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EDITORIAL.

AFTER ALL, WHAT SHALL THE HARVEST BE?

For the past five months the columns of this paper have been teeming with articles upon the spiritual state of the Church, and these were preceded by strong papers and exhaustive discussions upon the same subject in the sessions of our several Annual Conferences. Our decline in membership during the past year made it necessary to bring this matter forcefully before the minds of the ministry and membership of the Church throughout Texas. This has been done with point, persistence and emphasis. Almost every phase of the subject has been thoroughly ventilated, and the supposed causes of this decline have been searched out and discussed in all of their bearing. Among these writers various opinions have been advanced touching these matters, and widely differing conclusions have been reached. Some of these have been doleful and depressing, but others have been more hopeful and encouraging. So we have had all sides of the spiritual state of the Church presented, and there is but little more to be said upon the subject. The evidence in the case is all in, the arguments have been submitted, and now we are waiting for the verdict. In other words, what is to be the outcome of all this discussion? Having had our say, are we going to drift along in the old way and look for no visible results? What shall the harvest be? In some places our preachers have gone to work and gracious revivals have followed their efforts. Their congregations have been built up and sinners have been brought into the new life. In a great many other places no revivals have yet been conducted, and the congregations are in about the same spiritual conditions in which they were when this discussion began. Many brethren who have written upon the subject and suggested various remedies have had no outpouring of the Spirit upon their work. To write well upon this matter is one thing, but to reduce theory to practice and gather results is quite another. The Church is anxious for results. She wants her children edified and sinners converted. After all, the Church is very largely what the preacher makes it in his community. The membership of the Church is to a great extent the product of the consecrated brain and heart and life of the preacher. Christ sends him out to make disciples and disciples make the Church. He has within his reach the remedy for all of the ills of Zion: The faithful preaching of the Word of God attended by the baptism of the Holy Ghost. The Church is not going to rise higher in spiritual life and practice than the man into whose hands Christ has committed her welfare. If his soul is fired by the Holy Ghost and his life is charged with spiritual power his congregation will feel the touch of a live wire. But if there comes into his experience an element of indifference he will settle down into a monotonous regularity and report neither conversions nor increase at the close of the year. If, therefore, the preacher

is making no progress in his work let him look within before he looks without for the cause. If the leakage is in his own experience, then there is where he needs to apply the remedy. If he will get himself fully alive to the duties of his high calling, give to the people the unadulterated Word of life, and follow it up by faithful pastoral oversight, something will be bound to happen in Zion. In view, then, of all that we have had to say upon this subject during the past months, let us go forward and make this the best year in the history of Texas Methodism. The great harvest field is lying out before us, and we can fill the garner of Christ if we will use the sickle diligently and unremittingly.

THE SPIRIT OF THE MOB GONE TO SEED.

The spirit of the mob is blind and deaf. It strikes in the dark and it has no ear for reason. To argue with it is to argue with the maddened passions, and to stand in its way is to face destruction. To turn such a spirit loose is to foster diabolism and to subvert all semblance of law and justice. To let such a spirit go unpunished when once it has gotten in its bloody work is to strike a death blow at the foundation of life and safety. Where ever it exists and makes its presence manifest in crime, the whole power of the State needs to arouse itself and hit it a death-blow at one terrible stroke. It has had the right of way too long for our good as a people. We have winked at it and courts have temporized with it so long that its presence has a contempt for juries and prosecuting attorneys. When things do not go to suit its wishes it goes beyond the veneration of punishment upon the offender who shocks humanity by his crime, and meets out death to persons upon whom its devilish spirit fixes suspicion. We had an awful example of this spirit in Henderson County some ten days ago. Three men, an aged farmer and his two sons, living upon adjoining farms, were suspected of harboring a man who some months ago had slain a constable. They were visited at their several homes by midnight fiends, taken from their families, and all three of them hanged to one tree until they were dead. These men were accused of no crime, but had the reputation of peaceful citizens. There was no evidence that they were concealing a fugitive from justice, even. Yet they were torn from the bosoms of wives and children and murdered by that lawless gang of inhuman beasts. The next afternoon their dead bodies were found hanging from the limb of a tree. Upon these lifeless forms three widows and thirteen orphan children were made to gaze in grief and sorrow. And this, too, in grand old Texas, with our churches, and school-houses and courts of justice! Such a crime is enough to blanch the cheek of chivalry and excite the deepest alarm of law-abiding citizens. If the authorities of the State ever had occasion to hunt down criminals and minister the fullest amount of justice to them, then this is the supreme occasion. And we rejoice that the Governor of this commonwealth proposes to take a hand in this urgent business.

He has not only offered suitable rewards for the arrest and conviction of these wretches, but he has sent the Assistant Attorney General to the scene of this revolting crime with instruction to aid in the arrest and prosecution of the villains. Several of those suspected of the awful deed are already in jail and arrests are being made every day. It is to be hoped that the vigilance of the State will not relax until the last one of them is brought to justice. In their cases there is no room for maudlin sentiment, or the interposition of an element of clemency. They are red-handed murderers, and if the law and the evidence establish their guilt, then the hangman ought to have several jobs to dispose of in that county. We have had too much of this sort of thing, and it is time to handle it without gloves. Men who take the law in their own hands must be made to feel that this same law, outraged by their violence, will deal with them without sentiment or mercy. Therefore the authorities of Henderson County and the Governor of this State will have the sympathy and sanction of all right thinking people in their efforts to wipe this crimsoned stain off of the character of Texas.

DOCTRINAL PARAGRAPHS.

If you are Methodists, then bring your children up in the usage and practice of your own Church. Keep them in your own Sunday-school, and have them attend your own Church service. If you neglect these matters, you do your children an irreparable injury and your Church a great wrong. And in these things you harm yourselves also. You know better than your children can know what is best for them, and in all Church matters it is your duty to guide them correctly.

Have you had your children baptized? If you have not, then you have not done your duty to them as parents. You belong to a Church one of whose practices is to dedicate childhood in baptism to Christ, and you cannot neglect your duty in this respect and be true to the Church at whose altar you have pledged conformity to its practice and usage. It is not a matter of option with you, but a duty to have this matter attended to without delay.

"The kingdom of heaven" is a phrase often used by the Savior to represent his Church here upon earth. And when he took little children up in his arms he said, "Of such is the kingdom of heaven." He recognized them as fit subjects for membership in his Church by this act and by this announcement. The only way to get them into this earthly kingdom is to have them baptized in the name of the Father, and of the Son, and of the Holy Ghost. If it is important for you to be baptized and come into the Church, it is just as important for you to give your children these same advantages. You are responsible for them until they reach maturity. You do not ask them if they want to go to school, but you send them to school. Why need you to be squeamish when it becomes your duty to bring them into the Church? You select their school for them, and

by a parity of reasoning it is your duty to select for them a Church.

When you have your children baptized, then they become bona fide members of the Church. The ritual says: "In causing this child to be brought into the Church of Christ it is your duty," etc. So that the very act of baptism carries along with it the idea of Church membership. That membership holds good forever, unless the child grows up into maturity and forfeits it by some persistent and wanton conduct. Otherwise, he remains in the Church, and at maturity merely ratifies the vows you took for him at his baptism and continues his Church relation which began in infancy. Therefore as soon as your child is old enough to apprehend the meaning of words you are to begin the work of teaching him his duty to the Church and of impressing upon him his responsibility as a member of the Church. Here is where many of us as parents break down and go to pieces at a very sacred point. It is a great mistake. Therefore we need to appreciate the fact that we mean something when we assume the vows of baptism for our children and thus bring them into membership with the visible body of Christ.

Doctrine and life can not be divorced. Life is a gift divinely given; doctrine is the analysis of that gift. We may believe a doctrine and be devoid of life, but no man can be a recipient of life and not have a doctrine. Divorcement here means death. On the one hand there are those "suckled on a creed outworn." Life with them consists in the loyal subscription to the doctrine "first delivered to the saints." How fallacious! They are blinded. It is a form that denies the power. On the other hand, there are some spiritual monstrosities who claim that their rich experiences rise above all doctrinal classification. Such rarified characters are only phantoms. They are prodigies, unclassified—merely shrouded semblances of life, "without form and void." No life is valid which is not reducible to a doctrinal statement. "We shall know the doctrine" in the proportion that we are possessed of life. True life is the only insignia of true doctrine. Beware of him who declares he lives because he believes a doctrine. Above all, ignore that life which seeks its realm beyond the range of doctrine; it is only a travesty, a mere farce. The upper zones of air are so purified as to destroy life—you can't breathe up there. In this there is a thought.

The habit of suspicion usually dominates us before long, unless we resist it successfully. It is far better to be imposed upon now and then, and to suffer some real material loss, than to become soured and over-critical, to have one's whole life rendered miserable by the conviction that confidence can not be given, that promises will not be kept, that honor is a delusion. He who thinks no evil of others will find his trust abundantly justified in most instances. Men are not wholly given over to evil. Deception and trickery do not rule the world, and never will. Let it not be forgotten that to think no evil often is the surest way to stimulate an evil-minded person to what is honorable and right.—Congregationalist.

COMMUNICATIONS

PIONEERS OF METHODISM.

Richmond Circuit at the time of which I write, from 1843 to 1849, was composed of the towns of Richmond, San Felipe, Union Chapel and Hodges' Bend. To say that it was a hard circuit does not fully express the truth. Richmond at this time was one of the hardest and most ungodly places I ever saw. Numbers in the town came fully up to the description found in the Bible—"they feared not God, nor regarded man." San Felipe was, before the war of the Texas Revolution, the capital of Austin's jurisdiction and was the headquarters for all the prominent men of Texas, including the great colonizer, together with a number of empresarios, alcaldes and other officials; and at that time (before the war), in the 30's, the largest town in Texas, containing about 1500 or 2000 inhabitants, which was then a large town for this country, for at the first election after organizing the Republic, the vote polled in the entire country was only about five or six thousand. This town contained a number of large, well-filled stores and sold goods to a large portion of country remote from it.

