it never to enter it again. One of the last things he did, sitting over against the treasury, was to call attention to the gift of the poor widow: "Verily, I say unto you, this poor widow hath cast in more than they all" (Mark 12:41).

Then also those solemn words fell from his lips: "Behold, your house is left desolate." As he is going out from the temple his disciples call his attention to the strong and splendid buildings of the temple (chapter 24:1). He answered: "There shall not be left here one stone upon another" (verse 2). Then as he sat upon the Mount of Olives his disciples came unto him privately and he delivered to them the great discourse on the destruction of Jerusalem and the second coming of the Lord, recorded in the twenty-fourth and twenty-fifth chapters of St. Matthew's gospel.

The first of these events is foretold in the outset of the discourse (verses 15-21), and the conclusion certainly foretells the final coming of Christ, with the general judgment of mankind and the resulting permanent state of the good and bad (chapter 25:31-46).

In the Old Testament near and remote events are sometimes in this way included in the same prophecy, especially when they have a typical relation to each other. So in the great prophecies in Isaiah in chapter forty-one and on to the fifty-third.

Jesus points out the false and the true signs of the great results of which he is speaking. False teachers and false Messiahs should arise and deceive many. One thing Jesus clearly settles: "Of that day and that hour no man knoweth, no not the angels of heaven, but my Father only" (verse 36). But he will come unexpectedly. "As it was in the days of Noah so shall it be at the coming of the Son of Man;" men will be busy with the ordinary pursuits of life. On this certainty of his coming and uncertainty as to the time he bases the exhortation to constant watchfulness, which is the subject of our lesson to-day.

The parable of the wise and foolish virgins with which the 25th chapter opens also enforces the same lesson. At the close of it he says (verse 13), "Watch ye therefore, for ye know neither the day nor the hour when the Son of Man cometh."

LIGHT ON THE LESSON.

Verse 42—"Watch ye therefore." He has just given the parable of the fig tree (verses 32-35), and the illustration from the days of Noah, showing how men should be occupied with temporal things, and surprised by his unexpected advent when he says, "Watch ye therefore, for ye know not what hour or day (as the Revised Version has it) your Lord cometh." The word "day" is probably the right word here, as it is supported by many of the best documents. Both day and hour are used in verse 36. The word "hour" in verse 44, and the word "day" in verse 42, as here stated.

"Your Lord cometh." Elsewhere he always says, "The Son of Man cometh," as in verse 44. "Our Lord cometh," was a phrase in frequent use among the early Christians, probably taken from this expression, and it connects itself closely with "his Lord" in the illustration which presently follows (verses 45-50).

Verse 43—"But know this, that if the good man of the house had known in what watch the thief would come he would have watched." The Jews divided the night from sunset to sunrise into three watches. Under the Romans a fourth watch was added.

"And would not have suffered his house to be broken through." Houses were made of mud or sun-dried bricks, and a thief could dig through the walls.

"Therefore (verse 44) be ye also ready." More exactly "become or get ready." "For in such an hour as ye think not the Son of Man cometh." The only wise and safe thing, therefore, is to be always ready for his coming. "Indeed, this is a principle applying to everything which is certain to come, but at an uncertain time. Hence it applies exactly to our own death, for which we ought to make ready in advance and stay ready always."

THE FAITHFUL AND WISE SERVANT.

Verse 45—"Who then is a faithful and wise servant?" The word wise here means prudent, discreet. In this case prudent and judicious in his way of serving his Master, and thus also in subserving his own highest interest.

"Whom his Lord hath made ruler over his household to give them meat in due season." The household denotes the whole body of domestics, and the "doulos," or servant, is the head steward, whose duty it is to supply as they shall need it—"in due season"—all the rest with food. He also exercised a general authority over them. He was set or made ruler over them. The important part of his management was to distribute the meat or food promptly and regularly.

Verse 46—"Blessed is that servant." The word blessed means happy, as in the beatitudes spoken on the Mount (chapter 5:1). This is another beatitude. "Whom his Lord when he cometh" (he has taken a journey or is residing elsewhere, while the servant is left in charge) "shall find so doing"—that is, faithfully performing the duties which belong to his office and station.

Verse 47—"Verily, I say unto you, that he shall make him ruler over all his goods." So the reward is a widely extended dominion. Now it is over all his property of every kind.

Our Lord here puts honor upon those who serve him, not by comparing them to the ordinary menial slave, but to the trusted, wise head steward of the household like Joseph in Potiphar's house.

Many have supposed that a specific reference is made to ministers, and from this notion has arisen a singular mixed text quite current in devotional meetings—"a workman that needeth not to be ashamed, rightly dividing the word of truth and giving to each his portion in due season." But our Savior's words here refer to all Christians. So we read in St. Mark: "What I say unto you I say unto all" (Mark 13:37). So every Christian can read his duty here and see his opportunity, and the hope of his exceeding great reward. In this case the reward was a great increase of the honor and trust he already possessed—"ruler over all his goods."

THE EVIL SERVANT.

Verse 47—"But and if that evil servant." "In middle English 'and' was used in the sense of 'if,' afterwards distinguished from the copulative and by writing it 'an' as in Shakespeare's 'an if please you,' 'an thou lovest me.' When this use of 'and' grew indistinct to the mind it was strengthened by adding 'if,' so as to make in Shakespeare 'an if,' and here in our verse, 'but and if' modern usage omits the 'and,' and the old phrase looks very strange" (Dr. Broadus). The phrase simply expresses a condition—"if the evil servant"—and the word evil is opposed both to faithful and prudent—the character of the blessed servant.

"Shall say in his heart." The heart in Scripture always is the seat of the moral nature—thought and sensibility. To say a thing in the heart is inwardly to think, feel and believe it; and in this case also to secretly approve what the heart thus says. "Delayeth his coming." "It contains a delicate hint to the disciples that Jesus was not coming in a very short time."

Verse 49—"And shall begin to smite his fellow servants, and to eat and drink with the drunken"—using his master's goods for his wicked and immoderate dissipation.

Verse 50—"The Lord of that servant shall come in a day and an hour," which makes the thought more impressive; down even to the very last hour of his Lord's delay he is carousing and wasting his Master's goods and neglecting his under-servants. Intemperance has blinded him to all thought of his Lord's return.

Verse 51—"And shall cut him asunder." The exact meaning of the word is: "Cut him in two." Such severe punishment was practiced among the ancient Hebrews (II Sam. 12:31; Heb. 11:37).

"And appointed him his portion with the hypocrites." This makes a sudden transition from the illustration to the thing illustrated. Cut him in two is the image—a severe temporal punishment—his portion with the hypocrites is in "eternity."

The hypocrite was an actor, one who wore a mask and played a part, and the disciples understood from the teaching of Jesus already that the hypocrite should receive the severest punishment. So the thought is here that the good servant will be exalted to the highest position and honor a servant can have. The bad servant who drank with the drunken shall dwell with the hypocrites, the sorest and most degrading torment that he can have.

"There shall be weeping gnashing of teeth." The same expression occurs six times in St. Matthew, and in Luke (13:28) and always associated with the idea of future punishment. Bengel understands it of the weeping, by eminence, for in the Greek it is always with the article "the weeping," and he adds: In this life sorrow is not sorrow. Certainly compared with any weeping known to earth this is The Weeping.

Dean Alford suggests that the phrase cut him in two is here perhaps not without a symbolical reference to that dreadful sundering of conscience and practice which shall be the reflective torment of the condemned; and by the mingling and confounding of which only is the anomalous life of the willful sinner made tolerable in this world. He calls attention also to the fact that the evil servant was also one that had been set over the household, and one who says, "My Lord," and began well, but now falls away from his truth and faithfulness, the sign of which is that he begins to revel with the children of this world. In consequence, though he have not lost his belief, he shall be placed with those who believed not—the hypocrites.

PRACTICAL AND SUGGESTIVE.

Our Savior in this great discourse, just before his death, is dealing with the last things, the things which make up and point out the final unending destiny of the human soul. Sitting there, as under the shadow of his cross, on the slopes of Olivet, surrounded by his disciples, he draws the curtain aside and gives them these glimpses into the glory and blessedness of the saved, and the awful doom of the lost. Surely every word of his always, but here especially, deserves the earnest and reverent study of the Christian. No one so understood that awful, glorious other world as Jesus did.

(2) He makes clear in this great discourse that the time of his return to earth is unknown, save to the Father only—not the angels, not even the Son (Mark 13:32) knoweth the day and the hour. How it is that the Son did not know we need not inquire. Whether it was by a voluntary self-limitation of knowledge, his not choosing to know, or the natural limitation of his finite human nature. The great point is that out of this unknown day and hour he draws a great practical lesson for every Christian in every age of the world, down to the very close of time. "Be ye also ready. Watch for ye know not."

(3) Another thing he makes clear. His second coming will be a surprise to the world. Then, as now, and in the days of Noah, men will be engrossed with temporary things—eating, drinking, marrying and giving in marriage. In such an hour as ye think not he will come, as the thief that comes in the night, as the flood came upon the old world and swept them all away.

(4) It is vain, therefore, for any of us to waste our time in trying to fix the time and the season which the Father holds in his own power. That the Son knew not and did not seek to know is a warning against chronological curiosity and mathematical calculations in the exposition of Scripture prophecy.

"It is not likely that any theologian, however learned, should know more on this point before the end than Christ himself, who will judge the quick and dead, knew in the day of his humiliation."

(5) In the meantime the words of Jesus deserve infinite weight as to the proper attitude in which we should hold ourselves to the unknown but certain glorious coming.

That unknown event in one sense is to have upon us all the effect of a present truth. We are to be always ready, and

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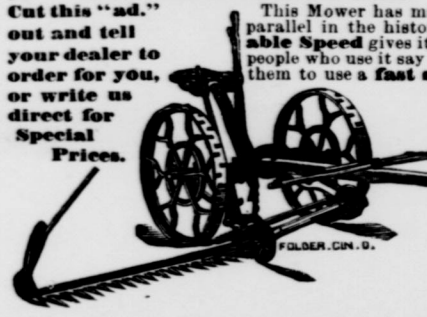
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we are to be faithful in every present duty.

