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EDITORIAL.

A VISIT TO CHATTANOOGA.

I left Nashville last Friday and ran over to Chattanooga, a distance of one hundred and fifty miles. This was due to the courtesy of my old friend, John H. Peebles, now the General Superintendent of the Chattanooga and Nashville Railroad. A better man would be hard to find, and he represents one of the best railway systems in the South. In coming over, I passed Stone River, the place where many a brave man in the blue and gray went down in the days of bitter strife. The national cemetery is hard by, and the innumerable little white stones tell of the year of blood and carnage.

Chattanooga is now quite a city, and a place of national interest as well as of commercial importance. Sixteen years ago next October Bishop McTyeire sent me to this place to take charge of the old Market Street Church. The city then had a population of less than 15,000. The church building was an old dingy brick structure, not at all inviting. There was a membership of 248, and a Sunday-school of some sixty-odd. The old parsonage was in ashes, having been recently destroyed by fire. The people of the city were not then noted for their church-going habits. The outlook was not inspiring, and for once in my pastorate the future was rather gloomy. I remained there four years. During that time the city more than doubled its population. My presence, however, was in no way the cause of this wonderful growth. When my time was up, the old church property had been sold for a good sum, the site upon a hill purchased, the present edifice built, a good parsonage had taken the place of the burnt one, we had a membership of over six hundred, and no debt was left upon the congregation. It soon became the leading congregation in the Holston Conference, which position it holds to-day. My ministry there was somewhat vigorous and eventful. I had many a lively episode, the memory of which has not yet faded from the minds of the older members of the Church.

Nearly twelve years have passed since then, and many changes have taken place since those days. Of course my return upon this occasion is one of untold pleasure to me. I ran down to Dalton Friday and spent a few hours with the home folks, but returned to be with my old congregation on Sunday. I went to the Sunday-school and found an attendance of over five hundred. At the 11 o'clock service the auditorium was packed with people until they had to be turned away. I looked with mingled pleasure and sadness over the vast throng. It was pleasant to again look into the familiar faces of those to whom I had ministered in the years long gone; but a feeling of sadness crept into my bosom as I looked in vain for others who have crossed over the river and entered into the membership of the Church above. I hope to meet them up yonder, when the journey of life shall have ended.

In the pulpit was Rev. John Boring, one of the veterans of the conference when I was admitted. His beaming old face made me glad. The service was a good one to me, and the others seemed to enjoy it also. The Spirit was manifestly present, and we had times of refreshing from the presence of the Lord. At the close of the hour, it was a time of hand-shaking and the renewal of friendships which the intervention of years had not extinguished. It was glorious to be thus greeted again!

Dr. Alonzo Monk is the preacher now in charge of these people. He is a fine man, and possessed of eminent fitness for the position. He has a wonderful grip upon his congregation, and they are as wonderfully devoted to him. He is a man of courage and fine judgment, and he is doing a splendid work for Chattanooga. He now has a membership of over 1200. They furnish him a splendid parsonage and pay him a salary of $3600. No preacher in Southern Methodism has a finer field than Dr. Monk.

But my visit is about up, and I must turn my face toward the distant West. This is not home to me now. Those who make a place home are far away, and toward them and to that spot my heart hastens. There is no place like grand old Texas to me. I love her people, her broad prairies, and the great resources of her soil and climate. There the remnant of my days will be spent, and when my pilgrimage ends, I shall find a resting-place beneath her green swards.

G. C. R.

Chattanooga, May, 8.

THE CHICKAMAUGA NATIONAL PARK.

This is just a few miles outside of Chattanooga and it is a place of national interest. Not to visit that historic spot when passing that way is to miss an opportunity of a life time. A little over three decades ago one of the greatest battles of the world was fought over its fields and amidst its matted forests. The best blood of the nation flowed like water down its hills and along its by ways. In some places it is said that the dead bodies of the blue and the gray literally carpeted the earth, and the wounded hobbled and staggered to and fro like a harvest field under a heavy wind. Around one pond they crawled for water and died until they were piled upon each other two or three deep. The water became so impregnated with blood that it nauseated those who tried to drink it. For miles and miles the battle raged with the fury of a storm, and when the fatal day was ended the earth was torn up like a plowshare had run under it, the undergrowth was cut down as with a scythe, and the great trees were riddled with minnie balls and sheils. The whole face of nature looked like a besom of destruction had passed over it in its devastating fury. Mangled horses and mules and men were hurled around in great heaps as though they had been smitten by the fiery bolts of the bursting heavens. It was enough to break an angel's heart and bring a wail to the lips of a compassionate Savior to look over the scene when the last echo of the cannon had died away in the far off gorge of the frowning foothills and hoary mountains. That was war at its worst. The Judgment Day alone will reveal the number of orphans and widows cast upon the sympathy of the world by the bloody transaction of that awful day. As I stood upon those fields the other afternoon, I could still in fancy hear the roar of the tempest, the shout of the maddened hosts, and the groans and shrieks of the wounded and the dying. If some of the old shattered trees and upturned rocks could have spoken, what stories of suffering and death they could have poured into my listening ears! But what a change has come over the spirit of that once bloody panorama! The National Government has bought up every foot of the ground over which that historic struggle took place. The briars in the old broken fence-rows and the loose brush of the woods have been gathered up and taken away. Beautiful graveled drive ways have been opened up, flowers have been planted here and there, splendid monuments, with remnants of cannon and shells piled about their massive bases, have been erected to mark the spot where some officer fell, or where some desperate stand or charge was made; and upon their broad sides are the inscriptions to perpetuate the heroic deeds of that vanished period. On some of the hilltops are standing iron observatories running up with winding stairways two or three hundred feet, from the tops of which can be gotten a bird's-eye view of those beautified grounds, once the scene of carnage and death. I was peculiarly struck with a great monument of marble standing upon Snodgrass Hill, where the final stand of the Federals was made and from which they were swept by the irresistible rush of the intrepid Confederates. The base of this pile of granite is immense and it gradually rises some twenty or thirty feet above the ground; and upon the top of its wide surface there is a great bronze lion. He has apparently been lying with his huge head toward Chattanooga; but he seems to have aroused himself and is now turned with a terrified look down into the dense forest out of which he Confederate legions came with a yell that shook the hill as they faced the fire of the enemy and moved like a hurricane upon the wavering foe! He still gazes down into that shaded nook and his expression is the open book in which history is studied. Thank God, those days of strife are gone, but their scars are seen in the trees and the seared rocks. Where the remains of the fallen boys in gray are sleeping I do not know; but in the National Cemetery hard by Chattanooga more than thirteen thousand grassy mounds, with short whited stones tell the story of war's horrible tragedy! But these are only a comparatively few of those who fell along Missionary Ridge and beside the dark stream of Chickamauga, which fitly means in the Indian vernacular, "River of Death," and river of death it was in the days of our fraternal strife.

G. C. R.

May 8.

OUR BISHOPS AT NASHVILLE.

Bishop Keener, the grand old man, was not present. His health is just a little bit precarious, and he spends his time about home. Many inquiries were made about him, and much regret expressed at his enforced absence. No man has a stronger hold than he upon the love of the Church.

*

Bishop A. W. Wilson is the acting Senior Bishop. He is just back from a tour to our far-off mission stations. When he left, about a year ago, he was in feeble health; but he is now looking strong and robust. His hair and whiskers look grayer than when we saw him last, but he is in the zenith of his powers. He is one of our great minds.

*

Bishop J. C. Granbery is active and full of enterprise. He looks better than when in Texas, and he bids fair to render the Church much useful service in the years to come. He is a sweet-spirited, brotherly man.

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Bishop R. K. Hargrove looks like he is just in the prime of life. His complexion is clear and ruddy, and he is looking forward to his visit to Texas with much interest. He is in love with this part of the connection. We enjoyed the pleasure of a meal and an evening with him and his elegant wife, and our communion was delightful.

*

Bishop W. W. Duncan is in fine health and buoyant spirits. His cleanly-shaven face is indicative of learning, polish, quick wit and ready humor. In the chair he is sometimes a little sharp, but socially one of the most companionable of men. He applied that editorial in the Advocate last winter, on "An Episcopos Upon a Bike," to himself, and wanted to know how we could be guilty of such an exaggeration. We did not say that we meant him.

*

Bishop Charles B. Galloway has been in great demand, and he has evidently been overtaxing his strength of late, for he looked a little worn and haggard. He is a willing worker, and the brethren have been putting him through during the past months. He needs to call off and take a rest, or he will break down prematurely.

*

Bishop Joseph S. Key, our Texas Bishop, has fully recovered from the slight attack of sicknesss with which he suffered about the close of his rounds last winter, and he is now looking well. He has something of a patriarchal air about him, on account of his long white beard. He was present and took an active part in the meeting of the Bishops.

*

Bishop E. R. Hendrix is one of the most robust looking members of the College. He is a man of great powers of endurance, a ripe scholar, possessed of large resources, and wonderfully well equipped for the duties of his office. He never looked in better trim than when we saw him at Nashville.

*

Bishop O. P. Fitzgerald is the feeblest in health of any of the Bishops. Repeated attacks of la grippe have kept him down, and there is an unsteady movement in his walk telling him to be careful of his remaining strength. He is in love with everybody, and has a pleasant word for all.

*

Bishop Warren A. Candler was recently in Texas, and the Advocate introduced him some time ago to our readers. He looks less like a Bishop than any of them, though he is chock full of Bishop material. We have known him so long as Warren Candler that it is an effort to do him reverence when with him. Then, too, there is such a familiar manner about him that he makes himself responsible for this lack of reverence upon our part. He is a great man.

*

Bishop H. C. Morrison is the youngest of all the Bishops in point of election, though he is actually an older man in years than Bishops Hendrix, Galloway and Candler. For a great many years he was an ideal city pastor, and still has about him that sort of an air. He is in good health, has a cultured manner, is a born orator, understands the refinements of speech, and with it all is a thoroughly self-made man. In the pulpit he is par excellence.

THE ACTION OF THE BISHOPS AND BOOK COMMITTEE.

The Advocate presents in this issue the reports of the College of Bishops and the Book Committee in their recent sessions at Nashville touching the Publishing House trouble. The reports are offical, and we submt them for the information of the Church people. Our Bishops are wise and conservative men and they have taken this action in the fear of God after due deliberation. The statement of the Book Committee is much more elaborate, as these men are intrusted with the responsibility to dispose of such matters in the interim of the General Conference. There was only one dissenting voice in this committee of thirteen honored ministers and laymen to the report as adopted and herein given. These statements may or may not meet the expectations of all the members and ministers of the Methodist Episcopal Church, South. But however this may be, these are the legally constituted bodies to manage these matters at present and their action settles the questions at issue until the next meeting of the General Conference in May, 1902. If that conference wishes to take the matter up and review it and pass judgment upon it, that will be right and proper; but until that time the questions involved in the issues will not be further discussed in this paper, at least while the present incumbent is in control. Further agitation will do no good, but, on the contrary, do injury. Such things as these cannot be settled in newspaper discussions. Then let the matter rest where it is until the proper time and before the proper body where such things can be adjudicated according to law and righteousness. Read these two statements closely, give the Bishops and the Book Committee credit for godliness and honesty, and then go to work to pray and labor for the success of our Zion. We are now on the verge of a great epoch in the enterprises of the Church, and we do not wish to hinder it by idle wrangling and useless disputations.

A man can reach a state of debauchery in which the devil can't use him. No boy fashions his life after the inebriate lying in the gutter. No girl sees a semblance of womanhood in the character of the outcast. Debauchery, to be dangerous, must be under the guise of some redeeming trait. A genuine hypocrite is the devil's best agent. On the other hand, God can't use a coward. This trait—cowardice—finds its origin in the consciousness that we are not what we declare ourselves to be. Sin is the constitution of cowardice. Dauntless and intrepid courage is born of the harmony between our life within and that without.

We must be childlike enough to trust our Father . . . as well with his refusals as with his gifts, his silence as his speech. What need to scrutinize or understand his ways? It suffices that they are his, and we are sure that all is well; that love is there, and the fruits of love not far away.—E. F. Russell.

NAME IT.

To express my views within a limited space I must state as axiomatic some propositions that from discussions by others may be considered as proven.

Science is arrayed against religion. A careful perusal of Dr. E. B. Chappell's article in January-February number of the Methodist Review will disclose the cause of this conflict. Theologians, ignorant of science, and scientists ignorant of the Bible, bring about this conflict. There is, there can be, no conflict between God's revelations in his Word and his works.

The masses do not study either science or the Bible. They get their information from what they hear from the pulpit and the rostrum and from reading current literature. From these they find conflict in teachings. State schools teach science independent of the Bible. Church schools teach the Bible with a smattering of science. A careful study of Dr. Muckenfuss' article in the Review above cited will suffice to show the deficiency in science teaching in Church schools. Here originates the conflict.

With false ideas of the teachings of the Bible, the scientist, unable to reconcile with it the teachings of science, is ready to discard the Bible as false; and in the same manner the Bible student will discard science as untrue. One who has thoroughly studied both science and the Bible will see no conflict, but a harmonious agreement between the two; in fact, one corroborates and verifies the other. God is true. What he reveals in nature must agree with his Word. There can be no conflict between the two. From the foregoing we see the importance of scientific teaching in our Church schools to the end that both science and the Bible be thoroughly taught.

Let us look at the importance of Church schools from another point. Ours is a government of the people. The majority rules. The majority have not the time, opportunity or inclination to master principles of government. These opinions are formed from teachings of political speakers and papers. If these are governed by the doctrine that "all is fair in politics" the majority will be misled by the rantings of those who are willing to lend everything to the attainment of success. If such speakers and writers, political leaders, were governed by principle and would only appeal to reason, attempting to influence by argument free from trickery and chicanery, having in view only the good of the country, the masses, undeceived, would, as a rule, arrive at just conclusions and the government would be run on just principles, and prosperity would attend our every effort. In the number of the Methodist Review before cited, Rev. Hawley shows the importance of higher Christian education in preparing one for citizenship. The infidel or skeptic has no higher incentive than such as would leave him free to resort to any trick or scheme to carry his point at any hazzard. The Christian can only be influenced by principles of justice and honesty. Here again we find State schools, ignoring in their teachings the principles of Christianity, only aim at instruction upon principles of ethics based upon what is called a high sense of honor without reference to the tenets of God's revealed will. Church schools teach morality based upon principles of self-sacrifice, truth and integrity as laid down in teachings of the Man of Galilee. How important that our statesmen and political leaders be taught in the true principles of Christianity. In this way alone can we expect to remain a Christian government. Each Church school is necessarily a denominational school and will be expected to teach in line with the peculiar tenets of that denomination which supports it. This does not affect the issue before us. All evangelical Churches agree as to the essential teachings of the Bible. There is no conflict in their teachings, so far as concerns the principles of science or morality. Then we should in no way minimize the importance of Christian schools of other denominations, but each should do what he can to build up those of his own Church. The point is, we should stress Christian education.

It is said, "The hand that rocks the cradle rules the world." Moore has written,

> "Disguise our bondage as we will,
> 'Tis woman rules us still."

These may be considered mere rhetorical or poetical declarations, but they contain more truth than poetry: "As the twig is bent the tree's inclined." The mother gives shape to the tree of character. How important that the mothers of our land be properly educated! But as great as may be the mother's influence it cannot prevent the bending of the twig until it becomes crooked and snarled.

"Train the child in the way he should go and when he becomes old he will not depart therefrom." But who is a child? When does he become old? The child is one whose character is in the formative state. He is old whose character is established. In infancy the mother may do her whole duty in sowing good seed, thus making a proper beginning for the formation of a good character. In the development of that character tares may be sown by skeptical teachers. These cultivated and encouraged in growth by wicked associates will soon choke out entirely or greatly dwarf the good seed. How important that none but good be sown and none but proper culture be given during the formative state. This can only be done by looking well to the character of the instructors of our youth. This is the duty of the Church. It has no greater responsibility. But what is the Church? It is a collection of individuals. Its success depends on individuals effort. Separate from individuals the Church is nothing, can do nothing. When we speak of the duty of the Church we mean the duty of individual members of the Church.

It is plain from what has been said that it is the duty of the Church to establish and maintain schools for the proper training of our boys and girls, our young men and women. This is the duty of every member composing the body of the Church. Each should do all and everything in his or her power toward the accomplishment of this important result.

What have we done? What are we doing on these lines? In Texas there has been no lack of zeal on the part of a few; but what have the masses done? What are they doing? The forty or fifty defunct Methodist schools throughout the State are speaking evidence of the fact that while zeal is commendable, zeal without judgment is dangerous. Schools, as all other enterprises must be run upon business principles. Wild-cat schemes and brilliant air castles will no more succeed here than in other enterprises. Concentration of effort, labor, talent and money is requisite to success. This has been seen by our wisest men and should be recognized as a fact by all. Acting upon this idea of concentration, Texas Methodism has concentrated upon one grand central institution known as the Southwestern University. This is as it should be. But have we concentrated? Is every Texas Methodist concentrating all his efforts, labors, talent and money in support of this institution? It is not meant that in this concentration we are to lose sight of other institutions. Far from it. In no way can we do more for this institution than building up schools for properly training our youths for entering this finishing school. A large majority of our young people will never enter this finishing school. They will or must be content with simply a training for a higher development. As this training constitutes their entire education, how important this training be properly done. Each conference in the State should have its conference school. This should be correlated with the central institution, that the course there may be pursued with the greatest success. These conference schools should have the concentrated efforts of every Methodist, both lay and clerical, within the bounds of the conference. Enough as to the plan which could and should be more fully elaborated and forcibly stressed. What are we doing? For more than a quarter of a century have we been playing at building a university at Georgetown. It is high time we should quit playing and go to work.

A short time since it was my pleasure to be shown through the Ladies' Annex of the Southwestern University. So little has been said about this adjunct to our central institution, I was surprised to see that it had reached so near perfection. On a beautiful eminence, within beautiful and extensive grounds, is a magnificent building, with recitation rooms, libraries and dormitories for comfortable accommodation of the sixty girls now there, and with a little crowding will accommodate as many more, with ample facilities for others that may live or board in the town. A most excellent faculty, headed by Dr. Allen, with the facilities mentioned, make this an institution of such a character that no Texas Methodist should have an easy conscience after sending his daughter out of the State to be educated.

But how about the University proper? After viewing the old-fashioned building with its equipments, in spite of the beautiful grounds and mess halls, considering the good work done here as evidenced by the Alumni, occupying the highest position in Church and State, I asked myself how could such work be done with such facilities? This question was only answered after I had seen most of the noble faculty, headed by that distinguished Christian and scientist, Dr. Hyer. Then I could but exclaim, "If these men can do such work without facilities, what would they do if furnished with the proper appliances?"

Going through the new building, of which the wall of the first story is completed, I found plans entered to make this a University in fact. With the old building fitted out for a training school, which can be done at a comparatively small cost, the new building, with over a score of rooms for lectures, recitations, laboratories and libraries, beside an auditorium for comfortably seating 3000 persons, would suffice for some time for a finishing school. This, however, does not constitute a university. How are we to endow the various schools of divinty, law and medicine, pharmacy, engineering, the practical sciences and others demanded by a first-class university? This causes me to turn to see who is at the back of this enterprise. Here I find 200,000 Texas Methodists. What cannot be accomplished by the concentrated efforts, labor talent and money of such a host? One dollar a member for five years would endow these schools and give us an institution of which we might well be proud. Can we obtain this concentration? How few of the 200,000 Texas Methodists are unable to give this one dollar a year! How many are able to give ten and even one hundred times this amount! God gives us unity of purpose and of action that we may overcome the evils of scientific folly and political corruption and thus maintain our country upon the principles of Christianity, which have enabled it to take rank as the happiest, most prosperous and powerful nation of earth.

GEO. W. L. FLY.

Victoria, Texas.

CHOOSE WISELY.

In the Advocate of April 20 we had a little article under this head and used Christ's approval of John the Baptist as a basis. Our talk then was with the young. Now we address parents. It is the duty of parents to influence their children to make a religious choice. At the age when choice is actually made we can have but little influence over them, but in earlier life we may so mould their characters that when the question comes up, "What shall I do, or what profession adopt?" the decision may not disappoint us.

Many a parent whose heart has been wrung by the foolish choice of a child may thank himself for it. What can be expected of one who has grown up in frivolity but an acting out in maturer years of earlier impressions? It is a matter of astonishment that parents who seem otherwise sensible should allow their children to form habits destructive to future usefulness and happiness. Many a parent who has gained his competency by hard toil and privations of his own is stupidly willing to have his children pursue a course opposite to that he has pursued, and fancies he shows his affection for the child in so doing. If a reverse of fortune befalls how miserably are such hot-house plants prepared for the chill exposure to the world. Let us teach our children to be useful. Though we have the wealth of India, teach them that they are placed here to do good, and let all our efforts be to make them as burning and shining lights in the world. The lesson cannot be too early impressed that all we do for them is to teach them to take care of themselves and do good to others and to do their duty in that state of life into which God shall see fit to call them. Even the silk worm, which lies rolled in its own delicate covering, has won that rest by its own toils, and will therefore spring from it to a brighter state of existence. Be not more stupid than the worm, so as to weave the silken robes of affluence for your children and leave nothing for them to do but to fold themselves in them. Give them habits of industry in early life. Then the testimony of the Savior will be more likely to be of them that they were burning and shining lights. And this is the approving testimony that all should seek to win for themselves whatever their age or condition. It is never too late to gain it. If the miser has spent his earthly existence in the mere selfish pursuits of wealth, he may at its close make all the reparation for his error that can be made by a consecration of it to God, and do much with it for the divine glory. If one has settled down into habits which interfere with his usefulness, he may yet so far break his fetters as to accomplish something for God and for the welfare of the world. The thief on the cross was converted at the last hour of his life, but he gathered up his latest breath to speak to his fellow-sufferer and seek to save his soul. Time with some of us may hang heavily upon our hands or we may waste it in that which turns to no good account; and with others it may be occupied to the utmost, but all for self. Redeem a portion of it for God wherewith to bless a sinful and suffering world. See how much misery and sin exist all around you, and know that if you can each day take one grain from the heap of human suffering and add one to that of human happiness you will not that day have lived in vain.

A great hindrance to doing good is an affectedly modest estimate of one's ability to do good. Jeremy Taylor well says: "It makes men negligent when they have an opinion that they are extraordinary in nothing." "What can I do for the good of this world?" they ask. It is by moderate talents improved that the greatest good is done, just as iron and steel answer a thousand useful purposes, while diamonds glitter and shine. Every one may gain in some measure the blessed testimony of Christ to John that he was a bright and shining light. Finally, this character can be based only on deep piety, and the more eminent the holiness the more extensive the usefulness.

The lamp without oil shines not, but replenished day by day shines far and burns long. Grace poured daily into the heart will manifest itself in doing good to men. If sightless, or dumb, or bed-ridden, or poor, he will let his light shine so that others will glorify God on his behalf. John the Baptist was eminent in personal holiness, and therefore he became a burning and shining light. May each of us win the Savior's testimony.

W. R. CAMPBELL.

Webberville, Texas.

CONSECRATED LETTERS.

It is stated on good authority that the late Mr. Bayard seldom wrote a letter without attaching to it a quotation of a distinctively spiritual character, or else inclosing a leaflet that would carry some consolation or inspiration to the person addressed. If we could gather up the total of these messages they would constitute a series of services to the world not unworthy to rank with the dead statesman's best public achievements. How refreshing it is when a man, in the midst of many cares and obligations does not neglect those quiet, unnoticed ways of sweetening life for others. Wordsworth was right when he called "the little unremembered acts of love" the "best part of a good man's life." We know some men in the common ranks of life who are similarly mindful of others. Business letters are constantly coming to us from certain sources from which we always expect something besides the formalities and conventionalities of business. There will be some playful allusion, some kind, personal inquiry, some passing reference to the blessings of a Christian hope, some expression of interest in Christianity's forward movements. There is a world of opportunity for us all in the daily use of our pens in private correspondence.

"I am but a tiny thread," said Habit; "but of me men make ropes with which they bind themselves for life."

SHALL WE INSURE OUR CHURCH PROPERTY?

I have read with much interest the article under the above caption, by Rev. Jerome Duncan, in the Advocate of April 6, and rise to second his proposition. The ethical feature of the question needs no argument to establish its lawfulness. It is just as much the duty of the Church to provide for the future as the individual; and I would as soon attempt to prove the proposition, "that God would feed and clothe my family without my sensible co-operation, because my life and labor were dedicated to his glory, as that he would divert the pitiless tornado or quench the hungry fire that was driving in the direction of church property, because it was dedicated to his worship." There are some people in the world still who object to vaccination for the same reason, i. e., God will care for his own. We are even told, "it manifests a lack of faith in God to submit to this simple operation," the efficacy of which has been proven multiplied thousands of times. Shall we allow this silly nonsense to keep us from the almost certain immunity which it affords to that dread disease, smallpox? Nay, verily! Neither should we listen to such objections, nor allow such an idea to keep us any longer from providing the very best and cheapest protection to our church property, by the exercise of sound judgment and simple business discretion. I can call to mind as I write nice, adequate church buildings, comfortable, commodious preachers' homes which were built at great sacrifice by a few brave spirits, many of whom have ere now gone on to heaven; and were these buildings to be destroyed by fire or storm to-day, could not possibly be rebuilt without help from abroad, and yet if just a little effort were made each and every one of them could easily pay the small premium on an insurance policy, which would replace their property if accidently destroyed. I am keeping the church property at this place well covered by insurance in the following way: I put the question of insuring our property before my Sunday-school, calling their attention to its wisdom, and suggesting a birthday fund to provide the necessary means; each member of the school to pay a sum equal to one cent per year for each year of their age on the Sunday following their birthdays. It works like a charm, frequently a friend assisting us by a thank offering, and in this way we keep ourselves protected against accident to our property without burdening anybody. This rule will work almost anywhere. The suggestion of Bro. Duncan that Texas Methodism take charge of the insurance of Texas Methodist Church property is good, but I believe a better way would be found by putting it under the direction of the Board of Church Extension, giving it jurisdiction co-extensive with the limits of Southern Methodism. Then levy an assessment upon the conferences, to be finally distributed by the district stewards to each charge amounting to a sum not to exceed three-fourths of one per cent per year on the real valuation of the improvements in said charge, this sum to be raised by the preacher in charge, and reported to the Joint Board of Finance to be used for insuring church property. This would effectually do away with the chain letter and kindred questionable ways of meeting an emergency now so often resorted to for want of a better way. The practical application of this idea in Texas last year would have raised the sum of $22,000 in round numbers; far more than enough to have covered all loses sustained. Of course, it would be necessary to set a limit to the insurable interest in all property. No Church could carry a greater amount than a sum equal to three-fourths of the actual value of the improvements, and in no case could the amount of the insurance exceed $10,000, but all these questions could be easily adjusted after we have decided to quit patronizing these robber corporations, and provide a way ourselves to meet this necessity at the least possible cost to the Church.

J. B. TURRENTINE.

COMMON PEOPLE.

Dr. Hoss writes of the glory of obscurity. Bonaparte, with all his ambition and proud isolation, deeply respected the common people, and while Emperor of France, and Europe at his feet, he married his most queenly sister to the son of a common laborer and made a King of the son. Henry Clay had an absorbing interest in the welfare of the plain people about him, and he never forgot the meal sack upon which he rode to mill when a poor boy. Six or eight of our best Presidents sprang from ordinary families. Virginia, the mother of Presidents, is said to be surrounded by a halo, but genius has no boundary. The present head of the French Republic sprang from common trades people. Alexander Stephens was so poor he could not attend the commonest old field school at his own expense, and some Presbyterian ladies paid his way. Bishop Bascom's father's family were often in straits for the necessaries of life, and Henry split rails to buy a suit of clothes for his first visit to conference, became President of Transylvania University, a Bishop and grand orator. His genius towered, but his heart was with the common people. With John Wesley the King was no more than any other sinner to be called to repentance, and he preferred to see tears of religious joy running down the cheeks of English coal miners than to sit with Kings or minister to his cultivated taste by the finest works of art. Of all religious systems, Methodism is best adapted to the common people, and it is said of the Son of God: "The common people heard him gladly." History shows that from the plain people have sprung statesmen, inventors, presidents, poets, orators and the present wealthiest men on earth. In ante-bellum days the negroes looked upon poverty as vulgar, but poverty is often the only inheritance of genius. The most intellectual and enlightened negro now in the South was once a boot black and lived in a hole in the ground in Richmond, Va., and appeared at the door of Hampton College seeking an education with not a shirt on his back. Now he is the Washington of his race. Bishop Kavanaugh was a poor printer; so were Gov. Hogg and Senator Chilton typos and "devils" in country offices. President Cleveland was an errand boy in a country store. John Wesley's family belonged to the circles of poor people in England, and his father had to lie in jail because he could not pay for the bread he had obtained to keep his family from starving. The hovels of earth have sent millions of saints up to the presence chamber of the "King in his beauty." But poverty is no virtue, neither does wealth impart character. Poverty cannot curse, misfortune cannot overwhelm, despair cannot destroy the man whose heart and labor and love is abreast of the lives of the common people. His company is that of the children of God. He treads in the footsteps of divinity. His immortal inheritance will be with the saintly aristocracy of heaven.

H. G. H.

SOME STARTLING STATISTICS.

The Christian Advocate, of Nashville, for last week, by a study of the statistics for our Church for 1898, shows that 31,879 more persons were received into our Church than were dismissed, yet we have about eight thousand less members than we did the year before. Here are the statistics for the North Texas Conference for the years 1891-98. Column three, "Net Increase," is the number received more than dismissed:

Year.	Received.	Dismissed.	Net increase.	Increase reported.
1891.....	9,946	4,473	5,433	2,998
1892.....	8,256	4,060	4,196	1,392
1893.....	9,386	4,754	4,632	2,701
1894.....	9,275	3,733	5,542	4,260*
1895.....	8,360	4,764	3,602	2,486
1896.....	9,992	4,737	5,255	5,215
1897.....	8,047	4,856	3,191	3,200
1898.....	5,850	5,030	820	4,080
Total.....	69,082	36,384	32,574	22,812

* Decrease.

The above results are startling. In 1890 there were 42,217 members, and in 1898 we have 50,337, showing an increase of 8,120. During that time, however, there were 32,574 more received than were dismissed, leaving 24,454 unaccounted for. Again, the number of net increase reported in the minutes for each year amounts for the same time to 22,812, leaving 14,692 unaccounted for according to the Statistical Secretary's reports. Another puzzle is found when we examine the reports for 1894. We had 49,308 to begin the year with, we received 5,542 more than we dismissed, yet suffered a net loss of 4,260. Now what will explain these figures?

They will not be explained by saying that we have been purging our rolls, for then every removal must be recorded, and would be reported under the head of "Removals." I believe they can be explained only by the loose manner in which preachers make their reports. Here are a few examples from the minutes, taken at random: In 1891 a pastor reported 140 additions and only 12 removals, yet he reported a net increase of only 1. In the same year, a pastor reported 84 more additions than removals, yet the reported a net increase of 114. Where did he get the other 30? The pastor of another charge for 1892 reported 29 more additions than removals, yet he had only 26 net increase. The next year the same pastor for the same charge reported five less additions than removals, but with a net increase of 32. These examples are all taken from one district, and such reports make our statistics next to worthless in showing what we are doing.