There were also a number of good, substantial residences; and as I have written before, the town was burned by its own people on the approach of the Mexican army in April, 1836, and left a mass of blackened ruins rather than let it fall into the hands of the enemy. This was the spirit of the old Texan veterans. In the laying out of San Felipe, under Mexican jurisdiction, the government granted to the town five leagues of land, or about 22,000 acres. This was intended as a bonus, to be sold by the town, for church, schools and other purposes; but notwithstanding its advantages in this respect and the fact of its being the former capital, it failed to inspire the people with any degree of confidence in its future, so failed to regain even its former condition. When the writer first saw it (January, 1838,) it was the county site of Austin County; contained a frame court-house, one hotel, one saloon (the best house in the place), one or two poorly furnished stores, ten or a dozen dwellings, in which resided the county officials, one doctor, one or two lawyers and a number of gamblers. It had no jail—a much needed improvement.

Union Chapel was headquarters for horse-racing, and was quite noted until 1845, when the ring-leader was converted and joined the Methodist Church, soon after becoming a Methodist preacher. The power of God is the same now as then. O that we may see grander displays of it in the future, for the need is great. I cannot tell the particulars of his conversion, but in attending church he went forward upon the invitation to join and gave the preacher, Bro. Wesson, his hand. If a clap of thunder had burst from a clear sky, the congregation would not have been more astonished; yet it believed him sincere, for he was a man candid and strong in his convictions, whether right or wrong. Not long after his conversion and admission into the church, an old chum came to see him for the purpose of making a race with him and remained all night. It was well known that he owned one of the fastest horses in Texas, and had always been ready to back him with all the money he had. After supper the visitor opened up his object in coming to see him, when our converted brother said to him: "John, I am running a different race now, and have forever stopped horse-racing." When bed time came, he took up his Bible and remarked that "Since his change it had been his custom to have prayers and commend his family to God's care and protection through the night." This was true Christian courage. His old associate was respectful, bade him good-bye on the following morning without making arrangements for the race, returned to his home, we trust, a wiser man. While there was a good opening in this country for Christian effort, yet from a human standpoint it did not promise rich rewards. It was in 1815 that the conference sent Bro. James M. Wesson to Richmond Circuit. I well remember the first time I saw him. He was an unpolished Englishman, about twenty-six years old. He rode in to San Felipe on a white Spanish pony, with a huge pair of saddlebags packed to its utmost, his pants strapped to the bottom of his boots, with a white two-story stiff hat on his head. The writer was not a Christian at that time, and was not attracted to this strangely dressed ambassador of the cross. But God looks not at the outward appearance of the man, but

he sees the heart. Bro. Wesson had only a limited education—of this no one knew better than himself—but he was a deeply pious, consecrated man, with the one aim in life to do good. He preached with great earnestness and fervor, with fluency of speech. Every sermon aroused in me a desire to be a better man and to resolve to change my life and become a Christian. So in 1845, in the winter, in a meeting in San Felipe, conducted by Bros. Wesson and Mordecai Yell, in the same house that had been used as a saloon, the writer yielded to the convictions of the Spirit and the invitations of the Church, and realized the forgiveness of sins, giving glory to God. This house, that had been used to destroy men's souls, was then used to break down Satan's stronghold, and removed the saloon from the place for a long time.

I would like to give more of the particulars of Bro. Wesson's ministry, but fifty-four years of life since then have erased much from my recollection. However, there was one meeting held at Richmond that made an indelible impression upon my mind. This meeting had been in progress for several days, but no converts, and one afternoon several very earnest, importunate prayers were offered for sinners, a number of whom were at the altar. Among the mourners was an old lady, fully seventy years old, the mother of a large and influential family. She was one of Austin's first 300 immigrants. She had been at the altar several times, and was earnestly seeking the salvation of her soul, when suddenly she fell to the floor, apparently lifeless. Quite a panic ensued. She had a son-in-law, a prominent physician, present, a man well known in all Southern Texas, who, on hearing the name, rushed forward to where she lay, waved the excited crowd aside, broke open two windows to give better ventilation, and sent immediately for a carriage to take her down town. Seeing the uneasiness manifested by an able physician, caused greater anxiety in the audience. At this juncture a preacher by the name of Out'aw mounted a bench and called for quiet and attention. He told them that no harm would come to the good woman; that it was the work of the good Lord, and that He never killed any one in converting them; but that if she died from that experience, he would forfeit his own life. She was taken to the hotel, the physician using every means to revive her; hot rocks and bottles of hot water were applied, and every possible attention given her. Sons and daughters and grandchildren, indeed the whole community, was interested; the Church was looking on anxiously, knowing that upon the results of this case hung the failure or success of the meeting. It was about 4 p. m. that the lady was carried to the hotel. Services were suspended for the time. About 9 p. m. she made a sudden spring from the bed, shouting Glory! It was a happy time. The family, the Church and preachers, and the hotel was turned into a place of rejoicing. The news spread, and the house was soon overflowing with people. Some were laughing, some crying, some shouting, and a general hand-shaking closed the scene. Next day services were resumed at the church, and a glorious meeting was the result. Bro. Wesson was a hard worker and a successful preacher. He filled circuits and stations, some of the most prominent, and served as presiding elder. He was true and faithful to his family, his Church and his God. He lived an eventful life, many shadows mingling with the sunshine, but earth's scenes are now hidden by the glories of the eternal world.

As the writer lived many years in this circuit, and held official positions under the Republic and State of Texas, he will be pardoned if he has something more to say yet about Richmond Circuit.

S. S. MUNGER.

INTEMPERATE MOUTHINGS.

In Nashville Advocate, May 11, one R. O. Smith has an intemperate and ranting article on Georgia and Georgians, under the assumed garb of opposition to lawlessness. He says "it is no longer an honor to be called a Georgian;" that the acts of the people there "smell of blood and have the stench of burning flesh;" that those people have robbed God of the prerogative to avenge; that the State is "in the hands of blood-thirsty and lawless mobs;" that they "do not fear to shed innocent blood;" that those people have "never given a farthing for the betterment of the negro;" that they have "discouraged every movement for the moral advancement of the colored race;" that they wreak vengeance upon the colored man, though there be no satisfactory proof of his guilt; that the people of Georgia are under the ban of

"unspeakable disgrace;" and then goes on to draw a comparison between the burning of the murderer and rapist, Hose, and the crucifixion of our Lord and Savior Jesus Christ—says of the crowd who put Hose to death that "its meat is crime and its drink is blood"—and, finally, that, to the same company of citizens, "the shrieks of a helpless victim are sweeter than the strains of an aeolian harp and the smoke of fagots consuming a pain-crazed human sacrifice entered its nostrils as the sweetest incense," and much more frothing of the same sort.

In comment we have this to say: That evidently the writer is a carpet-bagger of the most radical type; that the publication of the article in our chief Church paper is a disgrace to that journal and an insult to the Church; that it is a tissue of glaring and unpardonable falsehoods and assumptions; that the churchmen of Georgia who have thus been grossly traduced should unfrock and dismiss from their midst this man who raves at honorable men for defending the virtue and chastity of their wives and daughters.

Some facts in the case are briefed as follows: Hose slipped up to the room where a quiet and peaceful citizen sat with his wife and children, split the husband's head open with an ax and ravished the wife in the blood of her dead husband; the people gathered and burned the murderer and rapist at the stake, and since then the negroes of Atlanta have written letters to the wife of Hose's victim threatening to kill her, and she and her mother have been compelled to appeal to the authorities for protection from threatened death.

The writer of the article under review has but little to say about the deed of Hose, but pours the vials of his wrath upon those who destroyed him—admitting, though, that he was a "fiend," but calls this fiend a "helpless victim" and a "human sacrifice."

This man Smith knows really nothing about the people of Georgia—or, knowing, chooses to insult and traduce them, and judges all Georgia by the uproar made by one hundred mad men, whose madness was the result of the violation by a lustful negro of the purest instinct of virtue.

Georgia was not settled yesterday. Her people fought under Washington in the old Revolution, under Lee in the Confederacy, under Shafter and Sampson at Santiago. A finer State does not stand loyally for liberty, law and human rights than this same State that has been so grossly insulted through the columns of the Nashville Advocate. "A disgrace to be a Georgian!" says Smith—and who on earth is Smith? Upon what food has he fed that his immaculate soul writhes in having to live among a people who have produced a Berrien, a Jenkins, a Hill, a Toombs, a Stephens, the Pierces, the Cobbs, a Haygood, a Candler, a Key, a Longstreet, a Gordon, and thousands of the most beautiful and accomplished women that to-day grace the cultured society of America. Georgia, home of patriotism, defender of liberty, friend of the negro, with a type and fruitage of civilization that is the pride of the South; a people who refuse to allow the virtue and lives of their wives and daughters to be the prey of lustful fiends and live in peace with them as full-fledged citizens. But who is Smith, that he should flame at the nostrils and froth at the mouth because some of these people were so mad as to fail to temper their righteous indignation with a touch of mercy? If Georgia has produced this Smith, she should hang her head.

H. G. HORTON.

INCIDENTS OF ITINERANCY—HOW PROFESSOR MANN WAS CONVERTED.

On first pastoral charge I was appointed to was a church five miles from the county site, and near it an academy presided over by Prof. Mann, who was deservedly very popular, not only as a teacher, but as a citizen. My second quarterly meeting was held at this church, and was protracted for three weeks and was attended with a wonderful display of divine power in the conviction and conversion of sinners. During the first week of the meeting Prof. Mann became deeply convicted and went to the altar as a seeker. Prof. Mann had a wife who was a Methodist and several children, all of them young. For nearly two weeks Prof. Mann went to the altar every time penitents were called. One night, after the congregation had been dismissed, the preacher who was assisting me, several members, myself and Prof. Mann, were talking together trying to encourage Prof. Mann to persevere, as he was sure to be blessed. We were all the

more anxious to encourage him as he stated that some of his neighbors who did not believe in a conscious salvation as taught by the Methodists had been trying to persuade him to stop seeking religion, and join their Church, saying it was all a delusion; there was no such thing as the witness of the Spirit only as we could know when we turned away from our sins and served God by faith and obedience. You have been traveling away from God; now turn and take the other end of the road; that is all God requires, and he will bless you without all this seeking and mourning. Prof. Mann said: "I told them I had perfect confidence in the intelligence and truthfulness of these preachers and people, and in my wife who all in perfect agreement state that they know they are pardoned and born of God, and have the witness of the Spirit and know the time and place they were blessed. I told them if there was anything a man ought to know without any doubt it is that he is pardoned and accepted of God, and I intended to seek until I obtained the blessing." The preacher then said to Prof. Mann: "I suppose you have never held family prayer."