While the uncertainty of the time of his coming is to keep us always in a state of watchfulness and expectancy, we are to look for and hasten the coming of our Lord.

With reference also to unknown events in our own lives the Savior's words apply: the hour of death and those tragical catastrophes which occur in the history of nations as well as individuals. The close of each day should find us "also ready" for the Master's coming in any watch of the night.

(6) The sum of the Christian life which makes up this readiness is in the faithfulness of the good servant; serving his Lord by serving his household, and using his Master's goods, not for his self-gratification, but for the good of his fellow-ser-

vants. The wise and prudent steward. Everything we have we are to hold and use as a trust—our Lord's goods. The realization of this truth is the moral lever that will lift the world up to the fellowship of Jesus. It is by pre-eminence the Christ idea, that of stewardship.

(7) The evil servant is the unfaithful servant. The highest appeal that can be made to the integrity of a servant is the fact that his Lord is away and has left everything in his care. So Jesus appeals to every Christian: "Occupy till I come."

But the evil servant abuses the absence of his Lord. "My Lord delayeth his coming," he says, and gives himself over to cruelty and dissipation. His portion at last with the hypocrites is the natural and necessary outcome of his wicked unfaithfulness. It is his portion—that which falls to him in justice and law.

WOMAN'S ...DEPT...

Address communications to Mrs. Florence E. Howell,
28 Masten Street, Dallas, Texas.

THE KNOXVILLE CONVENTION W. P. AND H. M. SOCIETY.

The Knoxville Convention of the W. P. and H. M. Society, Methodist Church, South, convened April 7, 1898, Miss Belle Bennett, President, in the chair; Mrs. E. E. Wiley, Vice-President; Mrs. R. K. Hargrove, General Secretary; Mrs. W. D. Kirkland, General Treasurer; Mesdames F. A. Lyons, G. P. Kendrick, Ellen Burdette, Gross Alexander and Misses Mary Helm and Emily M. Allen answered to roll-call, as did delegates from most all conferences of our Southern Church.

After a devotional service full of spiritual power, conducted by Miss Bennett, the regular work of the convention was taken up.

The twelfth annual report of the W. P. and H. M. Society says the record of the present fiscal year is bright with tokens of Divine favor. The society has been accorded wider official recognition by different Church boards and deeper interest and sympathy by the entire Church. No financial losses or debts have embarrassed it. Its schools, missions and special enterprises have prospered, and unity of purpose has animated the organization. Still there are only one-third as many auxiliaries as there are charges of the Church. Out of an estimated membership of 900,000 women and children, only about 20,000 are enlisted.

The problem of gravest importance is how to enlist the uninterested. To send out organizers seems the wisest expenditure of funds, the imperative duty of the hour. How can we afford to belong to a Church and not support her institutions? Suppose we only double our numbers, what a record for the next year! The report shows that since the society was founded twelve years ago, 1422 parsonages have been built in Southern Methodism; value of supplies sent Western preachers is estimated at \$12,238.59; the loan funds amount to \$16,000; educational mission schools have been inaugurated for the mountain people and three different foreign races living in this country—the buildings alone amounting to \$46,877. The report by Mrs. Gross Alexander, editor of leaflets, shows a vast amount of work done with gratifying success.

Report by Miss Emily M. Allen, editor pro tem. of Our Homes, our official organ, was excellent, as far as work was concerned, but it is a sad reflection on our devotion to woman's work for the Church that only 6000 out of 900,000 will pay 50 cents per year for our own paper. Let us at least quadruple this. Let us turn on the light if we wish to conquer ignorance and indifference. With the gifted Miss Mary Helm, editor, and Miss Allen, field editor, the paper will be worth double its price.

Mrs. F. A. Lyons, of New Orleans, and Mrs. Gross Alexander, of Nashville, offered a resolution highly commending the King's Messenger, the organ of Rescue Work, which was unanimously adopted. This journal of mercy, with its plea for the sinfulness, proves by the unusual favor with which it has been received how widespread is the interest in this pitiable class; 1500 new subscribers have been added this year; but, Texas alone should give us 10,000 in such a cause, and she will. Only 50 cents per year.

The most vital business of the convention was a new Constitution to be submitted to the General Conference. The first change was that the name be "The Woman's Home Mission Society of the M. E. Church, South." The most important, however, was that the convention should be made a representative body, with one member or delegate from each conference. General satisfaction was expressed at changes made, and if adopted by the General Conference our work will be placed on a basis to secure the grandest possible results. Every loyal Church woman will wish to become an active member, thus increasing the power and usefulness of the Church a hundredfold. The work in which we are so deeply interested, our Mission

Home and Training School, was accorded the honor of being the leading institution of its kind in our Southland. Not only are we to be helped in our current expenses and with our building fund from the general treasury, but no other homes will be undertaken by the Church until ours is completed and equipped. The San Antonio, Macon (Ga.), and Nashville Doors of Hope will send to our Dallas Home hopeful girls who wish to take a two years' industrial training. Thus the way opens and the light breaks for us! How it fills our hearts with gratitude to Him who doeth all things well, to know that our work moves forward and will grow in usefulness while the Church lasts.

Dear sisters, let us begin our great work with renewed courage. With such generous aid let us prove ourselves worthy of it by doing the very utmost in our power.

The writer has been given a larger field—all of Texas and the Indian Territory—with the commission to raise all possible funds for the Dallas and San Antonio Homes and to organize and strengthen our auxiliaries wherever possible. These are troublous times, but though the heavens should fall, let us be found doing our duty! Upon Dallas is also conferred the honor of entertaining the next convention. Let us show such a year's work as will crown our grand old State with victory.

To begin with—Let each of our auxiliaries send monthly a contribution for current expense fund and each not less than \$10 for the building. North, Northwest and East Texas to the Dallas Home; Texas and West Texas to the San Antonio Home. A concerted, systematic effort, then we shall hear the "Come, ye blessed of my Father."

MRS. W. H. JOHNSON,

Financial Agent W. P. and H. M. S.

THE MISSION HOME (OR RESCUE) AND TRAINING SCHOOL.

The Home has been blessed in securing Mrs. O. V. Rankin, of Tennessee, as Matron in the place of Mrs. Evenden, who resigned after three years' faithful service. Mrs. C. C. Armstrong, Corresponding Secretary of the Northwest Texas Conference, so well known to our people, is assisting in the teaching department. We can not sufficiently congratulate the Home in having the services of these elegant, cultured, Christian ladies. We know that God is with us.

ANNUAL MEETING

Of the Woman's Foreign Missionary Society of the Texas Conference.

The W. F. M. S. of the Texas Conference will hold its eighteenth annual meeting in Tenth Street Church, Austin, commencing Friday, June 24, 1898.

Let every auxiliary that has not already done so elect a delegate and alternate at once, and give her full instructions. Where and about what time do you think it best to meet next year? Whom do you want for officers of the Conference Society—especially for your own District Secretary? How much are you willing for her to pledge for you above your dues and conference fund? What plans can you suggest for making our work more effective for collecting? for securing attendance at auxiliary meetings? for getting our literature read? for increasing interest, especially among the children and young people, who will soon be doing all the work?

Your delegate will have a vote on every question and a full right to suggest plans.

Above all, ask daily for the presence of the Holy Spirit with us. A full programme will be published later.

MRS. S. PHILPOTT, Sec.

Dew, Texas.

The queries propounded in the above article by Mrs. Philpott are full of significance and of practical suggestion, and we trust will be the means of arousing thoughtful consideration of the interests of the work of the W. F. M. Society throughout our State, not only in the Conference Society of which she is President, but among all the auxiliaries of the other Conference Societies as well. Let us as members of the auxiliaries of the W. F. M. Society ponder well the interests involved and endeavor to render the annual meetings of the different Conference Societies a source of renewed strength and activity in the line of duty, from which we can go forward with greater zeal and with hearts consecrated anew to the service of our divine Master.

W. F. M. SOCIETY.

The annual session of the Woman's Foreign Missionary Society of this conference will be held in Waco, Texas, June 17-21, 1898. The time is at hand to elect delegates and prepare reports for the meeting. We hope to have a full attendance, and that all may come in the spirit of the divine Master, praying for the abiding presence of the Holy Spirit during the session. We want a preparation for the work of an another year, to be filled with peace and joy and the spirit of thanksgiving for God's wonderful love and mercy to us.

MRS. S. S. MUNGER,

Lampasas, Texas. President.

NOTICE, PASTORS AND LEAGUERS DUBLIN DISTRICT.

The Dublin District Epworth League Conference will be held in Stephenville, May 24-26. We want every pastor and local preacher in the district to be present. Let the pastors urge every League and Church to send a large delegation. We expect to have the largest District League Conference ever held in the State. Let every Leaguer bring a copy of the Young People's Hymnal, so all can sing.

E. A. SMITH.

SOUTHWESTERN UNIVERSITY—ANNUAL MEETING OF THE BOARD OF CURATORS.

The Board of Curators of Southwestern University will meet in regular annual session in their usual place of meeting in Georgetown at 9 o'clock on Friday, May 27, 1898.

J. S. SMITH,

Acting Vice-President.

The Texas Advocate gets better all the time. "Further on and let's go further" seems to be the password of the "old Texas." The mechanical work is "a thing of beauty," while the editorials are "a joy forever." Now for fifty thousand subscribers.

J. L. WILLIAMS, P. C.

Port Boliver, Texas.

We never know for what God is preparing us in his schools,—for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott, D. D.

Knowledge puffs up. Wisdom lets the wind out.

Bad Digestion, Bad Heart

Poor digestion often causes irregularity of the heart's action. This irregularity may be mistaken for real organic heart disease. The symptoms are much the same. There is however a vast difference between the two: organic heart disease is often incurable; apparent heart disease is curable if good digestion be restored.