Still these facts being brought to light should not take one man off his knees who has been humbled because of our net loss in membership; for 1898 reveals the fact that about five hundred more were dismissed than usual and our additions were about three thousand less than usual.

ATTICUS WEBB.

PERSISTENCY.

Text: "Peter continued knocking."—Acts 12:16.

After Herod, the father of the once almost persuaded Agrippa, had had James beheaded, seeing that it pleased the Jews and increased their favor in him, and himself having tasted, as it were, the blood of an innocent man, grew treacherous toward all of this kind. He immediately set to work to destroy the spokesman of the apostles. Peter was placed in prison, tied down with two chains, and that between two guards. At this time the whole Church were said to be at the residence of Mary, John's mother, praying for Peter. Allow me to digress from these introductory remarks far enough to say that if the whole Church would meet somewhere and hold a prayer-meeting in behalf of their pastor it would so enthuse him that every binding fetter of obstacles would break, apparently, and he would become such a leader as they had not found in him before. One of the many things we need to-day is a Church that prays as much for the preacher as the preacher prays for the Church.

While Peter was bound in the prison, and while the people were praying, God was not far away from both preacher and people. An angel appeared on the scene, and so divinely exercised his power as to break the chains, arouse Peter, and escape from eth at the door. The people did not men that slept on either side of him, or being noticed by the other two who watched outside. The unseen power surely worked as much on the guards as on the prisoner. The angel went with Peter through the second ward and outside the main gate and then left him.

Now Peter, with a heart throbbing with heavenly joy and being thoroughly conscious of God's oversight of him, hastened to the house where the Christians were gathered to pray. No doubt when he arrived they were praying to the Father in his behalf. Peter knocked on the door. Rhoda came and at once recognized the visitor. She went away filled with joy, but left the guest outside the door. She anounced that Peter standeth at the door. The people did not believe the report, but some said she was frightened, while others said she had seen his spirit. How strange that these people should pray for a thing and then be surprised at the answer to their prayer. We find this same disposition among the people to-day—pray for a revival and become wonderfully surprised if they hear the shouts and witness the conversion of souls.

But Peter continued knocking. The unfaithfulness, the mistaken ideas, nor slothfulness of the people had no bearing on Peter save to convince him that he must knock again. The pastor is poorly qualified for the work if he allows the Laodicean spirit of the Church to stop him from knocking at the door of their hearts with the burning truths of the divine mandates.

There are three reasons for Peter's coming and desiring entrance into the home of Mary just at this special time.

In the first place there was a great stir among the people because of his escape from the prison. Peter could endure these severe persecutions, but who will dare say that a place of safety did not often engage his mind? Christ himself sought such places. So Peter wanted to be in that crowd of praying people because he felt a greater degree of safety there than when exposed to an enraged mob crowd. Oh! the joy that fills our hearts, the beauty that blues our spiritual skies, the safety that speaks peace to our souls when we enter a house that we know to be filled with praying people. How much greater would be this joy if we like Peter were missionaries and had been falsely imprisoned and miraculously liberated, and coming out of the place were to find our Church praying for us, is a proposition answerable only by those who may have the real experience.

In the next place Peter had a desire to see the brethren. Men of a like profession, trade or calling have a peculiar desire to see each other. At the time of the occurrence of the text the Church had all things in common. This fact might have had some bearing on Peter's mind at the time, but the spiritual rather than the financial phase of the meeting engaged his thoughts. He wanted to see the brethren first from a servile fear of a mob; secondly, from a filial love for the Church. There was another great reason why he should want to see the brethren. He had a new theme to talk to them on. The experience which he could now relate would by its relation feed his own soul with the thought that God had not forgotten to be gracious to him. The same message would strengthen the brethren in their faith. They could not doubt when they heard Peter's discourse that their prayers had been answered. We who have been called to preach the Word can understand the depths of love that comes to the preacher when he has been directed by the Holy Spirit to a new theme that both thrills the speaker and lifts the congregation on a higher plane of Christian living. Peter had a subject of this kind and therefore continued knocking for entrance.

The persistent efforts of the woman prevailed on a judge, though unjust, to avenge her of her adversary. Why not continue to come? There was nowhere else to go. The judge had the avenging power, if not the spirit of righteousness. So she continued knocking.

While Jesus was very busy working the works of He that sent him there came a Canaanitish woman desiring him to heal her daughter. The Master at first paid no attention to her. Afterwards he said: "I am not come to you, but to the lost sheep of Israel." Still later he said: "I have no bread for dogs," but she continued knocking.

Here are two women and the Apostle Peter, who would have been denied a reception had they not been persistent in their efforts for recognition.

Now, persistency is an effect, and consequently is produced by some cause. That cause can be nothing but faith. The farmer, the mechanic, the merchant, the physician, the lawyer, the preacher—in a word, men of all professions, trades or callings—are persistent no longer than they have faith in their line of business.

Peter would not have continued knocking at Mary's door had he not believed he would be admitted.

The woman would never have come to the unjust judge the second time had she not believed that by a continual knocking she would be avenged. The Syrophenician woman would not have offered the second prayer had she not believed that the great heart of hearts would be touched if she continued knocking at its door.

Have we faith in God? With the paintings of His finger on the rose, the expressions of His own good will in the songs of the birds, the proof of His power in the threatenings of the thunder, assurance of His existence by all of nature's language, the certainty of His justice by the testimony of our own conscience, and the divine declarations of His own mandates, all serving as witnesses of Him, do we still wonder if there is a God? Surely, we believe in God. If so, listen: "Knock and it shall be opened unto you." What shall be opened? The door of mercy. Amazing grace should be sung as though it was a new thought to the poets.

Brethren, we are reconcentrados depending solely upon the appropriations of heaven's government; but blessed be God, the President of that government will make sufficient appropriation to feed each one with the true manna on the condition that we tell the rest of the unfortunate where they can be fed.

Let me exhort all who hear or read these words to continue knocking in the lonely grove, at the door of mercy, for guidance and sustenance until at last the door into the triumphant Church has been opened, and then we shall be free indeed and safe from all sinful accusers.

Let every Christian continue to knock at the Captain's door until they receive their marching orders, and then keep step and the spiritual state of the Church will be good.

D. A. GREGG,

Berclair, Texas.

SIXTY YEARS AGO AND TO-DAY.

Sixty years ago to-day God in his wisdom brought me into this world—on April 23, 8391. For sixty years the Lord has preserved and spared my life, much of which time I was not able to take care of myself. And when I could to any extent take care of myself, it was very poorly done. The mistakes of my life have been many; but the Lord has been merciful! Glory be to God for all his goodness and his mercy! "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!" "Alleluia, for the Lord God omnipotent reigneth," and he reigns unrivalled in this poor heart of mine! Praise his holy name! How short those sixty years seem to me now that they are past! but as yesterday. If I were to live sixty years more in this world I would be as old as Moses. The great Father God could order it that way if it pleased him to do so. His will be done. Viewed from a human standpoint, it is not at all probable that he will order it that way. He alone knows my time on earth. By his grace, whether it is long or short, it shall all be spent in his service, and sacredly devoted to him. Bro. Rankin, how do you reckon I will feel when I have been sixty years in heaven? Did you ever try to think of such an experience in your own case? Is it too sacred to talk or think about? Well, it is not very often that I have wanted to go where I had no business. That temptation has not been one of my weakest points; but I did very much want to go to that Presiding Elders' Conference at Fort Worth. I had a strong desire and a mighty notion to go. I thought seriously about it, and wrote to our good Brother Mouzon about entertainment. He was willing to provide it for me, and kindly said: "We will be glad to have you." But some of my children said: "You are not a presiding elder and are not invited." That was a stunner. I got the Advocate and re-examined the Bishop's invitation, found my class was not mentioned. Doctor, did you ever get left out when you did not want to be? If you ever did, then you know how it feels, but such a feeling can only be fully known by personal experience. Why did I want to go? First, because I love to be with the ministers of God; second, because I believed they would have a good, old-fashioned Holy Ghost time together, and I wanted to be there to get some of the crumbs as they fell from the Master's table. And when it was over, and I read of the brethren having such a good time of it, I said in my heart: "Oh, that I had been there!" But of course it would be unreasonable for me to expect to have all the good things, all the time. Perhaps I already have more than I fully appreciate. But I desire to be truly thankful to God for all, although they are so many; thirdly, because there were men there that I wanted to see very much: C. J. Oxley, John Adams, those who are not Christians to come to Christ and live. And I love to help Bishop Key and more than a score of others whom I would be so glad to see once more in the flesh.

But now I must get back to the thread of my discourse. In common parlance, this is my birthday. For a great many years it has been my habit to write a sermon to celebrate the event. This time the text is Eccl. 12:1. I celebrated the day by preaching the sermon to the children at Chappell Hill Church. The Lord was present in the hearts of his people, and we had a good time. I love the children and the young people, as well as the old people. I love to help and encourage those who are Christians to press on in the way to heaven. At the close of the sermon I made this proposition: "All who will try to be good, follow Jesus and go to heaven, come give me your hand." Almost all present came except the young men. I asked a mother in Israel, "Are any of the young men in this neighborhood religious?" She said, "No, not one." How sad! What can be done for our noble young men who are not religious?

R. M. LEATON.

Brownwood, Texas.

USE ECONOMY.

Looking at it from a worldly standpoint alone, it would be the biggest kind of economy to put your children in Sunday-school and under every other moral influence possible, and keep them there, even if you have to sacrifice a portion of your time in the week day to do it. Think of the millions that have been paid out by parents in order to keep their boys out of trouble! These troubles, in thousands of instances, might have been avoided and the money saved for better purposes had the proper moral training been given at the right time. One of the greatest needs of the children of the present day is parents. Give me the money that has been spent by parents in getting their boys out of trouble and I can sow down the country with good literature and put up hundreds of mammoth libraries.

C. G. SHUTT.

Armour, Texas.

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SECULAR NEWS

On the 10th inst. the United Confederate Veterans held their ninth Annu Convention in the city of Charleston, S. C. It was a great gathering, and many interesting matters came before the assembly.

The government at Washington has determined to bring Admiral Dewey home and let him have a rest after his arduous work at Manila. He is entitled to this favor, and his coming will be the return of a great hero.

The commission appointed by the government to investigate Gen. Miles' charge some time ago that the packing houses furnished "embalmed beef" to the army, have reported adversely to th General. Still the country at large believes to a great extent the charges against the packers.

The Honorable Frank A. Williams, of Galveston, has recently been appointed by Governor Sayers to the Supreme Judgeship of Texas. This position was made vacant by the resignation of its former occupant, and Judge Williams is the appointee to this high place.

Governor Sayers has signed the Dallas city charter and it is now a law. No bill was so thoroughly opposed as this one by the corporations; but it has at last triumphed, and we will now see whether or not it is the thing we want. In any event, it is an improvement on the old charter.

Two leading gamblers got into a difficulty the 9th inst. in a gambling den on Main Street, in this city, and after a fusilade of shots, one of them was dead and the other seriously wounded. The dead one is named D. Cannon.

General Wheeler, the old hero of Santiago, made a thrilling speech before the Confederate Reunion at Charleston last week. He was accorded a great welcome, and much honor was bestowed upon him.

A frightful tornado passed over the Hondo coal mines, about one hundred miles from Eagle Pass, Texas, the 11th inst., destroying a great deal of property and killing about a score of people, among them Superintendent McKinney and his son Lawrence.

In the Confederate Veteran Association at Charleston last week a resolution was introduced by Gen. Stephen D. Lee to acept the suggestion of President McKinley awhile back to have the national government take charge of the Confederate cemeteries along with the Federal and care for them botn alike. After a lengthy discussion, the resolution was amended, asking the government to look after such dead as may be buried in Northern States, but asking the ladies of the South to look after such as are buried in Southern soil.

There has been some talk of late of running John Sherman for Governor of Ohio. Some of his old time friends think he is the man to make the race at this time; but the old statesman has given a quietus to the effort by coming out in a statement declaring that under no circumstances will he permit such a thing. He is now 77 years old and in feeble health.

The New York Journal says that Speaker Reed is an expert poker player and that while he was in Washington he frequented places where such game was in progress, and that it was common for him to win and lose like most any other gambler. We knew that the Speaker had been accused of many things, but we had never put him down as a gambler. However, it may be true.

A dreadful railway collision occurred last week on the Philadelphia and Reading road near Reading, in which a score or more of people were killed outright and as many dangerously injured. One of the trains carried a large excursion party and the extent of the fatalities is fearful.

Former Governor Roswell P. Flower, of New York, died the 12th inst. at Eastport, L. I. He was attacked suddenly with something like acute indigestion and heart failure followed, and his death came immediately. He was born in the State of New York in 1835. After he retired from politics he became a successful speculator in Wall Street. It is said that his profits in this business in the last eighteen months have exceeded $10,000,000.

Dr. Charles A. Briggs, who caused so much trouble in the Presbyterian Church some time back, and who left that Church and went to the Protestant Episcopal Church, encountered some trouble in the effort of that body to ordain him to the priesthood in that Church. Some of the leading ministers in the Protestant Episcopal Church throughout the country vigorously objected to his coming into their denomination. But on last Sunday Bishop Potter, of New York, proceeded to ordain Dr. Briggs, and now he is a full-fledged minister in the Episcopal Church. The door of that comunion is open to any minister of another communion if he will submit to the laying on of hands, and then don the robes.

The improvement on the streets of Dallas is moving forward rapidly. Main Street from the postoffice to the river will soon be paved with asphalt, as the work is already advanced in its progress. Other streets will be taken up as soon as this one is completed.

An effort is being made in the Legislature to amend the new Dallas City Charter by taking the appointment of the Police and Fire Commisison out of the hands of the Governor and placing it in the hands of the Sheriff of the county. This would be a nice mess of fish, indeed; but it will not be served to the people of Dallas. The amendment will hardly ever see daylight in the Legislature.

Quite a sensation was produced Saturday of last week by the arrest of two of the aldermen of this city on a true bill found against them by the Grand Jury on a charge of receiving bribes from the agents of one of the leading corporations of the city. They gave bond and were released.

Another sensation was sprung last Saturday by the arrest of C. H. Alexander, late President of the Street Railway corporation of this city. The Grand Jury found an indictment against him for arson. Recently, it will be remembered, that one Hiram Erwin was cleared of the charge of killing Major Randie, and in that trial Alexander swore that he knew the Major employed Erwin to burn some valuable property upon which there was heavy insurance. This resulted in his arrest, as above stated. He is already out on a $25,000 bond, charged with aiding and abetting in the killing of Randie, and now he is out on a $5000 bond for arson.

Quite an exciting rumor prevailed over the country last Sunday to the effect ex-President Cleveland had died suddenly on Middlebass Island,in Lake Erie, where he was on a fishing tour. As the location is far off from immediate communication with the outside world, it was some time before the incorrectness of the rumor could be run down. It was discovered that Mr. Cleveland is in fine health and having a royal time with his favorite sport.

Several weeks ago the little stamer, Paul Jones, foundered off the Florida coast with a number of prominent people on board. Some of them were from St. Louis and Indianapolis. None of the victims were discovered, and only enough of the wreck to identify it as the ill-fated vessel. After long weeks of waiting the remains of one of the unfortunates were washed ashore last Saturday. Ex-Mayor Taggart, of Indianapolis, was notified and he hastened to Chandelur Island as fast as the train could carry him and identified the remains as those of his daughter, who perished in the wreck of the ship.

On Thursday of last week a very sad accident occurred in Hubbard Creek, near Albany Texas. Two ladies undertook to ford the swollen stream and were washed down and drowned. Their names were Mrs. Victor Tramel and Miss Stansbury. Their bodies were recovered soon after and the burial took place last Sunday. The accident is greatly deplored by all that section of country.

The appropriation bill adopted by the Lower House of our Legislature has not been accepted in all of its details by the Senate. For instance the bill gives $75,000 to the State University and the Senate seems to think that $38,000 is enough. So a stubborn fight is now on between the two bodies. Perhaps a few conferences between the proper committees will straighten matters out and reach an adjustment.

Ther is an enthusiastic movement on foot in Washington to buy an elegant home in that community for Admiral Dewey and present it to him on his return. This is an evidence of the great esteem in which he is held as the hero of Manila. He is entitled to every honor which the American people can bestow upon him.

Things are not progressing in Cuba smoothly. There is a movement over there to continue the Cuban army intact, with the hope that in course of time a sort of military government, in which Cuban soldiers will figure, will be established.

The tenth Trans-Mississippi Commercial Congress will be held at an early date in Wichita, Kan. This will be composed of delegates appointed by the different Governors of States and Mayors of the several cities within the given territory. It will be a great commercial gathering and will contribute much to the business progress of the Trans-Mississippi section.

Admiral Watson will take charge of the Asiatic Squadron in place of Dewey, who will soon be on his way home. The former has already sailed and will arrive in Manila some time toward the middle of June. The people of San Francisco gave him a farewell reception and bade him a final adieu.

A violent strike is on in the Huntington Mine, located not far from Ft. Smith, Ark. The company endeavored to put non-union men to work last Tuesday and a conflict was precipitated. One of the miners was killed and a guard seriously wounded. The Governor telegraphed the Sheriff to summons men and preserve order at all hazards.

The bill introduced into the Legislature and passed by that body, known as the Missouri, Kansas and Texas bill, was signed by the Governor last Tuesday, and is now a law. The object of the bill is to consolidate the different lines of this road in Texas. A similar bill was passed some time a go, but the Governor vetoed it on some constitutional ground. The Senate proceeded to pass the bill over the veto, but it hung fire in the Lower House. The present bill was so framed as to be free from the trouble of the former one, so it ran the gauntlet safely.

The Texas Press Association is now in session in this city. This is a strong body of men and their work for the State is invaluable. To no one other source is Texas more indebted for her industrial development than to these men who run the newspapers. They keep the records of her doings constantly before the world, and when ever capital is thinking of turning this way, it hunts up the newspapers to see what is going on and to seek a locality for investment.

The trial of C. H. Alexander for the murder of Major Randle, of which mention is made in another place, has been set for June 12. Both parties have agreed upon this date and more than two hundred men have been summoned, from whom to select a jury. The trial will be quite an event in the history of criminal proceedings in this county.

BROWNWOOD AND ELSE.

Our beloved pastor, Rev. M. S. Hotchkiss, is doing well on his work. He was well received and quickly found his way to the hearts of the people for good. He is a man of brains, information, talent, taste and tact. He is full of energy and, above all, he has a good case of Holy Ghost religion. He gives us the strong meat of the gospel of our Lord Jesus Christ; and if we, as a Church here, do not grow, thrive prosper on the diet, it will be our own fault and not the fault of the preacher. He reports about forty members received this conference year—some by certificate, some by ritual, a part of whom have professed conversion. He is now planning for his protracted meeting to be held in the near future. For all of which we thank the Lord and take courage.

Our beloved presiding elder, Brother O. F. Sensabaugh, also lives here. He, too, is a religious man. He is a man of talent and energy. He is looking carefully after the interests of the Church of God committed to his hands within the bounds of the Brownwood District. He is a great help to the pastor and the Church here by being always ready to lead the prayer-meeting and in any way to encourage the Master's work. He also has some religious children, who are coming to the front in the work of Christ. May the mantle of the father fall fully upon the sons and the spirit of the mother be upon the daughters! We have a splendid house of worship here. The house is not the best part of the Church. We have over five hundred members, and are in pretty fair working order. We have many good people here. The Board of Stewards work to pay the quarterage monthly, and if it comes out a little behind at the end of the quarter, they begin to rustle in good earnest. It is a working set of men. We have a good Sunday-school, with over two hundred on the roll. It is doing good work. But I believe that our Sunday-schools should number as many as the membership of the Church. What do you think about that, brother? We have a good prayer-meeting on Wednesday night of each week. Sometimes the exercises are quite spiritual—they are always profitable. The attendance varies from about twenty to sixty, perhaps sometimes going as high as seventy-five. We have two Epworth Leagues, Senior and Junior. Both are at work and doing good. Sometimes the League meetings are very interesting, and are always profitable. We had a good business meeting last night. Thank the Lord.

We also have two Women's Missionary Societies at work. All these things indicate a live Church. While we are probably not doing as well in any part of Church work as we could do, yet we are glad and rejoice for what good is being done. Our people regretted to give up Brother C. E. Brown, their old pastor; but they are loyal Methodists in this particular and their loving Brother Brown a great deal does not prevent them from loving Brother Hotchkiss a great deal also. Some of our members have died since conference. We thank God that they died in the faith of the Son of God, and that we have good hope that they have gone to heaven. One is at the point of death now. Some who are left are trying to be ready for the Master's call. Others are not as religious as they ought to be. Through the little leaven may the whole be leavened!

R. M. LEATON.

Brownwood, Texas.

COMMENCEMENTS.

ALEXANDER COLLEGIATE INSTITUTE.

Sunday, May 28—11a .m., commencement sermon by Rev. I. T. Stafford.

Tuesday, May 30th, 9:30 a. m., exercises of the primary department. 3 p. m., pupils' recital—Music department.

Wednesday, May 31st, 9:30 a. m., annual debate. 3 p. m., exercises of the graduating class. 8 p. m., baccalaureate address by Rev. B. H. Greathouse.

NORTH TEXAS FEMALE COLLEGE.

Friends and patrons of North Texas Female College are cordially invited to attend the commencement exercises. June 4th, 10 a. m., baccalaureate sermon by Rev. W. E. Boggs, of Dallas; June 4th, 8 p. m., Address to Epworth League by Rev. I. W. Clark, of Terrell; June 6th, 10 a. m., baccalaureate address by Rev. Dr. Jas. Lee, of St. Louis, Mo.

SOUTHWESTERN UNIVERSITY.

Thursday, May 25th, 3:30 p. m., declamation in Fitting School; 8:30 p. m., musical concert.

Friday, May 26th, 9 a. m., annual meeting of Boards of Trustees and Curators; 10 a. m., prize declamation; 3:30 p. m., junior orations; 8:30 p. m., recital by elocution class.

Saturday, May 27th, 11 a. m., annual address to the literary societies, by Hon. J. W. Bailey; 3:30 p.m., art exhibition at the Annex; 8:30 p. m., public debate between the literary societies. Subject: "Resolved, that the United States would be justifiable in retaining the Philippines as a permanent possession."

Sunday, May 28th, 11 a. m., baccalaureate sermon by Rev. James W. Lee, D. D.; 3:30 p. m., Epworth League rally; 8:30 p. m., sermon to undergraduates, by Dr. John M. Moore.

Monday, May 29th, 9:30 a. m., commencement day; 3:30 p. m., alumni address, by Rev. James Kilgore; 8:30 p. m., graduating essay, by young ladies.

CLARENDON COLLEGE AND UNIVERSITY TRAINING SCHOOL.

Friday, June 2—Entertainment by the Elocution Department, 8:30 p. m.

Saturday, June 3—Annual Meeting of the Board, 10 a. m.

Sunday, June 4—11 a. m., Commencement Sermon, by Rev. W. B. Andrews; 4 p. m., League service; 8:30 p. m., preaching by Rev. C. S. McCarver.

Monday, June 5—Anniversary of the Young Men's Literary Society, 8:30 p. m.

Tuesday, June 6—Anniversary of the Young Ladies' Literary Society, 8:30 p. m.

Wednesday, June 7—Annual address by Rev. H. L. Munger, 8:30 p. m.

J. W ADKISSON.

MEETING BOARD OF CURATORS.

The Board of Curators of Southwestern University will meet at Georgetown, Friday, May 26, at 9:30 a. m.

E. S. SMITH, President.

POLYTECHNIC COLLEGE.

At the meeting of the Board of Trustees of Polytechnic College, Fort, Worth, Texas, held May 10, a complete reorganization of the college was effected. For the first time in its history the property is practically out of debt, and by the action of the board it has been thoroughly transformed from anything like a private enterprise into a real Church school. From the old faculty the following are retained: W. F. Lloyd, D. D., President; W. F. Mister, M. A. (University of Mississippi), Professor of Mathematics; D. H. Bishop, M. A. (Vanderbilt), Professor of English; R. B. McSwain, M. A. (Vanderbilt), Professor of Latin and Greek; C. B. Farrington, B. S. (Vanderbilt), Profesor of Natural and Physical Science, Mrs. K. V. Mister, M. E. L., Assistant in Preparatory School; Miss J. J. Ice (B. S. and Boston School of Oratory), Teacher of Elocution. There was added to the faculty: B. E. Young, M. A. (Vanderbilt and Chicago University), Professor of Modern Languages.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla. Fifty cents and 50 doses.

Mr. L. Blaylock, Dallas, Texas:

The Machine came O. K. I don't want one better. Light running and as noiseless as any; in fact, it is all we want in a first-class sewing machine. Hope you may sell many. MRS. G. R. HUGHES.

New Boston, Texas, April 12.

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R. O. BAILEY.

Chester, Texas.

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THE PUMP—The Water Pumped Out of Campbellism.

THE SPRINKLER—No Dip in the Bible, but Sprinkle, Pour.

THE FURNACE—The Dross Taken Out of False Teaching.

THE SHIPWRECK—Apostasy and Close Communion Considered.

THE RIGHT OF A SINNER TO PRAY FOR PARDON.

A FRIENDLY TALK ON THE SECOND BLESSING.

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* * *

POSTOAK CIRCUIT, by Bishop Keener, is still having a large sale. Anyone interested in rural Methodism will find it interesting and perhaps profitable. Anyone of the following chapters is more than worth the price of the whole book:

OLD SHIP OF ZION—Fare Greatly Reduced.

THE GOSPEL ON TICK.

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* * *

SCRIPTURAL SANCTIFICATION, by Rev. Jno. R. Brooks, D. D., of the Western North Carolina Conference, is another attempted solution of the Holiness Problem. It is having a large sale and is being widely commented on. Price, $1.00.

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NOTES FROM THE FIELD.

NORTHWEST TEXAS CONFERENCE.

SANTA ANNA.

B. A. Snoddy, May 9: Our second Quarterly Conference convened at Salem, April 29. It was in many respects an imporvement on the first. The stewards reported $127 for the ministry. Excellent preaching by Bro. Sensabaugh. Impressive communion service at 11 o'clock Sunday. The Holy Spirit was with us. Everybody seemed happy and hopeful .The prospects are good.

RISING STAR AND PISGAH.

C. D. West, May 10: The second Quarterly Conference for this charge has gone to history. It was held at Rising Star, May 6-7. Bro. Boone was here on time, and preached and presided to our satisfaction. He did us good. We like him. The stewards made a very good report for the second quarter in a cotton country, nearly one-third of the assessment being paid to date. We have sent Bro. Vaughan more than twice the amount assessed us for Orphanage, and have paid just half of our mission assessments. Realizing that a foe within the rank is more dangerous than one without, and that soldiers always on furlough never add anything to the fighting force of an army, we are trying to reduce our rolls to a living membership. Taking the report of my predecessor as a basis, my report to the last Quarterly Conference shows a net loss in membership of 107 for the year and a half that I have been here, and still more to follow. But, with a few exceptions, the Church has lost nothing spiritually or financially by this reduction in membership. We have some as good people on the circuit as can be found. They love the Church and stand by any pastor that serves them. We like the Advocate; it keeps getting better. There are sixty-two copies taken in the circuit, and hope to put it into several other homes before the year is out. We look to our summer meeting with great hopes. The revival has begun in the pastor's heart, and is showing itself in the prayer-meetings and preaching services. We are having "a good year," and trust it is better further on.

FORT WORTH

J. Sam Barcus, May 12: The Missouri Avenue Church has recently experienced a very gracious revival. During the first half of the meeting the presiding elder and city pastors assisted in the preaching. Bro. Henson, of Clarendon, then came and preached for us till called home to attend the bedside of a sick child. His preaching was with power and demonstration of the Spirit. We report about fifty conversions. The rain the last Sunday of the meeting prevented a full reception of members, so that we are not prepared to report yet on that item. We are, however, sure that it will not equal the number of conversions. There are three reasons for this conclusion: Some were already members; some will join other Churches; some will join no Church. That a goodly number were already members of the Church is no discredit to the meeting and no indication that we did not have an old time revival. Many good men—some of them in the pulpit and some in the pew, some in our Church and some in others—have been reconverted or reclaimed at old-fashioned Methodist meetings. That some will join other Churches is not a disparaging feature. Methodism has always been an evangelizing agency; and when the roll of the redeemed is called in heaven, Methodism will not blush because many from other folds will testify that they were converted at her altars. That some will join no Church would be a sad fact if it were not true that the number in that class is exceeding small. We closed out the meeting to attend the Conference League, which met in our city. Of this I need not write, as others will send you a report of its proceedings. The program was excellent and well rendered, and the attendance from the adjacent territory fairly good. A resolution to disband the Conference League was meagerly suported. It is, however, evident to the more thoughtful Leaguers who have been identified with the conference from its beginning that it is no longer a representative body, and a much longer continuance of it is unwise. Very few of the preachers and leading Leaguers were present. Bro. Mouzon begins a meeting at his Church Sunday, with good indications of success. He expects to do his own preaching, which fact, no doubt, is quite satisfactory, as he is in high favor with his people. All the city pastors are hopeful of a good year.

WACO.

C. V. Bailey, May 16: I preached at the section house last Sunday night. There were five bright conversions and a house full of shouting, happy people. It was a time of refreshing from the presence of the Lord. To him be all the glory. Let all my friends pray for me that God may add still greater blessings.

MULLIN MISSION.

Frank M. Jackson, May 15: This is my second year at Mullin. We have made some improvements. The good women have raised the money and bought a nice bell for our church at Mullin. We have a fine Sunday-school at this place. Bro. Harry Gamble is our Superintendent, and he is a good one too. We began a meeting here at Mullin Friday night before the fifth Sunday in April, and closed the first Sunday in May. We had a good meeting; the old time power of religion was felt in every service; the Church was greatly revived. Had four conversions and two additions to the Church. Bro. Fort, of Blanket, was with me and did all the preaching. Bro. Fort is a good preacher and a fine worker. Any people should be proud of such a servant of God for their pastor. We are planning for a good year, and there are many good people on Mullin Circuit to help us. The Advocate is much appreciated by our people who read it.

FROST.

J. P. Mussett, May 11: We closed our ten days' meeting at Frost last Sunday night, the 7th. I was assisted by our own Rev. Abe Mulkey. This was a wonderful meeting for us. Bro. Mulkey came in the power of the Spirit. God owned and crowned his ministry with blessed results. Over one hundred conversions and reclamations. Fifty-six gave their names for membership in the different Churches. Thirty-seven members received into the Church. Three of this number received by certificate. The congregations were very large, although the weather was threatening, the crowd often reaching more than 1500. The Church on this pastoral charge has been greatly benefited. Bro. Mulkey is thoroughly Methodistic in doctrine and loyal to the Discipline of the Church, and this type he strives to rivet on the mind and heart of his hearers. He insists on a deep, conscious experience of divine love and acceptance with God in conversion, and this is to be practically demonstrated in every day service to God in his Church. Rev. Sam R. Hay, presiding elder of Corsicana station, came out and preached one excellent, soul-stirring sermon. Sister Mulkey came on Tuesday after the meeting began and remained until the close, working faithfully in every service, singing, praying and talking. Bro. and Sister Mulkey were guests in the parsonage. We were delighted and blessed in this association . We gave Bro. Mulkey a free-will thank-offering amounting to about $140. He instructed Bros. Wyrick and Murph to send $114.00 of this offering direct to the Orphans' Home at Waco. This was done. We begin now to make preparations for our (Corsicana) District Conference which convenes in Frost June the 23rd.