"Of course not," replied Prof. Mann. "Well, I suggest," said the preacher, "when you get home to-night take down your Bible and hymn book, and read a chapter and sing and pray especially for the blessing of pardon and the witness of the Spirit that you are born of God, an heir of heaven." After hesitating a little Prof. Mann said, "I will." The preacher replied, "You believe it to be the duty of the head of the family to hold family worship?" Prof. Mann replied, "I do." Then said the preacher, "Do your duty and God will bless you. You have sought God in secret, in the public congregation; now seek him in your family."

Prof. Mann and his wife and children arrived home just before 11 o'clock, when he opened his Bible, read a chapter, read and sang a hymn, and all knelt down to pray. It was a new duty he was assuming as the head of his family. His feelings were overpowering, and for the moment prevented his utterance; but remembering the prayer of the Publican he said, "God be merciful to me a sinner." At once a flood of heavenly joy flowed into his soul and he arose shouting and embraced his wife and children. After praising God a few moments he thought of his neighbors who persuaded him to stop seeking religion, and going to the back door he called Sam, his servant, who lived in a cabin near by, and told him to saddle his horse. Mrs. Mann asked him what he wanted with his horse this late in the night. He replied, "I am going to tell my neighbors what God has done for my soul." He mounted his horse and rode over to his special friends, among them two brothers, nephews of Gen. Price, of Confederate fame, whose farm joined theirs. He continued until he awoke every one and shouted aloud the praise of God. The next morning the church was crowded, and God was present to convict and convert and save many. It was a glorious meeting.

J. F. RIGGS.

HISTORY OF METHODISM.

I have been much interested in the proposed history of Methodism in Texas, and fully agree with your correspondents that such a work would be of great interest and value to every loyal Methodist; but how to get it out is the question. It seems to me that none of your correspondents have outlined a practical scheme. I should think the best way would be about as follows:

1. The author. I am not well enough acquainted with Bro. Nichols to say whether I think him to be the best man or not. There surely must be several Methodists in Texas who have the requisite ability, and Nichols may be the best for all I know. If possessed of sufficient literary ability the author need not necessarily be a preacher. Mental qualifications being equal, a layman, if as widely known, would be better than a minister. I think the best way would be for the several conferences to vote next fall, and he who receives the highest vote to undertake the task. That would give ample time for every charge in the State to be heard from, and also allow every one whose name is mentioned as historian time to decide whether he feels qualified or not, and whether it would be best for him and his household or not.

2. The author's compensation. If Bro. Nichols or any one else chooses to prepare a history at his own expense and publish at his own risk it is his free privilege to do so; but such a work would require an entire abandonment of other work for one or

more years, while to publish it would require several thousand dollars, and I incline to think very few would feel able or willing to spare so much time or incur so much risk. It seems to me as if the conferences should guarantee the author as much as his present charge pays now, with an additional allowance of \$100 a year for stationery expenses. When we consider the number of charges in Texas it would seem very easy to raise a year's payment any Sunday. The traveling expenses of the author need not figure at all. Every pastor would be interested, and so would our most prominent laymen. Probably not one out of a hundred would accept one cent for entertaining the author or taking him a day's travel on his way. If he has a horse and buggy of his own, the matter is still easier. The old Methodist hospitality is not all dead yet, and the brethren would count it an honor to help along the work. "But is this not acting the part of a mendicant?" No more so than the ordinary minister does. All rely upon voluntary contributions, and every preacher accepts any such offering. Indeed, it is his duty to do so. Of course, if he chooses to hire livery rigs and put up at first-class hotels, it is his right so far as he is willing to pay from his own pocket. But it would be unreasonable to expect the Church to pay. Furthermore, the author could not be expected to donate any copies, as it would be the Church's property.

3. Publishing the book when the manuscript is ready. This seems to be considered the chief obstacle in the way, but it seems to me to be very easy. I have little idea how much the first edition would cost, but would suppose an edition of 10,000 copies could be brought out at \$1 a copy. Are there not 5000 Methodists who would cheerfully pay in advance and wait sixty days for the book? It surely seems so to me, and if an inducement of 25 per cent from the regular price were offered I believe 10,000 would pay in advance. "But suppose it fails, what then?" It will not fail. If it does, the only outlay lost is the author's compensation, which would have been collected in so small amounts from each charge as to be practically nothing.

I have written on this on the supposition that the retail price of the book would be from \$2 to \$2.50, and would be sold through the book department, as our denominational literature generally is. If sold by subscription only, I think more copies could be sold and with more satisfactory results. I am a book agent and think one agent in each county would sell more copies in a year than would be sold in five years in the ordinary way.

J. J. MATTHEWS.

NOTES FROM NATH.

I suppose our Secretary will write you about our District Conference at Uvalde, but may I drop in a few lines? I will hardly transgress on Bro. McAllister's territory, as he writes more elaborately and looks at some things from a different point of view than I, i. e., a preacher's coat tail.

In the first place, Bros. Galloway, from Amphin; West, a layman from Tobey, and Buck, from Pleasanton, came by and spent Sunday night with us in our little parsonage at Moore. We had a love feast right. We sat out on the porch in the cool of the evening, sang old-time songs and new tunes; then Bro. West read a chapter, sang the old song and tune, "We lay our garments by, upon our bed to rest." He talked to God for us all. It was glorious.

Next day Bros. Gillett, from Pear-sall; Russell, from Devine; Thomas, from Bexar; Bartlett, layman from Big Foot; Crawford, layman from Iuka; McAfee, Presbyterian Methodist layman from Moore, all joined us.

After Miss Sara fixed us an early dinner of frijoles, etc., Bro. Buck washed the dishes. Bro. Gillett dried them, Miss Sara got the baby ready, the rest of us men folks hitched up, and all pulled out for the Woodward and Blackaller ranches, near Frio Town.

We had good times all along, and enjoyed a fine night of hospitality. Next day we went to Uvalde, thirty-five miles.

Bro. Harris, our sure-enough beloved presiding elder, and the railroad brethren had the thing going. The program was splendid, and we had steam in it, too. Our prayer-meetings were spiritual feasts; some of the brethren's cups sloshed over, thank the Lord. I like a steam engine that pops off occasionally, but I don't want it forever to be leaking steam. Some Methodists never pop nor leak because the same kind of atmosphere is inside as outside.

We enjoyed the visit of our once Dr. Boggs, but who now belongs to Dallas Methodism. Our little new Dr. Moore, who came to us last conference from St. Louis, has about got the whole concern in love with him—the brethren,

the laymen, and the sisters, too. You see, he is a Bachelor of Matrimony, as well as an A. B., and a Doctor of Something.

The warmest discussion we had was over the length of a clergyman's coat tail. When we got through, nobody swapped coats, cut off or added to. Isn't it funny, the less in a thing the more we can talk about it.

The entertainment was superlative. Next year we go to Cotulla.

The absence of the laymen was a source of sore regret. They were busy with their crops. When I get to be a presiding elder, I am going to have the District Conference more for their benefit. The preachers in charge get together much anyway. Suppose we do miss a protracted meeting occasionally; District Conferences are member makers, if not so much members maker. Yours, NATH.

WHY WOMEN ARE NERVOUS.

British Medical News.

The frequent cases of nervous prostration or utter collapse of the nervous system under which women "go all to pieces," as the saying is, have caused much thought and investigation on the part of physicians.

Certain inorganic substances are well known to cause various forms of nervous diseases which are readily traced to the poisons producing them. Further research leads to the belief that alum is a prevailing cause of so-called nervous prostration, for the symptoms it produces on the nervous system after its absorption into the blood are very remarkable indeed. Experiments physiologically made upon animals by Orfila, Professors Hans Mayer, Paul Seim and others, show that alum frequently produces no visible symptoms for many days after its introduction into the body. Then follow loss of appetite and other alimentary disturbances, and finally a serious prostration of the whole nervous system. The most prominent physicians now believe that "nervous prostration" and many affections of the nerves from which both men and women suffer are caused by the continued absorption of alum into the system.

It is probable that many medical men are unaware of the extent to which salts of alumina may be introduced into the body, being under the impression that the use of alum in bread is prohibited. Alum, however, is still used surreptitiously to some extent to whiten bread and very largely in making cheap kinds of baking powder. In families where baking powder is generally used great care should be exercised to procure only those brands made from cream of tartar. The alum powders may generally be distinguished by the lower price at which they are sold.

MY FIRST SERMON.

It was in the month of October, soon after I was licensed to preach. The preacher in charge, Bro. Worsham, told me he wanted me to go with him to an afternoon appointment and preach for him. Hopewell was the name of the church, built on a high ridge in a pine forest, some distance from any dwelling. The day was bright, but a little cool. The house had three doors. A good congregation greeted us. I took for my text Gen. 4:7. I talked some fifteen or twenty minutes. The preacher closed with a class-meeting, in which many made talks, and we had a good time; some of us got happy. The meeting closed. Another young man and myself walked out at the end door, while the preacher and people went out at the west door, and were standing in the sunshine. One young lady, being a member of the Church, took no part in the meeting. The preacher said to her, "Why did you not talk?" She replied, "I will not fellowship your lying steward." Sooner than thought, some one was giving the lie, and a man who had gotten off some fifty yards from the house turned back, taking off his coat. Another man was seen laying off his coat. The preacher ran to his horse, hitched near by, mounting him, rode up among the people, yelling: "Look at my calico pony! Look at my calico pony!" A Baptist man prominent in the community cried at the top of his voice: "Look at the preacher's horse!" He and the preacher succeeded in getting the people to disperse without knocks or bloodshed. Two leading families in the Church had been fussing for some time, and the P. C. had held the class-meeting in the hope of getting them reconciled. As soon as they were gone the preacher and I mounted our horses and rode away. Profound silence prevailed. Many thoughts were passing through my mind. Finally I said: "Brother, do you suppose that anything I said caused

this row?" He fell back on his horse and began laughing and yelling till you could have heard him nearly a mile at me, for thinking that my first effort at preaching had effected a great row. However, it was no laughing matter with me, and I never tried that text again.