A case in point is quoted from the New Era, of Greensburg, Ind. Mrs. Ellen Colson, of Newport, Ind., a woman forty-three years old, had suffered for four years with distressing stomach trouble. The gases generated by the indigestion pressed on the heart, and caused an irregularity of its action. She had much pain in her stomach and heart, and was subject to frequent and severe choking spells which were most severe at night. Doctors were tried in vain; the patient became worse, despondent, and feared impending death.



A Case of Heart Failure.

She was much frightened but noticed that in intervals in which her stomach did not annoy her, her heart's action became normal. Reasoning correctly that her digestion was alone at fault she procured the proper medicine to treat that trouble and with immediate good results. Her appetite came back, the choking spells became less frequent and finally ceased. Her weight, which had been greatly reduced was restored and she now weighs more than for years. Her blood soon became pure and her cheeks rosy.

The case is of general interest because the disease is a very common one. That others may know the means of cure we give the name of the medicine used—Dr. Williams' Pink Pills for Pale People. These pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves.

Great occasions do not make heroes or cowards: they simply unvail them to the eye of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

Weakness and Nervousness.

"I have been taking Hood's Sarsaparilla for weakness of the spine and nervousness, and in a short time it had done me a great deal of good. I cannot recommend Hood's Sarsaparilla too highly. I have never been troubled as much with weakness since taking Hood's." Mary E. Lewis, E. University Ave., Guthrie, Okla.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

Whatever comes from the heart, has a voice that speaks to the heart.

A TEXAS WONDER.

Hall's Great Discovery.

One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women. Also regulates bladder trouble of children. If not sold by your druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Send for Texas testimonials.

Ennis, Texas, Sept., 1896.—Mr. E. W. Hall, Waco: Dear Sir—Six years ago the 10th of June I was stricken down with diabetic kidney trouble; then after awhile it ran into gravel trouble, and then back to diabetes and bladder affection. I began your great remedy in April, this year, and had I used it regularly I think I could have passed a critical examination for any life insurance company. I consider your remedy the safest, quickest and cheapest of all now on the market.

Respectfully, CYRUS T. HOGAN.

E. W. Hall, sole proprietor, box 215, Waco, Texas. Sold by Texas druggists.

Wearing finery unpaid for, is respectability going jailward.

Cheatham's Tasteless Chill Tonic cures the Chills, builds up the system and drives away all ills. It makes strong the weak and fattens the lean. It's the tonic of tonics, the best ever seen. Fifty cents.

It will take eternity to bring out of us all that God has put in us here.

If the Baby is Cutting Teeth.

Be sure and use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhea. Twenty-five cents a bottle.

A lie is the devil's attempt to counterfeited the truth.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but nevertheless, it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. Fifty cents and 50 doses.

L. Blaylock, Dallas, Texas:

Dear Sir:—The sewing machine is first-class in every respect. Its light running is unsurpassed. It is always ready for use and in a good humor; never had a fit; does its work in first-class order. It is more than could be expected for the money. It surpasses any of the high-priced machines I have tried or seen. I wouldn't swap it for any other machine. If I were going to buy again I would buy the Advocate machine in preference to any other.

Yours truly,

W. H. BONE.

Cisco, Texas, March 29, 1898.

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

The Machine came yesterday. We were wonderfully surprised. It's as good as a forty-dollar machine. My wife, after trying it thoroughly, says, it can't be beat. I don't see how you can sell such a Machine for the money.

(REV.) J. W. FORT.

Bluffdale, Texas, April 5.

There is no music for the old, like an old tune.

Gospel Tents to rent. Address Ira O. Wyse, Greenville, Texas.

FISCH'S CURE FOR
CURES WHERE ALL ELSE FAILS
Best Cough Syrup, Tastes Good. Use
in Time. Sold by Druggists.
CONSUMPTION

In every heart there are little Jebusite hills, which it long seems impossible for good to conquer. Sometimes it is a secret sin which lives on amid the general holiness of a life, refusing to submit to the sway of the grace of God. Sometimes it is a remnant of the old nature—pride, wilfulness, weakness, selfishness, or bitterness. "We all have our faults," we confess with penitence, and under this veil we manage to tuck away a large number of dear idols that we do not want to give up. We ought to give attention to these unsubdued parts of our life, that every thought, feeling and temper may be brought into subjection to Christ. It is perilous to leave even one such unconquered stronghold in our heart. It may cost us dearly in the end.—J. R. Miller, D. D.

"One thing have I desired, that will I seek after; that I"—in my study; I, in my shop; I, in my parlor, kitchen, or nursery; I, in my studio; I, in my lecture-hall—"may dwell in the house of the Lord all the days of my life." In our "Father's house are many mansions." The room that we spend most of our lives in, each of us at our tasks or our work-tables, may be in our Father's house, too; and it is only we that can secure that it shall be.—Alexander MacLaren, D. D.

Perhaps your Master knows what a capital plowman are you, and He never means to let you become a reaper, because you do the plowing so well.—Spurgeon.

GRANBURY COLLEGE.

The commencement exercises of Granbury College will take place May 14-19, 1898. Rev. W. H. Matthews, of Dublin, will preach commencement sermon on May 15. Rev. J. G. Miller of Fort Worth, will preach to the undergraduates at night. Hon. W. Pitts Hancock, of Waxahachie, will deliver the annual address. Rev. S. J. Vaughan, of Moody, will deliver the address on "Old Students' Day," May 19. Former students and friends are cordially invited to attend. W. J. MOORE, President.

Waxahachie District—Third Round.

Sims and Glenwood, at Bethel... May 8, 9
Italy, at Italy... May 15, 16
Hillsboro, at Hillsboro... May 18
Milford, at Berry's Chapel... May 22, 23
Waxahachie, at Waxahachie... June 4, 5
Reagor, at Chapel Hill... June 11, 12
Itasca, at Itasca... June 18, 19
Midlothian, at Midlothian... June 25, 26
Venus, at Oak Branch... July 2, 3
Red Oak, at Oakville... July 9, 10
Ferris, at Bluff Springs... July 11, 12
Bristol, at Reynolds... July 14, 15
Ennis, at Ennis... July 16, 17
Grandview, at Barnesville... July 23, 24
Alvarado, at Alvarado... July 26
Osceola, at Union Valley... July 30, 31
Avalon, at Lone Oak... Aug. 6, 7
District Conference at Midlothian, June 14, at 9 o'clock a. m.
Horace Bishop, P. E.

Gatesville District—Third Round.

Valley Mills, at Clifton... May 28, 29
Crawford, at Crawford... June 11, 12
McGregor, at Stockton... June 18, 19
Meridian... June 25, 26
Coperas Cove... July 2, 3
Oglesby... July 9, 10
Gatesville... July 16, 17
Lampasas... July 23, 24
Killeen, at Reese Cr... Aug. 6, 7
Jonesboro, at Sardis... Aug. 13, 14
Evant, at Shive... Aug. 20, 21
Hamilton, at Warren's Ch... Aug. 27, 28
Bee House at Pidoke... Sept. 3, 4
Brookhaven... Sept. 10, 11
Harmony... Sept. 17, 18
Coryell City... Sept. 24, 25
Meridian mis... Sept. 24, 25
G. S. Hardy, P. E.

Weatherford District—Third Round.

First Church, Weatherford... 1st Sun June
Couts Memorial, Weatherford... June 7
Aledo cr, at Benbrook... 2d Sun June
Springtown cr, at Walnut... 3d Sun June
Peaster, at Peaster... 4th Sun June
Whitt, at Bethesda... 1st Sun July
Breckenridge cr, at Eolian... 2d Sun July
Ranger mis, at Wayland... 3d Sun July
Thurber, at Mt. Hermon... 4th Sun July
Gordon and Strawn, at Gordon... July 25
Huckabay mis... July 26
Ellasville cr, at Ellasville... 5th Sun July
Mineral Wells sta... 1st Sun Aug
Weatherford mis... Aug 10
Lipan cr, at Brazos... 2d Sun Aug
Santo mis, at Palo Pinto... 3d Sun Aug
Millsap cr, at Willow Pond... 4th Sun Aug
District Conference will convene at Peaster June 26, at 7 p. m. J. D. Hendrickson will preach the opening sermon. All who come by railroad will be met at the depot at Weatherford on June 23 at 3 p. m. and conveyed to the conference.
E. A. Bailey, P. E.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.
Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Dublin District—Third Round.

Dublin... June 4, 5
Rising Star and Pisgah, at P... June 11, 12
Granbury... June 18, 19
Morgan Mill mis, at M. M... June 21
Stephenville, at Alarm Creek... June 25, 26
Fredell and Walnut, at I... 9:30 a. m. July 1
District Conf., at Fredell... 2:30 p. m. July 1
E. A. Smith, P. E.

Waco District—Third Round

Moody... June 3
Troy, at Peadletonville... June 4, 5
Bruceville, at Mooreville... June 11, 12
Aquila, at Wesley Chapel... June 18, 19
Whitney, at Wesley Chapel... June 25, 26
Morgan, at Morgan... June 27, 28
Pecan, at Towash... July 2, 3
Abbott, at Honest Ridge... July 9, 10
Bosqueville, at Bosqueville... July 16, 17
Mart, at Elk... July 23, 24
Mt. Calm, at New Hope... July 30, 31
West, at Elm Mott... Aug. 6, 7
Lorena, at Stanford's... Aug. 13, 14
East Waco... Aug. 21, 22
Morrow Street... Aug. 28, 29
Fifth Street... Sept. 4, 5
Jas. Campbell, P. E.

For that tired feeling you must enrich and purify your blood. Hood's Sarsaparilla is the medicine you need.

DISTRICT CONFERENCES.