EAST TEXAS CONFERENCE.

TYLER CIRCUIT.

S. N. Allen, May 12: Hurrah for the good women of Starrville. The Quarterly Conference of the Tyler Circuit ask this scribe to appoint a committee of ladies at each Church to raise funds to meet the parsonage debt, so we appointed them, and the committee at Starrville went to work and gave a strawberry supper, from which they realized $51.60. Reserved $10 to repair their church; paid $20 on parsonage debt, and paid on preacher's salary $21.60. May the good Lord bless these good women. We expect a gracious revival at that place. Our good women can do anything when they set their heads. All things are possible to them that believeth. Sister Nina Hall and Sister Lucy McCormick are our committee at that place. Of course the other good women at that place joined in. Those good women don't know how much they encourage their preacher. We feel like saying, "Help these women that are my helpers in the gospel." We are looking up on all lines, we think. To your knees, my brethren.

CAMDEN.

J. M. Perry: Camden is a thriving little sawmill town, situated six miles east of Moscow, in Polk County, and an equal distance from the western border of Tyler County A little more than a year ago the Carter brothers, than whom, perhaps, there are no more enterprising and successful lumber manufacturers in the State, went forth to select a site to establish a sawmill. They succeeded in settling in one of the finest pineries in Texas. Indeed they had to "build from the stump." But now they have a splendid town and are progressing. But shortly after the felling of the trees began, while the place was yet in a chaotic condition, there came a Methodist minister, not by chance, but by the direction of God, for the express purpose of preaching the gospel of Christ to the few families that were there. But there was neither church nor school house to preach in, but plenty of pine tops and stumps and other obstacles. The man of God, with "grit and grace," determined not to be hindered in his work. Accordingly he proposed that if the people would bring their chairs out into the middle of the streets and sit down and listen to him he would preach to them. They acceded, "and the people heard him gladly." He left an appointment to come back and preach for them the next month, and went his way. By the time a month had rolled around, Sisters W. T. and L. C. Carter had prepared a house for the minister to preach in. (May God coninue to bless those earnest Christian women for their unselfish love for the cause of Christ.) That preacher has the cause of Christ at heart. He has erased the word "can't" from his vocabulary. He is doing good service. His name is R. O. Bailey. He is the preacher in charge of Chester Mission. I have just returned from helping Bro. Bailey in a ten days' meeting at Camden. Following are the visible results of his meeting: Nine conversions and reclamations, nine accessions to the Church. This makes a total membership of fourteen at that place. Camden is now one of the important appointments on Chester Missin. May the Church at that place grow and produce much fruit to the glory of God.

NORTH TEXAS CONFERENCE.

MONTAGUE.

Atticus Webb, May 12: We have closed a good meeting here. Had fifteen conversions and nine accessions by profession of faith; was greatly hindered by rain. Bro. Linebaugh, of St. Jo, was with me one week and did some good preaching. Our Church has been greatly revived nearly all over the charge. We had ten conversions one afternoon at regular appointment in the school-house. Conference assessments are in fair way of collection.

HONEY GROVE.

J. A. Stafford, May 15: We have just closed a good meeting, lasting a little more than two weeks. We feel indebted to Bros. Govette and Archer for efficient help. There were twenty-seven conversions and reclamations. Received twelve into the Church yesterday. We could have made quite a large count—possibly seventy-five or one hundred—if we had numbered all who shook hands with us; but enough of that sort of thing has been done to last several years yet. We believe we are in a good, spiritual state.

CAMPBELL.

J. T. Bludworth, May 15: Yesterday was a great day for the Methodists at Campbell. A fine Sunday-school at 10 a. m. At 11 o'clock the pastor preached to the children. At night the beautiful and instructive program was nicely executed by the Sunday-school. The superintendent, G. B. Clark, was at his best. Miss Florence McWhirter was at the organ. The choir rendered valuble service. The children acted well. The house was decorated with beautiful flowers. The committee had the work well in hand. The collection was fair and the weather superb.

TRENTON AND MARVIN.

Zoro B. Pirtle: We began a meeting at Trenton on Monday after the third Sunday in April, closing out last Sunday night, after a siege of three weeks, missing only three services, despite the much rain. The Lord was with us from the first all the way. There was a powerful revival in the Church, and a very deep work among the irreligious. There were twenty-seven bright conversions at the altar, in the old-time Methodist way, ten of whom joined the Methodist Church. Others will join. This town was stirred as it had not been in a long time. We have some very consecrated, faithful Church workers at Trenton. Bro. J. H. Moreland was with us nearly all the time, doing some of the preaching, and working in the altar. Moreland is fine help in a meeting. We are also under obligation to the following brethren for efficient help: B. H. Webster, J. D. Hudgins, H. M. Pirtle and W. J. Bludworth, the former pastor. During the meeting the ladies added some needed furniture to the parsonage. We are also under obligation to several parties for some "pounding" material. For all the results of this good meeting we glorify God.

HOWE.

C. O. Jones, May 15: We closed a tent meeting with Bro. Johnson at Gainesville two weeks ago. The meeting was well attended. At times the large tent would not hold the crowd. Some of the day services were marked with great power. There were about 100 professions; most of them were men. We are now holding a tent meeting with Bro. Gibson at Howe. Notwithstanding the rain annd mud, we have had good congregations. The tent has been full nearly every night. A number of the hardest sinners have been converted. We expect fine results this week.

ROSALIE.

W. H. Brown, May 15: Yesterday was a great day at McKenzie Chapel and at Mauldin School-house. We had services at the former at 11 a. m. and had an old-fashioned revival, in which many Christians were wonderfully blessed and shouted praises to God. Many strong men and women and boys and girls ran to the altar crying for mercy. At the latter place, at 4 p. m., the house was crowded and men stood on the outside. The fire fell on us, and many happy shouts went up from souls overrun with love, and I suppose there were at least twenty who came forward for prayer, and eight or ten claimed to be blessed. Truly the Lord is good to us over here. Glory to his name.

GAINESVILLE MISSION.

H. B. Johnson, May 8: We have just closed a very fine meeting, in which there were over eighty professions and reclamations. Bro. C. O. Jones did the preaching. He did some of the best preaching this writer ever heard. There is no compromise whatever about him with sin. He hit sin in all of its forms. I had rather have him to hold a meeting for me than any man in the field. His estimable wife was with him the first two weeks of the meeting and rendered fine service in the choir and the devotional services. They both endeared themselves to all my people. Bros. Stuckey, Morris, Freeman and McPheaters did fine work in the meeting. With all these good brethren, backed by a Holy Ghost experience, success must come. The North Gainesville Mission is on rising ground. Have received into the Church since conference about forty, with more to follow soon. We are praying for a gracious revival all over the work .

POWDERLY.

R. L. McIntyre, May 10: Our second Quarterly Conference was held at Hinckley May 6. Our beloved presiding elder arrived in due time and gave us an excellent sermon. We feel like doing better work than ever before. We have made some improvements since our arrival; partly ceiled the church at Palestine, and will finish it before conference. The stewards have put down a fine well at the parsonage, which was very much needed. We will have Hinckley church ready for use soon. Then we will have two churches on this mission. We made a vigorous canvass for our Texas Advocate, with good results, as we think. Our Church is represented in fifty or more homes, and the Advocate goes into forty-two or forty-three of these homes. I have put the Advocate into thirty-five of these homes this year. And let me say to you, Dr. Rankin, you are reaching the people in your editorials. We have paid in cash twenty-five per cent of the collections; but we are not as active as we want to be. Our chief need is spirituality. Last night about twenty-five came into the altar for consecration to God and his service. We feel like we are making some progress, for which we give God all the glory. The people have given us many tokens of love since we came, and we hope to do a great work for them. We can never forget our dear friends at Bagwell. They loved us and treated us like their own children. May God bless them abundantly this year. We went through the deepest valley there thus far in our lives, but thank God, the deeper the valley the higher the hill.

WEST TEXAS CONFERENCE.

SAN MARCOS CURCUIT.

W. A. Scott, May 11: The second quarterly meeting for this charge was held with the Church at Long Branch, May 6-7. Our wide-awake pastor, Bro. J. T. Graham, had called a convention of the Sunday-schools of the circuit to meet with the Quarterly Conference on Saturday. Bro. I. T. Morris, our presiding elder, was on the program. In due time he was on hand, and was elected Moderator. All of the Superintendents of the circuit, with a good per cent of the teachers, were present; some with speeches, some with written essays bearing on the different phases of the Sunday-school work. The exercises began at 10 a. m. Opening prayer by the presiding elder, in the presence of the largest congregation this scribe has seen for eighteen years at Quarterly Conference on Saturday. The meeting continued until 12 m. Then a bountiful dinner was set before us by the good sisters of Long Branch, enough for two such crowds. Then the meeting was called to order at 2 p. m., and continued with increasing interest until 4 p. m. Then the Quarterly Conference was called to order by the presiding elder. We noticed the pastor reported some received into the Church this quarter. About one hundred dollars was reported on preacher's salary for this quarter. Thus ended one of the most pleasant and profitable Quarterly Conferences this circuit ever enjoyed.

TEXAS CONFERENCE.

EL CAMPO.

L. M. Neal, May 15: We have just closed a grand, good meeting in El Campo. Bro. S. W. Thomas, of Richmond,was with us ten days. He preached with power, and impressed all as being a man "whose heart God had touched." Souls were saved, and the Church wonderfully revived. On the 12th ult. our hearts were made glad on account of the kind treatment received at the hands of this good people. We were gloriously "pounded." We serve a good, loyal folk.

WATTERS.

D. W. Gardner, May 15: The second Quarterly Conference of my work, the Cypress Mission, has just closed. This meeting followed so closely the Quarterly Conference of Bro. McDonald on his adjoining charge of the Merrilltown Circuit, and there was such an interchange of Christian offices, that the occasion seemed one big Quarterly Conference. Our well-beloved presiding elder, G. A. LeClere, preached at Merrilltown Saturday morning (the 13th) to an appreciative audience. I was on hand with several of my members, and we were present also at the Quarterly Conference which followed the sermon. In the afternoon Bro. McDonald and several others of his charge went with us to my Quarterly Conference, which was held by the presiding elder at Summit. Bro. LeClere apportioned his work to the satisfaction of all; preaching four appropriate, heart-searching sermons—two at Merrilltown and two at Summit. We trust that their full fruition will come later on. Financial matters on this charge are much behind, except as to conference collections. Spiritual prospects not discouraging, thank the Lord. We are planning for a general revival, and feel assured that the Lord will bless our efforts. We expect to soon organize a class at Prairie View, four miles north of Austin, and to enlarge the morders of our Zion generally at every practicable point.

MARRIAGE NOTICES.

At the residence of J. C. Stockton, near Honey Grove, Texas, April 16th, 1899, Mr. John A. Abernathy and Miss Fannie Stockton, Rev. W. B. Bayless officiating.

At the residence of Mr. P. H. Smith Center, Texas, April 17, 1899, Mr. H H. Jones and Mrs. Tempe Hicks, Rev C. B. Smith officiating.

At Honey Grove, May 4th, Mr. J. C. Hardy and Miss Winnie M. Smith, Rev. G. C. Hardy officiating.

At the residence of the bride's father, May 4th, 1899, by Rev. B. F. Gassaway, Mr. D. M. Hay and Miss Minnie May Dameron, of McLennan County, Texas.

At the residence of Mr. Willie Harris, in Rodgers, Texas, May 11th, 1899, at 9 o'clock p. m., Mr. T. T. Moore and Mrs. Mary Harris, both in Bell County, Texas, Rev. Mac M. Smith officiating.

Everlasting Itching

And Burning of the Skin on Face Cured by CUTICURA.

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RED ROUGH HANDS made Soft and White by CUTICURA SOAP.

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OLD AND YOUNG

THE HOME BEAUTIFUL.

There are homes, and homes that are not homes. In one place you feel a sense of restfulness. There is no fret, no worry there. The impression comes to you that in some way you have got out of the whirl of the stream of life, and are becalmed in a pleasant land locked bay, where there is nothing but peace. The next place you go into may produce an entirely opposite impression on you. You feel the restlessness, the uneasiness that comes of contact with those who seem to have missed the true home spirit. This is not home in any real sense of the word—simply a place to stay in over night, and eat one's meals in, and get away from as soon as possible after that.

These homeless homes are what they are because of divers reasons. In one, there is dominant a desire to make the home a sort of show-place. The parlor and the sitting room are not for family use, but are reserved for visitors to look at, and feel uncomfortable in. The children are seldom allowed to cross their thresholds. If by chance they do so, they feel as much out of place as the proverbial "cat in a strange garret," and they are glad to get away from the place as soon as possible and stay away as long as they can. What meaning has the word home for them? Is it strange that they fail to understand what the true home feeling is in others, and wonder that there can be such a thing as home-sickness?

In another place, a spirit of most condemnable neatness prevails. The books and papers must be put away primly as soon as done with. The chairs must be kept in the places the mistress of the house has assigned them, and woe to the child who forgets that system prevails in that household, and disarranges the order of things. The carpet-sweeper, the broom and the dusting cloth are brought into use a dozen times daily, and the members of the household are always made to feel that they are directly responsible for the drudgery which the housewife makes for herself. "I don't see as we're any dirtier than any other children," I heard a boy say not long ago, in one of these homes, "but I guess we must be, for mother's always sweeping and dusting after us, and she says that it takes all of her time to keep things looking decent when we're around. She says she'll be glad when school begins, so she can get rid of us, and I'll bet she won't be any gladder than we shall be."

What pleasant memory of home will these children take away with them when they go out into the world to begin the work of life? Ah, none at all. I wish the mothers who think more of cheerless but elegant parlors, and of rooms so orderly that one never dares stir in them for fear of disarranging something, could realize the dangerous work they are doing. They give their time to the house, but the home is neglected. The parlor and sitting room may be models of neatness and systematic arrangement, but the hearts of the children God has given into their care are allowed to go unswept, and the dust and disorder of neglect prevail there. What poor foundations for the structure of a successful and symmetrical life these mistaken mothers are laying. I sometimes wonder which is to be pitied more—the mother or the children. By and by, the truth may come home to her, when it is too late to set mistakes right, and she may realize her lost opportunities, her overlooked or ignored duties, and then, I know, her heart will accuse her, as well as her children, and she will wish it might all be done over again, but the wish will not avail. The mischief will have been done and the consequences of it will be only too apparent in the lives of her boys and girls. God help these poor blind mothers to see the truth before it is too late.

No truer words were ever said than these, "The home is the safeguard of the nation." The true home of earth is an anticipation of the heavenly home. I sometimes wonder if the home which is to be can be dearer place than that in which mother and children meet and enjoy life and each other to the full. I now and then am privileged to look in upon such a home. It is not a place where things run in grooves. It is not a place where neatness and orderliness are considered as of more importance than the happiness or the comfort of the family. It is a place, made on purpose to enjoy, to live in, and to love, and it is only a means to an end. The woman who rules it in gentleness, cares very little about the rigid system which makes other homes as unpleasant as the boy's "suit of Sunday clothes" used to be in the early days of the century. The papers or books which the children leave scattered about are never thought of as littering the room. The chief idea is, How have they enjoyed them? How much good have they got out of them?

And the mother instead of scolding them for carelessness, encourages them to make good books and papers their daily companions, and this without standing on ceremony with them. She knows that nothing gives a more home-like look to a room than such a disposition of its contents as goes to show that it is used by those who are in the household. She believes in neatness, but she does not believe in making herself and those about her uncomfortable over a little dust and disorder. She never has a shut-up parlor in which fine things are kept in reserve for visitors. She believes that her family should stand first, and the good things and the beautiful things of life should be enjoyed by her own household rather than by the stranger. What is good enough for them is good enough for the king.

The wise mother—the woman who makes the home beautiful—never lets the cares of life come between her and her children. She knows that that the home may have an end, but she never loses sight of the fact that a child's soul lives forever. She realizes the force of the influences which are brought to bear upon the child, not only for the present, but for all time to come, and she does all in her power to make life a pleasant, a beautiful thing for her children. She gives them of her best. She gains and holds their respect and their love, and their regard for her makes them thoughtful of her comfort, and they plan to save her steps, and to help her in loving little ways which she appreciates, and for which she lets them know she is thankful.

We have Martha-mothers, and Mary-mothers. The Martha-mothers magnify the secondary features of the home and put them in the foreground. What time is left after caring for these things they devote to their children; but the children never get over the feeling that they are of less account than the household machinery. Such mothers never succeed in making a home beautiful. In one sense they make failures of themselves, and fortunate are they if they do not make failures of their children. But the Mary-mothers—these are the ones who make home beautiful, because they give to love the first, best place, and teach their children to feel that home, in order to be a real home, must be a place where hearts beat in sympathy, and the mind, and its moral and spiritual welfare are of vastly more importance than material things.—Eben E. Rexford, in New York Observer.

THE CRIMES OF THE TONGUE.

The second most deadly instrument of destruction is the dynamite gun—the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and, ofttimes, ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives through all the years; even the eye of Omniscience might grow tired in tracing it to its finality.

The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of Justice the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will start back in amazement as you see the scale you thought the heavier shoot high in air.

At the hands of thief or murderer few of us in life suffer, even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so true so fair, so pure as to be beyond the reach of malice, or immune from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half-lies by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that kill the heart and life of a mighty oak. So cowardly is the method, so stealthy the shooting of the poisoned thorns, so insignificant the separate acts in their seeming, that one is not on guard against them. It is easier to dodge an elephant than a microbe.

In London they have just formed an Anti-scandal League. The members promise to combat in every way in their power "the prevalent custom of talking scandal, the terrible and unending conquences of which are not generally estimated."

Scandal is one of the crimes of the tongue, but it is only one. Every individual who breathes a word of scandal is an active stockholder in a society for the spread of moral contagion. He is instantly punished by Nature by having his mental eyes dimmed to sweetness and purity, and his mind deadened to the sunlight and glow of charity. There is developed a wondrous, ingenious perversion of mental vision by which every act of others is explained and interpreted from the lowest possible motives. They become like certain carrion flies, that pass lightly over acres of rose-gardens, to feast on a piece of putrid meat. They have developed a keen scent for the foul matter upon which they feed.

There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive, natures seared and warped; there are old-time friends separated and walking their lonely ways with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark—these are but a few of the sorrows that come from the crimes of the tongue.

A man or a woman may lead a life of honesty and purity, battling bravely for all they hold dearest, so firm and sure of the rightness of their life that they never think for an instant of the diabolic ingenuity that makes evil and evil report where naught but good really exists. A few words lightly spoken by the tongue of slander, a significant expression of the eyes, a cruel shrug of the shoulders, with a pursing of the lips—and then, friendly hands grow cold, the accustomed smile is displaced by a sneer, and one stands alone and aloof with a dazed feeling of wonder at the vague, intangible something that has caused it all.

For this craze for scandal sensational newspapers of to-day are largely responsible. Each newspaper is not one tongue, but a thousand or a million tongues, telling the same foul story to as many pairs of listening ears. The vultures of sensationalism scent the carcass of immorality afar off. From the uttermost parts of the earth they collect the sin, disgrace and folly of humanity, and show them bare to the world. They do not even require facts, for morbid memories and fertile imaginations make even the worst of the world's happenings seem tame when compared with their monstrocities of invention. These stories, and the discussions they excite, develop in readers a cheap, shrewd power of distortion of the acts of all around them.

If a rich man gives a donation to some charity, they say: "He is doing it to get his name talked about—to help his business." If he gives it anonymously, they say: "Oh, it's some millionaire who is clever enough to know that refraining from giving his name will pique curiosity; he will see that the public is informed later." If he does not give to charity, they say: "Oh, he's stingy with his money, of course, like the rest of the millionaires." To the vile tongue of gossip and slander virtue is ever deemed but a mask, noble ideals but a pretense, generosity a bribe.

The man who stands above his fellows must expect to be the target for the envious arrows of their inferiority. It is part of the price he must pay for his advance. One of the most detestable characters in all literature is Iago. Envious of the promotion of Cassio above his head, he hated Othello. His was one of those low natures that become absorbed in sustaining his dignity just as Spain to-day talks of "preserving her honor"—forgetting it has so long been dead that even embalming could not preserve it. Day by day Iago dropped his poison; day by day did subtle resentment and studied vengeance distill the poison of distrust and suspicion into more powerfully insidious doses. With a mind wonderfully concentrated by the blackness of his purpose, he wove a network of circumstantial evidence around the pure-hearted Desdemona, and then murdered her vicariously, by the hand of Othello. Her very simplicity, confidence, innocence and artlessness made Desdemona the easier mark for Iago.

Igo still lives in the hearts of thousands, who have all his despicable meanness without his cleverness. The constant dropping of their lying words of malice and envy have in too many instances at last worn away the noble reputations of their superiors.

To sustain ourselves in our own hasty judgments we sometimes say, as we listen, and accept without investigation, the words of these modern Iagoes: "Well, where there is so much smoke, there must be some fire." Yes, but the fire may be only the fire of malice, the incendiary firing of the reputation of another by the lighted torch of envy, thrown into the innocent facts of a life of superiority.—Saturday Evening Post.

AN EXAMPLE OF TRUE COURAGE.

Don't speak to that fellow; he's a coward."

Two young soldiers of Company F, of the Seventh, were crossing the parade ground on their way to company quarters, and one had saluted and spoken to a comrade passing by.

"Why, the boys in his company all seem to like him. What's the trouble?"

"There was a drunken fellow in front of a saloon on Market Street, last night, when this fellow from Company E came marching up. The drunken brute called him all sorts of names and dared him to fight, and he never even answered, but turned the corner and came right over to Mack and me. I asked him why he didn't lick the fellow, and he said he didn't believe in fighting.

"'I guess you are afraid to fight that drunken bully,' said Mack. And he just simply said, 'I guess I am.'"

"Well," said his hearer, "he don't look like a coward."

Of course, this story soon spread through the garrison, and the young man was made the mark for the scoffs and jeers of a certain class among his fellows.

In a little while, however, the regiment was called to the front, and his detractors were astonished to find their so-called "coward was one of the bravest of the brave, and by his gallant conduct he proved that it was not cowardice, but true Christian manliness that made him afraid to fight a helpless drunken man.—Unidentified.

THE ART OF LIVING WITH ONE'S SELF.

Much has been written and said with eminent wisdom concerning the supreme art of living with others. But it still remains a fact that every soul must spend a very large part of this mortal life's brief span in his own society. The art of living with one's self becomes, therefore, quite as important as the art of living with others. Sometimes it is both wise and profitable for one to objectify himself, putting the "ego," as it were, over in the other corner of the room, and examining closely what sort of a fellow he is with whom we have to live. After doing this a few times, one will surely see that it is a matter of the deepest concern that the "ego" in the corner be a comfortable person with whom to join lots. And the practical bearings of the matter of self-culture will be increasingly evident. Instead of saying to ourselves, We must not allow ourselves to become cynical or gloomy because we have to live with other people, we shall put the matter in this way also: Crush out your cynicism and your melancholia, for you have to live with yourself.

The culture of disposition, then, is not determined solely by the altruistic attitude toward society, but also by the selfish attitude toward the comradeship which you must perforce experience with your own self. We know a man who has cultivated the habit of suspicion until he sees a lurking foe in every fellow whom he meets. We come in contact with this man once in a while only, and it takes a vigorous shake to throw off the mood which he induces. But our lot is not to be compared with his own for misfortune, since he must live constantly in the sphere of his own suspicion. The latter end of that man is becoming terrible. Therefore, on purely selfish grounds every person ought to cultivate the sunny, hopeful temper. It pays rich profit to be frank and hopeful just for the joy that it brings in the close comradeship with one's self.—Zion's Herald.

"GIVE US THIS DAY OUR DAILY BREAD."

A little girl in a wretched attic, whose mother had no bread, knelt down by the bedside and said slowly: "Give us this day our daily bread." Then she went out into the street and began to wonder where God kept his bread. She turned around the corner and saw a well-filled baker's shop—so she entered confidently and said to the baker:

"I've come for it."

"Come for what?"

"My daily bread," she answered pointing to the tempting loaves. "I'll take two, if you please,—one for mother and one for me."

"All right," said the baker putting them into a bag and giving them to his little customer, who started at once to go into the street.

"Stop, you little rogue, where is your money?"

"I haven't any," she said simply.

"Haven't any!" he repeated. "You little thief, what brought you here then?"

The hard words frightened the little girl, who bursting into tears said:

"Mother is sick and I am so hungry. In my prayers I said, 'Give us this day or daily bread,' and then I thought God meant me to bring it, and so I came."

The rough but kind-hearted baker was softened by the child's simple tale, and instead of chiding her, he said:

"You poor, dear girl! Here, take this to your mother." And he filled a large basket for her.

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DEVOTIONAL

"Knocking, knocking, who is there?
Waiting, waiting, oh, how fair!
'Tis a pilgrim, strange and kingly,
Never such was seen before.
Oh, my soul, for such a wonder;
Wilt thou not unbar the door?
"Knocking, knocking! What, still there?
Waiting, waiting, good and fair.
Yes, the pierced hand still knocketh,
And beneath the crowned hair
Beam the patient eyes so tender
Of thy Savior, waiting there."
—H. B. Stowe.

THE PRAYER OF AGASSIZ.

Great scientists are usually devout, reverent, thoughtful. Men of smaller caliber are sometimes flippant, skeptical and profane.

The "Christian Union," speaking of the speech of Prof. Agassiz, at the opening of the Anderson School of Natural History, says: "After a few opening words, felicitously suited to put all their minds into fellowship, Agassiz said, tenderly and with touching frankness:

"'I think we have need of help. I do not feel that I can call on any one here to ask a blessing for us. I know I would not have anybody pray for us at this moment. I ask you for a moment to pray for ourselves.'"

JESUS THE JUDGE.

A lady engaged in litigation was advised to consult a certain lawyer and engage him to defend her cause. She delayed for one reason and another until the last moment. At length, going to him, she began to explain her case; but she was stopped by his saying: "You are too late; I connot now be your advocate, for I have been appointed a judge." Let sinners beware. Just now, if they come to Christ, they will find in him a Saviour and Advocate. Let none delay, but put away those frivolous pretexts for procrastination and come to Christ at once, lest delay be followed by a summons to meet him, not as the Saviour and Advocate, but as the righteous judge.

EXAMINE THY HEART.

Ah! if one could go through all his soul, hall by hall, chamber by chamber, story by story and see how vast the mansion is, how it gets out of repair on every side and how many vermin are perpetually seeking to make lodgment in it, he, methinks, might afford to have as much anxiety for that soul as a house-wife has for her house, whose work begins with every day and never ends; and who, with brush and broom and with servants following, incessantly searches, searches. And yet, some shingle is off, some paint gone, some glass is broken, rats and mice are in the walls and partitions, here and there are webs with their victims on them, dust and dirt are in order; and when that house is this wondrous house of the soul, with a population such as no city ever had and with trooping thoughts and feelings that no army ever equaled for numbers, there is no occasion for apprehension on account of that?—Beecher.

GOD KNOWS.

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seemed uncongenial, vanishing, temporary, waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what not to do. So I desire to be led, and not to lead; to follow Him. And am quite sure that He that thus enabled me to do a great deal more in ways that seemed to me to be almost a waste of life, in advancing His Kingdom, than I would have done any othe way.. I am sure of that.—Norman McLeod.

GOD'S MERCY.

One is led into a train of inquiring reflections when he hears some people speak of God's "mercy" in sparing certain ones who were in the midst of impending danger, while others around them were killed, and still others were seriously injured. It is very common to hear Christians thank God for his special mercy to their relatives and friends who escape unharmed some catastrophe. Now, it is well indeed to thank God for our deliverances from impending peril; for this we ought to be earnestly thankful; and yet, are we to conclude that God was not merciful to those whose lives were lost by some terrible disaster? Was he unmerciful to the living ones whose children were the victims of a destroying cyclone or a falling building? What about God's mercy in such cases?

Shall we discriminate, and say that in cases where our friends were spared in the midst of fateful peril God was very merciful to them and us, but in those cases where our friends were either killed at once or maimed for life he was unmerciful? How shall we answer this question? We must either say that God was merciful in reference to the cases of fatality and lifelong injury, or else acknowledge that he was merciful, yet not in the way we define mercy. We are not warranted in saying that God is partial or unfair in the exercise of his mercy.—Baptist Outlook.

THE KINGDOM.

And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. I spent a red-letter day in wandering about the early haunts of William Carey, in the neighborhood of Northampton, England. I waited reverently in the poor places in which, while he cobbled shoes, he prayed out and thought out the majestic enterprise of modern missions.

William Carey had become convinced that he ought to make an attempt at the evangelization of the heathen. Jordans of all sorts of difficulties—poverties, sneers, apathies of the Church, oppositions of the great and rich East India Company—rolled wide, deep, raggingly, before him. But in God's name he smote the Jordan with his mantle; he took what he had, his purpose, enthusiasm, learning, the pitiable money he could gather, and dared attempt. And lo! the Jordan was divided for him—surprising way was made for missions. The work of William Carey is one of the world's wonders. Dare for God. Go forth, as Elijah did, and smite opposing Jordans in God's name. —Rev. Wayland Hoyt.

NEGLECT OF THE LORD'S SUPPER.

No carful student of early Methodism can fail to have noticed the important place which this blessed ordinance fills in the records of its spiritual life and progress. Wesley and his brother Charles rejoiced with an intense delight in the multitudes who crowded to the Lord's table when they ministered. They were not afraid of the influence of the sacrament upon the great revival which God wrought by their means.

Much care was taken to prevent the intrusion of unfit persons. Tickets were shown, and "notes" were given to communicants who were not members of the society. But when all precautions were used, the attendance was often very large. When Wesley opened Oldham Street Chapel, Manchester, he administered the Lord's Supper there on the following Sunday to "eleven or twelve hundred communicants at once; and all of them fearing God." During a conference at Leeds, "having five clergymen to assist me, we administed the Lord's Supper, as was supposed, to sixteen or seventeen hundred persons." In 1777 he records that he administered every morning during Easter week "after the example of the primitive Church."

He did not object to music accompanying the sacred service. At Macclesfield, in 1782, he assisted Mr. Simpson, the devoted evangelical clergyman, on Good Friday, and preached for him twice, when they "administered the sacrament to about thirteen hundred persons." The organist played a very soft, sweet voluntary, like the sound of an Aeolian harp, lasting five or six minutes. Many were so affected "that they could not refrain from tears." Wesley's comment is, "Strange that no other organist (that I know) should think of this."

All these extracts from his "Journal" stand intermingled with records of remarkable awakenings and conversions, outpourings of sanctifying grace, and triumphant deaths. The idea that this ordinance would in any way interfere with the advancement of the work of God in the hearts of believers, or with the extension of his kingdom of his kingdom among men, would have been strange indeed to John Wesley—"another gospel" and "not another."

His brother Charles published in 1745 a volume of "Hymns for the Lord's Supper," which were not at all likely to be sung in churches then, though many of them are so used now. Some of the choicest hymns in our present collection are taken from this little volume. Many of the hymns not thus selected show in a very striking way what expectation of blessing Wesley and his poet brother cherished in connection with this sacrament.