W. T. AYERS.

Quitman, Tex.

A VETERAN—A MOTION.

I have recently had the privilege of sitting under the ministry of one of our old veterans of the Northwest Texas Conference, the Rev. Wm. Price. The three sermons I have heard from his lips—I should say his heart—were replete with rich thought, and full of "unction from the holy one." He has passed his three-score-and-ten, and bids fair to reach the four-score mark. His step is not quite so elastic as in days gone by, but he is yet active, and thinks that he is capable of doing the work of an itinerant. I always want to be present when the old soldiers' names are called in the conference. And one of the most touching incidents of the conference is when one of them, with streaming eyes and in the vigor of a life dominated by the Holy Ghost, earnestly protests against being "laid on the shelf," and begs for a continuance in the pastorate. I say it is touching in the extreme. We all know they are physically not able to "go in and out" among us as formerly; but they don't know it. God bless these dear old men who have invested all their manhood and spent its vigor for us. How cheerfully they have laid down their lives, and "counted them not dear unto themselves." They have "sown" this wilderness "in tears." We, their children and grandchildren, are reaping with joy. Next October will round up the fiftieth year of Bro. Price's itinerant ministry, the last half of which has been spent in this conference. Just think of it. Fifty years of ministerial service. Well, Mr. Editor, not to be tedious, I move you that we request Bro. Price to preach us a semi-centennial sermon during the approaching session of our conference at Cleburne. Did I hear you second the motion? Will you then be so kind as to take the ayes and noes.

W. E. CAPERTON.

Peaster, Texas.

LEAVES OF LIFE.—CHAPTER XVIII.

The same Quarterly Conference that gave me license to preach also gave me a recommendation to join the traveling connection. The Missouri Conference convened that year at Chillicothe, on the 8th day of September, 1858. Chillicothe was the county seat of my native county, and about twenty miles from where I was born. The place where the Quarterly Conference was held was partly on my way to the seat of the Annual Conference, and hence I went on there without having any opportunity of preaching, after I was licensed, so I was four days a local preacher, but did not preach during the time. Bishop John Early presided at the conference. I was afraid of him, and did not speak to him during the conference. Bishop Early was an old man at that time, and impressed me as being a very religious man. He would hold a prayer-meeting for half an hour before conference time every morning. He would lead the meeting himself; call mourners; they would come. He would get down on his knees, talk to them and pray for them, and I think some of them would profess religion. Any way it was a good prayer-meeting every time. The Bishop had some humor about him, too. One morning he called the name of "William Perkins!" Brother Perkins was an old man, and one of the presiding elders. Some one said, "Nothing against Brother Perkins." Brother Perkins got up out of the amen corner and passed close by the Bishop and went out of the house. While he was out the conference passed his character. When he came in, as he walked down the aisle the Bishop said in a loud voice: "Good morning, Brother Perkins." The brother replied nearly as loud: "Good morning, Bishop."

R. M. LEATON.

INFLUENCE.

Let us be careful of our influence. How often we have heard persons say: "I have no influence; others have nothing to do with my acts, whether good or bad." But that is a mistaken idea. That reminds me of the lady who had a strong desire to attend the theater. She decided to go. After she entered the house she glanced around the room. Not a single mem-

ber of the Church was present. Her conscience troubled her, but in a few minutes she saw them coming in—Baptists, Methodists and others. She says: "When I saw those good Church members coming in, I felt all right; if they thought it was right, it was no harm for me to go."

So in other things. We are commanded to remember the Sabbath day, to keep it holy, and we have no right to put a stumbling block in the way of others by engaging in the daily avocations of life or indulging in pleasures or amusements on the Sabbath, as by so doing we may influence others.

There are a great many so-called worldly pleasures that members of the Church indulge in, that they would not enjoy if they had the spirit of Christ. And just think of their influence on the young—those just starting out to lead a Christian life!

Let us, with God's help, strive to set a good example, and let our influence be on the right side. And remember, there is a chiel there taking notes, that will be read out when our heads are lying low.

AUNT MARY.

Flatonia, Texas.

IN GOD'S PRESENCE.

As I went about my household duties on tip-toe to keep from waking my sleeping babe, the thought came to me of how I had seen ministers, hat and books in hand, tip-toe softly up the aisle to the altar, and then the thought, Why do they step softly? Because they feel that they are in God's presence. And then the thought goes on—God is everywhere. Why, then, do we not show the same reverence in our every-day life, feeling God's holy presence at all times and places. If we would keep this thought in view, it would be so much easier for us to follow the blessed Master, so much easier to shun temptation. If at all holy presence at all times and places? could we be impatient with one another, using harsh words? If at all times we feel the same reverence for God's presence that subdues our hearts as we rise from our knees after a season of prayer, could we speak ill of our neighbor, or follow rude companions to evil places, or use profane language? I think not. Let us then strive to keep this thought in view: we are in God's presence at all times. Let us show him reverence by keeping our lips, our hearts, our lives pure.

LAURA MALEY.

A SHUT-IN.

Pittsburg, Tex., Sabbath Morning, May 21, 1899.—After a long silence, and after having been shut in our little home for near a year by a stubborn illness, I naturally grasp any good literature, and with almost greediness devour the same. This cloudy Sabbath morning, while perusing the pages of the "dear old Advocate," my eyes fell upon the editor's visit to Chattanooga. His theme, and the tone and spirit of his talk, fill my longing soul with happy sentiment. Had I the gift of words and the power to wield the pen entertainingly, I'd endeavor to express the delight it affords me, in my isolation, to read of the great and noble works being wrought in "Jesus' name." As I sit penning these lines, I hear the musical chimes of the dear old bell calling to worship. It's almost more than I can bear to be barred from the inexpressible pleasure and happy privilege of attending Church. But I'll wait and murmur not, and bide the time when the clouds will break and returning health banish the gloom that fain would steal over my life. Realizing that the cross I am suffered to bear means more than I am able to comprehend. Our people here just closed quite an interesting meeting. Seventeen conversions reported, with several accessions. Our venerable pastor, Bro. Mathis, was assisted by Bro. Webb of Athens, who did well, preaching most of the time for three weeks. I sincerely desire the earnest prayers of all God's good people for an early return of health and strength. Then I can attend my dear little class at Sabbath-school and faithfully promise to live better and do more in His name. God bless the earnest efforts that are being put forth for the advancement of the cause of Christ.

MRS. J. M. LIGHTFOOT.

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SECULAR NEWS

After all the hope held out by the reports awhile back from Manila that the end of the campaign against the insurgents was approaching, still that hope is not yet materializing. The fact is, the situation over there is a serious problem, so much so that Gen. Otis has requested the authorities at Washington to send him additional troops. He wants his present force raised by this additional help to 30,000 men, and the men will be sent at once.

Governor Sayers has appointed Judge W. H. Gill, of Palestine, to the position of Appellant Court of the Galveston District, made vacant by the elevation of Judge Williams to the Supreme Court, at Austin. Judge Gill has been on the district bench of his section for some time, and he is said to be a thoroughly competent man for this new position.

A remarkable will went to probate in New York the other day. It was made by Sam. T. Jack, a manager of several theatrical companies of the burlesque quality. Among other things the will says, "It is my wish, first and foremost, that my brother James and my wife Emma shall become husband and wife." James was asked if he proposed to accept the bequest of his brother, but he had nothing to say.

The fight for Mr. Speaker Reed's place goes merrily on among the Republicans. But Congress will not be in session until next winter, and the contestants are fighting at long range. The friends of the opposing candidates are using their utmost influence to commit members to their favorites, but the indications point to Mr. Henderson, of Iowa, as the leading man so far in the contest.

A case of sickness in which death occurred in New Orleans last Sunday was reported by the attending physician as having suspicious symptoms, was more thoroughly examined and the report was given out that it was probably a case of yellow fever. The authorities of Texas at once proceeded to establish a strict quarantine against New Orleans. It is given out that if no other well defined case develops within ten days, the quarantine will be relaxed.

General Hawthorne, of this city, a prominent ex-Confederate officer, died last week after a long illness. After the war he devoted himself to the study of the scriptures and entered the ministry of the Baptist Church. This he followed until a few years before his death, when his failure of health compelled him to retire to private life. He was a brother to Rev. J. B. Hawthorne, D.D., the famous Baptist minister, of Nashville, Tenn.

In a recent sermon in the Broadway Baptist Church, in Louisville, the Rev. Carter Helm Jones waxed wrathful over the action of the Board of Trustees in accepting the resignation of Dr. W. H. Whitsitt's presidency of the Baptist Theological Seminary. He said "Dr. Whitsitt was the victim of combined malice and ignorance." During the sermon his congregation was wrought up into high spirit. Men stamped and women wept as the preacher denounced the action of the trustees.

The prohibitionists carried the election last Thursday in the Round Rock and Hutto precincts by a good majority. We rejoice in this victory. The people there have tried prohibition for a number of years, and they are satisfied with its results. But the antis never know when they are whipped. They keep bringing on the issue every two years with the above result. Round Rock is within ten miles of Georgetown, and had local option failed in this contest, it would have been a menace to our Church school. We are glad that whiskey will be kept out of that town.

A great bond swindle has been unearthed in New York City. In 1870 the State of Arkansas issued a series of bonds running up into the hundreds of thousands bearing seven per cent interest. In due time the bonds were redeemed and canceled by the State and nothing more was heard of them until last week, when Mr. William L. Jaques, of New York, wrote to the Governor of Arkansas, telling him that in settling up his father's estate he finds among the assets nearly \$200,000 of these bonds, and as they are now due he wanted to know if the State was ready to adjust the matter.