Corsicana, Dawson... April 28
Paris, Lamar Ave., Paris... April 28
Gainesville, Nocona... May 26
Vernon, Childress... May 26
Abilene, Cisco... May 26
Fort Worth, Grapevine... May 26
Georgetown, at Bartlett... June 1
Marshall, Henderson... June 8
San Angelo, Brady... June 9
Terrell, Mesquite... June 9
Calvert, Lott... June 16
Dallas, Trinity, Dallas... June 17
Llano, Johnson City... June 21
San Marcos, Gonzales... June 21
Waxahachie, Midlothian... June 14
San Augustine, Carthage... June 22
Weatherford, Peaster... June 22
Huntsville, Willis... June 23
Sulphur Springs, Commerce... June 23
Bonham, Honey Grove... June 23
Gatesville, Meridian... June 23
Waco, East Waco... June 28
Greenville, McKinney... June 28
Tyler, Athens... June 30
Brownwood, Coleman... June 30
Bowie, Bowie... June 30
Dublin, Fredell... July 1
Pittsburg, Naples... July 7
Clarendon, Memphis... July 7

Presiding elders who fail to see their District Conferences in this column, will please send us time and place of holding same and we will add them to the list.

ABILENE DISTRICT.

The Abilene District Sunday-school Conference will be held at Albany, Texas, May 23, 1898. Opening sermon by Rev. J. H. Trimble. Committees for Abilene District Conference, which will meet at Cisco, May 26: License to Preach—S. W. Turner, H. A. Boaz, J. A. Whitehurst. For Admission on Trial—E. Hightower, N. B. Bennett, C. W. Irvin. For Deacons' Orders—J. A. Hyder, I. L. Mills, W. P. Garvin. For Elder's Orders—W. H. Moss, J. B. Elder, J. H. Trimble. Friday night will be devoted to missions. Rev. R. F. Dunn will represent Conference Board. The Hargrove blanks will be used. J. S. CHAPMAN, P. E.

SULPHUR SPRINGS DISTRICT.

Committees of Examination for Sulphur Springs District Conference: For Admission on Trial—J. M. Sweeton, J. W. Clifton, J. W. Beckham. For License to Preach—M. A. Smith, J. N. Hunter, B. A. Thompson. For Deacons' and Elder's Orders—N. B. Read, B. H. Webster, L. L. Naugle. C. B. FLADGER.

SHERMAN DISTRICT.

The Sherman District Conference will meet in Van Alstyne, June 28. The following committees have been appointed: For License—C. B. Carter, E. L. Spurlock, A. P. Hendrix. For Admission on Trial—J. A. Stafford, T. S. Minnis, E. S. Williams. For Deacons' Orders—J. F. Alderson, S. C. Riddle, C. N. Govette. For Elder's Orders—L. W. Alderson, I. A. Thomas, A. W. Gibson. J. R. WAGES, P. E. Sherman, Texas.

POSTPONED.

The Georgetown District Conference has been postponed till June 8. SAM'L P. WRIGHT, Richie, Texas.

TO THE PASTORS OF ABILENE DISTRICT.

Send me names of all parties who will attend the District Conference at Cisco as early as possible. Also let me know who will come by private conveyance, and will

Shade Won't Work—
Because it isn't mounted on
THE IMPROVED
HARTSHORN
SHADE ROLLER.
A perfect article. No tacks required. Notice name on roller when buying your shades.

AUSTIN WHITE LIME CO.,
Manufacturers of **White Lime**
And dealers in PORTLAND and ROSDALE CEMENTS, PLASTER, PAIR, SEWER PIPE, FIRE BRICK, etc. **AUSTIN, TEXAS.**

\$1000 WANTED— Any one having this amount and desiring to earn interest can find a safe investment by addressing
BORROWER,
Care Texas Christian Advocate,
Dallas, Texas.

have stock to take care of. We want to provide comfortably for all who will come. Be sure, therefore, to send all names promptly and oblige. S. W. TURNER, Cisco, Texas.

WEATHERFORD DISTRICT CONFERENCE.

The Weatherford District Conference will convene at Peaster, Thursday, June 23, at 7 p. m. Committees of Examination: For license to preach—R. C. Armstrong, J. T. Rascoe, G. L. Clarke. For Deacons' Orders—J. S. Tunnell, J. D. Hendrickson, J. F. Swofford. For Elders' Orders—R. F. Dunn, C. E. Lindsey, A. Long. For Admission on Trial—I. E. Hightower, J. M. Wynne, G. A. Nance. E. A. BAILEY, P. E.

SAVE YOUR EYES



To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send out printed instructions for testing the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames. **C. P. BARNES & CO.** 504 West Market Street, LOUISVILLE, KY. The firm is reliable.—Texas Advocate.

WINE OF CARDUI THE NEW WAY.

WOMEN used to think "female diseases" could only be treated after "local examinations" by physicians. Dread of such treatment kept thousands of modest women silent about their suffering. The introduction of Wine of Cardui has now demonstrated that nine-tenths of all the cases of menstrual disorders do not require a physician's attention at all. The simple, pure

McELREE'S Wine of Cardui

taken in the privacy of a woman's own home insures quick relief and speedy cure. Women need not hesitate now. Wine of Cardui requires no humiliating examinations for its adoption. It cures any disease that comes under the head of "female troubles"—disordered menses, falling of the womb, "whites," change of life. It makes women beautiful by making them well. It keeps them young by keeping them healthy. \$1.00 at the drug store.

For advice in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

W. I. ADDISON, M.D., Cary, Miss., says: "I use Wine of Cardui extensively in my practice and find it a most excellent preparation for female troubles."

WINE OF CARDUI

WE HAVE NO AGENTS
but have sold direct to the consumer for 25 years at wholesale prices, saving him the dealer's profits. Ship anywhere for examination. Everything warranted. 118 styles of Vehicles. 55 styles of Harness. Top Buggies, \$36 to \$70. Surveys, \$50 to \$125. Carriages, Phaetons, Traps, Wagons, etc., Spring-Road and Milk Wagons. Send for large, free Catalogue of all our styles. No. 77. Surrey Harness. Price, \$16.00. As good as sells for \$25. No. 606 Surrey. Price, with curtains, lamps, sun-shade, apron and fenders, \$50. As good as sells for \$90. **ELKHART CARRIAGE AND HARNESS MFG. CO. W. B. PRATT, Sec'y, ELKHART, IND.**

THE NEW "BONNIE" RIGHT-HAND BINDER

For Capacity, Strength, and good work under any and all circumstances, the New "Bonnie" stands unrivalled. It is the lowest elevator Binder on the market, which is a great saving of power. The high, wide drive wheel has great traction power, which, coupled with low elevator, makes it the lightest draft Binder on the market. The seat is low, enabling the operator to step easily into it from the ground. The Reel is the acme of perfection. No other has the same scope of adjustment, all accomplished with a single lever. The Decks have a steep slant, which is appreciated by all users of Binders. Our whipping device is a novel feature and leaves the driver free to drive and use the levers. He simply pulls a rod, the whip does the rest. This novel device pleases every one. It has the simplest knottor, most reliable trip, and is guaranteed as represented or money refunded. The "Continental" Giant Combined Header and Binder cuts 12 feet and binds a bundle each second, and can be used as a Header when desired. Write us for Catalogue, prices and terms. We are headquarters for Binder Twine.

PARLIN & ORENDORFF CO., Sole State Agents, DALLAS, TEX.

COMMERCIAL LUMBER CO.

—Wholesale—
Yellow Pine Lumber and Shingles,
CILMER, TEXAS

North Texas Female College and Conservatory of Music
Mrs. L. A. Kidd Key, Pres't,
SHERMAN, TEXAS

The faculty of this excellent school has been enlarged and strengthened by the following changes and additions:

Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderewski, and is personally recommended by the above artists, Fannie Bloomfield Zeisler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

Herr A. J. Friedman, our new Vocal Teacher, comes highly recommended as an artist and as a gentleman. Mrs. Holt, in writing of him, assures us that he is a genuine artist, and that we are fortunate in securing his services.

Miss Mary O. Norris, who takes charge of our Art Department, is a teacher of unusual ability. She was engaged by the Legislature of Arkansas to paint portraits of Washington and Bryan, which she did to their greatest satisfaction. Miss Norris is now in New York, getting the latest in her profession. Instruction will be given in the whole range of art, including the latest in china painting.

Prof. A. M. Merrill, a graduate of Dickinson College, will give instruction in Natural Sciences. He is now in the Harvard Laboratory, pursuing his studies. We are adding a splendid physical and chemical laboratory, and pupils in these branches will be required to do individual work.

Among other improvements, furnaces are being put in "Annie Nugent Hall."

The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded. Respectfully,
MRS. L. KIDD KEY,
Sherman, Texas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

REV. BERRY M. STEPHENS.

When on the 31st of January, 1898, Berry M. Stephens fell asleep one of the great hearts of the Northwest Texas Conference ceased to beat. His large physical frame was a correct index to the great soul it contained. There was nothing little about him. He was a born gentleman. He loved God and he loved everybody. He was the embodiment of unselfishness. If he ever thought an unkind thing about anybody he kept it to himself. Being himself the very soul of integrity he trusted men, and in turn loved to be trusted. Always genial, sunny and hopeful, nobody could have the blues in his company. He had his share of sorrow. He had traveled the rough and thorny paths of life. He had seen the lightning flashing and heard the thunders roll. He had passed through the cruel war, slept on a blanket in the open field, sat around the camp-fire with the boys in grey, preached to the living, comforted and soothed the dying and buried the dead, and no braver knight ever buckled on a saber or shouldered a musket. The word fear was not in his vocabulary. In the hardest experiences of life he always found a bright side, and out of its losses and tears he came, not a sour or crabbed old man, but with an heroic spirit that could truthfully say:

"Only the sorrow of others throws a shadow over me."

He joined the Tennessee Conference in 1847, and in due time was ordained deacon by Bishop Soule and elder by Bishop Paine. He gave to his native State thirty-eight years of faithful service. He began as junior preacher and served acceptably missions, circuits, stations and districts. In 1885 he transferred to the Northwest Texas Conference. He brought with him to his adopted State the earnest zeal and devotion to duty that characterized him in his native State. He served acceptably Grandbury and Weatherford Districts, Waxahachie and Midlothian Circuits, Waxahachie, Clarendon, Seymour and Weatherford Stations. As a preacher, he was painstaking in preparation, forceful, earnest and often eloquent in delivery. Many in Texas and Tennessee were won to Christ by his ministry, and will rise up and call him blessed in that day.