Wesley was afraid to permit the early Methodist preachers to give the sacraments, but in course of time this became inevitable. The journals and letters of some of these men of God contain touching and instructive records of blessing connected with the happy changes. The divine presence was realized in a very special manner, penitents were set at liberty, enabled to believe in Christ as their Savior, while they received the personal memorials of his dying love. Again and again notes of thanksgiving were sent to the preachers, to be read in the next public service, or society meeting for blessings so received. And among those preachers were men who knew well what revivals were, and how to keep the sacred flame burning.

The mother of the Wesleys, to whom our Church owes so much—and not ours only—was herself an instance of signal blessing of this kind. While the cup was being placed in her hands, she received in her old age a measure of divine grace which she had never before enjoyed.

Nor is it in Methodism only that the Lord's Supper has been associated with a great quickening of spiritual life. The sacramental seasons of the Scottish Church have repeatedly been attended by wondrous manifestations of divine power; waves of sacred influence seemed to pass over particular places, sometimes over entire regions, and the sacrament was a memorable epoch in the life both of individuals and of parishes. For these services special preparation was made, a fast being usually observed, when several services were held.

One of the latest testimonies comes from the mission field. A Hindu, who had been led to Christ by reading the gospel, who was miles away from any missionary, and had never been inside a Christian church, found in his New Testament the command to eat and drink in memory of the Savior's death, till he should come. Knowing nothing at all of Church order and ritual, he was accustomed day by day to take a little rice, saying: "This I do in remembrance of Christ;" then, drinking a little water, he would say: "I drink this because Christ died for me." Thus in his solitude was the lonely disciple taught of the Spirit to nourish his inner life.

Those of our people who are comparative strangers at the table of the Lord fail in their duty of personal testimony and witness-bearing. By attendance there we express our belief in the person and work of the Lord Jesus Christ, in the reality of his death, and in its nature as a perfect sacrifice, redeeming us and atoning for our sins. Our zealous friends rejoice when any one "stands up" or "comes out" to witness or decide for Christ. To go aright to his table certainly includes witnessing for him, and has done so for more than eighteen centuries. It also includes the expression of faith in him as now living and reigning, "Head over all things to his Church," till he comes. And it is both the expression of and a means to increase personal faith in him; remembering his dying love; grateful that there is such a Savior to remember, and that he should desire and ask to be remembered. We do not wish to discourage evangelistic effort; surely none of our readers will dream of so misunderstanding these words; but we do not wish any longer to find lovers of an active and earnest evangelism conspicuous by their absence from the sacred feast. For their own sake, and for the sake of our Church, let them learn a more excellent way. "These ought ye to have done, and not to leave the other undone."—London Methodist Times.

LIVING TEMPLES OF GOD.

There is food for much thought in the words of the Bishop of Salisbury, addressed to the members of his diocese, but equally applicable the world over. He says:

"I do not see why every parish church should be so magnificent. The synagogues in which our Lord preached so much were, I suppose, humble buildings. If we wish to spend lavishly on him, we must spend it in the education of children, in care for the sick, poor and aged, in improving our workhouse chapels, our hospitals, and our prisons, and in a wise generosity to foreign missions and missionaries. Our Lord gives us a special beatitude for these latter days: 'Blessed are they that have not seen, but yet have believed!' But he has told us also how to see him, even in absence. We do not perceive his presence or discern his face so clearly in organs, painted windows, bells, reredoses, etc., as in the children whom we train to be good and strong, or save from misery and vice; the poor, the sick, the unhappy, the ignorant, the heathen led from darkness to light—whose very faces may become like those of angels instead of blank and hopeless."

"As the Dead Sea drinks in the Jordan, and is never sweeter, and the ocean all other rivers, and is never the fresher; so we are apt to receive daily mercies from God, and yet remain insensible of them and unthankful for them.—Bishop Reynolds.

The Spring Months

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Mr. L. J. Clark, of Orange Courthouse, Va., writes:

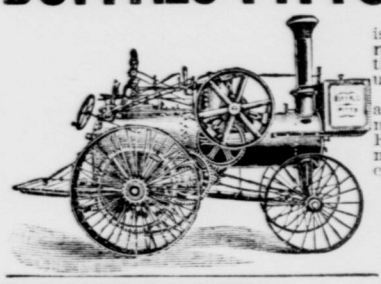
"For six years I had an obstinate, running ulcer on my ankle, which at times caused me intense suffering. I was so disabled for a long while that I was wholly unfit for business. One of the best doctors treated me constantly but did me no good. I then tried various blood remedies, without the least benefit. S. S. S. was so highly recommended that I concluded to try it, and the effect was wonderful. It seemed to get right at the seat of the disease and force the poison out, and I was soon completely cured." Swift's Specific—

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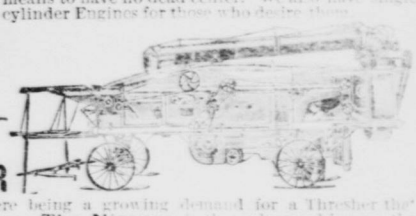
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TEXAS ANNUAL CONFERENCES.

Held by Bishop R. K. Hargrove.

West Texas, San Marcos.....Nov. 1
Northwest Texas, Cleburne.....Nov. 9
North Texas, Honey Grove.....Nov. 22
Texas, Marlin.....Dec. 6
East Texas, Timpson.....Dec. 14

During our stay in Nashville we were most kindly entertained in the delightful home of Mr. and Mrs. W. C. Dibrell, who live in Edgefield, just across the Cumberland River. A more hospitable family would be hard to find, and their cordiality was without limit. They are devout members of our Tulip Street Church, and understand Methodist usage and practice. Bro. Dibrell is a son of that grand old warior and Congressman, the late Gen. G. G. Dibrell. He is a prosperous wholesale merchant and a member of the Book Committee.

The District Conference season is now on and we hope to reach a number of them, but in the very nature of things we cannot get to all of them. We hope, therefore, that the brethren will not forget the Advocate where the editor fails to be on hand. These gatherings will afford good opportunity for putting in some work for the paper.

Again we want to remind our correspondents of the fact that their communications must have their names in full to them before they can get into these columns. Our knowing the name does not answer. It must be signed to the article and then it will get deserved attention. If then you send in a communication asking that your name be withheld, and you do not see the article in print or hear anything from it, you need not be disappointed. The probability is that the waste basket will swallow it up, and not even an epitah will remain to tell of its existence.

We are in receipt of a beautifully gotten up invitation to the commencement exercises of Southwestern University, which will take place the last of this month, including the last Sunday. The invitation bears the names of the two literary societies, and the announcement is made that the Hon. Jos. W. Bailey will be the orator of the day. His address will take place on Saturday, May 27, at 11 a. m. On Sunday morning the annual sermon will be preached by Rev. J. W. Lee, D. D., and at night the sermon to the undergraduates will be delivered by Rev. Jno. M. Moore, of San Antonio.

EDITORIAL BIRD-SHOT.

The man who cultivates a spirit of controversy will always find something to question in the positions of other people.

In times of heated dispute, some men are more bent upon winning a victory than they are to discover the real truth that is involved.

There is a wide difference between a correct understanding of scripture and an effort to make the scripture bolster up a pet theory.

When your experience tallies with the word of God, it is all right; but when you try to make the word tally with your experience, it does not always work.

When a man gets wrong upon politics or business, he may be corrected, but when he turns fool upon religion he seems to go beyond a remedy.

Some mothers weep when reading of the suffering of some little one, and then turn round and score their own children on slight provocation.

When some visiting child happens to break a piece of nice table ware, it is apparently all right; but when your child does it you give him jessie.

Some preachers read that general rule, "The putting on of gold and costly apparel," through gold glasses and in handsome studs and shinging broadcloth, but the rule is all right.

A little girl playing with her doll was overheard to say, "I will whip the life out of you;" and the little thing may have been unconsciously repeating what she had heard her mother say that morning.

THE RECKLESS RAVINGS OF THE ST. LOUIS ADVOCATE.

For the past year, and up till a few months ago, the St. Louis Advocate made itself very conspicuous in the hurtful agitation of our Publishing House troubles. It was not satisfied with a fair statement of the facts involved in the issue, but went so far as to malign and persecute the objects of its displeasure. But a while back the editor of that paper was brought face to face with his own record for fair dealing, and for a time he maintained a decent silence. We indulged the hope that he had learned something to his profit, but in this we were doomed to disappointment. His lucid interval turned out to be temporary. In a recent issue he had a recurrence of virulence, and outdid himself in recklessness of imprudent speech and foolish deliverance. His utterances were more akin to the ravings of a disordered brain than otherwise, and we scarcely know whether to pity or condemn him. However, the courts of Tennesssee regard him as of sound mind, and the result is he has been notified to appear before those legal tribunals and answer to the charge of libel. With this we have nothing to do; but there are some things in that same editorial deliverance for which he will not be called upon to account in the courts of the country, and yet they are far more reprehensible than those which have brought him into this unseemly litigation. To these we desire to call attention:

The large majority of our Bishops are yet in the strength of their manhood. These have never been Stahlmanized nor overcome by the infirmities of age. It is not possible for either senility nor sectional prejudice to blind them to the fact that the Ten Commandments are still the basis of our law and order in both Church and State.

We are not responsible for the grammatical construction of the above quotation; but the meaning of the writer is easily divined. It is the most cruel and vicious indictment ever brought by a reputable Church paper against the character of any of our Bishops. And it is as false and unbrotherly as it is cruel and vicious. Let us analyze it, and bring its real animus out more clearly:

1. Some of our Bishops have lost "the strength of their manhood," and are unfit and unable to do their duty, to the Church whose office they still burden with their incompetency.

2. Some of these Bishops have "been Stahlmanized;" and a little further down in this same editorial he tells us that Stahlman had been "denounced upon the floor of the United States Senate as a thief and a liar." This, then, is the horrible category in which the editor of the St. Louis Advocate places some of our honored Bishops!

3. Some of these Bishops are so "blinded by senility and sectional prejudice" that they 'have lost sight of the "fact that the Ten Commandments are still the basis of our law and order, in both Church and State!"

These are the separate counts in this fearful indictment. Now who are some of the Bishops to whom Dr. Palmore refers in the language above quoted? Why, those who have had no sympathy with the spirit of his hurtful and incendiary agitation of this unfortunate matter. Among them are Wilson, Hendrix, Granbery, Keener, Duncan, Galloway, Hargrove, and still others so far as we know. Has it come to pass that these godly men, whose official position makes it improper for them to reply to such an arraignment, are to be thus insulted and stigmatized by the St. Louis Advocate simply because they can not see their way clear to follow the leadership of such an unsafe man as the wild and frenzied editor of that seditious publication? And yet this paper is sailing under the colors of a Church organ, and presuming to voice the sentiment of Missouri Methodism. Do the Methodists of old Missouri, whom the Church has twice honored by placing two of her distinguished sons upon the Episcopal bench, indorse this outrageous slander upon our College of Bishops? We do not believe a word of it! We believe that they will rise up at the proper time and rebuke this foul aspersion upon their unimpeachable characters.

THE FORMATION OF A PRAYER LEAGUE.

Rev. B. F. Gassaway issues the following address to the Methodists of Texas, and we give it to the readers of the Advocate at his request. The purpose and aim of the proposition are good, and no doubt but that there are those who will join him in this Prayer League. The proposition is as follows:

"I propose the formation of 'The Texas Prayer League.' I want all who are willing to give from one to four hours out of every twenty-four to prayer for the outpouring of the Holy Ghost, and a mighty revival of scriptural holiness all over Texas, and the world at large, to send me their names and postoffice addresses. As circumstances and our surroundings may permit we will covenant together to pray at least one hour each day of twenty-four hours, and as many as two, three, or four hours, if we can manage to do so. Let us pray for each member of the Prayer League, for preachers, teachers and evangelists; for editors of religious periodicals, for workers and singers in the Lord's army; for missionaries to the heathen, and home workers, that all of these may be 'baptized with the Holy Ghost and fire,' and 'endued with power from on high,' and 'filled with all the fullness of God.' Send in the names, brethren. These names will be enrolled in a book, with the understanding that our covenant is to extend to December 31, 1899. It will then be dissolved, unless continued by renewal of the covenant. As soon as sufficient names are enrolled we can appoint a day of fasting, to be followed by an all night of prayer. Send the names to my address, Ryan, McLennan County, Texas. Bring up your 'chunks,' brethren, and let us get them together, and 'pray mightily unto the Lord,' and see if the fires do not begin to burn. Let us pray honestly, earnestly, humbly and importunately to our Father for a heaven-born, Spirit-inspired and God-given revival."

REV. R. N. SLEDD, D. D.

We noticed in last Tuesday morning's press dispatches that this eminent minister passed away to his final reward on Monday of this week at Danville, Va. This is surprising information, for we met him only a few days ago in Nashville and he was apparently in better health than usual. Dr. Sledd was one of the leading members of the Virginia Conference and possessed of rare power as a preacher. At the General Conference in St. Louis in 1890 he came within a few votes of being elected to the episcopacy.

ACTION OF THE BISHOPS.

The College of Bishops of the Methodist Episcopal Church, South, at their meeting in Nashville last week, prepared the following paper for publication:

"In considering what action should be taken by the College of Bishops following the action of the United States Senate on our communication to that body respecting our unwillingness for the Church, under conditions reflecting on our honor, to receive the payments even of so just a claim as the claim of our Publishing House, which had been pending for over twenty-five years, we make the following statement:

"We find that the Senate, after full investigation, exonerated the Church from all censure, and we transfer to our records that official action, namely:

"'Resolved, That the report of the Committee made July 8, 1898, be approved, and that no censure should rest upon the Methodist Episcopal Church, South, for the misstatements and concealments of the Book Agents in connection with the passage of the bill for the payment of the claim referred to in the letter of the Bishops now under consideration; that the injury resulting therefrom affected only the beneficiaries of the fund, and not the United States, and the Senate should take no further action in the matter.'

"The Senate having thus declared that the United States Government sustained no injury in the passage of the bill, and declined to take any further action in the matter, we have no occasion to make other communication to that body. As to the proper administration of the Book Agents and connectional editors, the law has specifically charged the Book Committee with that responsibility.

"We deplore any language used by the Book Agents that has been the occasion of deep humiliation and action among the ministers and laymen of our beloved Church. We sympathize with their zealous concern for the good name of the Church, believing as we do that even so just a clam of the Church should be maintained only by methods perfectly candid and righteous.

"We have given much consideration to the communication sent to us under a misapprehension as to our authority. The Bishops have not had membership in the Book Committee since 1878, and that body is solely responsible to the General Conference.

"We recognize the distinguished courtesy of the United States Senate in its dealings with the Church, and its desire to protect the beneficiaries of the claim."

REPORT OF THE BOOK COMMITTEE.

To the Methodist Episcopal Church, South—The Book Committee of the Methodist Episcopal Church, South, published in July, 1898, a statement setting forth the facts in connection with the collection of the claim against the United States Government for the use, consumption, injury and destruction of the Publishing House by the army of the United States during the war between the States. That statement, containing all the pertinent facts in the case, gave assurance to the Church that the Book Committee in discharge of the obligation imposed upon it by the Church had made a careful and exhautive investigation into the acts of the Book Agents in the collection of said claim, and also declared it to be the unanimous opinion of the thirteen members composing the Book Committee that the Book Agents in the communications addressed to Senators and complained of as deceptive and misleading had not intended to mislead the Senate of the United States.

Since the publication last July of said statement no new facts bearing on the collection of this claim have come to the knowledge of the Book Committee.

It is true, as we learn from the public press, though not from any communications sent to us, for no such communications have been received, that some Annual Conferences have passed resolutions in connection with one or more features of this claim. These resolutions cover three demands or suggestions:

1. The return to the United States Government of the money appropriated in satisfaction of the claims of the Church.

2. The resignation of the Book Committee.

3. The displacement or resignation of the Book Agents.

The action of any of our Annual Conferences deserves and receives from this committee careful and respectful consideration. At the same time it will be recognized and admitted that in matters with which the Church has charged the Book Committee that committee must in conscience and in discharge of responsibility reach such conclusions as convince the judgment of the individual members of the committee.

RETURN OF MONEY.

In reference to the return of the money appropriated to satisfy the claim of the Church, we believe that the resolution adopted by the United States Senate, February 21, 1899, in which resolution it is declared that no injury was done the United States, so definitely settles that question as would make any further agitation of it improper. In addition to this fact, the Book Committee, even if so disposed, has never had the power to return this money, being precluded from taking such a step by the express terms of the sixth restrictive rule.

Touching the suggestion or request of some that the Book Committee should resign, we have only this to say, that having been charged by the general Church, whose servants we are, with very responsible duties, we do not deem a difference of opinion between ourselves and others, who have not been charged with our responsibilities, a sufficient ground for such a step; and, indeed, the resignation of the Book Committee is impossible under the law of our Church, for there is, during the intervals of the General Conference, no one authorized to accept such resignation nor any authority to appoint a new committee. It seems, on the contrary, to be our duty to continue hereafter as hitherto, in the conscientious discharge of the duties of the office to the best of our ability. The General Conference, to which alone we owe our official existence, laid certain responsibilities on its Book Committee and committed certain functions to it. The committee has shirked no responsibilities; has assumed no functions not committed to it.

REMOVAL OF THE BOOK AGENTS.

Some Annual Conferences, less than one-third the whole number, asked for the removal of the Book Agents. About thirty communications have been received by us, some requesting, others demanding, the removal of the Agents. Some of these communications were from District Conferences, stewards' meetings and preachers' meetings, though most of them were from individuals. It should be noted that two-thirds of these communications came from one State, more than three-fourths from two States, and but three came from individuals outside of three States. It should be noted further that many of these communications largely agree in form and language, showing that they are the results of a printed circular extensively distributed for the declared purpose of influencing the judgment of this committee and of thus effecting the removal of the Book Agents. A copy of this circular is in possession of the Book Committee. Only two of these communications, and those from inviduals, came from the bounds of Annual Conferences that are not reported to have asked for the removal of the Book Agents. Consequently it will be sufficient reply to the resolutions of these conferences as being the larger and more representative bodies, and inclusive of District Conferences, stewards' meetings, preachers' meetings and individual members.

A SLANDER REFUTED.

After this committee had published in July of last year its deliberate and unanimous judgment that the Book Agents had not intended to deceive or mislead United States Senators, the responsible presiding elder legally appointed an Investigating Committee to inquire into the moral conduct of Dr. Barbee. This Investigating Committee, after long and careful inquiry, unanimously reported that no trial was necessary. The Tennessee Conference, of which Dr. Barbee is a member, after a discussion extending over more than two days, passed his character without a dissenting vote.

It has been stated to the Book Committee that Dr. Barbee's character was passed with the expressed or implied agreement or understanding on his part that he would resign his position as Book Agent. Dr. Barbee denies that he was in person or otherwise a party to such agreement or understanding, or had any knowledge of such agreement or understanding. This denial was scarcely necessary, for the very intimation that the Tennessee Conference was capable of being a party to such an agreement or understanding would be a most unjust reflection on the integrity of that conference.

VERDICTS UNIMPEACHABLE.

It will not be claimed by any well-informed member of our Church that Annual Conferences have any jurisdiction over the Book Committee. Requests from such conferences can be only advisory, not mandatory. This committee has an open ear for advice from conferences or from individual members of our Church, and gives it patient, careful and respectful consideration. But the responsibility for the determination of such questions as

have, by the supreme power of the Church, been laid on this committee, and alone on this committee, must be left to the conscience and judgment of the individual members of the committee. This responsibility could not be shared with others even if the committee were so inclined.

As no charge of immorality is pending against either of the Agents which would authorize this committee to proceed under paragraph 431 of the Discipline, if this committee has authority to remove the Agents it must be under paragraph 427 giving power to the Book Committee "to supend the Book Agents in the intervals of the General Conference for misconduct or inefficiency in office." This committee has long since deliberately and unanimously declared its judgment on this point. No less than four regularly apstituted Church tribunals, being all the tribunals to which the Church has given jurisdiction, either over the acts or the moral character of Dr. Barbee, have unanimously held that he was not guilty of misconduct in office.

Recognizing the binding authority of the judgments of our regularly constituted Church tribunals in matters over which they have jurisdiction, and that the agents have already answered to every such tribunal in the Church, and have been acquitted of any intention to do wrong in connection with the prosecution of the Publishing House claim, the Book Committee regards this question as settled, and feels bound by this settlement. It could not, therefore, if it would, remove the Agents for misconduct. To do this would be not only to go behind our law and overturn it, but would also be an unlawful impeachment of the verdicts of those alone qualified to determine responsibilities committed to them by the General Conference.

We do not understand the charge of inefficiency in office to have been made by any one against the Book Agents.

The sole legitimate conclusion we can reach, or that in our opinion can be reached by those subject to the Discipline of the Church, is that the charge against the Agents is res adjudicata.

To go outside the law of the Church for any purpose would be to break down all protection given to our preachers and members, and this committee respectfully but firmly declines to do what it believes to be unauthorized and unlawful.

THE FEE QUESTION.

The Senate of the United States adopted February 21, 1899, a report in which it is stated that many Senators regarded the fee paid the attorney employed by the Book Committee to collect the aforesaid claim as "excessive and unreasonable," and "a waste and improper use of the fund" appropriated by the Government in discharge of its obligation to our Church.

The report further implies that the aforesaid contract so far from guarding the interest of the beneficiaries of the Publishing House, for the safe guarding of which interest the Church has appointed te Book Committee, had wrought an injury to these beneficiaries.

The following facts will probably be sufficient to convince the Church that the contract was legal, customary and reasonable; and that the Book Committee in a conscientious and just manner has cared for the interests committed to its trust:

Three times, viz., 1870, 1874 and 1878, the General Conference authorized the necessary steps to be taken to remedy, as far as possible, the great wrong done the beneficiaries of the Publishing House by the unjust seizure, retention and use of its property, and the General Conference also approved the steps taken to collect such a sum of money from the Government of the United States as would in some measure reimburse the Church.

In addition to the payment of more than $11,000 to one of our preachers to cover his expenes for years while he worked to induce Congress to do us justice, different Book Committees entered into contracts with attorneys to collect this claim. The contract under which we were at last and after many years successful in securing partial remedy for the wrong inflicted on the beneficiaries of the Publishing House by the authorities of the United States was, except as to the amount of the contingent fee to be paid the attorney, an exact copy of a previous contract entered into between a former Book Committee and an attorney, which previous contract had been approved by Judge E. H. East, of Nashville, Tenn., at that time the Chairman of the Book Committee, and recognized as one of the leading and ablest lawyers in the State of Tennessee, and indeed in our Church. The Hon. A. H. Garland, of Arkansas, formerly Attorney-General of the United States, pronounced the contract with the attorney who succeeded in collecting the claim to be legal, customary and reasonable. That this is a correct opinion, as far as concerns the legality of the contract, is further attested by the fact that the Senate Committee did not even utter a hint against that legality.

REPORT OF SENATE COMMITTEE.

The report of the Senate Committee, made July 8, 1898, shows that effort was made to induce evidence to prove that the contract with our attorney was legal, and the fee paid neither unusual nor exorbitant. This evidence was rejected, the point being raised that the investigation should be confined to the question of misrepresentaton. Mr. Clay said: "I thought the sole question was in reference to misrepresentation."

The Chairman, Mr. Teller, said: "That is what I announced—the misrepresentations which have been made by anybody with reference to securing the passage of the bill—not as to the merits of the bill or as to the value of the services rendered."

Mr. Pasco said: "If an outrage were perpetrated by the contract it was upon the Church, and that is a matter which the Church itself must investigate. The only matter for the committee to investigate is whether an outrage was perpetrated on the Senate by the willful misrepresentations of the parties engaged in this matter. If there was an outrage perpetrated upon the Church, the Church is capable of following that up and acting upon it, but the Senate has not intrusted it (that is the Senate Committee) with that investigation."

On such grounds the proffered evidence as to the reasonableness of the fee was rejected. Yet, in its report the committee does undertake to pass judgment upon the fee as "excessive and unreasonable," and the implication is plainly made that the Book Committee was unfaithful to its trust in that it failed "to protect the beneficiaries from what many Senators regard as a waste and improper use of the fund," and from what the Senate Committee characterized as "excessive charges and extortion."

EX PARTE JUDGMENT.

The Investigating Committee thus passes judgment upon a matter into which it refused to inquire, which was not submitted to it for investigation and on which it declined to receive evidence when proffered.

Thus it is shown by its own action that the amount of the attorney's fee was a matter in which the Government had no interest or concern; was not a proper subject of inquiry by the Senate; was not in fact submitted for investigation, and the attempted decision of that question was ultra vires, and without any force or authority.

When the Senate on February 21, 1899, adopted its resolution approving the report of its Investigating Committee, it said: "The injury resulting therefrom affected only the beneficiaries of the fund, and not the United States, and the Senate should take no further action in the matter."

This final action was taken without debate and without any reference to the proof taken, the resolution being passed after the statement of Senator Pasco that the matters had "been carefully considered before the committee." The reasonable inference is that the Senate, as a body, was not familiar with the facts in the case, and was not cognizant of the fact that evidence on the point involved had been rejected by the committee.

The Senate has, therefore, itself passed judgment on a matter which was never investigated and which, by the action of its own committee, was excluded from consideration.

Evidently, according to the view of the Senate itself, the Church is the only body having authority to investigate this question, and the Church has investigated and decided it.

At the last General Conference the Committee on Publishing Interests, after a careful investigation, declared that the contract with the attorney "was, under all he circumstances of the case, a reasonable and proper one, and in accordance with the usual business methods in like cases, and is approved."

The Book Committee, after investigation, unanimously held in its report of July, 1898, that the fee was not only reasonable, but was for a less sum than is customary in such cases. As the Church is capable of determining this matter, and has done so, it might be taken as conclusively settled.

FEES PAID BY CONGRESS.

But we will go further and show by the action of the Senate itself in similar cases that the contract fee was not only reasonable, but below the customary amounts allowed and paid by the Senate.

By Section 9, of an act approved June 29, 1888, an appropriation of $2,858,798.62 was made by Congress in favor of the Choctaw Nation of Indians. Congress fixed the fees of the attorneys, and the report of Mr. Carlisle, Secretary of the Treasury, shows that the sum of $913,703.75 was paid to the attorneys.

By an act of Congress approved August 23, 1894, approximately $3,000,000 was appropriated for the benefit of the Western Cherokee Indians and other tribes, wards of the Government. Thirty-five per cent was reserved to pay the fees of attorneys. The Court of Claims decreed 25 per cent to attorneys. Not satisfied with the amount decreed by the court, the attorneys appealed to Congress, and by an act approved June 7, 1897, the remaining 10 per cent of the whole was paid to the attorneys. This, too, by the same Senators who, one year later, concluded that 35 per cent of a much smaller claim, which probably required more time, toil and expense, was "excessive and unreasonable."

As to private claims granted by Congress in which attorneys, as stated by Senator Morgan on the floor of the Senate, which statement was uncontradicted, even unchallenged, received 50 per cent of the amount collected, we cite the John Roach claims for $358,311.67, allowed by acts of Congress approved April 9 and June 3, 1898.

On June 9, 1898, within one hour after the debate closed on the Lodge resolution to investigate the circumstances connected with the passage of the Publishing House claim, an omnibus bill to appropriate about $10,000,000 passed the Senate without a division, and included in that sum were claims adjudicated by the Court of Claims amounting to $1,897,000, composed of private claims in which attorneys are reported to have had fees ranging from 25 to 50 per cent of the whole.

The same bill appropriated $1,055,473.04 to pay what is known as the "French spoliation claims," where the attorney's fees are reported as 50 per cent of the whole.

Numerous other cases might be cited to show that the usual fees paid for getting claims through Congress, not so old or so stale as was the Publishing House claim, were 50 per cent of the whole. But enough instances have been given to show that the same Senators who found our fee of 35 per cent to be unreasonable had themselves set the precedent of 35 per cent in the case of larger and less difficult claims.

That an attorney or agent living in Washington during the session of Congress and constantly pressing, by all legitimate means, our claim upon the attention of members, was indispensable to success, is palpable to all persons who have had experience in such matters before Congress; and in this case was emphasized by the great loss we had suffered of money vainly expended and by the great delay to so much as a report upon the claim, which last fact had discouraged the Agents and some of the attorneys. There were few persons familiar with the history of the effort to secure compensation who had the least faith that it would ever be obtained.

If it be thought that the contingent fee agreed to be paid was so large that the attorney received substantially and relatively more than the beneficiaries, it is only necessary to remember that the same committee of the Senate, which at last reported in favor of the payment of $288,000, had previously proposed and urged that we should be content to receive $150,000 in full satisfaction of our claim. By the contract made by the Book Committee and successfully fulfilled, $37,200 in excess of that sum was, in the end, secured as the net result, clear of all expenses and charges, to the beneficiaries of this claim.

BENEFICIARIES NOT INJURED.

How, then, can it be truthfully said that the beneficiaries of the fund have been wronged by any action of the Book Committee?

The report adopted by the Senate implies that the contract made by the Book Committee was an injury to the beneficiaries of the fund. That the beneficiaries were greatly injured is not only shown by the affidavits contained in our petition for relief, but is also confessed by Congress in granting the sum of $288,000 to reimburse the Church. But this injury to the beneficiaries was not an injury done those beneficiaries by the Book Committee in its efforts to collect this amount, but was an injury done by the Government of the United States. A further injury to these beneficiaries was in the long delay to pay this claim, and again, after this long delay, in the payment of a sum but little more than half the amount shown to be due by the affidavits in the hands of the Senate Committee that recommended the payment of the amount finally granted. Had Congress thirty years ago, or even at a later date, manifested a desire to protect these beneficiaries, there would have been no necessity to employ an attorney, but unfortunately for the beneficiaries this desire was not manifested in time for practical purposes. The Book Committee, so far from injuring the beneficiaries of the fund, took the steps by which those beneficiaries have recovered the portion of the fund which they have finally received.

The Senate Investigating Committee in its report of July 8, 1898, makes an assertion which the Book Committee feels bound to controvert, believing that this assertion, if successfully maintained, is subversive of most important rights of ecclesiastical bodies such as our Church and its General Conference and subordinate standing boards and committees.

This assertion is as follows:

"The committee do not agree with the contention that the Senate has no right to inquire into the subject of compensation for services rendered by their attorney to the Book Agents. The Senate was passing upon the question of a claim against the United States made by trustees, not for their personal use, but for the benefit of certain beneficiaries, and there was the same jurisdiction and right to protect the beneficiaries from excessive charges and extortion that is constantly exercised by the courts of the land when cases are being tried which affect the estates of infants and trust funds."

We venture to say, with all due appreciation of the committee's desire to protect our beneficiaries, that no more fallacious position has ever been put forth in a public document.

USURPATION OF JUDICIAL FUNCTION.

The Congress of the United States in passing on this claim was in no view a court trying a case and protecting the interests of all parties concerned, plaintiff and defendant, adult and infant, fiduciaries and cestuis que trust; but a legislative agent of the United States, ascertaining and settling by honest payment, a claim of debt against the United States. As the Government is honest, so its agent is presumed to be honest, and, therefore, willing to pay a properly ascertained debt. With questions as to what the creditor may do with his money or may have contracted to do with his money, not fraudulent in itself, or "contrary to public policy," according to well-settled law, such a body has nothing whatever to do.