Imagine his surprise when he was informed that the State had redeemed and canceled those bonds long ago. The present bonds can only be accounted for upon the ground of forgery and of course they are worthless.

The Texas Liquor Dealer, the whiskey organ of this State, just cause for lamentation and grief on account of the fact that one-half of the populated area of Texas is under local option restriction. Fifty-five of the 220 organized counties are wholly so, and portions of many more are in the same condition. And when public sentiment is educated a little higher, the abominable liquor traffic will be under the ban.

The Trans-Mississippi Congress which met in Wichita, Kansas last week was a memorable gathering of business men from all over the country. Its object is the better development of the resources of the country this side of the Mississippi, and the securing of better freight rates to all points in this great western section. Representatives were there from the East and the West, and great interest was manifest from the beginning to the close. The meeting agreed to hold its next session at Houston, which will be quite a feature for Texas.

Governor Ellerbe, of South Carolina, died the 2nd inst., at Sellers, his home. Some time ago it developed that he was suffering with a case of consumption and he grew rapidly worse until death came to his relief. He was serving his second term as Governor, and while not a brilliant man, he was meeting the responsibilities of his position satisfactorily. His death will disturb political matters for a time in the State, but these things will adjust themselves.

We give the estimated wealth of the following persons as an item of information: John D. Rockefeller, \$300,000,000; William Rockefeller, \$150,000,000; the Astors, \$250,000,000; the Vanderbilts, \$400,000,000; Carnegie, \$200,000,000; the Goulds, \$100,000,000; D. O. Mills, \$40,000,000; and C. P. Huntington, \$40,000,000. These figures stagger the minds of ordinary people, but they are authentic.

An ugly tragedy took place near El Campo, Texas, a few days ago in which Gilmore Porter and his father, Scott Porter, were killed by T. D. Fisher. Fisher was wounded in the ankle and had the horse which he was driving killed. The trouble grew out of a trifling occurrence. It seems that Fisher had leased some land, and in fencing it off managed to get on a tract leased by the Porters. The latter went out in the absence of Fisher and tore down the fence. About that time Fisher came up, and it is said that the Porters opened fire upon him and he returned it with a Winchester with the above result. All the parties are substantial people and the trouble is greatly deplored.

Gus Engeburg and his wife, prosperous Swede people living near Manor, were found murdered last Saturday in their home, the wife having been maltreated fearfully. It is supposed that robbery and the gratification of inhuman lust was the motive. So far no clew has been discovered fixing the crime, but the officers are hard at work and their vigilance will not relax until the guilty party is brought to justice.

The commission feature of the new Austin charter is working admirably in our capital city. The police force has been reorganized and last Sunday, according to the secular press, was one of the most quiet days ever seen in Austin. The saloons and other places of business not allowed by law to run open on Sunday were closed as tight as a clam. This is right and it is to be hoped that business principles and not dirty politics will henceforth control the police force of the cities adopting the commission idea.

A great riot occurred at the race track in Paris last Sunday afternoon. President Loubet drove out at that hour with other distinguished persons to witness the races when the demonstration took place out of which grew the riot. It was a well organized affair and was directed against the President who is suspected of being in sympathy with Dreyfus, whose retrial is stirring up strife in the great French capitol. Several violent attempts were made upon the person of President Loubet, but he escaped injury. A number of policemen were badly used up and other persons were run over and

trampled under foot. The riot was led by the anti-semitic followers, and others who are opposed to Dreyfus. During the fearful ordeal, the President deported himself with dignity and courage.

Last March Prof. Charles Ledbetter, of Hallettsville, had a difficulty with Sam McMurray, of that locality, on account of some trouble Ledbetter had with the children of the latter—they were going to school to him—and McMurray was killed. After a preliminary hearing, Ledbetter was admitted to bail. Last Monday the widow of McMurray and her son Charles went into the town upon business, when Ledbetter appeared upon the street. The young man leveled his winchester and fired two shots into the body of the slayer of his father. Death was instantaneous.

Charles A. Beeler, of San Antonio, who robbed the Wells-Fargo Express Company of \$60,000, while driving the wagon with the package in it to the depot, last winter, was captured a while back in Mexico. Last Monday his trial terminated and he was sentenced to five years in the penitentiary. Rather a light term of imprisonment for the theft of so large a sum of money.

In the municipal election in Galveston, Walter C. Jones defeated Mayor Fly for mayor. The race was a warm one, but the odds were against the present incumbent, who has held the office for a number of years.

The Buffalo Steel Works will be the largest plant of the kind in the world. The company will be incorporated at a capital of \$20,000,000, and it will open up new markets in Asia and other portions of the world. The plant will occupy 703 acres of ground; 981 acres will be assigned to residences for the owners and operatives.

The cause of Republicanism in Spain has received a heavy blow in the death of Emilio Castelar. He was a self-made man, the leading orator in that country, and prominent in Spanish politics. At one time he was sentenced to death for his relation to the movement for popular government in Spain, but escaped to France. During the short-lived Republican government he was President, but when monarchy came in, he retired to his literary pursuits. He was far in advance of his age in Spanish public opinion, but the influence of his work will follow him.

The German National Bank, of Louisville, Ky., was fleeced of \$5,000 last Monday. Just before the hour of closing the cashier of the bank was called up by phone supposedly by the Citizen's National Bank, and asked if they could accommodate said bank by cashing a check for the above amount. A favorable response was given. Then the supposed Citizen's Bank said that two young men with a certified check would be around after the money. They reported on time and the money was counted out to them. When the check the next day went to the clearing house it was pronounced a forgery, and so it turned out to be. No clew to the rascals.

A few days ago the Union Pacific express train was held up and looted by some expert dynamiters near Cheyenne, Wyo. Pursuit was at once instituted, and the robbers were corralled in the mountains, and a fight precipitated. The sheriff of the county was shot seriously in the stomach and several horses were killed. Late Monday night the highwaymen escaped through the lines under the cover of darkness, and their capture is now doubtful.

At McKinney, Texas, Roy Anderson shot and killed his brother-in-law, Darius Emerson, last Tuesday night. The parties are well connected, and the tragedy is greatly deplored throughout the entire community. The particulars of the trouble are not published at this writing.

Spain has ceded to Germany the Carolines, Pelews and Ladrones islands for the consideration of 25,000,000 pesetas. So unhappy Spain is withdrawing to her small possession of other days. Her outside-matters have given her great trouble, and she is getting rid of them by war and sale very expeditiously.

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FICTION FOR SUMMER READING: The Bookman for June has full reports from booksellers in twenty-seven large cities for May as to the most popular sellers. Of this number twenty-five report David Harum the largest seller. The most popular six books in these cities are as follows: David Harum, Westcott.....\$1 50 When Knighthood Was in Flower, Gaskoden.....1 50 Mr. Dooley, in Peace and in War, Dunne1 50 Red Rock, Page.....1 50 Days' Work, Kipling.....1 50 Aylwin, Watts-Dunton.....1 50 All on sale at the Dallas House, and sent post-paid on receipt of price.

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NOTES FROM THE FIELD.

TEXAS CONFERENCE.

HEARNE.

C. B. Garrett, June 3: Our protracted services began with our second Quarterly Conference, on the 13th of May, and lasted two weeks. The Church members were revived and strengthened; sixteen were added to the roll. Bros. Sears, Harmon, Edgar, Favre and Kimbler gave aid in turn during the course of the meeting. We praise God for victory.

WELLBORN.

E. M. Myers, May 30: We closed last Friday night another glorious revival at Wellborn. We had not less than seventy-five conversions and reclamations; twenty-one accessions to our Church; most of them were baptized; the rest were received by ritual. Our congregations were very large. Night after night scores of men and women could not get in the house. Many were there from Bryan, twelve miles away. We are indebted to man of our young converts from Millican for their faithful help in the meeting, and would not forget our dear wife, who was so much help in this and also the Millican meeting. Bro. Sandel, from Anderson, came over to enjoy the meeting. He preached once for me. With that exception we did all the preaching. The meeting ran nearly two weeks, then I had to close because of our second Quarterly Conference, which was held at Alexander. Our conference was a very good one. Our beloved Mickle was not there, but Bro. Cochran, of Bryan, went out Sunday morning and preached at 11 o'clock, and 3:30 p. m. His sermons were well received by my people. I returned to the city with Bro. Cochran the same evening, and preached for him that night, and glory to God, he gave us the victory, and we had a shout in the camp of Israel. We reported at our Quarterly Conference fifty-six new members received during the quarter, eight children baptized, one League organized with forty-one members, foreign and domestic missions, Orphanage and Bishop's assessments all paid in full. There was paid for the support of the ministry \$104.50 as follows: Millican, \$52.60; Wellborn, \$36.95; Wesson, \$9.50; Alexander, \$5.50; Prospect, nothing. The last night of our meeting thirty-four gave their hands that they would take up family prayer, or pray in the family, who, previous to the meeting, had not been doing this. Last, but not least, we are going to vote for local option in Millican the 13th of June. Pray for us that we may have the victory.

EAST TEXAS CONFERENCE.

CHRONISTER.

J. M. Brewer, May 31: Our meeting at Chronister was a success. Brother Godbey was on hand and in good shape for preaching; so we had three excellent sermons from him which were much appreciated. We have built one new church this year, which is now clear of debt. During last quarter I received ten members into the Church.

CALL.

J. M. Holt, June 1: We began a protracted meeting at this place the 22nd. ult. Our Quarterly Conference convened the 23rd. Our presiding elder, Bro. Milam, was on hand and preached the first sermon. Bro. M. I. Brown, of Burkville, came Friday and left us yesterday. Bro. Brown is a faithful and efficient helper. Bro. Milam was at his best. So we believe good seed has

been sown, and our prayer is that much fruit may be produced. The meeting was conducted ten days. Some of our own members never attended a service. Two mothers were received into the Church, one by baptism and one by vows; two infants were baptized. We have a large work—eleven appointments, with 150 members, and they paid us the last quarter \$18.35. So there is no danger of starving or suffering for anything in this country. The people are all doing well; no one in debt, and most all have money on hand.