In 1859 he was married to Miss Phronie Turney, and never was a husband more tenderly devoted to his wife. God blessed their union with a happy family of children, all of whom are now useful and sincere Christians. His family life was beautiful, and to be in his home was always a delight. He was pre-eminently the young preacher's friend. He listened with hearty sympathy and interest to their plans, and was generous in his commendation of their good points and wise and faithful in giving counsel and advice. He never felt that he was pushed off or set aside for young men. He realized that the infirmities of old age would inevitably disqualify him for such service as he once could perform, and instead of being envious of rising young men, he took them to his heart and thanked God for their strong shoulders upon whom could be shifted the responsibilities of the Church.

For weeks before his death he was a great sufferer, having to be propped up in bed or in a chair in order that he might get his breath. But not a murmur escaped his lips. He had lived well and there was no need for regrets. His faith in Christ and the resurrection was unwavering, and for him death had no terrors. Without a tremor he pillowed his head on the bosom of his Lord whom he had faithfully served for nearly sixty years and gently fell on sleep. This occurred in the parsonage of Couts Memorial Church, Weatherford, Texas, his last charge, January 31, 1898, he being in his seventy-second year.

Thus again is our conference greatly bereaved in the loss of one of its truest and best men. But we sorrow not as those who have no hope, for we confidently expect to meet him again.

JOHN M. BARCUS.

Temple, Texas.

WARD.—Bro. James Ward passed from his home on earth to his home in heaven on December 21, 1897, just two months after the partner of nearly fifty years had passed away. Truly, she only preceded him a short step. Our departed brother will be missed at Floyd's Chapel, where his place was never vacant when weather permitted. His earnest prayers and faithful testifying are hushed; but will not his life devoted to God be ever in the memory of those who frequent the house of God so regularly attended by this saint of God for so many years? If he had lived a few days longer he would have reached his seventy-fifth year of age, but God called him up higher. He has left a good record, joining the Wesleyan Methodists when twenty-eight years of age, teaching in Sunday-school, class leading and ever ready for duty. The old standard-bearers are falling. May others be ready to fill their places.

C. F. GOODENOUGH.

BOGGS.—Mrs. Olive Adelaide Boggs, daughter of Geo. H. and Mollie L. Peck, was born in Botetourt County, Va., Dec. 23, 1857, and died in San Antonio, Texas, March 12, 1898. She was married to Rev. Waller E. Boggs (then of the Western Virginia Conference) Dec. 6, 1883, at Lubbeck, West Virginia. Rev. James Harvey Burns, her stepfather, officiating. In 1887 Bro. Boggs transferred to the St. Louis Conference, but the climate there proving too severe for his wife's health, he transferred to the Little Rock Conference. In that conference they were stationed at Malvern, Hope and Camden. About one year ago her physicians decided that Mrs. Boggs was suffering from serious pulmonary trouble, and her husband brought her to San Marcos, Texas, hoping that a change of climate might arrest the disease. At

its last session Bro. Boggs was transferred to the West Texas Conference and appointed to Travis Park Church, San Antonio. Here, after several months of patient and severe suffering, she was released and entered into the rest that remaineth to the children of God. To Bro. and Sister Boggs four children were born, three of whom are still living—a daughter thirteen years old and two sons aged respectively seven and eleven years. Toward her children she manifested all the tenderness of motherhood, but she was firm and exact in her requirements in matters of discipline. Converted in early life and connecting herself with the Church, it can be truly said of Sister Boggs that her life was consecrated to the service of Christ. I was her pastor for some years before her marriage, and saw in her then the promise of those useful and beautiful traits of Christian womanhood which marked all her after life. Thoughtful of her husband's comfort, and exceptionally helpful in his work as a minister, she filled the important place of a Methodist preacher's wife with much credit to herself and honor to her Church. The testimony of her husband is that in point of Christian character he could not have wished her different from what she was. A beautiful harmony, utterly free from all disagreements, characterized all their married life. Sincerity and truthfulness were manifest in all her conduct and conversation—in her measure, like her Lord's, she was the truth. She was greatly loved by all the Churches where she lived and served, and those most closely associated with her looked upon her as an example, both in faith and good works, and the patient endurance of her sufferings. Through all the dreary months of her last illness and the former years of declining health she never failed in the cheerfulness of her hope and the spirit of resignation. In the midst of her affliction those who knew her best speak of the helpfulness and light that she brought to all who came within the circle of her influence. Down to the last she encouraged and strengthened her husband in his work, and would not allow her great suffering and the near approach of death to keep him from his appointed duties. Thus by the patience and heroism of her suffering, and her faithfulness in every trust, she won in a good degree the great honor of the Master's words: "She hath done what she could." After long years of suffering, what a blessing comes with release from pain! What a boon is rest! And what fuller blessing in the rest beyond, that remaineth to the children of God! Her end was a glorious triumph, and abundant entrance into the presence of the Lord.

F. B. CARROLL.

Georgetown, Texas.

GORDON.—Miss Mabel Clear Gordon was born October 4, 1879; professed faith in Christ and joined the M. E. Church, South, July 24, 1894, and departed this life, at her home near Durango, Falls County, Texas, on February 22, 1898. Miss Mabel was a devoted Christian from the time she joined the Church until God said to her, "Come up to glory and be at rest." Her favorite chapter in the Bible was the fourteenth of St. John. I would say to the bereaved family, grieve not after your loved one, who said she was going to live with Jesus. The God of heaven and earth has said, "of such is the kingdom of heaven." Miss Mabel was a sweet-spirited Christian. Grieve not, loved ones, after your darling; she is with the angels and kindred spirits in the glory land. May the Lord lead those of the family who are left here on earth onward and upward to glory, where they can meet loved ones and join in the sweet songs of the redeemed.

H. T. HART.

SLEDGE.—Susan B. Sledge was born in Madison County, Alabama, November 5, 1828, and moved to Mississippi in 1854. In her tenth year she professed religion and joined the Methodist Church, which relation she maintained until March 13, 1898, when the death angel came to bear her spirit home. Sixty years of faith and noble Christian deeds presented us with a most excellent character. She lived so as to be ready when the Bridegroom came, and without a fear or doubt she peacefully yielded to the summons, bade us adieu, and went to rest. We bid her away, but not to forget her. We miss her kindness and her counsel, but we try to repair our loss by consoling ourselves that heaven is more dear to us and soon we will join our mothers where the sobs of departure are not heard, where there will be a perfect vocabulary without the word "good-bye." Those who knew her loved her most. She was married to Rufus Sledge October, 1850—a most excellent and patriotic gentleman—who gave his life for his country. In 1863, in the Chickamauga struggle, he went down in death. There were three children born unto them, two of whom are left to mourn the loss of a dear mother. May God protect them and bring all to heaven at last.

A. F. HENDRIX.

Van Alstyne, Texas.

EMMETT.—Daniel L. Emmett was born in Virginia sixty years ago. He died in Burnet, Texas, on March 30, 1898. He had been for many years a member of the Church. Although a member of the Presbyterian Church, he was so clear in his religious experience and catholic in his spirit and life that he was regarded by all as a brother-beloved. In his own Church he was an elder and clerk of their sessions—a constant and earnest worker. At the same time he was always glad to cooperate with all other Churches in their work of saving souls and edifying believers. Honored by his fellow-citizens, he was faithful to every trust committed to him. He was a kind, wise father, a gentle, loving husband. No man ever lived in our midst who had more fully the confidence of all as an honorable citizen and consistent, earnest Christian. He was sick for nearly six months, through all of which he passed without murmuring. He made all his arrangements for his burial with the calmness of a business man and with the hope of a triumphant Christian.

JNO. B. SHERRARD.

Elder of Presbyterian Church.

W. M. HAYES.

Pastor M. E. Church, South.

WARD.—Sister Ann Ward was born at Newsholme, in Yorkshire, England, on the 24 day of November, 1822; was married to Bro. James Ward at Wressell, in Yorkshire, England, on the 31 day of January, 1844, and died on their farm near Wrightsboro, Gonzales County, Texas, on the 21st day of October, 1897, thus nearly reaching her seventy-fifth birthday. Our departed sister will be well remembered by all the preachers who have been on Floyd Chapel since 1883. Sister Ward joined the Methodist class-meeting when about twenty-seven years old, not yet converted, but her husband having been converted

and joined the Church, our good sister she would not be a stumbling block, but rather try to be a helpmeet spiritually as well as otherwise, she therefore joined the class-meeting as a seeker, and was truly converted about a year afterwards, from which time she became a worker in the Lord's vineyard. For eight or ten years she taught in the Sunday-school, and at all times was ready to testify for her Master. How earnestly and with what spiritual zeal many who have visited Floyd's Chapel camp and protracted meetings can testify. Bro. Ward is still in possession of all or nearly all their old class tickets from the time they joined until they left the old country. Sister Ward came to this part of Texas from England in 1882, settling at the homestead, where she died, in 1883. She has left her aged partner, with whom she has shared the toils and labors, joys and sorrows of this world for about fifty-three years, forty-six of which they have spent in walking by the light of God's Word, and helping each other on their pilgrim journey from this to the "better land;" also one son, three daughters, twelve grandchildren and two great-grandchildren to mourn their loss.

C. F. GOODENOUGH.

HOLLINS.—Mrs. Nannie E. Hollins was born in Warren County, Kentucky, November 23, 1833, and after a painful illness of several weeks died March 24, 1898. She joined the Cumberland Presbyterian Church early in life, in which she remained until she removed to Pattonville, Texas. Here, not having the privilege of her own communion, she joined the Methodists, among whom she continued to live happily and consistently. Sister Hollins was converted at the early age of fourteen years, and those thirty years in the kingdom of grace ended with a life well disciplined in solid piety. Her faith was clear, her joy was triumphant. She leaves in sadness her husband, Wm. E. Hollins, and five children, three of whom were born to her in her second marriage. Most of these are comforted in the gospel of Christ. May the compassionate love of the Savior of men win in this hour of great need him also to whom as yet all these things are a dark mystery.