The Senate Investigating Committee was evidently acting under a misapprehension as to who the creditors are to whom this claim was due. The corporate name of the publishing concern is "The Book Agents of the Methodist Episcopal Church, South." The Church was thus, under its own corporate name as a publishing concern, claiming the payment of an amount due for the damage done to the substance of the Publishing House; that is, to the capital or producing investment of the concern. This being the case, the fund when obtained would of necessity take its place with the other capital of the Publishing House. Thus it clearly appears that the creditors to whom this claim was due were neither infants nor helpless objects of eleemosynary provisions. They are ultimately the whole membership of the Methodist Episcopal Church, South, clerical and lay, by whose means and for whose benefit their Publishing House was established and is conducted, its object being defined in the Discipline, paragraph 418, as follows: "To advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts and periodicals." The eleemosynary feature was from the beginning an incidental one, both in the provisions of the law of the Church, and in its custom in applying that law to the distribution of the products of the House.

These "beneficiaries" have an interest in the profits of the funds used in the business of the House, and since the vast majority of them are not "infants," and those who are have competent legally appointed guardians, the beneficaries are well able to protect whatever interests they have and to prevent, through the proper ecclesiastical tribunals of the Church and the courts of justice, the waste of their property without conceding to the Congress of the United States, or either House thereof, the dangerous power of inquiring into the disposition of money by an honest creditor before making payment of his debt, and thus exercising the powers of the judicial as well as the legislative department of the Government.

Having submitted to our Church and the public the foregoing statement, the Book Committee respectfully and earnestly suggests to all persons interested in these matters and in the welfare of our Church, that until the next session of the General Conference, when, if demed desirable, these affairs may be passed under review by the legislative body of our Church, the chief source of power and influence among us, all agitation of the subject, especially in an acrimonious and bitter spirit, shall come to an end.

COLLINS DENNY, Chairman.
W. C. DIBRELL, Secretary.
J. M. MASON,
J. A. ODELL,
W. C. KENDRICK,
E. C. REEVES,
JAS. CAMPBELL,
JO. B. MORGAN,
THOS. D. FITE,
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Nashville, Tenn., May 6, 1899.

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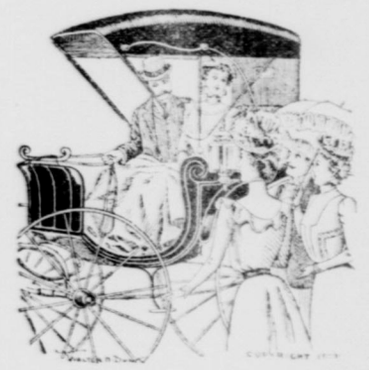
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Sunday-School Dept.

SECOND QUARTER, LESSON 8, MAY 21.

Subject: Christ Before the High Priest.—John 18:15-27.

Golden Text: "He came unto His own, and His own received Him not."—John 1:11.

Time: Friday morning, before daybreak, April 7, A. D. 30.

Place: Palace of the High Priest.

Persons: Jesus and his disciples and the officials.

Occurrence: The ecclesiastical trial and the denial of Peter.

The arrest and trial of Jesus can well be regarded as a travesty upon law and justice. The whole procedure was hasty and irregular, and he was not given the semblance of an opportunity to defend himself. Not a single witness in his behalf appeared to testify. Those two or three witnesses who appeared against him, swore falsely, because they had been suborned. The whole trial was a farce, but it accomplished its purpose. He was condemned. The verdict was in keeping with a prearranged plan, and within a few short hours after his arrest he was hanging upon the cross, undergoing torture. Amid it all, Christ bore himself with wonderful dignity, self-possession and quiet submission. He resented no insult, he resisted no effort upon the part of his persecutors to put him to death, and even to the end prayed his Father to forgive them. Nothing like his conduct has ever been known in the history of criminal jurisprudence.

In this whole proceeding, there is a single incident mixed with pity and execration. This is manifested in the case of Peter, the trusted disciple. In the hour of need he not only forsook his Master, but cursed and swore that he did not even know him. Why was this so? Who would have thought of Peter, the intrepid man, turning so false under such circumstances? But there is a cause for this conduct. Let us notice it for a moment:

1. Some hours before this tragedy, Christ told Peter of his impending danger. But he grew rather bold, and said: "Though all men forsake thee, yet will not I." He even went so far as to express a willingness to die with him. Over-confidence has been the beginning of the ruin of many a man.

2. In the Garden of Gethsemane, when Christ requested his disciples to watch and pray, they went to sleep on the post of duty. He woke them up and put them on their guard, but they fell asleep again. A lack of prayer and watchfulness in times of emergency has been the hurt of many men.

2. Immediately after the arrest of Christ, and the soldiers had led him away, Peter "followed afar off." He did not stay close by the Master. His courage began to fail him when he needed it the most. Distance from Christ in times of danger will not prove helpful to Christian people.

4. When Christ was taken in before the Chief Priest, and was being insulted and maltreated, Peter stopped out in the open court and mixed with the rabble. He did not go in where the Master was being so roughly handled. Then it was that he was confronted by the little maid who accused him of being one of the disciples of Christ. And he cursed and swore. A man who will lie will usually swear in order to make you believe that he is telling the truth. Sin never travels alone. It always has a companion. This is not the first time that bad company was the ruin of a man.

So that we can easily trace the cause of the temporary downfall of Peter. But in poor Peter we find one thing to admire, and that is, just as soon as he realized what he had done, he went out and wept bitterly and got forgiveness for it. This is the only saving clause in his conduct on that dismal occasion. After that he toed the mark and made a great disciple. But no doubt that he carried with him to his dying day a deep regret for that lamentable failure to be a man when Christ most needed his sympathy.

FOREST ACADEMY SUNDAY-SCHOOL.

By request of my pastor, Bro. J. E. Roach, I will give the Forest Academy Sunday-school, of which I have had the honor of being Superintendent six years, a write-up in our most excellent paper.

Bro. L. H. McGee was my pastor when I was elected Superintendent. By the help of God and the co-operation of a few of my neighbors, we organized and have kept running summer and winter until now. We have a system of Bible reading outside of the lesson, which was introduced last year by our pastor, Bro. J. N. Hunter, which has made our school very interesting. Each class reports to its teacher the number of chapters read during the week, and the Secretary takes the number read when the teachers make their reports. Up to this writing our school reports 1705 chapters read during this quarter. We have an enrollment of seventy-two, and a fine corps of teachers. Bro. T. W. Beville is teacher of the senior class, which has twelve members. He is a good teacher, faithful in attendance, competent to teach, and does thorough work. Bro. W. A. Patman, teacher of intermediate class No. 1, which is composed of thirteen young men and boys, is a fine teacher; goes to the bottom of the lesson, gets all there is in it. His scholars all love and respect him, and he is the man for the place. Then comes intermediate class No. 2, composed of sixteen girls and young ladies, of which Mrs. Mollie Patman is teacher. She makes a good one; prompt in attendance, and in love and sympathy with her class. Then comes the fourth class, which studies the illustrated lesson papers. This is a class of thirteen children, of from eight to fourteen years of age, and their teacher is Miss Altha Lewis. By her kind and gentle manner she has a great influence over them; she is indeed the teacher for this class. And last, but not least, comes the infant class, composed of eighteen bright, cheerful and happy children. Mrs. M. D. Ardis is teacher of this class. She is an excellent instructor, and the children love and respect her.

Mr. Mann Petty is our Secretary. He is a worthy, good young man, and keeps a good record.

We have observed Children's Day for years, with very satisfactory results. Our young people all sing well, which is a great help to any Sunday-school. I do all I can to throw as much spiritual life and power into the services as possible.

I may have been a little lengthy in this write-up, but my object is to encourage our young people and children, and perhaps help some other country Sunday-schools. I want to say in conclusion that the Advocate is read by the most of our school, and I am trying to influence others to take it, for I fear that the trashy literature that is being read by our people is hurting us as a Church. Some will say: "The Advocate is too high." Put fifty-two copies of the Advocate together, and you have a book of 832 pages, and where can that much good reading matter be found for $2? Please tell me. W. P. HICKS.

Como, Texas.

THE EPWORTH LEAGUE.

Lesson Topic, May 21: The Gift of Power.—Acts 1:1-18.

Christianity is not a mere form: neither is it a system of abstract doctrines. These may have their place incidentally in the manner of worship and teaching; but back of these there must be a vital principle. In vital principle there are potencies, and when these are developed the Gospel becomes a demonstration. However much we may profess the truth of the Gospel, our profession will not amount to much until the Holy Ghost stirs the inner depths of the heart and spirit. These disciples had to tarry at Jerusalem until this gift of power came upon them, and then their faith in Jesus Christ became a mighty means to a great end. Hitherto their belief had not been very effectual, simply because they were lacking in power. But from that time on, their ministry was irresistible in bringing people to a personal knowledge of the truth as it is in Christ. This is the need of the Church membership to-day. We have too much of the form of Christianity, and not enough of its inherent power. To get this we must bring ourselves into touch with God through the Holy Ghost. Then our work will accomplish results. The disciples got the power of the Spirit by uninterrupted communion with God until they were emptied of self and filled with that indefinable something called the fullness of God. Our League workers need to get this something, and then they will be equipped for work of a high order.

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I've just returned from our District League Conference at Hamilton. It was good to be there. Rev. A. P. Smith and his people entertained us in royal style. Smith, knowing the character of all his guests, sent Bro. Wilson, of Lampasas, and myself, to jail. The jailer, Bro. Blakely, is an excellent man, and treated us like "trusties." Wilson makes a splendid jail-mate.

The singing by our young people was superb. The preaching was done by your humble servant, J. E. Stephens, W. B. Wilson and O. P. Kiker. We all did our best. In fact, it was all so good, I don't know which excelled. By the way, our presiding elder, Bro. Putman, can put as much or more old-time religion into a League Conference as any man I ever saw. On the whole we had a delightful time, and want to be members or pastors of Hamilton charge.

Mrs. Ora Bettis, our Secretary, captured the conference and audience with her wonderful talks and superior skill in keeping the minutes.

F. M. WINBURNE.

THE GENERAL EPWORTH LEAGUE BOARD MEETING.

It will doubtless be of interest to our Leaguers throughout the State to have some account of the work of the General Board at its recent meeting in Nashville.

We found indications of prosperity in every department. The "Era" has exceeded the most sanguine expectations. The net increase in subscriptions is six thousand, and for the first time since its establishment it is now self-sustaining. Fifteen hundred sets of the Reading Course have been sold, and as there are four books in a set it means the placing of six thousand good books in the hands of our Leaguers. While this is far below what it ought to be, it is in advance of any former year, and is encouraging. In spite of the fact that some parts of the connection have suffered the depressing effects of reaction from an abnormal boom, the League has steadily grown in membership, and the year's net increase was twenty-five thousand.

Some minor changes were made in the constitutions of both Senior and Junior Leagues, which will appear in the printed forms, and being easily understood need not here be discussed.

A new departure was inaugurated in the matter of statistical reports, which is of vital interest to the League movement. To this I call special attention.

The purpose had in mind was to put all the local Chapters in touch with the central office. The plan is easy and simple. In the first place, the Publishing House has on hand a series of blanks for reports from the three Vice-Presidents, the Treasurer and the Junior departments, to the regular monthly business meeting of each local League. These blanks will make it easy to make these reports and will give unity and definiteness to our work throughout the connection. We hope that each local League will at once get a supply of these blanks.

The new departure we made is for each local Secretary to report annually, on a blank specially prepared, to the Secretary of the District League. The District Secretary will make up from these reports a summary to be reported to the General Secretary. Blanks for this report are also provided.

With these reports before him, our General Secretary will have a bird's-eye view of the entire League field. He will have the names of all the local and district Secretaries. He will know just which pastoral charges have Leagues in them and which have not. He will know the number of "Eras" and sets of "Reading Course" in each League and the number of members, and other items of interest and importance.

With this information at hand, he can and will use all the machinery and influence of his office to stir up those sections and local Leagues that need stirring up. By this plan the whole League body becomes closely united to our central head, and all using the same system of reports a spirit of healthy emulation will be engendered. The office of the District Secretaries will be magnified. This officer, realizing that his reports will be reviewed at headquarters will be interested, not only to make them out correctly, but he will have a pride in having his district to make as good showing as any other district, and this will be a spur to him to do all in his power to stir up the League interests throughout the district.

This in brief is the purpose and plan we adopted. It was adopted after careful investigation by a special committee, and after mature deliberation by the board. We trust that our Texas Leagues will fall right right into the plan. Send at onse to the House for the blanks for reports to business meetings, and in due time send for the blanks for the annual reports to District Secretary as above outlined. Our board expects much of our Texas Leagues. They look upon us as the livest, most aggressive and most loyal section of the League army. Let us all renew our diligence that we may not lose this distinction by being surpassed by other sections. The presiding elders are especially urged to see that each district is organized at once, and that a good, live man or woman is put in as District Secretary.

JNO. M. BARCUS,
A Texas Member of the Epworth League Board.

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HOUSTON DISTRICT LEAGUES.

Will some one in each League in this district please send me the name and address of the Second (2d) Vice-President in their Leagues?

(MISS) LAURA BROOKS,
Second Vice-President Houton District.
Columbia, Brazoria Co., Texas.

DARWIN AND MISSIONS.

It is not generally known, perhaps, that Charles Darwin was both a contributor to Christian missions and an honorary member of one mission society. As a result of his wide travel and close observation he wrote:

"The lesson of the missionary is the enchanter's wand. Human sacrifices, the power of an idolatrous priesthood, infanticide, profligacy unparalleled elsewhere, bloody wars where neither women nor children were spared: all these have been abolished by Christianity."

Though Darwin thus wrote of Tahiti, he believed that the wretched Tierra-del-Fuegans were too low to be lifted to a higher state; and when Bishop Stirling convinced him, by the logic of facts, that even they had been raised "out of the dunghill" by the Gospel, Darwin became a subscriber to South American Missions.—Exchange.

EXCELLENT ADVICE.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London who had spent a lifetime in the service. The young man said, according to the Christian Citizen:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small; in every village or hamlet, though it be hidden in the folds of the mountains or wrapped around by the far-off sea; in every clump of farm houses, you can find a road which, if you follow it, will take you to London. Just so every text which you shall choose to preach from in the Bible will have a road which leads to Jesus. Be sure you find that road and follow it: be careful not to miss it once. This is my advice to you."—Ex.

"OF NO CONSEQUENCE."

So we say at times about a word we have hastily spoken. How do we know? Can we follow it as possibly it tears into some tender heart, or shatters faith in us, or stirs hate and contempt?

So we say about a foolish deed. How can we know? Its effect upon ourselves is perhaps immeasurable; what may it be upon others?

So we declare about a certain man. How fearful a sentence then! Christ would not say it, would he? He did not think it when he offered himself to save men.

In truth, we cannot measure things at all. The very small in our eyes may be most momentous in effect. The little word, or deed, or feeling may have eternal consequences in saving or ruining souls.—Christian Standard.

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BEEVILLE DISTRICT CONFERENCE.

The thirty-second session of the Beevile District Conference was held in Beeville, Texas, April 5-10; J. M. Alexander, presiding elder, in the chair.

In many respects this was the best District Conference we have ever attended. It was spiritual, and very special attention was given to religious exercises. We had preaching at 11 a. m. and 8 p. m. daily, except 11 a. m. of Epworth League Day. This hour was devoted to the Literary Department of the League, and we enjoyed quite a treat from Rev. J. A. Phillips. His subject was "The Acts of the Apostles and Current Religious Literature." J. M. Alexander, our presiding elder, was in fine humor and deeply spiritual. He brought a part of the Ft. Worth meeting home with him, and we have all been made to feel its influence. Brother Alexander is a man who "plans his work and works his plan," if it be possible to do it. He had all the work of the District Conference planned a month in advance of time. A full program was prepared for Missionary and Sunday-school Day. He decided to hold a "Missionary Institute" in connection with the District Conference in order to save the preachers and laymen the expense of an extra meeting. This planning did not make the meeting formal and stilted as some might think. There was perfect freedom all the way through, and the man from the mission, the circuit and the station were all heard alike. The truth is we al had part in the program. The leader of a "topic" was allowed thirty minutes, and then if any member of the conference had anything to say on the "topic" under dicussion he was at liberty to say it No one tried to monopolize the time, hence we had no motion to limit speeches. Brotherly love and a spirit of helpfulness seemed to predominate in each meeting.

The first day of the conference was taken up in hearing the reports of the preachers from the several charges in the district. In the reports all the interests of the Church were brought out in a general way, and questions were asked and suggestions made as the circumstances seemed to demand. It was a kind of experience meeting. When Laredo was called a stillness came over the conference and the eyes of some of the brethren present became moist, as the presiding elder said: "Bro. Hammond asks to be remembered by you in your prayers." As all know Bro. H. was kept away from the conference on account of quarantine against smallpox. Hammond is a hero, and will stay at his post of duty until the Lord says, "Come!" Bros. Perkins and Renfro were also absent. We did not learn definitely why they did not attend.

The second day was taken up in the League work. The District League held its annual session, elected officers, ets. The League sermon was preached by B. D. D. Greer. It was a good sermon. He stressed the idea of keeping the commandments in order to Christian growth, and that we do not grow by effort, but simply by complying with conditions. Such sermons bear fruit.

The third day was devoted to missionary work. The following topics were discussed: "Indifference to Missions, and How to Overcome It," by J. F. Webb; "How Can We Circulate Our Missionary Literature and Get It Read?" by W. A. Bowen; "Pastoral Work in Missions," by B. H. Passmore; "The Woman's Home Mission Society," by W. H. H. Biggs and others; "The Sunday-school As an Arm of Missionary Operations," by J. A. Phillips; "The Missionary Spirit the True Revival Spirit," by D. A. Gregg; "The Part Christian Schools Take in the World's Evangelization," by J. E. Harrison, President San Antonio Female College.

In the discussion of the above topics the Texas Christian Advocate and Review of Missions received special attention. Several speeches were made in behalf of these and other periodicals of our Church.

The fourth day was taken up in the discussion of Sunday-school work. The following topics were discussed: "The Relation of the Quarterly Conference to the Sunday-school," by I. S. Napier; "Qualification of an Efficient Sunday-school Teacher," by M. W. Francis; "Our Lesson Helps and How to Use Them," by B. D. D. Greer; "The Black Board in the Sunday-school," by J. M. Linn; "The Sunday-school and Epworth League—How Related," by F. L. McGehee; "Why Have a Home Department?" by J. D. Scott.

Dr. John E. Harrison, President of San Antonio Female College, gave us a fine report of that institution. He said "The McKinnon Wing" of the building was going on to completion. He has secured a loan of $6000 at very reasonable terms, and out of this he has paid off the mortgage on the property and has sufficient left to complete "McKinnon Wing" on the outside, and has about enough subscribed to finish it on the inside. We are glad of his success. As Theo. T. Munger has said: "he has in him that purpose which is the eternal condition of success."

A communication from Prof. A. A. Thomas, principal of Coronal Institute, was read to the conference, and speeches were made by the presiding elder and W. H. H. Biggs commending the work of that institution. A communication from W. H. Vaughan, Manager of the Texas Methodist Orphanage, was read to the conference, and the presiding elder called the attention of the pastors to the necessity of raising their assessments for Orphan's Homes as soon as possible.

The following Disciplinary questions were asked and answered as follows: Who are licensed to preach? No applications.

Who are recommended to the Annual Conference for Deacon's or Elder's orders? No applications.

What local preachers have their license renewed? Edgar A. Biggs, Jos. F. Curtis, T. W. Hargrove, F. Z. T. Jackson and T. W. Uzell.

Who are elected delegates to the ensuing Annual Conference? W. M. Woolsey, F. J. Nusom, E. G. Gillett and J. C. Thompson, principals; W. C. Agee and G. W. Newberry, alternates.

Where shall the next District Conference be held? Runge.

Who are recommended to the Annual Conference for admission on trial? No one.

Resolutions commending our presiding elder for his zeal and labor in seeking to make the District Conference a success were presented to the conference and unanimously adopted. Resolutions were also passed expressing the regret of the conference at the absence of Brother Hammond and assuring him that he had our heartfelt sympathy, and in thanking the people of Beeville for their kind hospitality during our stay among them.

JOE F. WEBB, Sec'y.

WACO DISTRICT CONFERENCE.

The Waco District Conference met in its thirty-second session in Morgan, Thursday morning, April 27, and adjourned Monday morning, May 1, Samuel P. Wright, presiding elder, in the chair. Fifteen of the sixteen pastors of the district answered to roll call. Other members of the conference, together with the visitors present, made the total attendance more than fifty. The concurrent testimony of all present is that this District Conference never had a session more satisfactory in every respect. The spiritual seemed to dominate from the very first session. If the same manifestations are shown in all the districts, we may look for great revivals of religion throughout the State. The motto seemed to be: "Less routine and more religion."

At the first session, it was decided to appoint no committees except those indispensable, and to do away with statistics. When a charge was called, the pastor was expected to state briefly the condition of his work, and when any point of special interest or importance was mentioned, the conference proceeded to discuss it. It is not to be inferred that the conference was conducted in a haphazard way. To insure method, and to provide against every contingency, the presiding elder had, a few days before the meeting of the conference, sent to different members certain questions of interest and importance, and asked them to be prepared to lead in the discussion when the subjects were called. The following will give some idea of the quality of these questions: "How can we fill our Quarterly Conferences with interest?" "Is the League bringing the best possible results?" "Is the Sunday-school a soul-saving agency? If so, how best manipulated to that end?" "How shall we secure our conference collections in full?"

These were not all the subjects brought forward, by any means, but they will serve to show that, while prominence was given to the religious feature, the whole range of Church work received very careful and thorough consideration. Nothing was left undone to make the inquiry into the condition of the work all that it ought to be.

Noticeable in these discussions was the interest manifested by the laymen. It is doubtful whether any district in conference has a greater number of laymen thoroughly alive to all the different interests of the Church. Their opinions on all matters brought forward were very decided, nor were they vague or hesitant in expressing them.

The occasion was sustained throughout Sunday. The Sabbath-school, the love feast conducted by the preacher in charge, the sermon at 11 o'clock by the presiding elder, the sacrament administered by John R. Nelson, of Fifth Street, Waco, filled the forenoon with unflagging interest and devotional fervor. The afternoon brought no abatement. The League addresses by J. A. Ruffner, of Elm Street, Waco; G. W. Kincheloe, of Peoria Circuit, and John R. Nelson, were admirable, while the sermon at night by A. E. Carraway was a fitting close to a gracious day. After the sermon, upon the call of the pastor, Bro. Hodge, many came forward, manifesting an interest in the salvation of their souls.

R. R. Raymond was his characteristic self in a service held by him Monday morning.

Among the visitors present we noted the following: Mrs. Purcell, of the Woman's Home Mission Board; G. W. Owens, of the Texas Advocate; T. G. Whitten, of Whitten Institute; W. C. Everett, of the Branch Publishing House, at Dallas; Bruce Meador and W. F. Graves, of the Gatesville District, and James Campbell, of Georgetown Station.

Of course, Bro. Vaughan, of the Orphanage, was on hand, but not as a visitor. He is one of us, and he is a prophet not without honor in his own country and among his own people. He preached to a good congregation Friday at 11 o'clock, and took a collection amounting to something over $150.

At the afternoon session of the conference, when the presiding elder called, among the pastoral charges, "Our Orphanage," he spoke more particularly with regard to the financial condition and management of the Orphanage. It is his purpose to erect, in the near future, a new brick building, to cost $10,000. For this purpose he has on hand something over $6000, raised by Bro. Mulkey. His plan to raise the balance will doubtless be explained fully through the columns of the Advocate. Briefly stated, it is to secure pledges from individuals to either pay or raise money enough to put a certain number of brick into the walls of the building. Six dollars and fifty cents will put in 1000 brick. He secured pledges to the amount of 40,000 brick. This, added to the collection taken at the morning hour, made a total of over $400.

Mr. W. C. Everett, of the Branch House, addressed the conference, making a straightforward business talk. He made a very favorable impression upon the members and visitors, and the trite saying, "The right man in the right place," is applicable to him. Those who have been to Dallas say that the Branch House is a thing of beauty.

L. R. Jones, of the Bosqueville Circuit, and W. K. Rucker, of the Lorena Circuit, were granted license to preach. W. K. Rucker was recommended to the Annual Conference for admission on trial.

W. J. Barcus, T. W. Huddleston, M. W. Stanford and William Lambdin were elected delegates to the Annual Conference, with W. F. Treat and A. R. Smoot as alternates.

A resolution directing the trustees of the district parsonage to sell or trade the parsonage in the suburbs of Waco, and secure a home for the presiding elder nearer the heart of the city, was adopted.

Bro. Hodge and the people of Morgan were lavish in their hospitality. The writer heard one good sister make the remark: "Oh ,I wish I had a house big enough for me to take you all home with me." Each one in attendance thought he had the best home in the town.

The next session will be held at Eddy.

W. J. BARCUS, Secretary.

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C. P. COX.

May thy path be ever where the angels trod
As obedient to thy Savior's call,
Remembering that blessings come from a loving God,
Yet vain mortals may ofttimes hopelessly fall.

Far up above, where earth, with no alluring plan,
Rest thy hopes in Him who stands with bent ear,
Always ready to catch the faintest whisper of man,
Never tiring with his love a burdened heart to cheer.

Canst thou, amidst life's tempestuous sea,
Employ thy mind with thoughts foreign to a Savior's love,
Soothing conscience, that you will early perfect be,
Not averse to Him who lives above?

Aloof stand thou of earth's fame to win!
Of which many its deceptive blow hath felt,
Making sadness where happiness might dwell within,
If not to this haughty impostor had knelt.

There is more in life than the world's gold to gain.
How many there be, who like heroes, such a prize have won!
Eagerly following the precepts of Him who for us was slain,
Doubting not that he some day with precious jewels would come.

For thou a crown in glory to hope to wear,
Of course thou, too, must a cross uphold,
Rugged, though it be, as the one our Savior did bear
Down at Cavalry, to prove the love of which he told.

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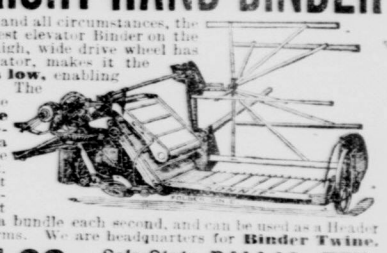
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WOMAN'S DEPARTMENT.

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The members of the Woman's Foreign Missionary Society of North Texas Conference were made glad at the recent annual meeting of that society, held in Pilot Point, by the application and acceptance of a beneficiary for their scholarship in the Scarritt Bible and Training School, in Kansas City, Missouri. The applicant for the scholarship in Miss Norwood Wynn, of Trinity Methodist Episcopal Church, South, Dallas. She came as delegate to the annual meeting from the Auxiliary Woman's Foreign Missionary Society of Trinity Church, having been delegate also last year from the same Auxiliary to the annual meeting of the Conference Society. Her wishes regarding the scholarship have been known to the executive officers of the Conference Society for several months, and her case was formally acted upon at this annual meeeting by a committee composed of the executive officers of the society. After due consideration she was accepted, and will enter the Training School next September for a two years' course of Bible study and training, having met all the requirements in such a case. At the closing business session of the annual meting, the report of the executive committee was made, and Miss Wynn was formally introduced to the body as the beneficiary of the scholarship of this society in the Training School. As this useful member stood before the society, an embodiment of the hope and promise of educated and consecrated young womanhood, thus signifying her desire to fit herself more fully to enter the ranks of those who are laboring in mission fields, the hearts of the older members were thrilled anew with love for God and a desire for the salvation of the souls of mankind. Tears fell from the eyes of many as the young sister told in a few words of her strong desire to labor for her Master in some chosen field of work, and her wish to fit herself as far as possible in every way for such a service, and the members crowded forward and gave her a sympathetic hand-clasp, as did the brethren present, many speaking to her comforting words of encouragement as they clasped her hand. It was an inspiring and moving scene, an hour never to be forgotten by the members present, for the time had now come for which strong desire had been felt and earnest prayers had been made, the time when this society might have a beneficiary from within the bounds of the North Texas Conference, to enter the Training School and enjoy the benefits of the scholarship which this society had over three years ago endowed in that school, at a cost of $2500, and for which no applicant from this Conference Society had up to this time been accepted.

The scene brought to the minds of some who had been members of this Conference Society since its organization thoughts of the young member from Paris, Texas, who offered herself years ago as a missionary candidate in this society, soon after its organization, before the existence of the Training School, and who was accepted by the Woman's Board of Foreign Missions and went to China to labor for the Master in the fields "white unto the harvest." Memory brought this fact to the mind of this writer, especially, as we had known this young sister, Miss Dona Hamilton. Being at the time representative of this Conference Society at the Woman's Board of Foreign Missions, we had her application in charge, and traveled with her to the annual meeting of the board, held, in 1882, in Nashville, Tennesssee, where her application was made and she was received and appointed to her field of labor. Our thoughts were busy with the past as we looked upon this recent scene of the consecration of a young life to this work, and we could not refrain speaking of that past, while this young candidate stood before us at this last annual meeting. We could not refrain speaking of the application and acceptance of Dona Hamilton, the first missionary candidate from the Woman's Foreign Missionary Society of the North Texas Conference; of her going across the ocean to China, to carry the glad news of salvation to some who had never heard; of her labors there for five years or more; then of her death there, and of the grave in that far-off land which contains the mortal remains of her who gave up her young life in the work. A hush of sadness fell upon the hearts of the members as we talked over this chapter in the past history of this Conference Society, but it was not for long that it rested upon them, for our thoughts took another turn and we talked of the added link which binds the members of this society to heaven in their ascended missionary, Dona Hamilton, who has thus been promoted from the ranks of earth to become one of the redeemed host in celestial glory.

As members of that Conference Society, they have an added link, too, which binds them in an especial sense to China, the first missionary field entered by the Woman's Board of Foreign Missions, for in that far-off land they have a grave around which are centered sacred memories and associations of those earlier years of their organization as a Conference Society, the grave of their first and only missionary who went from their own territory into a foreign field, there to labor and there to "enter into rest."

As we talked of these things, the thought came to our own heart that "the Lord careth for his own," and doubtless into the trusting hearts of those believing ones gathered there came the voice of Jesus, for whose cause and kingdom they are enlisted, saying, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

The hymn, "A Charge to Keep I Have," was sung with fervor, an earnest and sympathetic prayer was offered by Bro. Hendrix, the pastor, and the members rose from their knees strengthened anew for the work in hand, and comforted in the fact that another young member has been called of God to offer herself as a missionary from this Conference Society to represent them in the vineyard of the Lord. And the united prayers of the members of that Conference Society for her, their second missionary candidate, will go up to a throne of grace, asking that she may be given continued health and strength, and many years of usefulness in her chosen work for the Lord, and that the Spirit of the Lord may ever rest upon her in all that she may do.

THE GREAT HOME MISSION CONVENTION.

The most notable and enthusiastic convention we have yet had is a thing of the past. From the 19th of April to the 26th Dallas was honored by one of the grandest bodies of women ever assembled in any country—intellectual, cultured Christian ladies, the peers of any who ever wore a crown or held a scepter.

The new constitution which was adopted last year at Knokville and ratified by our General Conference at Baltimore gives to each conference one delegate besides the general officers.

Twenty-five conferences were represented, some with several members, though only the Corresponding Secretary or aternate was allowed a vote.

Miss Belle H. Bennett, of Kentucky, whom history will name as one of the great women produced by this century, succeeded herself to the presidency, being the unanimous choice of those who could, as well as those who could not vote. Mrs. J. D. Hammond, of Tennessee, First Vice-President; Mrs. F. B. Carroll, of Texas, Second Vice-President; Mrs. R. K. Hargrove, General Secretary; Mrs. W. D. Kirkland, General Treasurer; Miss Mary Helm, of Kentucky, Editor of Our Homes; Miss Emily Allen, Recording Secretary.