MINDEN.

J. D. Burke, May 30: Our second Quarterly Conference was held at Bethel May 27 and 28. Bro. J. T. Smith, our presiding elder, was with us, preaching to the delight of all. Bro. Whitehurst, from Henderson Station, came with him and gave us a fine sermon Saturday. All were pleased, and spoke in the highest terms of his sermon. Come again, Bro. Whitehurst; you will find a welcome in the pulpit, as well as at the table. Oh, how much it helps us pastors to have our brethren visit us and preach for us. Our presiding elder's visits are a great help, indeed. When our Quarterly Conference is over we are left standing on our feet refreshed, encouraged, and determined to live better and do more work for the Master. Bro. Smith left us soon after dinner for Jacksonville, and we continued the services in the interest of the children. Judge Graham, from Henderson, gave us a fine talk. All were pleased, and good was done. Praise the Lord for such Judges. He talked like a preacher, in that he used the Bible for his text-book, and I think all went home feeling that it was good to be there, and especially for the good things we had to eat; a long table, and it was well filled, and free to all. We are praying and looking for a gracious revival all over our work. I hear many good things concerning the Advocate. It is highly appreciated by my people. Oh, that I could put it in every home in my charge. This would bring a revival, or at least be a great help.

WEST TEXAS CONFERENCE.

SAN MARCOS CIRCUIT.

J. T. Graham, June 1: Children's Day at Pleasant Ridge last Sunday drew a large audience. J. H. Williams, Sunday-school Superintendent, conducted the exercises. The Sunday-school service was omitted. The program was elaborate and happily rendered. Everybody delighted. Collections, \$5.20.

EAGLE PASS.

A. L. Scarborough, June 5: We have just finished improvements on our church that make it easily one of the prettiest small auditoriums we have ever seen. Before these improvements the walls were plastered a glaring white, the paint colors were inharmonious, and the auditorium was unsymmetrical in arrangement. Now, every one speaks of the perfect harmony in every point of appearance. If there can be a comparison between the old and the new auditorium, the latter is a thousand per cent improvement. With terra-cotta paper walls, olive green paint trimmings, carpet of green and drab, pews of hard oil finish, altar furniture of oak, and windows, though not of stained glass, yet of such clever art imitation as to have all the appearance of such, we have a church auditorium that ought not to be offensive to the taste of even the fastidious. The church is perfectly lighted by clusters of electric candles under corrugated glass chandelier reflectors. A short time since we put in a superb new organ which, though only a reed instrument, yet is one of the best. These improvements will greatly increase our influence as a Church in the community. It is pleasant to add the bottom note with reference to this improvement: It is all paid for.

CHILDREN'S DAY AT PONTOTOC.

W. B. Meredith, Superintendent: It is a great pleasure to me, as Superintendent of the Pontotoc Sunday-school, to forward the Treasurer of the Annual Conference Sunday-school Board six dollars as the result of yesterday's exercises. This is more than three times the amount contributed at any of the former services held on Children's Day at this place. So you see we are educating the children—these "joy-givers of the home and community"—in the ways of doing good. Naturalists tell us that little snapping turtles snap before they are out of the egg shell. Let this generation of young people be so instructed that their descendants will inherit a

disposition of helpfulness, generosity and charity. Oh, it was a sight that would have brought a benediction from the lips of Him who taught us, "It is more blessed to give than to receive." To see those little bright-eyed boys and girls yesterday, going about asking papa for nickels on this occasion. Our program was carried out to the letter, with the addition of one recitation by two little girls of Mrs. Robert Willis—"The Twin Babies." The children sang and recited beautifully. The questions on "Our New Fields of Missionary Work" were asked by Bro. M. Marshall. This was well done, and, I observed, elicited very respectful attention. The music was obliged to be good, as we had our superb organist, Miss Myrtle Latham, to lead and play for us. There is going to be a racket when—well—when she ceases to be Miss Myrtle and our organist. Bro. Allen, our pastor, made an excellent talk just preceding the collection, an no doubt his earnest remarks, in behalf of the cause, did much in securing the handsome contribution, for it is a respectable sum to be raised in a village of Pontotoc's population, the people being yet impoverished by former drouths and four-cent cotton. But the Good One will give us rain and prosperity if we will continue to honor him with our substance. I believe that Children's Day is destined to accomplish wonderful achievements for our Church. Let the push, vigor, and vitality of the young be recognized and utilized in taking the world for Christ.

If you Lack Energy

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, and relieves fatigue so common in mid-summer.

NORTHWEST TEXAS CONFERENCE.

WAXAHACHIE.

H. A. Bourland, June 5: Yesterday was a happy day for Waxahachie Methodism. Four additions on profession and glorious communion service at the morning service. This makes twenty additions as the result of the late revival. Children's Day was observed at night and was a great success.

WACO.

G. W. Barcus, May 29: The Fifth Street Methodist Church at Waco is in the midst of a big revival. We start to-day on the third week. Thus far, our pastor, Rev. J. R. Nelson, has done all the preaching. To-day Rev. Sam R. Hay, from Corsicana, comes over to our rescue. Prospects are good for the meeting. To date there have been fifty conversions and thirty-seven additions to our Church. The Lord is with us, and we expect to do great things this week. No time set to close the meeting; we are in for the fray, and we must have victory. Pray for us, brethren of the Church. Our pastor is now in a brand new \$4900 parsonage, and he is in high favor with the people of his Church and the city.

VALLEY MILLS CIRCUIT.

D. S. Smith, Sunday-school Superintendent, May 28: In harmony with the law of our Church and eager anticipation of childhood, we set apart and observed the fourth Sunday for Children's Day at Womack. Considering the difficulties which we had to undergo we think it was a day that will be of great benefit to the old as well as the young. We had a good crowd. Interest in the Sunday-school is increasing. We realized God's presence with us. I am so glad we have Children's Day. Our collection was good. If every one took more interest in the little ones and made them feel at home in the Sunday-school, the spiritual state of the Church would be improved.

ARMOUR.

C. G. Shutt, Children's Day at Prairie Hill last Sunday, May 28, was a delightful occasion. Large attendance. The children did well. The collection was \$6.17. Bro. Mulkey will unlimber his guns under the big tabernacle at Prairie Hill on Friday night, June 26. There are ample accommodations at this point in the way of room and water for all who desire to camp. Seating capacity for several thousand. I wish to add that the editorial in the Advocate of this week was very timely; in which you touch upon those fellows who seem to take a delight in telling about how much devilry they have done in the world, and call it a religious experience. Such details of crime in public are positively injurious. Let a preacher or anyone else get up and tell about what kind of meanness he used to take stock in and there is sure to be

some boy present who resolves to do just like the preacher did. I want to see the day come when the man that is conducting an experience meeting will have the courage to call any fellow down as soon as he begins to tell about what he used to do for the devil. Another kind might be touched up to advantage; those who get up in experience meetings with long faces and pose as martyrs, telling doleful tales about their persecutions and their enemies. Mark what I tell you; about ninety-nine times out of a hundred his heart is as full of hate as an egg is of meat, and is in the persecuting business for 365 days in the year.

BOSQUEVILLE.

C. S. Cameron: This scribe is now well into the third quarter; interest in the Church services is increasing. The material interest of Bosqueville charge is on the increase; we expect to pay every dollar assessed against us. Our people are built that way. We have a fine class of people here. If all were thoroughly religious we would be happy. Our Children's Day services were a success religiously and financially. Among the children we had some fifteen or seventeen conversions; converted at the altar. Our collections, good; we have from Children's Day services over \$30 dollars. We are working and praying and expecting greater things of the Lord. We are doing our best.

BROWNWOOD.

M. S. Hotchkiss, June 4: We closed a very successful meeting here last Wednesday night. Rev. R. B. Bonner, of Comanche, and my presiding elder were with us and rendered valuable assistance. More than forty conversions, and thirty-seven have been received into our Church. This gives us an increase of eighty this year. Have subscribed on the conference collection about \$388; assessment \$425. Nearly all of this raised yesterday. The Home Mission Society has made valuable improvements on the parsonage in the addition of a bath room and back gallery. The stewards have their work well in hand, and are much encouraged with the outlook. Had another fine rain last night, and the crop prospects are very promising. The Advocate is in great favor with my people. You are giving us a valuable paper.

STEPHENVILLE.

Jno. A. Wallace, June 5: My health has been poor ever since I had the grippe last winter, and has seemed to grow worse as the warm weather comes on, so that my physician advised me to go to Mineral Wells for two or three weeks, hoping that rest and those valuable waters would restore me. My official board kindly consented for me to go, and also presented me with the money to pay the expenses of the trip. The Church and people in this goodly little city have given myself and family very many evidences of their appreciation as the servants of the Church since our arrival here, but this is an entirely new experience with me, never having had any protracted sickness. I have never been the happy recipient of a leave of absence that extended over more than one Sunday since I have been in the itinerant army. We have a force of artists and mechanics at work finishing up our

(CONTINUED ON PAGE SIXTEEN.)

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OLD AND YOUNG

MAGGY FISH.

One day we had a letter from our big boy out West saying:

"I've just started off a beast in a box by express. Do adopt the poor little wretch."

Mother groaned and father said:

"Be prepared, my dear; for he's equal to sending anything, from a rattlesnake to an Indian baby."

And a few days later when the expressman brought in a big box with a lattice front, which he held very gingerly by the closed top and bottom we decided it was the Indian baby; for out of the box came a little laughing baby voice:

"Come, Maggy, come on! Come! wash your face!"

We hurried the man into the kitchen, planted the box on the table, and then looked in; and, lo! a very weary, worn old feather duster, on two cunning little black feet, with a fuzzy black head and the brightest of black eyes.

"It's a magpie!" groaned father. "Now for bedlam!"

But the sweet baby laugh, just like that of a happy little child, was anything but bedlam.

"Let him out," said mother. "See how he begs."