J. J. CLARK.

GREGORY.—Mrs. Emma J. Gregory, the daughter of G. W. and L. Carroll, was born in Hawkins County, Tennessee, March 11, 1873; moved with her parents to McMinn County, Tennessee, in the year 1878; professed religion in her sixteenth year and joined the Missionary Baptist Church; married W. L. Gregory October 23, 1892; moved to Texas December 30, 1893; like a devoted wife went with her husband to the M. E. Church, South, August, 1894, and died February 14, 1897. She lived a consistent Christian until death. She was loved by all and hated by none. She was always found at her post, doing what she could for her Master. She labored faithfully in her Sunday-school. Her class will miss her. She leaves a husband, two little children (girls), a father, mother, three brothers and a sister, besides other relatives and a host of friends to mourn their loss. While earth has lost one of its best jewels, heaven has gained an angel.

HER HUSBAND.

CALLAWAY.—Mrs. Florence E. Callaway, wife of Rev. Jos. P. Callaway, formerly of the Northwest Texas Conference, died at her home in Orchard, Texas, April 9, 1898, and we laid her body to rest with kindred dust in the Sanford's Chapel Cemetery, McLennan County, on Sunday, April 10, 1898. Sister Callaway was born in Jefferson County, Arkansas, June 17, 1856, and lived in that State till her husband transferred to Texas in 1890. She was the daughter of P. N. and E. J. Anderson, her mother being a sister of the sainted Thomas Stanford. These parents still live among us and mourn the loss of a devoted daughter. As might have been expected in such a home as hers, our sister was converted while still young, and joined the Methodist Church, in which she remained a faithful member till death. She filled the delicate and responsible position of an itinerant preacher's wife for twenty-five years, bearing its hardships and meeting its obligations without a murmur or a word of complaining. Sister Callaway knew what self-denial meant, for her whole life was a sacrifice for others. She was the mother of ten children, all of whom are still living, some having established homes for themselves, while the rest weep at home with their stricken father. What a world of meaning there is now in the sacred word "mother" to that large family circle! May the charm of that name never be broken, but remain a mighty force impelling them heavenward. Our sister was a constant sufferer for ten years before her death, but endured it all with that patience and hopefulness which mark the saints. She was faithful in every department of life's work, hence death had no terrors for her. If her life had been beautiful for its purity, its consistency, its unselfishness, her death was glorious in its triumph. When the final conflict came she called her loved ones about her, and while a smile of unutterable peace lighted up her face, she talked with them of her release, and bade them a loving farewell.

Truly our gospel has lost none of its power, for our people still die well! To her large circle of relatives, and especially to her stricken husband and bereaved children, I can say nothing better than this: "Follow her as she followed Christ." I would bespeak the prayers of the brethren on behalf of Bro. Callaway and family now in this trying hour. He located from our conference a little more than a year ago that he might minister more constantly to her in her declining days who had shared the trials and triumphs of life with him. May the consolations of divine grace be theirs.

W. H. TERRY.

MILLS.—Miss Emma Mills, daughter of Brother and Sister M. V. and M. F. Mills, was born July 14, 1877, and departed this life February 28, 1898. Her body was interred on the following day in Prairie Springs Cemetery, near Burleson, Johnson County, Texas. Miss Emma was a special favorite in her home and community. From early childhood she was noted for her good qualities. She was religious from the first, always possessed of a sweet spirit. Counsel and admonition were enough to guide the sweet-spirited one from childhood to womanhood. She never gave her parents any trouble, but, on the other hand, so acted as to soothed their admiration and deepest love. Not only did she have the deepest affection of her parents, but also the unstinted love of her brothers and sisters. A host of friends admired her, and wept bitterly at her departure. When ten years old she was happily converted and joined the Methodist Episcopal Church, South. Her Christian life was of the highest standard. Her consecration was thorough. She loved her Church and all her pastors. In her father's home she was a powerful factor in the helpfulness of all guests, and especially of weary itinerants. She was like a true and tried soldier—ready for any emergency. Miss Emma lived a godly life that produced a powerful influence in her home, Church and community, and wherever she was known. Her place in the Church and Sunday-school is sadly missed, and it cannot be substituted in her home. In this very sad bereavement of her family may the God of all grace abundantly console.

M. H. MAJOR.

Joshua, Texas.

CLEVELAND.—Mrs. Dora Cleveland was born November, 1837, in Upson County, Georgia, and died April 19, 1898, at the home of her son, Leon Cleveland, in Cleburne, Texas. Her husband died during the war between the States, on his way home, of a wound received in the hard-fought battle of Mansfield, La. He was visited by the writer at the house of Dr. Adams in Harrison County, where he died. Mrs. Cleveland was the daughter of Capt. Ross Powell, deceased. Her death being very sudden, there was no place or time for dying testimony, but she was not wanting in a life testimony of good words and works, which proved her to be a true and genuine disciple of Jesus, having imbibed his spirit of meekness and lowliness, and of doing the work of Him that sent him as his meat and drink. No act of the worship of God's house; no Sunday-school work as a teacher; no service of the Woman's Aid Society; no contribution of her means for the support of the pastor and institutions of the Church ever seemed a grievous load or task, but the easy yoke and light burden of Christ. While the Queen City Church, of which she was a member, and the community in which she lived, in sympathy with the bereaved family connection, keenly feel their loss and mourn her death, we sorrow not as those who have no hope, but rejoice in assurance that, though her earthly house has dissolved, she has a building of God, a house not made with hands, eternal in the heavens, and that we so long shared the benediction of so bright, so beautiful and so consistent a Christian life as was hers.

B. LANE.

Queen City, Texas.

WESSON.—Mrs. Mary Elizabeth Wesson (nee Collins), wife of Rev. J. M. Wesson, of the Texas Conference, was born in Hempstead County, Ark., January 3, 1847. She came with her widowed mother to Texas in 1869, and settled in Montgomery County, where the most of her life was spent. For many years she made her home first with one and then with another of her relatives. In those families where she lived the children loved her as they would love a mother, and from her many of them received their first lessons in religious instruction, and were led by her on their first visit to church and Sunday-school. She united with the M. E. Church, South, when eighteen years of age, and while, Martha like, she was sometimes "cumbered about much serving," yet, Mary like, she loved to "sit at the feet of her Master." Bishop Fowler once said: "Methodism is rich in eloquent women; it is rich in self-sacrificing women; it is rich in consecrated women." She was an example of what a noble woman can be when consecrated to her Savior. She was married to Bro. Wesson on February 28, 1865. Though advanced in life at the time of her marriage, she was a good and faithful wife, and made happy the

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last years of one of our truest and best men. After their engagement, and before their marriage, she was afflicted with a cancer. As soon as she knew the nature of her affliction she told Bro. Wesson that while she loved him, yet owing to her affliction she would release him from their engagement. His answer was: "No, Miss Bettie, I shall not release you. It is necessary that you have treatment which at present you are not getting. I will marry you and if possible have you cured." He kept his promise so far as possible, and it was no doubt due to his faithful care and treatment that her life was prolonged some years, that she might still do good. After her marriage she lived in Navasota, where her pastor, Bro. Chambers, writes me that she was greatly beloved by all the people. She was a modest, yet earnest, worker for the Master in the different departments of Church work. She was a member of the different women's societies of the Church. She was always ready to do her part. While she was a great sufferer she never uttered a word of complaint. In addition to her cancer—of which she was never entirely cured—she had an attack of pneumonia, which hastened her death. On December 28, 1897, she passed peacefully away. Her funeral sermon was preached by Bro. Chambers, after which she was laid to rest in the Navasota cemetery. Bro. Wesson followed her just one month later.

J. B. NUTTER.

TERRY.—Thursday, February 24, 1898, at 6 o'clock a. m., Sister Sarah E. Terry died in the glorious triumphs of the Christian's faith, at the home of her son, Mr. Will Terry, in Houston, Texas. February 25th her remains were laid to rest in the German Cemetery by her pastor, Rev. J. W. Horn, of Washington Street Church, of which Church she had been a member since 1877. She was born in Ohio May 27, 1840. She joined the Methodist Church when she was sixteen years old. After dwelling under the same roof with her for thirteen years the writer, her son-in-law, can bear witness to her godly life. She was possessed with a true missionary spirit; her heart was ever burdened with the cause of the orphan. She was ever ready and willing to lend a helping hand to the needy, often rendering assistance when she was unwell herself. She leaves one sister and two children—all married—to mourn their loss.

J. M. D. TURNER.

PARKS.—It is with a sad heart that I write of the death of my friend and brother, Lon R. Parks, who fell asleep in Jesus at his home in the city of Dallas, 229 Ross Avenue, on February 3, 1898. I have known him since the summer of 1892, when he was elected Secretary of the Tyler District Conference, and from which he was sent as a delegate to the East Texas Annual Conference. He held the position of Secretary of the District Conference four years, his connection with us then being severed by his removal to Dallas early in 1897. I became his pastor in December, 1894, and was intimately associated with him for more than two years in this sacred relation. His home was my home. He was my friend and I loved him. He was devoted to his Church; had served it in some official capacity for a number of years and was ever ready to do all in his power to promote its interests. His pastor always found in him a friend upon whom he could rely. The world is better for his having lived in it. He will be greatly missed by his Church as well as his family. He leaves a wife and one son, beside brothers and sisters, who weep over his death. He was a kind and loving husband and indulgent as a father. He was blessed with a cheerful spirit and a nature of sunshine and always succeeded in making everybody about him happy. He had trouble and sorrow, but did not carry them on his face. It always made one feel good to be with him. I feel poorer since he went away. His last sickness was of short duration, but he suffered greatly. He died in peace. We commend his sorrowing wife and son and other relatives and friends to the tender mercies of that God whom he knew and loved. "Blessed are they that mourn, for they shall be comforted."