Editor of Leaflets, Mrs. Arabel Alexander, Tennessee; Superintendent of Supplies, Mrs. J. H. Yarbrough, Tennessee; Superintendent of Life Memberships, Baby Roll and Mite Boxes, Mrs. Christian Keener; Superintendent of Systematic Giving, Mrs. W. C. Ratcliffe, Arkansas; Superintendent of Parsonage Work, Mrs. F. A. Lyons, Louisiana; Superintendent Cuban Work, Miss Mary Bruce, Florida; Financial Agent for Mission Home Work, Mrs. W. H. Johnson, Dallas, Texas.

After permanent organization was effected routine business was taken up and dispatched after the most approved parliamentary usages.

For far-reaching and efficient usefulness for meeting every need of humanity we challenge the world to produce a woman's organization superior to this.

Beginning at the lowest strata of society down from wretched slum life to the highest Christian culture this society meets every human need. How any good woman, much less a Church member, can afford to deprive herself of the privilege of membership is a problem I am unable to solve. Whatever Church I should belong to I would want to enjoy all its rights and privileges. I would want to be in the front ranks where the fight is thickest. If I cannot direct the battle I can hold up the hands and encourage those who do the fighting. A warm and an affectionate invitation is given to all the women of our Church to join our ranks and help us win the world for Christ. Every link lengthens the chain; every stone makes the temple grander.

Miss Bennett made a fine report of the work and progress of the Sue Bennett Memorial school of London, Ky., for the moutain people of the Appalachian range.

Mrs. Mary Bruce told of the splendid achievements of our schools in Florida and Key West for the Cubans. The industrial school for children in Greenville, Tenn., Mrs. E. E. Wiley, President, is doing excellent work. Many city missionaries are engaged by different cities.

Work among the Chinese and Japanese is succeeding admirably.

Our Ann Browder Cunningham Mission-Home Training School at Dallas, Texas, and Doors of Hope, of Macon, Ga., Nashville, Tenn., and San Antonio, Tex., were reported by their respective representatives.

Though lowest in the social scale, most despised by the world, no work is nearer the heart of our Lord than seeking and saving the lost. On the plea that those who are sickest need the physician first, we claim the highest consideration of all good people. As cities are the storm centers of civilization, and are to dominate the nations what more imperative duty than seeking to obliterate the crime, vice and wretchedness we find in them. We repeat though the lowliest work, the highest, most sacred duty. This cause alone should unite every good woman of every sect and creed.

The entire session was full of interesting and necessary work.

It was a great and gracious meeting. With fuller consecration we all determined to go forth to our allotted duties in the strength of the Spirit, hoping, praying that our numbers may be quadrupled and a glorious advance on all lines be made by our next annual meeting at New Orleans.—King's Messenger.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

The committee on finance appointed at the recent annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference, in Pilot Point, made the following assessments, preparatory to raising the $500 which the Conference Society authorized our Corresponding Secretary, Mrs. L. H. Potts, to pledge to the Woman's Board, for enlarging our usefulness in foreign fields, and the report was adopted by the Conference Society:

DALLAS DISTRICT.	
First Church Auxiliary	$40 00
Ervay Street Church Auxiliary	5 00
Oak Cliff Church Auxiliary	5 00
Trinity Church Auxiliary	5 00
Floyd Street Church Auxiliary	5 00
TERRELL DISTRICT.	
Terrell Auxiliary	$40 00
Kaufman Auxiliary	20 00
Rockwall Auxiliary	2 50
Forney Auxiliary	5 00
Allen's Chapel Auxiliary	2 50
Reinhardt Auxiliary	5 00
Poetry Auxiliary	2 50
Chisholm Auxiliary	2 50
PARIS DISTRICT.	
Centenary Church, Paris, Aux.	$25 00
Clarksville Auxiliary	10 00
BONHAM DISTRICT.	
Bonham Auxiliary	$10 00
Honey Grove Auxiliary	10 00
BOWIE DISTRICT.	
Decatur Auxiliary	$10 00
Bowie Auxiliary	10 00
Iowa Park Auxiliary	5 00
Archer City Auxiliary	3 00
SULPHUR SPRINGS DISTRICT.	
Sulphur Springs Auxiliary	$10 00
Commerce Auxiliary	10 00
GAINESVILLE DISTRICT.	
Denton St. Ch., Gainesville, Aux.	$50 00
Pilot Point Auxiliary	15 00
Tipton's Chapel Auxiliary	2 00
St. Jo Auxiliary	3 00
GREENVILLE DISTRICT.	
Wesley Chapel, Greenville, Aux.	$25 00
Kavanaugh, Greenville, Auxiliary	10 00
McKinney Auxiliary	10 00
Bethel Auxiliary	15 00
Lebanon Auxiliary	2 00
Farmersville Auxiliary	5 00
SHERMAN DISTRICT.	
Travis St., Sherman, Auxiliary	$45 00
Collinsville Auxiliary	10 00
Whitesboro Auxiliary	15 00
Whitewright Auxiliary	10 00
Total	$460 00

May our Father put it into the hearts of some of our Auxiliaries to raise their assessments sufficiently to make up the $40 still lacking. Let's all go to work and redeem this pledge in the early part of the year; then it will be a labor of love, rather than a hardship.

MRS. G. W. GRAY,
Treasurer Conference Society.
Terrell, Texas.

ANNUAL SESSION OF THE WOMAN'S BOARD.

The twenty-first anunal session of the Woman's Board of Foreign Missions, M. E. Church, South, will be held in Tulip Street Church, Nashville, Tenn., beginning May 18. Five missionary candidates from the Training School will appear before the Board as is required. We hope for a gracious outpouring of the Holy Spirit.

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CURES WHERE ALL ELSE FAILS.
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CONSUMPTION

We share the disappointment that the ladies of Austin, Texas, naturally feel because of the change in the place of meeting, after they had offerd the Board so cordial a welcome and had begun preparations for our reception. But as stewards of our Lord's money the Board was constrained to consider expenses of travel and the difference of cost between Austin and Nashville when the announcement was made that no rates could be secured on the railroads to Texas, unless 100 certificates could be secured, which has heretofore been found impossible.

The Board is indebted to our Texas sisters for their cordial invitation, and as it was given in the name of Christ and for his sake we are sure that he will make even this disappointment a blessing to them and to his cause in Texas. May his presence abide in every home that would have opened to receive his messengers, and may his love fill every heart that longed to bid us welcome.—Evangel.

A COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the Texas Christian Advocate. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

PLACE SUPPLIED.

The vacant circuit in the Washita District, Indian Mission Conference, has been supplied. All applicants will please take notice of same.

W. A. RANDLE, P. E.

DEBATE.

Rev. C. L. Ballard, of Commerce, and Elder John Denton, of Lamar County, will begin a debate at Miller Grove, Hunt County, Monday night, May 22, 1899. The propositions are: "Infant Baptism." "The Mode of Baptism." "Water Baptism for Remission of Sins" and "The Operation of the Holy Spirit." Glad to have any of the brethren attend.

R. H. FIELDS, P. C.

Bluffdale, Texas, July 26, 1898.

Parlin & Orendorff Co., Dallas, Texas.

Gentlemen—This is to certify that I am very well pleased with the "Bonnie" Binder purchased of your agent at this place. It is, without question, the lightest running machine on the market and its binding and elevating capacities are equal to, and I believe surpass those of any other binder. The last work I did this season was the cutting of four or five acres of very heavy millet for Mr. Henry Jackson, that consumed four bales of twine. Mr. Jackson told me that he said to my son when he drove in the patch that a half swath would be as much as he could elevate and bind, but to Mr. Jackson's surprise the "Bonnie" took in a full swath and never missed tying a bundle.

F. D. HOLMES.

It makes all the difference when you pray whether you feel that you are using a long-distance phone or just talking in the ear of your friend.—Ram's Horn.

NOTICE.

All Leagues in the Greenville Conference will please send the names of delegates to the Reception Committee at Nevada, at once.

M. C. DOBBS.
Chairman Reception Committee.
Nevada, Texas.

Dr. G. C. Rankin will deliver a lecture at Wheatland on May 24 at 8. p. m.

I. J. COPPEDGE, P. C.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. E. W. Hall, sole manufacturer, P. O. box 218. Waco, Texas. Send for Texas testimonials. Sold by all druggists.

READ THIS.

Floresville, Texas, January 7, 1895.—This is to certify that after suffering periodically for nine years with severe kidney troubles, I feel now, after the use of about two-thirds of one bottle of Hall's Great Discovery, that I am cured.

J. A. WASSENICH.

Your most troublesome child is no more disobedient, stubborn or obtuse, than are you with your Father.

If the Baby is Cutting Teeth.

Be sure to 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 diarrhœa. Twenty-five cents a bottle.

There is always a commotion when the preacher takes aim at the sinners on the front seats.

HUNT'S LIGHTNING OIL

Cures Catarrh, Neuralgia, Sprains, Cramp Colic, Diarrhœa, Cuts, Headache, Rheumatism. Good for man and beast. Failing, money refunded.

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

"Oh mamma!" cried a little girl, "there isn't any school to-morrow, because Miss A. is going to the teacher's convulsions."

COTTON BELT ROUTE EXCURSIONS.

To Richmond, Va., for meeting General Assembly Presbyterian Church; round trip tickets at rate of one fare; on sale May 15 and 16; good for return to June 3.

To St. Louis, Mo., Grand Lodge B. P. O. E.; round trip tickets one fare; on sale June 18 and 19; good to June 24 for return.

To Denver, Colo., meeting Cumberland Presbyterian Assembly. Round trip tickets on sale May 17th and 18th, at one fare plus $2, good to June 15th for return.

To Columbus, Ohio, annual convention American Medical Association, June 6th to 9th. Rate, one and one-third fare for round trip, on certificate plan.

THE COTTON BELT ROUTE with its connections, operate double daily fast trains with superior service to all above points.

All details cheerfully given on application to any COTTON BELT AGENT.

S. G. WARNER, G. P. & T. A., Tyler, Texas.
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The man who follows Christ as his model will be a model man.

A SMALL THRESHING MACHINE

Something for the farmer, who can do his own threshing, with less help and power than ever before. We also make a full line of Sweep and Tread Powers.

The Columbia Thresher has great capacity, and can be run by light power. Send for illustrated catalogue, giving testimonials.

BELLE CITY FEED AND ENSILAGE CUTTERS

Made in all sizes, for both hand & power use. Send for illustrat'd catalogue and price list. Will send latest publication on Ensilage to all who write for it.



BELLE CITY MFG. CO. Bx Racine, Wis.

PARLIN & ORENDORFF CO., General Agents, Dallas, Tex.

Don't Overlook the fact that we are still selling the elegant Advocate Sewing Machine. We will send the Machine (freight prepaid) and the Advocate 1 year for $22. Address Christian Advocate, Dallas, Tex.

PRISON LIFE IN MEXICO.

Who can imagine 5000 inmates to a prison without a feeling of horror; but one could never imagine such a scene as the interior of Belen presents. Belen is the city prison. It is an immense stone building, combining with elegance a solid strength which makes it capable of defense like so many fortresses. We went Sunday for the first time.

On entering the front, there were twenty-five mounted guards, and into the office we passed to have our permit signed. Then the great iron door swung open, and such a sea of faces greeted us—young, old, haggard and pale—that we felt we could not go further. In the first corridors those who had conducted themselves properly were receiving families and friends. The working rooms were next, and, Sunday as it was, hundreds were engaged in shoemaking, weaving, and various kinds of work. All looked up as we passed, and what a changed expression came over their tired faces, for 'tis an unusual thing to see an American there. At the last working room we stopped to look down on the patio below, where 800 in one patio alone were waiting for their supper. It was brought at last, barrel after barrel of beans, "frijoles," and a carload of bread, it seemed to me. Each man had an olla (a little earthen cup which serves as plate and cup, too), and came forward, one at a time, very submissively, to be served from the barrel his cup of beans and piece of bread. They have meat once a day. There are five Americans there, and the Governor has given us permission to go every Sunday, though they positively forbid the Gospel being preached there.

The woman's department is heartrending to the extreme, though their apartments are lighter and more airy than those of the men. There are 600 condemned for twenty years, hundreds for less time, and oh! so many for a life-time. A great many of these have children, and these, with the children who are taken from the streets, keep the Correctional School more than full. There is also a school at Belen, and they have furnished 400 for the Correctional School. The poor little things are driven by hunger to take a penny or a piece of bread, and then to Belen, to stay under those dreadful influences. And oh! what are they to look forward to whose parents are to stay a life-time? If they only had a Christian school or a Sunday-school, but all have been forbidden. Their lonely lives, with each day as the one before, nothing new or interesting, would appeal to any one.

Through a long, winding stair we went up to the roof, and overlooked the entire place, and if taking it separately made one feel the horrors of prison life, seeing it all together was horrible.

In one apartment, where two of the Americans are, are the four Mexican men who were implicated in the attempted assassination of President Diaz. They are men above the average in intelligence, one an official, one a musician; he had his piano brought there, and how strange it seemed to see anything musical in such a place.

We sang some, in which a great many joined in the chorus.

We passed into such a beautiful little garden; so much like the pretty, sunny yards in the States; such a contrast to the long line of gloomy cells and the thousands of faces that haunt one for days. We asked our guide if this was a place for recreation, thinking that with recreation in such a place as this, prison life in Mexico was not so hard. He laughed at the thought, and told us when a prisoner visited there 'twas for the last time, that this was the place they were executed. In the center of the garden was a little stone house, and in the door of this the condemned stands and is shot in the heart. This was the dreadful way in which Maximilian was executed, and I thought of how he dashed the handkerchief away that was about to bind his eyes, and stood looking defiantly in the faces of his persecutors while three shots were directed to his heart. But few have the courage of Maximilian.

We went again yesterday, and took our Easter offering of flowers, fruit, cake, tracts and Bibles; 5000 tracts were distributed, and we could have given away as many more.

La grippe has just raged all over the city for weeks, and Keener Institute did not escape. Thirteen were sick at one time, and Miss Norville in the United States, and "the white man's burden" seemed unusually heavy, but it didn't prove very serious.

Bishop Duncan and Dr. Whisner spent several days with us lately, and how we did enjoy them. Two English sermons in one day seemed too good. They came in the interest of our new church, which we are looking forward to this year. Our pastor and presiding elder have worked so faithfully. We have been having all the services in the school chapel, two prayer-meetings and a League meeting each week, besides the Sunday service. Our chapel during the day is used for kindergarten, and that meant after school the kindergarten materials, chairs and tables had to be moved out, and benches and pulpit put in for Church, and early next morning to see that the Church was out and the school in again, ready for the children at 8:30—our periods are from 8:30 to 12:30 and 2 to 4. But the Bishop's coming resulted in a room for Church. A nice one was found, just a block from the school, and we will have our first services Sunday. It is in the same building with the Spanish school, the Spanish and English having been separated since Christmas.

We have thirty-four boarders. We have thought several times there was really not a place for one more, but a preacher's home never verified to such an extent "always room for one more." Quite a number of the children take dinner here, and our dining-room is literally overflowing. And in this way Christ has overflowed the answers to our prayers. There are six scholarship girls, and three of those are from Texas. Fort Worth Auxiliary has lately taken one with us. They haven't yet named her. Mary Dechman is doing nicely. I feel very proud of our Texas girls, and we are praying that Texas' heart will grow in proportion to her size, toward Mexico.

DORA WALKUP.

SOME SHOTS.

The bow was drawn at a venture, but as the Advocate sped the shot by publishing the article under the above caption in issue of April 20th, another arrow from the same quiver is fitted to the string. The writer of satire, when the vices or the follies of mankind are the topics of his pen, finds his task both easy and difficult. Easy, as man in his travel through life still carries slung upon his shoulders the same old sack which in ancient fable is said to have been given by Jupiter to him when created, having his fellow-man's faults in front and his own behind him. It is difficult from the fact that, through love of self and pride of intellect, there are very few persons who wisely consider the frailties of human nature and take that considerate view of their own foibles which will prompt them to regard those of others with due justice and equity.

The golden rule—"nor aught extenuate or set down in malice"—should be rigidly observed by the satirist, even in speaking of social wrongs and manners. It is not necessary that he should use bitter, burning, biting speech, but rather the light tone and the genial wit that Horace employed and which have rendered his satires vehicles of intellectual delight and moral instruction to mankind in all ages, and won the distinction and title for him as "the Venusinian lamp." The same mind and spirit should govern in satire that was in Jesus as Infinite Love incarnate, who wept over Jerusalem, and yet with dread rebuke exposed the self-righteousness and hypocrisy of the Pharisees.

When satire is employed it should not be "the putting forth of the finger" (of scorn, as Persius has it) at good men. It should smite heavily those in society "who hatch cockatrice's eggs and weave the spider's web" for the young and unwary. As Ithuriel with the touch of his spear of celestial temper exposed Satan in his true form, as he was "squat like a toad, close at the ear of Eve," seeking to fill her dreaming mind with distempered fancies, so should the satirist with his pen exhibit in their real character certain popular practices that obtain in some localities and communities. They are not esteemed violating and corrupting because the laws of the land do not take hold of them, though a strict morality and especially the Word of God, condemns them. As, for instance, the chance games of raffling by taget-shooting and casting in the slot of the revolving wheel of fortune.

The first game entices with the subtle lure of winning the prize, and in the second of doubling your money. Members of the Church, even officials, may be seen participating in these games along with the world's promiscuous throng. The evil does not stop here. Boys follow the example of their elders. Even those "whose feet have scarcely lifted their infant socks" are held up to the slot to cast in their nickel. Thus the spirit of gain and of gaming, twin evils, are engendered and fostered in the minds of the young. Public moral sentiment is not heard in protest against this corruption of manners. Parents seem not to lay the matter to heart. Ministers unto whom in the dispensation of the gospel is committed the care of souls are too often silent. Should this be the case?

J. M. GREENE.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It is a grateful tonic, relieving fatigue and depression so common in mid-summer

STATEMENT OF THE MINISTERS OF NEVADA, MO., CONCERNING "MAGNETIC HEALING."

We, the undersigned ministers of the gospel, residents of this city, feel called upon in the interests of truth and morality to give this public statement of our views concerning the so-called "Magnetic Healing" which is practiced in our city.

1. As far as we can learn from published statements and otherwise, the doctrines promulgated seem to be an ignorant compound of spiritualism, clairvoyance and 'Christian Science," all of which we believe to be false, and antagonistic to the Christian religion, and hurtful to morality.

2. The published references to the Holy Scripture which we have seen are, in our candid judgment, garbled, or are used out of their proper connection, or are foolishly misinterpreted.

3. The pretention by the co-called "Magnetic Healers" to the use of any power or knowledge of any truth not already known to rational science, we believe to be false.

We offer this, our solemn protest and warning to the people of this city and community generally, solely in the interest of morality and truth.

H. R. BEST,
Pastor of First Baptist Church and President of Ministers' Alliance.

ELI P. ANDERSON,
Pastor Trinity M. E. Church and Secreatry of Ministers' Alliance.

THOMAS M. COBB,
Presiding Elder Nevada District M. E. Church, South.

ELDER M. K. KIRK,
Minister of the Christian Church.

JOSEPH KING,
Presiding Elder Clinton District M. E. Church, South.

C. M. BISHOP,
Pastor Centenary M. E. Church, South.

A. NOBLE JAMES,
Pastor Austin and West Arch Street M. E. Church, South.

A. E. ROGERS,
Ex-Pastor First Baptist Church.

MINISTERIAL ALLIANCE,
Nevada, Mo., April 20, 1899.

LITERARY NOTES.

"The Cambro-American Pulpit," by Rev. Vyrnwy Morgan. Pp. 395. Funk & Wagnalls. A collection of sermons by Welshmen, pastors of American Churches. One is hardly able to see the crying need for such a compilation. The sermons are good, but of varied excellence. The essay on "Wales As It Was and Is" will be the most useful portion to the general leader. The idea of the book is rather in contrast with the modesty of the editor. And yet were there so few Welsh preachers that Mr. Morgan found it necessary, in order to fill up, that one of his own sermons should be inserted as representative of "the ablest and brightest thinkers" of the Welsh-American preachers?

"The Wire-Cutters," a new novel by Mrs. M. E. M. Davis. In this novel, just published by Messrs. Houghton, Mifflin and Company, Mrs. Davis shows a thorough understanding of Southern characters, and the dramatic skill to pose and move them very effectively. The life and people of a country village in Texas are cleverly seized and skillfully depicted. Part of the history of this settlement, and the most absorbing part, relates to the shuttling of cattle from the springs by wire fences, and the consequent raids on the fences by men who must have water for their stock. The story includes some sensational incidents in this local warfare, and also embraces characters and events in the vaster struggle of the Civil War.

"The Boys with Old Hickory," by Everett T. Tomlinson, illustrated. This volume, which concludes the War of 1812 Series, covers the closing period of that struggle. The author, in his writing for young people, does not aim to be entertaining alone, and having studied boys carefully during his association with them as a teacher, he knows well how to arouse and maintain their interest while he depicts historical events on sea and land, and gives them correct views of the same.

In the present volume they follow the further adventures of the Field and Spicer boys and Captain Jim, and make the acquaintance of "Old Hickory" and Jean Lafitte, the leader of the Baratarians. The heroes have their first experience on the ocean, taking passage on a privateer for the Gulf of Mexico, and after many adventures take part in the battle of New Orleans, of which a vivid description is given.

The events presented are stirring enough to interest any boy, and the reading of the book can hardly fail to arouse a true spirit of patriotism in the reader, as well as to inspire him to desire for further knowledge of similar events, thus arousing in him a taste for good reading. The book is one of the best which the author has put forth, and should be in every boy's personal library.

REMOVING CAUSES OF WAR.

Whatever the conference at The Hague may or may not do, the cause of peace has made huge progress in the past year, through elimination of unsettled questions which were liable to make trouble between powers of fighting rank. Spain, it is true, is not accounted one of the great powers, but she has, in our century, been military above all else. The trial of issues between Spain and the United States has undoubtedly taken the West Indies out of the realm of possible war-making disputes. But for American occupation, the Philippines also might sooner or later have led to a war-provoking scramble in which Germany and Japan would have participated. Among the very greatest recent events making for peace have been the agreements which practically complete the partition of Africa. First came the settlement of differences between England and Germany as respects southern and central Africa—a notable triumph of honorable diplomacy. And later came the understanding worked out between Lord Salisbury and M. Cambon in settlement of the very serious differences between France and England respecting northern Africa. Almost all of the great Sahara region is now French so far as English recognition can make it. It is suggested that to make this comprehensive agreement between England and France the better operative in the future, there ought at once to be agreed upon some plan for a commission to arbitrate any difference that might arise in the future in the interpretation of the various features of the settlement.—From "The Progress of the World," in the American Monthly Review of Reviews for May.

DISTRICT CONFERENCE NOTICES.

DISTRICT CONFERENCES.

Brenham, Chappell Hill	May 17
Bowie, Bridgeport	May 17
Terrell, Terrell	May 17
Vernon, Quanah	May 17
Gainesville, Henrietta	May 18
Dallas, Oak Lawn, Dallas	June 6
Ft. Worth, Glenwood, Ft. Worth	June 8
Beaumont, Orange	June 8
Houston, Angleton	June 13
San Marcos, San Marcos	June 14
Calvert, Bremond	June 14
Austin, Elgin	June 14
San Angelo, Ozona	June 15
Clarendon, Clarendon	June 15
Abilene, Colorado	June 15
San Augustine, at Chireno	June 20
Waxahachie, Alvarado	June 20
Paris, Annona	June 21
Cuero, Port Lavaca	June 21
Georgetown, Georgetown	July 21
Bonham, Ector	June 22
Weatherford, Couts Memorial	June 22
Dublin, DeLeon	June 22
Pittsburg, Mt. Pleasant	June 22
Huntsville, Navasota	June 22
Gatesville, Crawford	June 22
Corsicana, Frost	June 23
Llano, San Saba	June 23
Sherman, Pottsboro	June 28
Tyler, Lindale	June 29
Sulphur Springs, Sulphur Springs	July 6
Marshall, Kilgore	July 6
Palestine, Grapeland	July 7
Brownwood, Ballinger	July 26

NOTICE.

I will be obliged if all delegates and visitors who intend being in attendance at the Dallas District Conference and want homes will let me know at once. The conference will convene at our Church, June 6, 1899.

C. H. GOVETTE.
Oak Lawn, Dallas, Texas.

FOURTH YEAR CLASS, NORTHWEST TEXAS CONFERENCE.

Having been asked by members of this class to instruct them whether to study Fisher's History of the Christian Church, or the same subject by Hurst, I would reply that I have it directly from Bishop Key, and indirectly from Bishop Galloway, that Hurst has been adopted instead of Fisher on the History of the Christian Church. The class will therefore prepare accordingly.

J. W. ADKISSON,
Chairman of Committee.

NOTICE TO UNDERGRADUATES.

I take this method of notifying the class of the second year, North Texas Conference, that I will not send written questions on the books I am to examine them on—The Ministry to the Congregation and Summers on Baptism. The committee agreed to do this, and questions have been sent to a part of the class on Summers' book, but no more will be sent out. I do not believe this the best plan, and will ask no more questions till the class comes before the Committee of Examination at the Annual Conference. D. T. BROWN.

The Missionary Institute of the Weatherford District will be held in connection with the District Conference, and Friday morning, June 23, will be devoted to this interest.

PROGRAM.

8:30 a. m., prayer service, led by H. A. Storey; 9 a. m., expansion, "Cuba," G. W. White; "Philippines," Sam E. Allison; 9:30 a. m., "Why Do We Send the Gospel to the Heathen?" W. W. Moss, A. N. Edwards, D. M. Alexander. 10:30 a. m., Missionary consecration service, led by E. J. Maxwell; 11 a. m., sermon by Geo. S. Wyatt, D. D.

JNO. R. MORRIS, P. E.

Bonham District—Third Round.

Bonham	2d Sun. June
Bailey	3d Sun. June
Ector	4th Sun. June
Honey Grove	1st Sun. July
Dodd and Windom	2d Sun. July
Gober	3d Sun. July
White Rock	4th Sun. July
Randolph	5th Sun. July
Ladonia	1st Sun. Aug.
Petty	2d Sun. Aug.
Trenton	3d Sun. Aug.
Brookston	4th Sun. Aug.
Fannin	1st Sun. Aug.
Lamkin	2d Sun. Aug.

The District Conference will meet in Ector, 9 o'clock, Thursday before the fourth Sunday in June. T. R. Pierce, P. E.

Abilene District—Third Round.

Abilene sta	June 2
Albany and Moran	June 3, 4
Baird sta	June 10, 11
Eastland cir	June 24
Cottonwood cir	June 25
Cisco sta	June 24, 25
Putnam mis	June 26
Snyder cir	July 1, 2
Clairemont cir	July 4
Colorado sta	July 7, 9
Colorado mis	July 8, 9
Clear Fork mis	July 12
Buffalo Gap cir	July 15, 16
Abilene mis	July 15, 16
Coyle mis	July 15, 16
Midland sta	July 24
Big Springs sta	July 22, 23
Anson cir	July 27
Roby cir	July 29, 30
Merkel and Sweetwater	Aug. 5, 6

Jas. S. Chapman, P. E.

Gatesville District—Third Round.

Gatesville sta	May 28
Meridian sta	June 1
Lampasas sta	June 4
Valley Mills, Coon Creek	June 10, 11
McGregor, Whitson	June 17, 18
Crawford	June 24
Jonesboro, Evergreen	July 1, 2
Oglesby, Mound	July 4, 5
Coryell City, Coryell City	July 8, 9
Harmony, Boggy	July 15, 16
Brookhaven, Brown's Creek, 11 a. m.,	July 18
Hamilton, Warren's Creek	July 22, 23
Evant, Hurst, 11 a. m.,	July 25
Coperas Cove, Rock Church	July 29, 30
Bee House, Pideoke, 11 a. m.,	July 31
Lampasas mis, Bonner	Aug. 5, 6
Killeen and Nolanville, 4 p. m.,	Aug. 7

District Conference at Crawford June 22. Let all pastors see that their Quarterly Conference records are on hand.

J. G. Putnam, P. E.

Waxahachie District—Third Round.

Hillsboro sta	May 20, 21
Italy sta	May 27, 28
Lovelace cir, at Woodbury	June 10, 11
Itasca cir, at Union Valley	June 17, 18
Palmer, at Palmer	June 25, 26
Grandview, at Greenbrier	July 1, 2
Milford, at Hamlet	July 6
Waxahachie sta	July 7
Forreston cir, at Avalon	July 8, 9
Alvarado, at Cahill	July 16, 17
Mountain Peak cir, at M. Peak	July 22, 23
Venus and St. Paul at Wyatt	July 24
Red Oak, at Onward	July 29, 30
Midlothian sta	Aug. 5, 6
Crisp, at Sessions	Aug. 8
Ennis sta	Aug. 13, 14
Bardwell cir., at Oak Grove	Aug. 15
Ferris cir, at Bluff Springs	Aug. 19, 20

District Conference at Alvarado June 20.

Horace Bishop, P. E.

Georgetown District—Third Round.

Taylor	June 11
Georgetown	June 18
Liberty Hill	July 1, 2
Granger	July 8, 9
Holland	July 15, 16
Belton	July 16, 17
Temple, Seventh Street	July 22, 23
Temple, First Church	July 22, 23
Round Rock	July 29, 30
Bartlett	Aug. 5, 6
Rodgers	Aug. 11
Moffat	Aug. 12, 13
Salado	Aug. 19, 20
Florence	Aug. 26, 27
Bertram	Sept. 2, 3
Burnet	Sept. 9, 10

The District Conference will convene at Georgetown, June 21, at 9 a. m.

W. L. Nelms, P. E.

Llano District—Third Round.

Llano cir	June 10, 11
Llano sta	June 15
Quarterly Conference (preaching)	July 2
Cherokee cir	June 17, 18
San Saba sta	June 24, 25
Kingsland cir	July 8, 9
Round Mountain cir	July 15, 16
Willow City cir	July 22, 23
Blanco cir	July 29, 30
Boerne cir	Aug. 5, 6
Bandera and Medina	Aug. 12, 13
Center Point sta	Aug. 19, 20
Kerrville sta	Aug. 26, 27
Ingram cir	Sept. 2, 3
Rock Springs cir	Sept. 9, 10

I. K. Waller, P. E.

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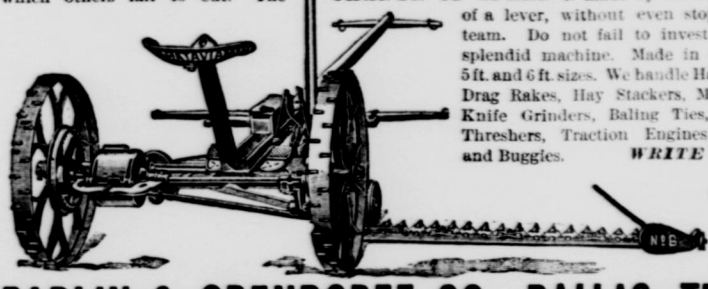
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ever placed before the farmer. The changeable speed solves the question of cutting Wire or Bermuda grass, *CHANGE OF SPEED* is made by the mere touch of a lever, without even stopping the team. Do not fail to investigate this splendid machine. Made in 4 ft. 6 in., 5 ft. and 6 ft. sizes. We handle Hay Presses, Drag Rakes, Hay Stackers, Mower and Knife Grinders, Baling Ties, Binders, Threshers, Traction Engines, Wagons and Buggies. *WRITE US FOR YOUR WANTS.*

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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.