The little fellow was picking at the door of his box, and so evidently begging to come out that we couldn't resist him. After taking a good look all around the room, he jumped, with a little, two-footed jump, like a child's, from the table to the floor, and started to patter, patter down the room to the sink, with his wings in a wild state of flutter, and every little downy feather on his head standing up, and calling to us over his shoulder:

"Come on! Come on, Maggy! was' face!"

He simply danced with delight as the cook put a tin basin of water on the floor; and into it he jumped, throwing the water in every direction before she could get out of the way.

Such a happy thing you never saw! We stood around him, laughing and clapping our hands; and he laughed with us, putting in a little "Oh, my! Oh! Whew, Maggy!" each time he went under water. After he had soaked up or thrown out every drop, he trotted across the floor, jumped up in a chair that stood in the sun, and proceeded to dry and dress himself. Every feather was gone carefully over again and again; and, by the time he was satisfied we were more than that. I wanted to pick him up and feel of him, he was so fluffy and fuzzy. His breast was pure white, the feathers very thick and fully two inches long; while his head, back and feet were jet black. His tail was his pride and joy, and it was a very funny tail; it showed all his feelings. When he was happy or angry, he spread it out like a great fan; but if he was sulky, he would make it just the width of one feather. And then we kept out of the way of that strong, sharp beak.

He was a pet we never grew tired of watching. He would amuse himself with a rubber band and a few buttons for an hour at a time, talking to them in low, soft tones, telling them to "Come on! wash your face!" and all sorts of little, half-learned things, until one rolled out of his reach, when he would call after it, "I'll tell marmar!" and burst out crying—a real baby's disappointed cry; and you may be sure the button was picked up for him. There was something very pitiful about that cry; you never could resist it. And, if we forgot to bring him down at meal-time, even father would drop his knife and fork, and trot obediently upstairs at the call of that little, mournful voice.

The delight of Maggy's soul was a grasshopper hunt in the backyard. I would carry out the cage, a tin basin of water, and my school-books, and prepare for a quiet morning, which I never had: Maggy was too much fun. He would come tiptoeing out of the cage, with his long tail spread, take a good look around, give a long sigh of "Oh! Whew! O Maggy!" and then dive into the basin, and take a good bath. After a hard shake, he would start out on his hunt and woe to the grasshoppers that day for there was no peace for them in air or earth—certainly not in that basin of water, into which they were carefully soused before being tucked in the cracks of the roof and under the floor of Maggy's cage. There were several spoils stuck between the wires, in which he kept his nicest, fattest grasshoppers; and the funny part was he would put them in alive, and take them out alive and apparently unhurt.

One day he found a toad. That was something new, and therefore to Mag-

gy deeply interesting. He followed it down the yard at a respectful distance, but its slow pace didn't suit him. So, with one little black foot braced away ahead of him, he gave it a gentle poke. That bettered matters. So he tried it again. It was a nice plaything. Maggy wanted it. So he turned it towards his cage, and ran ahead, calling, "Come on! come on!" But the toad didn't care to come. It wanted to go just the other way. Maggy was troubled, and came to me for help. "Gatie, come on!" he begged, pulling at my dress. But I wanted to watch the fun. So I said, "No; go, and settle it with Mr. Toad yourself, Maggy Fish." I forgot to say he had added "Fish" to his name, nobody knows why.

He hurried off to his toad with a cross, little shrug of his shoulders, and, after looking at it for a moment, deliberately picked it up. One taste was enough. Down dropped the toad, and away rushed Maggy for his bath. He took seven baths that day, and couldn't be induced to look at a toad again.

Like some children, he was the best of company while having his own way; but tell him to keep out of your water-pitcher or away from that dear, delightful button-box, and he was the crossdest little person you ever saw.

But he could love much; and I don't think we shall soon forget the patter, patter, of those busy, little black feet, and the happy baby voice calling, "Come on! come on!"—Christian Up-look.

TWO WAYS OF TELLING A STORY.

In one of the most populous cities of New England, some years ago, a party of lads, all members of the same school, got up a grand sleigh-ride. The sleigh was a very large and splendid one, drawn by six gray horses.

On the day following the ride, as the teacher entered the school-room, he found his pupils in high merriment as they chatted about the fun and frolic of their excursion. In answer to some inquiries which he made about the matter, one of the lads volunteered to give an account of their trip and its various incidents.

As he drew near the end of his story, he exclaimed: "Oh, sir, there was one little circumstance which I had almost forgotten. As we were coming home, we saw ahead of us a queer-looking affair in the road. It proved to be a rusty old sleigh, fastened behind a covered wagon, proceeding at a very slow rate, and taking up the whole road."

"Finding that the owner was not disposed to turn out, we determined upon a volley of snowballs and a good 'hurrah!' They produced the right effect; for the crazy machine turned into the deep snow, and the skinny old pony started on a full trot."

"As we passed, someone gave the old jolt of a horse a good crack, which made him run faster than he ever did before, I'll warrant. And so, with another volley of snowballs pitched into the front of the wagon, and three times three cheers, we rushed by."

"With that, an old fellow in the wagon, who was buried under an old hat, and who had dropped the reins, bawled out: 'Why do you frighten my horse?' 'Why don't you turn out, then?' said the driver. So we gave him three rousing cheers more. His horse was frightened again, and ran up against a loaded team, and, I believe, almost capsized the old creature; and so we left him."

"Well, boys," replied the instructor, "take your seats, and I will take my turn and tell you a story, and all about a sleigh ride, too. Yesterday afternoon a very venerable old clergyman was on his way from Boston to Salem, to pass the residue of the winter at the house of his son. That he might be prepared for journeying in the spring, he took with him his wagon, and for the winter his sleigh, which he fastened behind the wagon."

"His sight and hearing were somewhat blunted by age, and he was proceeding very slowly and quietly, for his horse was old and feeble, like his owner. His thoughts reverted to the scenes of his youth, of his manhood, and of his riper years. Almost forgetting himself in the multitude of his thoughts, he was suddenly disturbed, and even terrified, by loud hurrahs from behind, and by a furious pelting and clattering of balls of snow and ice upon the top of his wagon."

"In his trepidation he dropped his reins; and, as his aged and feeble hands were quite benumbed with cold, he could not gather them up, and his horse began to run away. In the midst of the old man's trouble there rushed by him, with loud shouts, a large party of boys in a sleigh. 'Turn out, turn out, old fellow!' 'Give us the road, old boy!' 'What will you take for your pony, old daddy?' 'Go it, frozen-nose!' 'What's the price of cats?' were the various cries that met his ears."

"Do not frighten my horse!" exclaimed the infirm driver. "Turn out, then, turn out!" was the answer, which

was followed by repeated cracks and blows from the long whip of the 'grand sleigh,' with showers of snowballs and tremendous hurrahs from the boys who were in it. The terror of the old man and his horse was increased, and the latter ran away with him, to the imminent danger of his life. He contrived, however, to secure the reins, and to stop his horse just in season to prevent being dashed against a loaded team."

"A short distance brought him to his journey's end—the house of his son. His old horse was comfortably housed and fed, and he himself abundantly provided for. That son, boys, is your instructor; and that 'old fellow' and 'old boy'—who did not turn out for you, but who would gladly have given you the whole road, had he heard your approach—that 'old daddy' and 'old frozen-nose' was your master's father."

Some of the boys buried their heads behind their desks; some cried. And many hastened to the teacher with apologies and regrets without end. All were freely pardoned, but were cautioned that they should be more civil for the future to inoffensive travelers, and more respectful to the aged and infirm.—The Examiner.

JUDGING OTHERS.

"I think that Mrs. Marengo is the very stingiest woman I know!" said pretty Jessie Potter, as she threw herself into a chair. "The very stingiest one!"

Mrs. Potter looked up from her book.

"How often have I asked you, daughter, not to judge people in such an impulsive manner? It grieves me more than I can say."

"But, mother, you have always taught me to tell the truth, and that is certainly true."

"I never thought Mrs. Marengo stingy. Indeed, she has always seemed very kind and generous to me."

"Well, she is. You know, mother, we girls wanted to make a beautiful wreath of white flowers to take to poor Mrs. Jones for Bessie. She was in our class and they are poor, and we thought it might help to comfort her. Our own flowers have scarcely any white blossoms, as you know, and Mrs. Marengo has the most beautiful white petunia, a large double one, so I stopped and asked her for some, and she would not give me even one. I should think any one would give flowers for a funeral."

"Why did she say she could not give them?"

"She just said she was sorry to disappoint me, but she could not spare any, as there was no more than she wanted herself. Now was not that mean?"

"It was strange, but still I am sure she had some good reason for refusing. Never judge a person until you know the motive for the act, for your judgment may be altogether unjust."

"I cannot think like you do, mother dear. I am sure you would not judge anyone, even if you were certain she deserved it. I think a person should have the credit of bad as well as good deeds."

Mrs. Potter sighed. She knew there was no use to argue with her daughter. "At least promise me to defer your judgment of Mrs. Marengo for one week," she asked.

"I promise not to talk about it, if you wish, mother, but my mind is already made up."

Soon the girls of her Sunday-school class came, bringing what flowers they were able to collect. One girl brought a tin cross her father had made for her, saying that she thought if there were enough flowers it would be nice to fill that also.

"If we only could," said Jessie, "but I am afraid there will not be flowers enough."

"May I make a suggestion?" said Mrs. Potter. "I know Jessie loved flowers dearly, not only white, but all kinds. Now why not fill your cross with your choice white kinds, then for the wreath not try to have all white. You have plenty of myrtle and sweet alyssum, then mix in a few colored flowers, pink or some pale shades. Those geraniums and the pink fuchsia would be pretty, and there are a few of those delicate blue flowers left. I believe Mrs. Jones would be just as well pleased with those."

The girls liked the idea very much, and it was at once carried out.

"They look beautiful without the petunias," said Jessie.

"They will be valued for the kindness that prompted the giving," answered her mother.

Nothing carries so much peace to an aching heart as flowers and Mrs. Jones was comforted when she saw the beautiful offering of Bessie's young friends. But there was also another pretty flower piece, an anchor filled with petunias, that lay on the casket.