W. P. PLEDGER.

WELLS.—John A. Wells was born in Georgia December 4, 1832; born of religious parents and was converted in early life and joined the M. E. Church, South; was married to Miss Susan E. Dillard January 19, 1853. This union was blessed with four children, two of whom have preceded the father; the two living are, we trust, trying to meet their father in heaven. Sister S. E. Wells died May 23, 1863. Bro. Wells was married the second time to Mrs. Nancy E. Mabrey September 7, 1866, and to this union was given seven children; two of them have preceded him and five are left with the bereaved mother to mourn their loss. But they weep not as those who have no hope. He was faithful to the Church in all his duties. I have been intimately acquainted with Bro. Wells for eight years. He was a good neighbor, a kind husband and father. He served as steward, Sunday-school superintendent and class leader. The assessments imposed on him were always met. If not collected, he paid it out of his own pocket. No man stood closer to his preacher than he. He would often disfigure himself to meet their wants. His place was never vacant in the Quarterly Conference unless unavoidable. Bro. Wells was a faithful, humble Christian—always willing and ready to do anything for the advancement of the cause of the Master. He was also a worthy member of the Masonic fraternity. He had for many years been a citizen of Montague County, but at the time of his death was near Purdy, I. T. His death was sudden and unexpected; but he was ready. He died January 22, 1897. May the Lord bless the bereaved ones, and may we all meet him in heaven. His friend,

McCREARY.—Moses Alvin McCreary was born in Washington County, Missouri, in 1838, and died at his home near Rockwall, February 12, 1898. He moved with his parents to Rockwall County, Texas, in 1863; professed religion in 1858 at Old Bear Creek camp-ground and joined the Methodist Church at Mount Zion the same year. From that day until his death he lived a very consistent Christian life. He was married to Delphina Sullivan, August 23, 1860, at Rockwall, Texas. They raised six children to be grown and lived to see them all members of the Methodist Church. No man was more highly respected throughout all the country than was "Uncle Alvin." Scores of Methodist preachers in Texas shared the hospitality of his home. Hundreds, who are now loyal Christians, remember him as an instrument of their redemption. While not a demonstrative character, yet no finer, more positive disposition could be found. He did his best

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to find the right side of every question, and as long as he thought his position right he was immovable. The old camp-ground where he first found a Savior is historic. Many of our pioneer preachers who read this will remember Old Bear Creek and Mount Zion, and will regret the loss of Alvin McCreary. His lineage stretches backward through the early struggles of Methodism in Texas. It was delightful to hear this old soldier recite that unwritten record of the Church he loved so well. To her he gave his life and means, in her faith he died, and by her ritual he was buried. The writer preached his funeral at Mount Zion before an immense audience who sat in tears and praises. We laid his wearied dust alongside the Methodist heroes who had outstripped him in the race. Such men as John DeWeese, Frank Sullivan and Alvin McCreary now slumber in that historic churchyard. They fought the battles of Church and State side by side. The struggle is over and they have answered the general roll-call of the skies. God will care for the widow who is left to finish the race alone. For nearly forty years they journeyed hand in hand. There is a day for all in which one must be taken, the other left. May the God of infinite grace overshadow the bereaved ones. May the keeping power of Elijah's God preserve them blameless unto eternal life. After awhile the old Mount Zion Cemetery will give up her dead. Then we will greet our loved and lost in a land where parting is no more. How sweet the thought for all whose lips have drunk the cup to its bitter dregs, that some one will be at the beautiful gate waiting and watching for us.

J. MARVIN NICHOLS.

CLARK.—Sister Adella W. Clark (nee Epps) was born April 14, 1830, and died at her home, in Navarro County, Texas, near Birdston, April 15, 1898, aged sixty-eight years. She was the mother of eleven children, nine of whom survive her. Though grown, they feel very keenly the loss of mother and mourn their loss, but while the cloud was dark there was light shining all around it. Sister Clark was converted in early life and joined the M. E. Church, South, and lived a Christian life. She honored God and he honored her. She had remarkable health "even down to old age," and hers was a happy home. We will miss her in many ways, but, thank God, "there is a city which hath foundations whose builder and maker is God." To this she has triumphantly gone to join her husband. Children, your mother's God will be your God; cheer up.

G. J. IRVIN.

TATE.—The subject of this sketch, Mary Ann Tate, was born in South Carolina, December 8, 1827; moved to Alabama, and was married to Jasper Tate October 17, 1844. Her maiden name was Rampy. She departed this life at the home of her son, P. G. Tate, near Vilas, Bell County, Texas, March 30, 1898, aged seventy years, three months and twenty-two days. She was the mother of seven children, five of whom are still living. Her husband was killed in the war May 5, 1864. She professed religion and joined the Methodist Church when very young, and lived a beautiful Christian life. She was one of the purest women I ever saw. She was sick seventy-four days. She endured her afflictions with great patience. She died triumphantly and went sweeping through the gates into glory. God bless her children and grandchildren; may they all meet her in heaven. We say farewell, mother and grandmother, until we meet on the evergreen shore. Here pastor,

G. W. HARRIS.

HUDGINS.—Humphrey Hudgins was born in North Carolina, December 17, 1820; came to Texas in his early manhood; settled in Wharton County, where, by virtue of perseverance and integrity, he amassed considerable property, and was held in esteem by his neighbors; moved to Chappell Hill, Texas, about 1860, where he married Miss Mary Justice, who died in 1885. He was made a Master Mason early in life and was for many years the treasurer of Hubert Lodge No. 67. He was received into the Methodist Church at Chappell Hill in 1876 under the ministry of Rev. H. S. Thrall, of which he was a faithful member to the day of his death, serving as steward of the Church and as trustee of the Female College. He married Miss M. E. Traynham, June 11, 1893; shortly after which he fell into a steady decline, his faithful wife ministering to his wants and successfully managing his business affairs. After suffering greatly for several days, from the effects of a fall, he died March 12, 1898. A good man has gone from among us to dwell forever in the paradise of God. In this life he was ever ready with open hand and sympathy to relieve the destitute and cheer the sorrowing. He used his wealth as becomes the steward of the Lord, contributing liberally toward the support of the ministry and to the maintenance of our Church institutions. He was to his pastor a friend in time of need. When collections were slow he would frequently advance the amount expected from the members assigned him as steward. Having no children of his own he habitually contributed toward the support and education of his kinsfolk in North Carolina and elsewhere. As a Mason he endeavored to so walk and live among men as to ex-

emplify the principles of that order by whose hands his body was consigned to the grave in Prairie Lea Cemetery, Brenham, and his "spirit to the God who gave it." As a husband, he was kind, affectionate, provident. May the God of mercy console his sorrowing companion in her bereavement, and may they in the end be reunited on the other shore. E. W. TARRANT.

TAYLOR.—Carroll D., son of Silvanus and Mary P. Taylor, was born March 31, 1878, and died February 23, 1897. Carroll was just blooming into manhood. He was reared by Christian parents, and at the age of thirteen he joined the M. E. Church, South, at Clarksville, Tenn.; but, like a great many boys who come in contact with evil associations, he drifted back into the world and became wicked and reckless. But the prayers of a father and mother followed him. At the age of sixteen he left home and wandered in Western Texas and Mexico, but returned home and was taken sick. He lingered for twelve months and died, but not before he had made peace with his God, for he left a bright testimony that all was well, and went shouting home to glory. May the God of heaven bless the father and mother, and Lee, his only brother, and may they one day make an unbroken family around the throne of God, is the prayer of

J. M. HOLT.

Edna, Texas.

HUSSEY.—Homer Henry Hussey was born March 14, 1898, and died March 31, 1898. Our child is taken from us after so short a stay, but remained long enough with us for us to learn to love him tenderly. We trust that our loss is his eternal gain. He cannot return to us, but we may go to him. We expect to see him again.

A. H. HUSSEY.

Gober, Texas.

JOHNSON.—Leona Carlotta Johnson, daughter of W. J. and C. V. Johnson, was born September 24, 1894, and died at Union Valley, Texas, March 16, 1898. She was baptized by R. A. Ellis in 1895. She was only sick a few days with that dreaded disease diphtheria and then was not, for God took her to himself. Dead? No not dead, but just entered into the "glory of eternal life." Though we cannot understand why she should be taken so early from that Christian home, yet we know that "He doeth all things well." Brother and Sister Johnson have our sympathy and prayers. May we all so live that we may see Leona again.

M. C. ELLIS.

Lovelace, Texas.

GRAHAM.—Alina Elizabeth, infant daughter of Alex. and Ela Graham, was born October 22, 1897, and died March 14, 1898. This was a sweet little darling, the joy of a mother's home, the pride of a father's heart. Only the casket that held the treasure is gone. She is now safe with the angels, only waiting for papa and mamma. May heaven bless and comfort the bereaved ones. May they realize that she is not dead, but lives in a better world with Him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

E. C. W.

Sumner, Texas.



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ATTITUDE OF THE STATE TOWARD CHURCH COLLEGES.

It may relieve the mind of some people to say that I promised more than five months since to write these articles for the Advocate. I am nothing but a plain man and do not assume to be a public teacher. Having made many acquaintances and friends during a long term of years in business at different points in East and North Texas, I thought I might, perchance, influence some for good. Much of this ground has been recently occupied in this Advocate and in other Church periodicals by able persons, and hence this has been much abridged. Personally, I think it best to be kind and pacific toward State institutions for higher education, and certainly Methodism should take care of her sons wherever they may be, but should be unflinching in her opposition to some of the principles advanced by their founders, and their present purposes and plans looking to a monopoly of the whole field. Some State universities have not antagonized Church colleges—notably that of Mississippi, which has the honor of having graduated our distinguished Bishop, C. B. Galloway. And I may also mention Franklin University of Georgia, which gave us that matchless orator, Bishop G. F. Pierce; and I doubt not that there are others equally as friendly. But this may be accounted for in the fact that the University of Mississippi was presided over by the well-known Judge, A. E. Longstreet, a prominent minister of the M. E. Church, South, and that of Georgia by Dr. Waddell of the Presbyterian Church. We have reason to fear, however, that these friendly relations in some universities are gradually passing into those of open hostility. If I am mistaken, I would gladly have my mind disabused.