WHITTENBURG.—John Graham Whittenburg, infant son of Brother and Sister Whittenburg, and grandson of Brother M. H. Knowles, was born May 21, 1897, and died of pneumonia, February 19, 1899, aged one year, eight months and thirty-eight days. May the Lord sustain the parents in their bereavement. C. C. DAVIS, Pastor.

Kemp, Texas.

CRABTREE.—Mrs. Martha Crabtree was born in Lee County, Va., June 11, 1811; was married to Jas. Crabtree December 30, 1834. She joined the Methodist Church in 1872, in which she lived a most exemplary life for more than threescore years. She was a model Christian, bearing all her sufferings with great patience. "Realizing that she had no continuing city here, she sought one to come." She died in great peace April 9, 1899, and has entered upon her reward. She leaves two sons and four daughters, poorer in this world, but to them heaven becomes richer. May the blessings of our heavenly Father keep these she loved.

W. E. HAWKINS.

PHILIPS.—Died, near Womack, Texas, Omer Durrett Philips, son of C. C. and L. A. Philips; born October 25, 1896, and died March 21, 1899. Congestion was the immediate cause of death, though he had been sick for several weeks and hopes were entertained that he would recover, but God took him. It is hard to give up our loved ones, but when the little children are taken away we know that God has taken them to himself, "for of such is the kingdom of heaven." We commend the bereaved ones to God, and to his grace that will bear them up under their sore affliction. Sympathies of the community are extended to the bereaved family.

HAYES SMITH.

Womack, Texas.

LUSK.—Milton Lusk, youngest son of John and Frances Lusk, was born in Erath County, Texas, August 2, 1886, and died in Cleveland County, Oklahoma, March 17, 1899, of spinal meningitis. He professed religion last summer and joined the M. E. Church, South, obeying the injunction, "Son, give me thy heart in the days of thy youth." He leaves his widowed mother, two sisters and a brother and a host of relatives, both in Texas and the Territories, to mourn his loss; but our loss is his gain. Milton has gone to be with Jesus and papa, and brothers and sisters who have gone before, and they will welcome us to the sweet bye-and-bye, if we are only faithful to God unto death. Dear mother and sorrowing ones, trust in God, and we will meet again where sickness and death will be no more, and our tears there will be turned to joy because Jesus is there. His uncle,

A. M. LUSK.

McNEES.—Mrs. Sophia L. McNees was born September 6, 1821, in Georgia; was married to Mr. J. P. McNees when about nineteen years old; moved to Panola County, Texas, in 1851; lived there until 1890, moving from there to Merkel, Taylor County, with her daughter, Mrs. A. I. Bickley. She was the mother of nine children, all of whom she raised to see grown. Six survive her. Four of her children were with her during her last sickness. She has lived a widow ten years. She accepted Christ as her Savior, and joined the Methodist Church in her early life, living a most consistent Christian, a devoted wife, and a most tender, patient and loving mother. What a sweet consolation it is to us to know she lived a model life and is through with this world of suffering and death, and is safely resting with God and loved ones above enjoying the blessings of the sweet home prepared for us all.

HER GRANDDAUGHTER.

RIKE.—J. S. Rike was born October 5, 1846; was married to Elizabeth Holden December 23, 1869; converted and joined the Methodist Episcopal Church, South, in 1870, and died April 14, 1899, at his home in Haskell, Texas, of meningitis. He was a useful citizen, a loyal Church member and a faithful friend of his pastors. Always cheerful Bro. Rike was not effusive, but he loved his Church, her doctrines and her songs. On Sunday, March 12, he brought the emblems and prepared the table for the sacrament, and at that service kneeled at the altar to receive for the last time the Lord's Supper this side the eternal city. He seemed to enjoy the service and sermon that day much. He leaves a wife, two sons and two daughters, and, while they feel deeply their loss, they weep not as those who have no hope. They know where to find him. After a short service at the residence the Masonic fraternity took charge of the remains and concluded the last rites. A large concourse of friends attended the burial. We shall meet again in the "sweet by and by."

M. L. MOODY.

Haskell, Texas.

McCULLOUGH.—Mrs. Louie M. McCullough (nee Kester), wife of Rev. W. S. P. McCullough, after several years of declining health, passed peacefully away at Groesbeck, Texas, March 20, 1899. Sister McCullough was born in the State of Illinois February 1, 1870. When eight years of age she came with relatives to Texas and lived respectively at Coleman, Paint Rock and Ballinger. At the latter place she was married, in the Methodist church, to Bro. McCullough, June 19, 1892, with whom she lived happily to the day of her death. She was the mother of four children, three of whom are with their father here, and one preceded the mother to the home above. At the age of sixteen Sister McCullough was converted and united with the Baptist Church. Immediately after her marriage she joined the Methodist Church, and became an intense student of Methodist doctrine and polity, and as a result she became one of the best informed, most loyal and devout Methodists the writer has ever known. There was perhaps not a book in her husband's library nor a periodical that came into their home but that she read with the greatest interest. She was intensely interested in the welfare of the Church she so much loved, ready to do and sacrifice for the Master's cause. Her place at the Church services was never vacant when it was possible for her to be present; always a helpful hearer. She contributed much to the success of her husband's pastorate. Her home was the preachers' resting place. She loved the preachers and seemed never happier than when ministering to their comfort. She was a true woman, an earnest Christian, a good wife and mother. She has gone home, where she will await the coming of children and husband. "There remaineth therefore a rest to the people of God."

G. S. HARDY.

WILKES.—Archelaus Butts Wilkes was born August 26, 1822, in Maury County, Tenn.; was converted in early life when very young, and joined the M. E. Church, South, and lived a consistent member of the Church until the day of his death. He left Tennessee when a young man, going to Georgia; thence to Alabama, and in 1859 came to Texas, and settled where the city of Longview now stands. In 1871 he settled five miles north of Longview and remained there until seized with his last sickness. He was married three times; first to Miss Orrie Phillips, and after her death he again married, this time to Miss Nancy J. Adrain, by whom he had several children, three of whom survive him—John T. Wilkes and Mrs. Fannie Dickard, of Gregg County, and Mrs. Lottie Randall, of Ardmore, I. T. Losing his second wife, he married Mrs. Lou Mathews in 1883, who survived him a few weeks. In March last he was prostrated by a sudden attack of something like asthma, from which he never fully recovered, and on October 6, 1898, at Ardmore, I. T., he peacefully passed away. Bro. Wilkes lived a godly life; he was an active working Christian. He filled official places with well rounded performance of duty. He assured the writer that he was prepared for the change that he knew was coming, and he met it fearlessly. We miss his cheerful smile, his hearty words of encouragement, but we know where to find him—he is in heaven.

G. G.

WESTBROOKS.—Martin Luther Westbrooks, son of Samuel H. and Fanny Westbrook, was born June 27, 1874, and died February 15, 1899, at their home, sixteen miles northeast of Henrietta, Clay County, Texas, of hemorrhage of lungs. Luther only son, Hna Hellwki Wiume, rgab—. He was a dutiful and loving boy. Being the only son, he had all the petting that papa, mamma and sister could give. While the parents are bereaved, we feel that Luther is sweetly reposing in the arms of Jesus, and, if he could speak back to earth, would say, "Come on papa, mamma and sister; here is rest for you." May this Divine providence be used by God's Holy Spirit to bring all of Luther's associates to Christ. Luther was not a member of the Church. During his sickness he said he was going to join the Church. His mamma asked him if he felt his sins were forgiven. "Yes, mamma, I do." Now, while I write, I can see Luther in my mind playing on the organ so softly and sweet. It would fill my heart with emotion to hear him sing and play the old song, "We shall meet." Luther sleeps in the church-yard at Riverland, Texas, to await the resurrection. May God bless and save the parents, and may they meet their boy in heaven at last.

A FRIEND.

CHAMBERS.—Mrs. Laura Chambers (nee Rogers) was born October 21, 1858, and died March 9, 1899. She was a native Texan, and spent her life in Collin and Denton Counties. Her father came from Tennessee to Texas in 1850, and her mother from Missouri the same year. Her maternal grandfather, Rev. Barnett Ware, a minister in the Cumberland Presbyterian Church, was a pioneer preacher in this country. Many of the older people remember this grand old man and his heroic labors. With pious parents and early religious instruction it is not a matter of surprise that she was converted early, when but a child. Her conversion was genuine, in the old-fashioned way. She united with the M. E. Church, South, and remained a faithful member until her death. She lived so that people did not question the genuineness of her conversion, and the reality of her religious life. Some two years before her death she professed to have reached a state of perfect love or entire sanctification. After this she was continually kept in perfect peace. Those who knew her best loved her most, and bore testimony to the purity of her life. She left many friends and a number of relatives, an aged father and mother, two brothers and six sisters, a husband, three girls and three boys, one a tender babe, to mourn their loss. Two children had preceded her into the better world. She lived well, full of faith and good works, attained to a high spiritual state and died in sight of glory with heaven all bout her.

J. W. ROWLETT.

SEALEY.—Sister Ellen Amanda Sealey (nee Enwright) was born in San Francisco County, Cal., February 14, 1867; died April 18, 1899. She was left an orphan while quite young. She and an only sister, Mrs. Thomas Carson, were principally reared by Bro. —. Sealey. She professed faith in Christ in the year 1887, and joined the M. E. Church, South, on the Ram Rank in Live Oak County, Texas. She was married to Bro. Thomas Sealey, October 25, 1889; to this union the Lord gave four sweet little girls, all of whom survive, the youngest being an infant six weeks old. Sister Sealey took measles, which developed into quick consumption, and her illness was brief. She had ever been a close follower of her Lord since she found him precious to her soul, and she was not forsaken in the trying hour; but told us she was perfectly ready to meet her Lord. "Underneath were the everlasting arms." Her only regret being that of leaving her dear ones. She called them to her, telling them she must go, but God would care for them. May the Lord comfort and sustain the bereaved ones.

J. W. GIBBENS, P. C.

WILLIAMS.—Mary Lou, the little daughter of J. B. and Ella Williams, was born November 26, 1896, and died of some brain trouble April 2, 1899, aged two years, four months and six days. She was buried at Wilson's Chapel by the writer. She was the joy and pride of her parents and grandparents. May the Lord bless them in their bereavement.

C. C. DAVIS, Pastor.

Kemp, Texas.

$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 surfaces 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.

KELLEY.—Wm. Isaac and Maudie May oldest son and daughter of Mr. and Mrs. A. A. Kelley, were born in Dent County, Missouri; came to Texas with their parents, September, 1887; died of meningitis in Kaufman County. Miss Maudie was the first to go, on February 24. William Isaac on the 28th, he being at this time eighteen years, nine months and fifteen days old. Miss Maud was seventeen years, six months and six days old. Their suffering was most intense, but of short duration. Miss Maudie soon became unconscious, and remained so to the end. Isaac remained conscious to the last; said to his father, "I am going to heaven." Blessed thought! "Precious in the sight of the Lord is the death of his saints." These children were both converted and joined the Methodist Church in July, 1896. These young people were much beloved by their parents, neighbors and friends. Their sudden death has cast a pall of gloom over the entire community. Bro. and Sister Kelley have the sympathy of one and all. Be patient, dear ones, and God will gently lead you from beneath the shadow of this cloud. By and by he will bring you into the full realization of the Christian's hope; you may see your loved ones again, and live, love, rejoice and be happy forever more. Your pastor,

N. C. LITTLE.

FULLER.—Elizabeth Adaline Gilmer was born in Franklin County, Ga., May 30, 1844, and at the age of fourteen her parents removed to Alabama. On August 30, 1862, she was united in marriage to Mr. Wm. M. Fuller. In 1868 she was converted and joined the M. E. Church, South, and continued a faithful and consistent member thereof until the day of her death. In 1872 Bro. and Sister Fuller came to Texas and settled in Gregg County, where they have lived until the death of Sister Fuller, which occurred November 28, 1898. Sister Fuller lived her religion, exemplified it in life and on her death bed gave a bright testimony of her peace with God. The writer talked with her a few days before her death and she said she waited the Lord's time. She was ready. She suffered many months with cancer of the stomach, yet she bore it uncomplainingly. And when God's will had been accomplished her freed spirit released from the bed of pain flashed out on the great highway to glory and sped away to her God. She leaves a heart-broken husband, three sons and a daughter to mourn their loss. Sorrowing ones, look up; you know where to find her.

GUS GARRISON.

TIMMONS.—This is a sketch of the death of little Edna May Timmons, daughter of Cyrus and Della Timmons. This little one was here but for a short time; she was brought from Goodnight and laid away in the city of the dead. Parents are heart-broken. Edna May Timmons was born March 25, 1897, and died February 12, 1899. She was a beautiful child and promised much to the world, but the good Lord called and she answered and is at home forever. When our children die we feel the cold chills as they enter our hearts, and we would that it were otherwise, but there is one consolation and that is, we know they are in the bosom of the Father forever; but when they grow up, there are so many pitfalls along the road we are constantly fearful they will be lost in the storm of this old world. It were better for some that they had never been born. The world is worsted and they are doomed forever. Thank God for the child's imperishable home up yonder.

J. T. BLOODWORTH.

DAVIS.—This sketch will tell us of the birth and death of little Willie Agnes, infant daughter of W. A. and Mollie Davis. She was born May 17, 1898, and died March 2, 1899. I say this sketch will tell of the "birth and death," etc., and yet there is an unwritten and unforgotten history of the life of this little one. The mother knows the history. Yes, it was written in the home. It was not a history made out in the storms and tempest, but in the home. How sad to see our children go and leave us, and yet we know where to find them. There is a place where they are kept and happy forever. Heaven is dearer and nearer after we bury our little ones. The writer of this sketch knows from sad experience. When the Son of God was here he loved and blessed the children, and when they die they go up to where they can be with him forever. Look up, parents, and follow the little one through the gates. The good Lord does the best thing for us, and what we do not understand now we will know after awhile.

J. T. BLOODWORTH.

KIGHT.—On February 27, 1899, we laid to rest the remains of little Hazel Edith Kight, infant daughter of Bro. H. M. and Sister Amy Kight. This little flower was in the home but a short time; she was born on January 11 1899. She was a beautiful child, and it was hard of course for the family and friends to give her up, but they are greatly consoled with the thought that they will see her after awhile. Since we buried this sweet little one, we have seen four of Bro. and Sister Kight's children converted; so they intend to follow the little sister to her home up yonder. Thank God for the promise of a fadeless home beyond this world of heartaches and sorrows. May the Lord comfort the afflicted ones.

J. T. BLOODWORTH, Pastor.

MORRIS.—Mrs. Laura Morris was born October 4, 1824, and was married to T. L. Morris January 13, 1847. She lived a Christian life for more than half a century, and died in a ripe old age, rich in faith Nov. 17, 1898. She came to this country in 1851. For many years she was a great but patient sufferer. When friends visited her bedside during her protracted afflictions, they were always impressed with her great resignation and strong faith in the atoning merit of Jesus' blood. Her name is as "ointment poured forth" in this town.

W. S. P. McCULLOUGH.

BOATMAN.—Willie Lee, son of Rev. J. W. Boatman and wife, was born in Eastland County, Texas, May 19, 1893; was dedicated to God in holy baptism by Rev. M. M. Smith, August 17, 1893, and departed this life February 25, 1899. His remains were laid to rest in the cemetery in Cisco, Texas, to await the general resurrection at the last day, Rev. S. W. Turner officiating. We commend the bereaved parents and friends to the all-sufficient grace of God. One by one the loved ones are passing over the flood; but there'll be a happy reunion bye-and-bye. Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. Amen.

S. W. TURNER.

PARSONS.—Nancy A. Parsons was born in North Carolina, Orange County, October 15, 1797, and departed this life April 25, 1899, which made her age one hundred and one years, six months and ten days. She was the daughter of William and Agnes Thorn. She was twice married; she was first married to Richard Younger, November 7, 1819; she married the second time to John Parsons, May 11, 1848. She has raised nine children, but has only two daughters living. She has twenty-nine grandchildren living; has one hundred and six great-grandchildren living; a number of both died in infancy, a few in riper years. She was converted and joined the M. E. Church, seventy-seven years ago, and has lived a faithful, consistent member of the same for these years. By her request the writer preached her funeral from Rev. 14:13, after which we laid her to rest in the Fannin Town Cemetery, Joy, Clay County, Texas, to await the resurrection of the dead in the Lord. It was the privilege of this scribe to visit grandma several times; she was always glad to see God's ministers; she loved her Church and her God. Surely the Lord caused her to live long on the earth because she put her trust in him. How sad are the hearts of loved ones who are left behind; but what a blessed assurance to know that she died in the triumphs of a living faith and we will meet her again in the beautiful city beyond.

Joy, Texas. R. L. PATTERSON.

REESE.—Mrs. Ann M. Reese (nee Manning) was born in Calhoun County, Alabama, March 18, 1823. Professed faith in Christ as her Savior when about eighteen years of age, at White Plains camp-ground, in her native State. Joined the M. E. Church, South, and lived a consistent member until her death. She was married to Travis Reese Dec. 28, 1852. After their marriage they remained in White Plains, Ala., until 1868, thence to Hays County, Texas. In 1872 they moved to Guadalupe County, Texas; in 1882 to Brown County, Zephyr, in the same county, where she Zephy, in the same county, where she died very suddenly with paralysis on Feb. 21, at 1 o'clock p. m., 1899. She had been afflicted for several years before her heavenly Father said it was enough, come up higher. She leaves a husband and a host of friends and relatives to mourn their loss. Weep not, loved ones, as those who have no hope; while it is our loss, it is her eternal gain. She was loved by all who knew her. May the bereaved ones live so that when time shall be more we may all meet to part no more. Her pastor,

D. A. McGUIRE.

MALLOW.—One by one they disappear; gone, but not lost. Little infant son of Elmer and Amanda Mallow, born February 22, 1899, and departed this life April 23, 1899. Dear parents, it cannot come back to you, but you can go to it. The Lord gave and the Lord hath taken away. We should all say, "Blessed be the name of the Lord." Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We know where to find your darling babe. It will be lonely in your home without him, but the eye of faith will see him in bright mansions above, where death can never enter. The dear flower only bloomed on earth to be transplanted in heaven—God's beautiful garden above. My dear children, weep not. Your most precious jewel will be waiting and watching for you on the other shore.

His Grandpa, J. W. BOWDEN.

SUMMERS.—Sarah J. Summers (nee Mathews) was born in Madison County, Texas, January 31, 1878, and departed this life April 9, 1899. Sister Summers was converted and joined the M. E. Church, South, during a revival at Maye's Chapel, Kingsland charge, in the summer of 1894, and since that time she has lived a consistent Christian life. This writer has been among the people here in the community in which she was reared since conference, and has never yet heard her religion questioned. It is said by those who knew her from childhood that she was always a good girl. After a brief illness of about sixteen days with pneumonia she fell asleep in the arms of her Savior. She leaves a husband and one child (a little boy of nine or ten months) and a host of relatives and friends to mourn their loss. In her death the husband lost a good companion, the child a kind mother, the community a good neighbor, and the Church a "godly example." May they all so live in this life that they may meet her in the Paradise of God.

HER PASTOR.

HIGHSMITH.—Winslow Turner Highsmith was born in Bastrop County, Texas, February 1, 1861, and died in Gonzales, Texas, March 25 1899. His father died when he was only seven weeks old, and his mother was called to her reward when he was seven years of age, leaving him and one brother to fight life's battle as orphans. He was married to Miss Lizzie Dillard, September 12, 1881, and to them were born four children, three boys and one girl. He was converted in 1881, and joined the Methodist Episcopal Church, South, of which he was a member when he died. He was a man with a high sense of honor, and deeply conscientious in all his dealings with his fellowman. Being conscious of the approaching end of life, he talked freely and calmly about death; told his children how he wanted them to live. He was so anxious to be with his Lord he plead with his wife and friends who were with him not to make further effort to prolong his life. May the grace of our compassionate Heavenly Father sustain the bereaved family.

NEW HARRIS.

Gonzales, Texas.

HARDGROVE.—John Wesley Hardgrove, M. D., was born in Franklin County, Alabama, January 30, 1828; was baptized in infancy; was converted in 1831 and united with the Methodist Episcopal Church, South, under the ministry of Rev. Wm. Price. He was married to Mrs. Josephine Virret, in Louisiana, November 20, 1856; came to Texas and settled in Dallas County in 1869, and died in perfect peace at his home in Tarrant County, Texas, April 27, 1899, at 5 p. m. As a husband, he was tender, loving and kind; as a father, he manifested nothing but care in shaping the character of his children; as an official member of the Church, he knew nothing but fidelity. With sixty-four years of faithful service for his Master's cause, we expect nothing but a peaceful end and a universal regret far and near that he has been taken from among us. The Church has lost a bright light, but the world has had an example of what the religion of Christ can do for them. He has entered into an everlasting rest.

I. Z. T. MORRIS.

WALLER.—The freed spirit of Mrs. M. C. Waller, wife of B. H. Waller passed into immortal life April 21, 1899. She fell dead upon the steps of a storm-house, from which she was trying to escape, it being on fire and the smoke suffocated her. Sister Waller was born July 3, 1848; was married March 21, 1867. She was the daughter of T. W. and E. A. Mann, of Menardville. Being reared in a Christian household she confessed Christ and joined the Church in 1871, thenceforth walking in the strait and narrow path that leadeth unto the River of Life. It is well with our sister but mourning ones are left behind. The icy hand of death can not touch a loved one, be it ever so gently, without our hearts feeling the iciness of his touch. How much more poignant is the anguish when one is taken from the floodtide of blooming life! But He who could calm the raging sea says: "Peace be still; I am with you." Be comforted, mourning friends, the scorched brow of your loved one now wears the crown of victory. The unfading flowers of glory bloom ever at her feet. She is watching and waiting for you. All is well.

R. PAINE.

THOMKINS.—Sister Sarah D. Thomkins, of Emilee, Tyler County, Texas, at the age of sixty-three years, died April 22, 1899. Sister Thomkins was converted early in life and joined the Methodist Episcopal Church, South, and lived a consistent Christian life until God called her home. She was a devoted, loving wife and mother. She was continuously seeking to do good unto others, often denying herself for the comfort, pleasure and happiness of her family and her neighbors. Her last words were: "I only hate to leave Dora without a mother, with no one to care for and advise her. I am ready to lay down this life, for 'it is well with my soul.'" Dora is her youngest daughter, and is now without either father or mother. She leaves four children and one brother to mourn their loss. Weep not, dear ones, for as God was mother's stay he, will also be your stay. While she cannot come to you, will you not put your trust in God and live so as to go to her?

J. J. RAPE.

LINDSEY.—"Mother is gone." Such were the heart-rending words uttered by Bro. L. C. Lindsey when his mother, Sister Sallie L. Lindsey, breathed her last at his house near Ganado, Jackson County, Texas, March 1st, 1899. Sister Lindsey was born April 20, 1816, in Bunomb County, North Carolina. When three years of age her parents, William and Nancy H. Dalton, moved with her to Laurance County, Tennessee. Professed religion in 1832, and joined the Primitive Baptist Church and lived in it till 1892,

A Mother's Responsibility

A great responsibility rests upon mothers at the time their daughters are budding into womanhood. If your daughter is pale, complains of weakness, is "tired out" upon slight exertion; if she is troubled with headache or backache, pain in the side; if her temper is fitful and her appetite poor, she is in a condition of extreme peril, a fit subject for that most dreaded of all diseases—consumption. If you notice any of these symptoms lose no time in procuring

Dr. Williams' Pink Pills for Pale People

They will assist your daughter to develop properly and regularly; they will enrich the blood, strengthen the nerves, and all danger of consumption and premature death will be averted.

Mrs. John Tansey, of 130 Baker Street, Detroit, Mich., says: "We had a serious time with my daughter. She did not have any serious illness but seemed to gradually waste away. Our doctor called the disease by an odd name which as I afterward learned, meant lack of blood.

"We finally found a medicine that helped her. After three months' treatment her health was so greatly improved you would not have recognized her. She gained in flesh rapidly and soon was in perfect health. The medicine used was Dr. Williams' Pink Pills for Pale People. I have always kept these pills in the house since and have told many mothers about them. They have effected some wonderful cures."

—*From the Evening News, Detroit, Mich.*

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained, in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

Dr. Williams' Pink Pills for Pale People are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams Medicine Co., Schenectady, N. Y.

when she joined the M. E. Church, South, at Locust Grove, Jamestown Circuit, Independence County, Arkansas. She married Daniel Lindsey in 1836 in Laurence County, Tennessee, and lived there till 1853, when they moved to Independence County, Arkansas. She was the mother of ten children—four boys and six girls—all of whom have crossed the river, and were waiting for her, except two, her third daughter, Mary Elms, and youngest son, Clark Lindsey, with whom she lived till her death. While for some time before her death she was confined to her bed, she never murmured or complained. 'Twas a pleasure to wait on her. Her Christian life was of the quiet, undemonstrative kind, but deep, fervent, and consistent. She taght her children the fear of God, and to hate sin, by example, as well as precept. She was a true loving mother, kind, gentle, and faithful. Her life, and especially after she became old, was supremely beautiful. 'Tis said, and well said, Methodists die well. She died without a gasp or the least struggle.

S. H. B.

SPERRY.—Mary, daughter of G. W. and Sarah Sperry, was born in the State of Missouri, May 9, 1882, and died of pneumonia, near McKinney, Texas, after a brief illness, during which loving hearts and willing hands did what they could to stay the hand of death, but in vain. She was sixteen years, eight months and eight days old. She united with the Methodist Episcopal Church, South, in McKinney, Texas, on profession of faith July 4, 1897, and lived a consistent Christian life till death, which sad event occurred January 17, 1899. Her Sunday-school Superintendent says: "A more faithful attendant child to the Sunday-school was never in our midst, always prompt in her place, with a cheerful smile for all, with lessons perfect." She worshiped and worked with us at White Grove last year, taking part in the Sunday-school and song service, playing the organ much of the time. How sad to give her up just as she was blooming into womanhood and developing into usefulness in the Church. God knoweth best. She told her mother she heard sweet music, and that she was going home. Fond parents, say not farewell forever, but till we meet again.

S. L. BALL.

Crumoy, Texas.

BAKER.—Mrs. Nancy G. Baker, the daughter of Wm. and Patsie Heath, was born in Monroe County, Georgia, September, 1826; was married to Jordan Baker in Cass County, Texas, in the fall of 1856, and died in Texarkana, Texas, March 2, 1899. She professed religion when quite young and lived a consistent member of the M. E. Church, South, through a long life. She was one of those quiet, unassuming, timerous and undemonstrative spirits that passes noiselessly through the world, yet impresses the world with the fact that she was good, "an Israelite indeed in whom is no guile." She loved God and his Church. It rejoiced her heart to have her pastor visit her, and after the old line Methodist style, she wished him to have prayers. All of her children and step children were brought into the Church in childhood and are consistent members, bearing witness to the genuineness of the mother's Christianity. An invalid for years, yet she uncomplainingly suffered, patiently waiting the Master's call, when she quietly and sweetly fell on sleep in Jesus.

W. C. HANDY.

HOLDER.—Tom Holder was born December 6, 1878; was converted under the ministry of Bro. Badgett at Co. Spr., when fourteen years of age, and God, who does all things well and for the good of those who love and trust him, took him home to himself March 17, 1899. His life was noble and good, and he went to sleep in the arms of the Master, singing his sweet song, "Jesus has washed me whiter than snow." We miss his bright face and are sad without him, but weep not as those without hope, for we know that he has taken on the likeness of Jesus and is waiting for our coming in a home where there is "no more death, neither sorrow nor crying, neither shall there be any pain," and "God shall wipe away all tears from their eyes." To his bereaved parents Jesus offers this consolation: "Let not your hearts be troubled. You believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, that where I am there you may be also.

HIS PASTOR.

RUSSELL.—Mrs. M. V. Russell (nee Perkins), wife of S. C. Russell, was born July 15, 1841, and died at her home in Wilbarger County, Texas, April 30, 1899. She was married January 19, 1866, and leaves a devoted husband, one son and two daughters to sit under the shadow of that great sorrow—the loss of a Christian wife and mother; but the light of hope beams on upon their trusting hearts. From her youth up Sister Russell had lived a consecrated, unleavened Christian. She was converted and joined the Methodist Church when quite young and lived and died in the faith of her childhood. Her death was unexpected and sudden. She spent the day preceding in Vernon on business with her husband and appeared to be in her usual health. About 3 o'clock in the morning the family was aroused to find her life swiftly going out, and in a few moments her release came. We thank God that it mattered not to her at which watch of the night the Master called, for she was ready! May his grace be sufficient for those she leaves behind, and especially for the afflicted daughter, who was her tenderest care. When the hosts of the redeemed shall meet to part no more, may not one of those she loved be missing?

JEROME DUNCAN.

Vernon, Texas.

SANDERS.—Miss Hattie, daughter of District Judge P. D. Sanders, of the thirty-ninth judicial district, was born August 30, 1880, in Caldwell, Texas. At the age of six years her mother was taken from her, and since then she has never known the gentle, guiding hand of a mother. Shortly after her mother's death she moved with her father to Haskell, where they have resided till the present, and where she had entwined herself in the confidence and affection of the best; indeed it is so with reference to all. At the age of about ten years she gave her heart to God and united with the Methodist Church, of which she was a faithful member. A purer Christian character it has not been the privilege of the writer to know. Having graduated from the Haskell High School with great credit in 1898, she was elected one of the corps of teachers for the ensuing year and filled her place faithfully. She had planned and was going to the Ladies' Annex this fall to finish her education under the best advantages and so fit herself for greater usefulness. She was modest in the full sense of that word and faithful to duty wherever it called. One of our most faithful Sunday-school teachers, and one of our best Leaguers, we sorely miss her. She, with a number of Leaguers and her pastor, had just returned from District League Conference at Vernon. She was taken with a chill—the precursor of that dread disease, meningitis—just as we reached home, and lived about thirty hours. Her pure spirit passed into the realms of light on the morning of April 13, 1899, at 4:15. She never recognized her father and brother when they reached her. A short time before she died she smiled and said: "Mother, I see you so plainly." Did she leave a good testimony? O yes, her life was a living epistle, known and read of all with whom she came in contact. Truthful, honest, sincere, devoted and faithful in life insures a tranquil hour in death. Thank God for such pure Christian girls.

M. L. MOODY.

Haskell, Texas.

You know what that tired feeling is and you may know what will cure it by giving Hood's Sarsaparilla a fair trial.

North Texas Conference.

Terrell District—Third Round.

Kaufman sta .....June 8
Garland sta.....June 10, 11
Terrell sta .....June 12
Chisholm, at Chisholm.....June 17, 18
Royse, at Poetry.....June 24, 25
Renner, at Richardson.....July 1, 2
Plano sta.....July 2, 3
Wylie, at Blythe's Chapel.....July 8, 9
Rockwall, at Mt. Zion.....July 15, 16
Forney, at Allen's Chapel.....July 22, 23
Terrell cir, at College Mound.....July 29, 30
Mesquite, at Montgomery.....August 5, 6
Reinhardt .....August 12, 13
Crandall .....August 19, 20
Kemp .....August 26, 27
Gray's Prairie.....Sept 2, 3

I. W. Clark, P. E.

Paris District.—Third Round.

Clarksville sta..... .. ..June 3, 4
Marvin cir, at Shady Grove....June 10, 11
Centenary, Paris ....June 18, 19
Annona, cir, at Annona.....June 24, 25
White Rock and McKenzie, at Liberty .....July 1, 2
Lamar Avenue, Paris .....July 8, 9
West Paris, Paris .....July 8, 9
Detroit cir, at Red Oak.....July 15, 16
Deport cir ....July 22, 23
Rosalie cir ....July 29, 30
Blossom and Reno .....Aug. 5, 6
Woodland cir, at Franklin .....Aug 7, 8
Emberson cir ....Aug 12, 13
Roxton cir ....Aug 19, 20
Maxey cir .....Aug 26, 27
Lake Creek ....Sept 2, 3
Powderly mis..... .....Sept 8, 9

W. D. Mountcastle, P. E.

Bowie District—Third Round.

Believue cir. .....June 3, 4
Bowie sta .....June 4, 5
Iowa Park cir .....June 17, 18
Holliday cir ....June 24, 25
Archer City .....June 25, 26
Wichita Falls sta.....July 1, 2
Decatur cir .....July 8, 9
Decatur sta .....July 9, 10
Alvord cir .....July 15, 16
Chico cir .....July 16, 17
Bryson ....July 22, 23
Jacksboro sta .....July 25, 24
Bridgeport (Monday).. .....July 24
Rhome cir ....July 29, 30
Post Oak cir .....Aug. 5, 6
Boonsville cir .....Aug. 12, 13
Gibtown cir .....Aug. 13, 14
Bluegrove cir .....Aug. 19, 20
Graton cir .....Aug. 26, 27
Bowie cir (Wednesday) .....Aug. 30

F. O. Miller, P. E.

Bonham District—Second Round.

Trenton .....2d Sun May
Fannin .....11 a. m., 4th Sat May
Lamnius .....4th Sun May

T. R. Pierce P. E.

Greenville District—Second Round.

Lone Oak.....May 17
Bethel, at Rector.....3d Sun. May
Weston.....4th Sun. May

I. S. Ashburn, P. E.

Sulphur Springs District—Second Round.

Cooper, at Good's Chapel.....3d Sun. May
Cumby.....4th Sun. May
Campbell.....1st Sun. June
Mt. Vernon.....2d Sun. June
County Line, at Jordan.....3d Sun. June
Ben Franklin.....4th Sun. June
Fairfie .....1st Sun. July

C. B. Pindger, P. E.

Sherman District—Second Round.

Pilot Grove.....May 20, 21
Whitewright sta.....May 24, 28
Whitesboro cir.....June 3, 4
Gordonsville.....June 10, 11
Gunter s.....June 17, 18

J. R. Wages, P. E.

Northwest Texas Conference.

Fort Worth District—Third Round.

Covington cir, at Philadelphia....May 20, 21
Missouri Avenue .....May 27, 28
Polytechnic ....May 28, 29
Glenwood .....June 3, 4
Mulkey Memorial.....June 4, 5
Smithfield, at White's Chapel ...June 17, 18
Trinity .....June 18, 19
Azle, at Dido.....June 24, 25
Grayson, at Fall Creek.....July 1, 2
Arlington cir, at Kennedale.....July 8, 9
Arlington sta.....July 9, 10
Blum, at Blum.....July 15, 16
Burleson, at Denton's Chapel....July 22, 23
Mansfield .....July 29, 30
East Cleburne, at Chapel Hill.....Aug. 5, 6
Marystown and Joshua, at J.....Aug. 12, 13
Grapevine ... .Aug. 19, 20
West Cleburne, at George's Cr's..Aug. 26, 27
Cleburne sta .....Sept. 2, 3

B. R. Borton, P. E.

Vernon District—Third Round.

Haskel mis..... .....May 27, 28
Haskel sta ....May 28, 29
Throckmorton .....May 31
Graham cir..... .....June 2
Graham sta.....June 3, 4
Farmer cir.....June 5
Chillicothe cir.....June 10, 11
Vernon sta..... .....June 14
Seymour sta.....June 17, 18
Seymour cir.....June 24, 25
Benjamin cir.....July 1, 2
Chillicothe .....July 8, 9
Harrold mis.....July 15, 16
Quanah sta.....July 22, 23
Childress sta.....July 29, 30
Mangum mis..... .....Aug. 5, 6
Altus mis.....ug. 9
Eldorado cir.....Aug. 12, 13

C. W. Daniel, P. E.

Corsicana District—Third Round.

Brandon cir, at Rienzi.....May 20, 21
Kerens cir, at Prairie Point.....May 27, 28
Hubbard City sta, at Hubbard....June 3, 4
Dawson cir, at Harmony.....June 10, 11
Blooming Grove and Cryer Creek, at Blooming Grove .....June 17, 18
Frost cir, at Emmett.....June 22
Powell mis, at Long Prairie.....July 1, 2
Wortham cir, at Birdston.....July 8, 9
Rice cir, at Reynolds.....July 15, 16
Cotton Gin cir.....July 22, 23
Mexia sta, at Mexia.....July 23, 24
Groesbeck sta, at Groesbeck.....July 29, 30
Horn Hill cir, at Central Institute..Aug. 5, 6
Armour cir, at Armour.....Aug. 12, 13
Thornton cir, at Big Hill.....Aug. 19, 20
Corsicana cir, at Zion's Rest.....Aug. 26, 27

The Sunday-school Conference meets at Frost, Thursday, June 22, at 8 p. m.; closes Friday, June 23, at 12 m.

I urge pastors and Sunday-school Superintendents to see that their Sunday-schools are represented.

E. A. Bailey, P. E.

Weatherford District—Third Round.

Mineral Wells, at M. W.....June 10, 11
Weatherford, First Church.....June 14
Aledo, at Mary's Creek .....June 17, 18
Gordon and Strawn, at Gordon, ..July 1, 2
Thurber, at Thurber .....July 3
Whitt, at Black Springs .....July 8, 9
Elmsville, at Reunion Grounds, July 15, 16
Ranger, at Wayland .....July 22, 23
Breckenridge, at Eolian .....July 29, 30
Springtown, at Goshen .....Aug. 5, 6
Santo, at Brazos .....Aug. 12, 13
Huckabay, at Bridges Chapel ....Aug. 5, 6
Millsap, at Holder's Chapel ...Aug. 26, 27
Palo Pinto .....Sept. 2, 3
Peaster ....Sept. 9, 10
Weatherford mis .....Sept. 16, 17
Coats Memorial, at C. M., ...Sept. 18

Jno. R. Morris, P. E.

Brownwood District—Third Round.

Mullin mis, at Big Valley.....May 27, 28
Blanket cir., at Blanket.....June 10, 11
Center City cir., at S. Bennett..June 17, 18
Comanche cir, at White Point..June 24, 25
Comanche sta.....July 1, 2
Goldthwaite .....July 8, 9
Lometa mis., at Grey's S. H.....July 11
Santa Anna, at Rockwood.....July 14, 16
Bangs mis., at Cleveland.....July 15
May cir.....July 22, 23
Ballinger sta.....July 29, 30
Winters cir., at Wingate.....Aug. 1
Fleming mis.....Aug. 5, 6
Coleman sta.....Aug. 10
Glen Cove mis., at Midway.....Aug. 12, 13
Decker mis., at Noland.....Aug. 19, 20
Robert Lee cir.....Aug. 23
Indian Creek cir.....Aug. 27, 28
Zephyr.....Sept. 2, 3
Brownwood sta.....Sept. 23, 24
District Conference.....July 26

O. F. Sensabaugh, P. E.

Waco District—Second Round.

Mt. Calm, Bowman's.....May 20, 21
Troy, Pendleton.....June 3, 4
Moody .....May 6, 7

Sam'l P. Wright, P. E.

Georgetown District—Second Round.

Rodgers .....May 20, 21
Bertram.....June 2
Burnet.....June 3, 4

W. L. Nelms, P. E.

Dublin District—Second Round.

Desdimonia, at Mt. Zion.....May 20, 21
DeLeon sta.....May 24, 28

E. F. Boone, P. E.

West Texas Conference.

Beeville District—Third Round.

Floresville and K., at FloresvilleMay 20, 21
Alice cir., at San Diego.....May 27, 28
Laredo sta .....June 3, 4
Corpus cir., at Corpus .....June 10, 11
Rockport and Aransas Pass .....June 17, 18
Oakville cir.,..... .....June 24, 25
Wade cir., at Ramirena.....July 1, 2

J. M. Alexander, P. E.

San Antonio District—Third Round.

West End .....1st Sun in June
Devine and Lytle.....June 10
Hondo and Sabinal.....3d Sun in June
Comal Street....7:30 p. m., 1st Sun in June
Ampion cir .....4th Sun in June
Comala cir .....1st Sun in July
Moore cir .....2d Sun in July
Pleasanton cir.....3d Sun in July
Pearsall .....July 10
Bexar .....July 13
Eagle Pass .....4th Sun in July
Del Rio .....1st Sun in Aug
Utopia cir .....2d Sun in Aug
Flores Street.....Aug. 11
Uvalde .....3d Sun in Aug
San Miguel .....Aug 19
Prospect Hill .....Aug 21
Travis Park .....4th Sun in Aug
Sherman Street and South Heights .. 1st Sun in Sept

B. Harris, P. E.

Cuero District—Third Round.

Nursery .....May 20, 21
Waelder .....June 3, 4
Yoakum .....June 5
Cuero .....June 6
Rancho .....June 10, 11
Leesville .....June 17, 18
Fort Lavaca.....June 23
Ganado .....June 24, 25
Edna .....June 26
Morales .....July 1, 2
Clear Creek.....July 8, 9

Jno. W. Stovall, P. E.

San Angelo District—Third Round.

Pontotoc, at Valley Spring.....May 20, 21
Mitburn, at Mitburn.....May 27, 28
Brady, at Rochelle.....June 3, 4
Sonora, at Ozona.....June 17, 18
Sherwood, at Eldorado.....June 24, 25
Paint Rock, at Miles.....July 1, 2
Menardville and Junction, at M...July 22, 23

Theophilus Lee, P. E.

San Marcos District—Third Round.

Luling, Soda Springs.....June 3, 4
Harwood, Thompsonville.....June 10, 11
San Marcos Sta.....June 17, 18
Buda, Science Hall.....June 24, 25
Seguin, Mill Creek.....July 1, 2
Lockhart Cir, Dale.....July 8, 9
Belmont, Oak Forest.....July 15, 16
San Marcos Cir.....July 22, 23
Kyle, Pleasant Grove.....July 29, 30
Gonzales Sta.....Aug. 5, 6
Lockhart Sta.....Aug. 12, 13
Dripping Springs.....Aug. 19, 20

I. T. Morris, P. E.

Llano District—Second Round.

Center Point sta.....3d Sun May
Ingram cir.....4th Sun May
Rock Springs sta.....1st Sun June
Kerrville sta.....2d Sun June

I. K. Waller, P. E.

East Texas Conference.

Beaumont District—Second Round.

Liberty cir, at Devers.....April 1, 2
Kountze cir, ot Olive.....April 8, 9
Woodville and Colmesneil, at W..Apr 15, 16
Leggett mis, at Darby.....April 22, 23
Chester mis, at Camden.....April 23, 24
(Meeting continued.)
Livingston, at Livingston.....April 29, 30
Beaumont mis, at China.....May 6, 7
Beaumont sta.....May 9
Jasper mis, at Ebeneezer.....May 13, 14
Jasper and Kirbyville, at Jasper.May 14, 15
Burkeville, at Survey.....May 20, 21
Newton mis, at Call.....May 23
(Will continue meeting.)
Sabine Pass and Port Arthur, at Sabine Pass .....May 27, 28
Port Bolivar, at Roll Over.....June 3, 4
Orange .....June 10, 11

T. J. Mham, P. E.

Pittsburg District—Second Round.

Naples cir, at Omaha.....May 20, 21
Musgrove cir., at Bettie.....Thurs., May 25
Quitman cir, at Hainesville.....May 27, 28
Leesburg cir, at Pleasant Grove..June 3, 4

T. P. Smith, P. E.

Tyler District—Second Round.

Troupe and O., at Fountain Head.May 20, 21
Grand Saline, at Grand Saline..May 27, 28
Canton cir.....June 3, 4
Emory cir.....Wed., June 7
Lindale cir.....June 10, 11
Tyler, Marvin.....June 11, 12
White house cir.....Thurs., June 15
Wills Point, at Myrtle Springs..June 17, 18

John Adams, P. E.

Marshall District—Second Round.

North Side.....May 20, 21
Beckville cir., at Fair Play.....May 27, 28
Kilgore cir., at Bellview.....June 3, 4
Henderson sta.....June 10, 11
Arleston cir., at Midyett.....June 17, 18
Coffeeville cir.....June 24, 25
Church Hill cir.....June 29
Henderson cir.....July 1, 2

L. M. Fowler, P. E.

San Augustine District—Second Round.

Melrose cir, at Fairview.....May 20, 21
Minden cir.....May 27, 28
Shelbyville cir, at McClelland....June 2, 3
Appleby mis, at Appleby.....June 10, 11
Sexton cir.....June 17, 18
Hemphill mis.....June 17, 18
San Augustine and Chireno, at C...June 20

J. T. Smith, P.E.

Palestine District—Second Round.

Crockett cir, at Wesley's Chapel.May 20, 21
Wells mis, at Chronister.....May 24, 25
Alto cir, at Lynch's Chapel.....May 27, 28
Trinity and Lovelady, at L.....June 3, 4
Holcomb cir, at Glover.....June 10, 11
West Palestine.....June 14
Groveton cir.....June 17, 18
Grapeland cir, at Trinity Chapel.June 24, 25
Jacksonville cir.....July 1, 2

V. A. Godbey, P. E.

Texas Conference.

Houston District—Second Round.

Dickinson, at Webster.....May 20, 21
The Tabernacle.....Wednes night, May 24
Alvin.....May 27, 28
McAshan Chapel and Harrisburg, Wednes night, May 31
Matagorda, at Matagorda.....June 3, 4
Rosenberg, at Rosenberg.....June 10, 11

O. T. Hotchkiss, P. E.

Brenham District—Third Round.

Milano .....June 10, 11
Deanville .....June 16
Lexington .....June 17, 18
Lyons .....June 24, 25
Caldwell .....June 25, 26
Giddings .....July 1, 2
Brenham .....July 8, 9
Ben Arnold .....July 15
Cameron .....July 15, 16
Mayfield .....July 22, 23
Davilla .....July 29, 30
Cameron cir .....Aug. 5, 6
Pleasant Hill .....Aug. 12, 13
Rockdale .....Aug. 13, 14
Sealy .....Aug. 19, 20
Patterson .....Aug. 26, 27
Bellville .....Sept. 2, 3
Chappell Hill .....Sept. 3, 4

E. W. Solomon, P. E.

Huntsville District—Second Round.

Montgomery .....May 21, 22
Courtney and Plantersville cir.....May 24
Millican cir, at Alexander.....May 27, 28
Madisonville cir, at Union.....Thur, June 1
Zion cir, at Bedias.....June 3, 4
Bryan .....June 11, 12
Hempstead .....Thur, June 15
Waller cir .....June 17, 18

J. C. Mickle, P. E.

Calvert District—Second Round.

Durango cir., at Blevins .....May 26
Lott cir., at Chilton .....May 27
Rosebud cir., Cedar Springs.....May 29

H. M. Sears, P. E.

Austin District—Second Round.

Merrilltown and Walnut, at M...May 20, 21
Cypress mis, at Waters.....May 21, 22
McDade cir.....June 3, 4
Manchaca cir, at Manchaca.....June 10, 11

Geo. A. LeClere, P. E.

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TEXAS PERSONALS.

Prof. C. N. Adkisson, of Randolph College, Lancaster, was in to see the Advocate the other day.

We are indebted to Rev. Gibbs Mood for valuable help on the Advocate during our absence in Tennessee.

Rev. James Campbell, of Georgetown, was in Nashville at the meeting of the Book Committee and did good service.

Dr. H. A. Bourland, of Waxahachie, made us a pleasant call last week. He is looking well and his work is prosperous.

We are sorry to notice the death of the mother of Sister W. L. Pate, of San Augustine, recently. She was a good Christian woman.

Rev. W. E. Boggs, D. D., will preach the commencement sermon for Patton Seminary at the First Methodist Church in this city next Sunday.

Rev. W. K. Strother, his wife and son called on the Advocate last week. They were on their way to see Judge Strother, their father, at Garland.

Rev. N. C. Little, of Crandall, gave us a call early in the week, but we happened not to be in the office. Hope to see him the next time.

We regret to learn that the wife of Rev. N. M. McLaughlin has been very sick. A note from Bro. Mc. states she is now improving in health.

We regret to have missed a pleasant visit from Sister F. N. Oliver and her two sons, of Rockport, the other day. They have been visiting friends in Oak Cliff.

Rev. I. W. Clark, presiding elder of the Terrell District, was passing through the city last week and made us a pleasant visit. He is looking well and his work is prospering.

In a card from Rev. C. V. Oswalt we learn that he has been sick quite awhile and not able to look after his work very much. He is now better and we hope for him a speedy recovery.

Rev. J. P. Lowery, of Wichita Falls, was in to see us on his way to his District Conference at Bridgeport. He reports well of his work, and has promised to arrange an outing for us during the heated term.

We had the pleasure of a visit from Rev. E. F. Boone, of the Dublin District, who stopped off in the city to see relatives on his way from the Northwest Texas League Conference. He says his work is hopeful.

We were much pleased with a visit from Rev. K. S. VanZandt, of Grandview, last week. He was up taking in our Branch House, and did not overlook this office. He says the Advocate "is growing in grace" down his way.

Among the many Texans we met at Nashville we recall Rev. Horace Bishop, Regent R. S. Hyer, Rev. Seth Ward, B. M. Burgher, Dr. McLean, Rev. J. D. Scott, Rev. A. E. Rector, Rev. John Barcus, and several others.

Rev. T. F. Dixon and his daughter, Mrs. Givens, made the Advocate a delightful visit last week. Bro. Dixon is an aged local preacher and makes this city his home. He wants to live to attend the General Conference in Dallas in 1902.

The Young Ladies' Society had charge of the services at First Methodist Church last Sunday night, and the occasion was very interesting. This society has been in continuous operation since 1889, and during this time they have collected and spent in Church work $4000.15. The young ladies are still hard at work and they are very helpful to the stewards and the pastor.

We were pleased to have a visit from Mr. A. B. Tarpley, of the Publishing House at Nashville. He is out looking after the needs of the Branch House in Dallas, and is much pleased with the progress the new enterprise is making.

We have read with pleasure an article in a recent number of the Rockwall Sun on "Religious Indifference." The editor of that paper is a Mehodist, and he goes down to the bottom of some things. Had we he space we would like to reproduce that editorial.

Rev. George S. Sexton, of Plano, gave us the benefit of his greetings last week. He has recovered all of the health that he lost in Florida as Chaplain of the First Texas Regiment. His work is in good shape. He has been helping Bro. Rippey in a meeting, but is now at home.

In a card from Rev. John R. Morris, presiding elder of the Weatherford District, we learn that he has secured Rev. G. E. Cameron to take the place of the late Bro. Elder on the Weatherford Mission. He is from the Little Rock Conference, a Vanderbilt man, and well qualified for the place.

Bishop Joseph S. Key spent last Sunday with the Oak Cliff congregation and preached for Bro. Rippey two or three times. His sermon on Sunday morning was a clear, scriptural statement of the "Witnes of the Spirit," and it was very helpful to a large congregation. The singing, aided by many instruments, was specially fine.

In last week's Nashville Advocate we find the following personal: "Rev. Seth Ward, of the Texas Conference, is not to blame for his failure to get the General Conference Locating Committee to select Houston. He did his best, and it is said in outside circles that in some respects he made the best showing of any representative before the committee. But Dallas got the votes. Bro. Ward preached an able and edifying sermon at McKendree, Sunday morning."

We regret to receive the following note from Rev. G. L. Clark, L. D., of Huckabay. Bro. Long is one of our most effective and useful preachers:

"I am sorry to state that our pastor, Bro. Abe Long, is sorely afflicted at present with a large carbuncle on the back of his neck, which, together with the rheumatism in his shoulders, has completely prostrated him. Before this affliction he was getting his work well in hand and shaping for grand campaign during the summer. May God in his mercy visit us specially just now and restore him to health again. We have erected two new church houses on the work this year and are praying for and expecting great revivals at each charge during the summer. I am filling Bro. Long's appointments the best I can, and hope by God's grace to continue to do so until his recovery."

We congratulate the Governor and the State of Texas in the appointment of Judge Charles Rogan to the position of Land Commissioner, a position made vacant by the death of the Hon. George W. Finger. Judge Rogan is one of the best equipped men in the State for this or any other position within the gift of the people. He is young, strong and progessive, and he will prove a valuable addition to the State family at Austin. We had the pleasure of being entertained at his home during the last session of the Northwest Texas Conference in Brownwood. He is a thorough Christian gentleman, as was his lamented predecessor.

We notice in the Cuero Record that Rev. Thos. Gregory recently delivered a strong sermon in that town on "The Greatness of Life." The paper speaks in very high terms of the discourse in quite an excellent editorial.

We are in receipt of an invitation to attend the approaching commencement at the Sam Houston Normal. It will take place the 28th of this month. Bishop Galloway will preach the sermon, and Superintendent Kendall will deliver the annual address.

The Chappell Hill Female College sends out a dainty invitation to the commencement exercises of that institution, which will occur June 2 to 6. Rev. J. B. Cochran will preach the sermon, and a welcome will be extended to all visitors.

SOUTHERN METHODIST NEWS.

Rev. Dr. James Atkins, of Nashville, will preach the commencement sermon at the Wesleyan Female College, Macon, Ga., May 28th.

Sixty-one persons recently joined the St. John's Church, in Augusta, Ga. It was at the close of a great meeting. These good revivals are of frequent ocurrence.

Dr. DuBose is one of the busiest men in the Publishing House, but he took the time to make our call upon him very delightful. He was engaged upon his part of the program for the approaching International League Conference, soon to meet in Indianapolis.

While at the Vanderbilt, we spent an evening with our old friend, Dr. Tillett, Dean of the Theological Department. He is one of the best equipped men for his high position in the connection.

Dr. J. J. Tigert has recently been on a trip up North and had a pleasant time with the folk in that region. His office is a veritable workshop and he is giving to the Church some valuable service.

Barbee & Smith made a good report of the business of the House, showing it to be in advance of any previous years in volume and profits. They keep a close eye upon all of its details.

Bishop E. R. Hendrix will deliver the anniversary address at the Commencement of the Chicago Training School for Missions at an early date. He is in demand on many important occasions.

Dr. Walker Lewis, of the First Church, in Atlanta Ga., has just closed a successful meeting. Since last conference he has received into the membership of that Church about one hundred and eighty members.

Dr. J. D. Hammond is full of plans for the Twentieth Century educational movement, and he is expecting the hearty co-operation of all the Church force. We are indebted to him for special courtesies while in Nashville.

A lady in Nashville, whose name is withheld, has recently given $10,00 toward the endowment of a chair in Vanderbilt University. We heard it intimated that a gentleman in Missouri had given $25,000 for a similar purpose.

Dr. Denny, of the Vanderbilt, is one of the brightest men in the Church, and yet one of the least pretentious in his appearance and social manner. In person he is rather below medium, with a slightly florid complexion, and very intelligent and penetrating blue eyes.

We have twenty missionaries in China, fifty-nine assistant teachers, forty-three boarding and day schools, twenty-five hundred pupils, thirty-one Bible women, two Bible schools, two hospitals, and eighty-six scholarships.

While at the Vanderbilt we spent an ure of uming with Rev. R. A. Young, D. D., and his excellent family. Dr. Young is now up in the seventies, but he is still robust and active. He is well fixed in life and his old age is happy and contented, after long years of service.

Dr. Walter Lambuth is one of the most lovable men about the Publishing House. He has a kind word and friendly hand grasp for all, it matters not how much burdened with business he may be. He is a consummate master of the details of our missionary interests.

Dr. James Atkins, our Sunday-school Secretary, is an old Holston chum, and his greeting was that of a warm friend from youth. He is doing a great work, aided by his efficient assistant, Bro. Beaty. They are putting our Sunday-school literature upon a high plane.

The Rev. W. J. Scott, of the North Georgia Conference, died in Atlanta the 2nd inst. This brings a pang of sorrow to the heart of the writer. He was our first presiding elder. Dr. Scott was a man of wide literary attainments, an eloquent preacher and a fine writer.

The Arkansas Methodists are having a hot controversy in their conference organ over the rebuilding of Galloway College. This is to be regretted since the proper authorities have already agreed upon the rebuilding project. Better stop wrangling, brethren, and carry on the work.

In the last issue of the North Carolina Advocate we note the following: "The next General Conference will be held in Dallas, Texas. The Lone Star State is making wonderful progress and Methodism seems highly adapted to her people and soil." You are eminently correct, brother.

Bishops Galloway and Hendrix have called for a meeting of the presiding elders and pastors of Alabama, to be held in Birmingham, 18th and 19th inst. Also a similar meeting has been called by the same for the State of Missouri, to be held in Kansas City May 25th and 26th. Texas set a good example.

The new editors of the Baltimore Advocate are making a fine start and we extend to them a cordial welcome to the tripod. In their last issue they recognized the Texas Advocate by drawing extensively upon our columns. They know good matter when they see it, and of course they will succeed.

At the recent meeting of the Book Committee in Nashville, Mr. Joseph Hamilton tendered his resignation as a member to accept the position of Treasurer of the Board of Missions. His resignation was accepted and Mr. W. C. Dibrell was elected in his place. Brother Dibrell lives in Nashville.

Dr. J. H. Pritchett, our junior Missionary Secretary, is a large, well developed man. We met him for the first time while in Nashville, but did not get intimately acquainted with him. He was very busy with the Mission Board, and he is inclined to be a little reticent and retiring in his manner.

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COMMITTEE ON MISSIONARY DEBT.

The committee appointed to report upon the missionary debt respectfully make the following statement of amounts received on the debt of the Board of Missions of the Methodist Episcopal Church, South:

Amounts received from April 1, 1896, to April 1, 1897—From subscriptions, $947.93; from bequests $6,281.27; total, $7,229.20.

Amounts received from April 1, 1897, to April 1, 1898—From subscriptions, $70,459.43; from bequests, $17,899.52; from permanent donations, $26,962.72; total, $115,321.67.

Amounts received from April 1, 1898, to Novemember 12, 1898—From bequests, $3,461.60; from subscriptions, $6,046.88; from permanent donations, $1,825; total $11,333.48.

Total amount received to November 12, 1898, $133,884.35.

W. R. LAMBUTH,
G. W. CAIN,
J. D. HAMILTON.

MISSION BOARD.

Among the things done at the late meeting of the Board of Missions the following preamble and resolutions were offered and adopted:

Whereas, in the earnest appeals of Bishops Wilson, Galloway and Duncan, before a joint meeting of the Boards of Missions and Education, our attention was thoughtfully and forcefully called to the vital relation of our educational work in foreign fields to the permanent success of our missionary operations; and,

Whereas, we are officially informed that about $75,000 will be necessary to properly equip our institutions in those fields; therefore,

Resolved, 1. That we respectfully request the Board of Education to incorporate this interest in their plans and provisions for the Twentieth Century Fund, and that we request the Annual Conferences to provide for the appropriation of a due proportion of the funds collected by them to this object.

2. That we recommend this matter to the attention and generosity of our people at large. Signed,

JOHN H. McLEAN.
P. H. WHISNER.

On motion of Dr. Gross Alexander, the Secretaries were required to furnish a copy of this paper to each of our Church papers with the request that it be given prominent place in an early issue; also, that a copy be sent to the Secretary of each of the Annual Conference Boards of Education.

In pursuance of this action we send the above on its mission, praying that it may accomplish the end whereunto it is sent. Truly,

W. R. LAMBUTH.
J. H. PRITCHETT.

OUR MISSIONARY APPROPRIATIONS AND THE STATUS OF THE MISSIONARY DEBT.

The following appropriations were made: China Mission, $27,162; Korea Mission, $7,650; Japan Mission, $31,714; Central Mexico Mission, $21,127; Mexican Border Mission Conference, $13,850 Northwestern Mexican Mission Conference, $12,650; Indian Mission Conference, $10,948; Brazil Mission $30,400; Cuban Mission, $5,000. Pacific Conference, $2,900; Los Angles Conference, $4,092; Columbia Conference, $2,630; East Columbia Conference, $2,630; Denver Conference, $4,529; Montana Conference, $3,231; Western Conference, $1,593; New Mexico Conference, $4,176; German Mission Conference, $$2,268; Expenses, $16,000. Total amount appropriated, $205,150. A permit was granted to the Bishops to raise a sum not exceeding $7,000 to supplement the work there. Bishop Candler, who is in charge of this field, was granted authority to raise $30,000 to build a church in Havana, and to establish two additional missions.

In the afternoon the time of the Board was taken up in routine business, and in the consideration of the report of the Committee on Estimates and the apportioning of the amounts to the different conferences.

MISSIONARY APPORTIONMENT BOR FOR 1899-1900.

Conferences.	Amount.
Alabama	$16,000
Arkansas	5,000
Baltimore	14,500
Brazil Mission	1,500
China Mission	900
Central Mexico Mission	950
Columbia	600
Denver	500
East Columbia	600
East Texas	4,550
Florida	4,200
German Mission	1,200
Holston	10,000
Illinois	600
Indian Mission	3,000
Japan Mission	2,400
Kentucky	9,300
Little Rock	8,000
Los Angeles	1,400
Louisiana	9,000
Louisville	11,500
Memphis	13,000
Mexican Border Mission	900
Mississippi	9,200
Missouri	12,700
Montana	400
New Mexico	500
North Alabama	13,000
North Carolina	14,000
North Georgia	24,500
North Mississippi	11,000
North Texas	10,000
Northwest Mexican Mission	900
Northwest Texas	10,600
Pacific	2,700
South Carolina	16,000
South Georgia	16,000
Southwest Missouri	9,100
St. Louis	7,000
Tennessee	19,000
Texas	5,200
Virginia	22,800
West Texas	4,000
Western	1,300
Western North Carolina	14,000
Western Virginia	2,000
White River	3,500
Total	$350,000

A LAYMAN'S VIEW.

I notice through the columns of the Advocate, under date of May 4, that the managers of the Houston Texas Central are guilty of discriminations that are little unjust to the hard-worked and poorly paid ministers of this great State, and said discriminations are just as little as they unjust. I do not wish to go on record as one who believes that all Catholics are just that little. You will find knaves and bigots in all denominations, and to me it is a pitiable sight to see a man who has not learned that all of the virtue is not in one party and all of the religion is not in one Church. Had it not been for the pioneer preachers who left elegant homes and all that home means in the older States and came here and worked so hard for humanity and for a higher civilization, I doubt whether or not the Texas Central would have an existence to-day. If they can afford it we can tolerate it.

The Advocate is plumbed up on all lines.

R. F. HANRESBERGER, M. D.
Beckville, Texas.