I have personal knowledge of the bitterness in the hearts of some who helped to lay the foundation of the present system of education in our own State of Texas in the Constitutional Convention of 1875. Oftentimes did I catch the phrases in passing the aisles or through the halls: "We must kill these Church schools," "Let's stamp out these sectarian schools," and these sentences were emphasized with expletives too ugly to be printed in this Advocate.

2. Nor has it been forgotten that a high official of our State University less than a decade past announced in a public address that "Church schools were pious frauds." Can my readers think of a grosser insult that could possibly have been offered to the near six hundred thousand members of the Protestant Churches of this empire State? I would not attempt to "stir your blood" nor "ruffle your spirits," but sometimes forbearance ceases to be a virtue. Easy acquiescence in wrong, I have often observed, is one of the most unfavorable symptoms of the times. We can remedy this in a peaceable way, and "if life lasts and heaven smiles," I will make a suggestion or two in a future number of the Advocate. Let me give just a specimen or two of the men that these so-called "pious frauds" have trained and sent out into the world. As one, I will refer to the late Justice Lamar, the product of Emory College, who was United Senator, Secretary of the Interior, Professor and Chancellor of University of Mississippi, and Justice of the Supreme Court of the United States. I would be glad if every college student in this broad land could read his "Life, Times and Speeches" as a stimulus to greater effort; and to our preachers who have vowed to preach sermons on Christian education they have not preached, I would especially recommend to read his address to the Alumni Society of Emory College only two years before his death, that they may feel the "mighty impulses" and know the principles that moved the Methodists of Georgia to found Emory College "and dedicate it as a temple to science and religion, with devout aspiration that the two thus united should lift each other upward and aid each other onward in blessing the people of Georgia."

Who was the greatest Oriental scholar of his day, and "wrote a commentary that will be remembered longer than the Egyptian Pyramids, who at the time of his death occupied the largest space in the public eye and the deepest lodgment in the public heart of all the living Christianity then found upon the globe?" Without hesitation I answer, Dr. Adam Clarke, who said of himself, "before he heard the Methodist preachers was as stupid a lad as was about the place." He was educated at Kingswood school, founded by John Wesley, another one of these so-called "pious frauds." This may be thought a digression, but it is legitimate to give a specimen or two of the fruit of Church schools. Volumes could be filled in giving account of the usefulness and greatness, in all departments of learning, of men and women sent out by Church institutions.

3. Another instance of narrow-minded prejudice was shown by a State Board of Education in rejecting a text-book on "Political Economy," otherwise faultless, because, forsooth, the author said in his preface that the "property of the State was the wealth of God." This is below the average water-mark of respectable paganism.

4. There can be no question of the fact that the leaders in State education are combining their forces with a view of suppressing education by the Church. I will adduce one statement from a writer in the Forum,

also quoted by Dr. Hammond in an able article in the Methodist Review. After elaborating a plan for the unification of all grades of State education, he says: "The transfer of our system of education from the Church to the State must be completed. It grades from the lowest upwards and points to a National University to be." This "university to be" Thomas Jefferson pronounced "clearly unconstitutional." This Forum writer evidently thinks the said transfer a forgone conclusion. It will be resisted till the crack of doom.

5. But be the attitude what it may, there is one thing about which there is no doubt: The State can not and will not do the work the Church proposes to do in training her youth. There is much sophistry in the repeated assertions of the friends of purely secular education. In the Texas Convention of 1875 they repeated the phrase over and over that "it was better to build school-houses than jails," assuming that there was a reformatory power in intellectual education, the fallacy of which the history of education proves to the satisfaction of every inquiring mind. The cost of building jails has kept pace with that of building schools. A recent Parliament of Editors of leading secular journals was called in New York but recently, and the proposition that crime was on the increase was submitted, and decided in the affirmative. Then on the proposition that public schools were to some extent responsible for this result, they were about equally divided; but there was a majority in favor of some better system of moral training, but they did not see how they could have it. Please note the fact that these were editors of strictly secular journals. There is sophistry in their claims to impartiality. What they profess is to be non-Christian, but they are practically anti-Christian. How could the teaching of agnosticism be prevented? How can history be taught without offending one or another sect? It is asserted by some of our best educators that scarcely a branch of higher education can be taught by the State in justice to all her subjects without being made so colorless as to deprive it of its originality and force (Hammond). Who can teach astronomy and deal impartially with his class without trying to impress them that there must be an intelligent Creator? It is an old proverb that "an undevout astronomer is mad." Taken in its broader sense philosophy has its sects, and always has had. Even Horace recognized their existence in his day. In writing to his friend and benefactor, Maecenas, he told him he had quit writing ludicrous verses and resolved to apply himself wholly to philosophy and allowed himself large liberty as to what he taught. "Now virtue's precepts rigidly defend, then make some looser moralist my guide," and when the elements above him seemed disturbed, "prayed to which e'er god ruled in the sky." One of the strongholds of the State schools is the power to tax, which Adam Smith, the founder of political economy as a separate branch of human knowledge, says is the "power to destroy." We do not want the State to pay for our denominational colleges; neither should the State pay for undenominational colleges. Everybody should get what he wants, and pay for what he gets. That would be the fair thing. It was not out of place in Sam Small's Stories for old "Si" to inquire if there were "pervisions in de bill;" he was raised a slave and "pervisions" had always come to him, but when a freeman spends his time looking to the government for help, he is past redemption. The grace of the gospel is powerless for good to a man without some energy. God never does for us what we can do for ourselves.

The power to tax is already doing its work of destruction. With what a slack hand, and for what unauthorized purposes, is the people's money voted out. It is used to build crystal palaces, as Bishop Pierce said with burning eloquence, "in which to exhibit a world without a Bible." More anon. ASA HOLT.

Abilene, Texas.

A LAYMAN SUGGESTS.

I have read the articles of Bro. Nelms, suggesting amendments to our Church Discipline. They are great. In fact, some of them are "daisies."

As a layman, I want to call the attention of Bro. Nelms to some omissions. The General Conference being near at hand, it is important that in drawing the lines tight-

er on evangelists, local preachers, laymen and "holiness" people, the whole field should be covered, thus obviating the necessity of future tinkering with the great Book of Discipline.

If Bro. Nelms will study our civil codes, perhaps he can get "a idea" or two. How would it do, for instance, to apply the law under which inclosures are protected? If you don't want intruders on your premises, it is your duty to tack up signs: "Posted—Keep Out." I would like to ask Bro. Nelms if it wouldn't be a good idea to "survey out" circuits, stations, etc., so that we may know just how much Methodist territory each preacher is to cover, or "boss." Under present conditions, no one can say how far the jurisdiction of any pastor extends. Where there are two or more circuits in a county, it is now a matter of some difficulty to determine just where the jurisdiction of one pastor leaves off and another begins. Ought not the territory be "surveyed out?" Perhaps patriotic laymen could be found who would do the work gratis. Then ought it not be the duty of the pastor to have posted up signs at the different points in his jurisdiction something like the following?—"Posted: this is Coon Creek Circuit of the M. E. Church, South. Rev. Stickfast Knockemstiff is the Boss. Let no member of the Methodist Church enter here without permission of the Boss." Then ought not Bro. Nelms insist that the members of each Church be numbered, from one up, a la work-houses, penitentiaries, etc.? A system of signals could then be agreed upon under which the Boss could summon any member, to the end that his orders could be given without the necessity of hunting up the member and thus wasting shoe-leather. For instance, if the "Boss" wanted No. 1, the sexton could tap the bell one time; if he wanted No. 13, the sexton could tap the bell one time, then a pause, then tap it five times in succession. This has been found to work well in notifying people of a city in what ward a fire is. The laity could, at given times, be instructed in this system of signals, and I doubt not would soon catch on.

I make these suggestions under the theory that Methodist preachers do not now have as much authority as they need. If there is a defect in our Methodist economy it must be, according to Bro. Nelms, because the laity has too much say. If there is anything of which a Methodist layman ought to be proud it is the liberty, the authority, he exercises over the preacher. Is it not time the preacher should be liberated from tyrannical rule; from a subservient control by laymen, local preachers, etc.?

I thought that as a layman, who had noticed with what pride laymen "lord it over preachers," I might suggest to Bro. Nelms a plan by which he could cause their "pride to have a fall," so to speak. I'm a missionary, after a fashion.

W. A. SHAW.

Dallas, Texas.

SOUTHWESTERN UNIVERSITY COMMENCEMENT.

We have arranged a programme for our approaching commencement, which has hardly been exceeded. It is as follows:

Thursday, May 26, at 3:30 p. m., prize declamations in Fitting School; 8:30 p. m., concert.

Friday, May 27, 10 a. m., junior orations; 3:30 p. m., prize declamation of Sophomores and Freshmen; 8:30 p. m., prize contest in elocution.

Saturday, May 28, 10 a. m., address to the literary societies by Dr. J. H. Kirkland, Vanderbilt University; address to Young Ladies' Literary Society, by Dr. John Mathews; 8:30 p. m., public debate between Alamo and San Jacinto Societies.

Sunday, May 29, 11 a. m., commencement sermon by Dr. John Mathews, St. Louis; 3:30 p. m., League Rally; 8:30 p. m., sermon to undergraduates by Rev. J. L. Massey, Huntsville, Texas.

Monday, May 30, 9:30 a. m., commencement day; 3:30 p. m., address to Alumni Society by Rev. H. A. Boaz, Abilene; 8:30 p. m., graduating essays of the senior class of the Annex.

The Boards of Trustees and Curators will be called by their respective Presidents to meet Friday, May 27.

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NEW ORLEANS: Presbyterian General Assembly. Dates of sale May 17, 18 and 19; final return limit June 4, at rate of one fare for the round trip.

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After April 12 the SUNSET LIMITED Train will leave Chicago for San Francisco on Tuesdays only, and after April 7 will leave San Francisco for Chicago on Thursdays only. The service will be discontinued east-bound for the season April 28, and west-bound May 3, to be resumed early in the fall.

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