"Did you see those flowers, mother? I wonder who could have sent them."

Mrs. Potter answered gently: "Mrs. Marengo."

"Mrs. Marengo?"

"Yes. She took them over last night, because she had been a mother and lost her child. The anchor was sent her from the city when Grace died. So she filled it and took it to this sorrowing mother, and it took every flower she had, although she had treasured them to take to Grace's grave."

Jessie's face was scarlet. "How was I to know? Why did she not say what she was going to do with them?"

"You were not supposed to know, my dear. Mrs. Marengo evidently did not think it necessary to go into details and explain her affairs to you. I hope, Jessie, this may prove a lesson to you never to judge a person's actions if you cannot look behind the outside. God knows and sees, and he and he only can judge rightly."

"Man looketh upon the outward appearance, but God looketh on the heart."—Irma B. Matthews, in the Michigan Christian Advocate.

AN OLD-FASHIONED BOY.

"What an old-fashioned sort of a boy you seem to have there!" I said to Mr. Wayne, the great merchant, one day while making a business call.

The subject of my remark was a lad of about sixteen, who had come to the merchant's desk for some instructions.

"He's just old-fashioned enough to be perfectly honest and trustworthy," responded Mr. Wayne. "Let me tell you about him. You spoke of him as old-fashioned, and I suppose you got the impression from his clothes. They are a year or two behind the style, and make him look rather peculiar among the other boys, who are bound to be in fashion, if they don't save a cent. Persons frequently wonder why he dresses as he does. I did for a long time. I knew that he could afford to dress as well as the other boys, if he choose to, so far as wages went, and it seemed very strange that a smart young fellow should be willing to make himself conspicuous by wearing out-of-date clothing. I used to hear the boys wondering about it, too. Some of them said he was too stingy to dress well. Others said he squandered his money. But this I never for a moment believed."

"One day he fell down the elevator shaft and broke his arm. A surgeon was called and the fractured limb was

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bound up, and then I sent one of the boys home with him. When the boy returned, he came to me and said:

"That's a noble fellow, sir. I've laughed at him for wearing such old clothes, but I never shall again. Why, sir, he's supporting an old woman who hasn't any claim on him except that she was kind to his mother, and a crippled boy. That's why he wears old style clothing—he can't afford anything better. I'm ashamed of myself for having laughed at him now that I've found out the reason. Yes, sir, he's a noble fellow."

"I had a curiosity to find out more about the lad, so a day or two after that I called on him. I found him with an old lady and a boy of perhaps twelve, who was unable to walk because of hip trouble. I wanted to learn all I could about him, so I sent him out to buy some oranges for the little cripple and while he was gone the old lady told his story. She had been a neighbor of his mother's for some years before her death and taken care of her during her last illness."

"But I was glad to, for she'd always been very kind to me," said the woman. "I never thought of such a thing as being paid for it. Just about the time his mother died I lost my grown-up son and that left me with the poor little boy, there, on my hands. I didn't know what I was going to do, but the lad—bless him!—said he was going to adopt Billy and I must keep house for them. And ever since then, sir, he's taken care of us, though I've helped all I could. He never spends a cent for himself, if he can help it. You see how he dresses, sir. That's because he can get such clothes cheap. I've told him that I'd put Billy in some hospital and go out to work, but he won't listen to it. 'Billy needs you,' he said. Oh, sir, he's one of the best boys that ever lived. And he was so kind to his mother! And just to think how he's taken care of Billy and me, all because I did by his mother as I'd like to be done by! And Billy—dear me! I don't know what he'd do without the lad. He'd break his heart, I guess!"

"After that I called frequently. I was sorry to see that the boy was not picking up, as I had hoped he would, and one day the old lady told me that he was fretting himself sick over his enforced idleness. Then I had a talk with John and told him he wasn't to worry about that matter—his wages would be continued the same as if nothing had happened. That brightened him up wonderfully and he became confidential and told me of a plan he had in mind. And what do you think it was? Something for himself? No, sir! He had been saving money, little by little, to pay for an operation on the little cripple's hip. Some physicians had told him that the boy could be made well, if an operation could be performed soon. 'I've got almost enough to pay for it,' he said. 'You don't know how I felt when I thought it would have to be given up! I never told them anything about it, for fear something would happen and they'd be disappointed.'"

"Do you know, the thought of the lad's noble unselfishness made me ashamed of myself. I had money, but how much good did I do to others with it? I found out how much he needed to complete the sum that must be paid for the operation and made him accept it. You ought to have seen him! A happier boy I never saw—and all for Billy's sake. He ran to the old lady half-laughing, half-crying and told her about his plan, and how there was nothing in the way to prevent carrying it out, now. She sat down and cried, too; and if you could have seen me just about that time, I think you'd have thought there was something the matter with my eyes. Such a lesson as I learned that day of the happiness which comes of unselfish love for others, I shall never forget. I don't want to forget it. It's done me too much good to be forgotten."

"Has the operation been performed?" I asked.

"Yes, and it was successful," was the reply. "I don't think Billy was any more pleased over the result than John was. I thought perhaps he'd take to wearing better clothes after that, but he did not, and one day I asked him why, and what do you suppose the reason he gave was? Billy was soon going to be able to go to school, and he must have books and warm clothing! Always someone but himself to be considered first, you see, I shall double his wages after January, and then I hope he will feel able to afford such clothes as the other boys wear. But do you know, we who understand why he has worn those old-fashioned clothes think he looks well in them. We see the boy's big heart through them and we forget all about the cut of them. Old-fashioned? Well—yes, in a way; but I wish, sir,

we had more just such old-fashioned boys."—E. E. Rexford, in Young People's Weekly.

A BOY WHO HELPED.

Luke Varnum, at the time of the Revolutionary War, lived in a small village among the Green Mountains. He was fifteen years old, and was lame of his left foot. So when every other boy in No. 5, and every man, old and young, shouldered his firelock, and marched off to join General Stark, and go and fight the Hessians at Bennington, Luke was left at home. He limped out and held the stirrup for Lieutenant Chittenden to mount, and then he had to stay at home with the babies and the women.

The men had gone an hour and a half when three men galloped up on horseback. Luke went down to the rails to see who they were.

"Is there anybody here?" asked one of them.

"Yes," said Luke. "I am here."

"I see that," said the first man, laughing. "What I mean is, is there anybody here who can set a shoe?"

"I think I can," said Luke. "I often tend fire for Jonas. I can blow the bellows, and I can hold a horse's foot. Anyway, I will start up the fire."

So Luke went into the forge, took down the tinder-box, and struck a light. He built a fire, and hunted up half a dozen nails which Jonas had left, unintentionally, and he even made two more, when a fourth horseman came slowly down on a walk.

"What luck," said he, "to find a forge with a fire lighted?"

"We found one," said Marvin, "with a boy who knew how to light it."

The other speaker threw himself off the horse meanwhile, and Luke pared the hoof of the dainty creature, and measured the shoe, which was too big for her. He heated it white, and bent it to the proper size.

"It's a poor fit," he said, "but it will do."

"It will do very well," said her rider. "But she is very tender-footed, and I do not dare trust her five miles unshod."

And for pride's sake the first two nails Luke drove were those he had made himself. When the shoe was fast, he said: "Tell Jonas that I lit up the forge and put on the shoe."

"We will tell him," said the colonel, laughing, and he rode on.

But one of the other horsemen tarried a minute and said:

"Boy, no ten men who left you today have served your country as you have. That is Colonel Warner."

And when we read in the big books of history how Colonel Warner led up his regiment just in time to save the day at Bennington, we are apt to think of Luke Varnum, not as a lonely, lame boy, but as a true hero, who bravely helped his country.—Pilgrim Teacher.

ADMIRAL SAMPSON'S BOY SCOUT.

Juan Hyatt, a young American-Cuban, was taken by Admiral Sampson on board his flagship when the blockade fleet first sailed for Havana, April 20. Young Hyatt was anxious to be of service, and the naval commander thought he had the right spirit. The young man (he is nineteen) is the son of an American father and a Cuban mother, and a passionate lover of both lands. He is well known in Havana, within six miles of which city he was born, and he was an undergraduate in its university. When the fleet ranged off the bay, the Admiral felt the need of knowing definitely what was going on in the blockaded city and harbor. Hyatt, who was attached as a clerk or interpreter, soon learned of this, and volunteered for the dangerous service. After some hesitation, his offer was accepted, and one night, dark with the purple hue of that tropical sea, a swift gunboat ran down and neared the coast a few miles east of Havana, a boat was manned, and silently the young adventurer was rowed to the coast and scrambled ashore. Nothing more was seen or known of him for seven or eight days, when the lookout on a scouting gunboat patrolling to the westward, and running in rather close, was attracted by a signal-light close in-shore. It was the signal to be shown by Hyatt if he got to the coast in safety. As vigilance had been ordered, the signal was quickly returned, and the flame seen again from the land. A boat was at once manned and sent to the point. Young Hyatt was found waiting, and in rags from his hurried flight through the rough chapparrel. Once in the boat, a quick return was made to the ship, but only in time, as a volley from the shore followed after the daring young scout. He was sent at once to the New York, and the Admiral notified of his safe return. Hyatt spent a week in Havana, and

with a slight disguise was able to obtain a very complete account of the military condition and defense preparations. As a matter of personal safety no publicity was given to this gallant service, and we get the story now from a Red Cross agent.—The New Voice.

THE EYE OF A BIRD.

Anyone who has watched a blinking owl in the daytime may have noticed that his eyes were covered with a white membrane, while at the same time his eyelids were held open. This membrane, the winker as it is called, is translucent and admits light, while at the same time it acts as a protective screen. Birds that fly among the bushes have these as a protection, and it is said that when the eagle soars toward the sun he shuts out the fierce glare by drawing this curtain. It shuts across the eye from the point nearest the beak in a horizontal or oblique line, and when not in use folds back into its corner. But the feature of the eye which enables a bird to see with equal ease and clearness objects near and remote is the marsupium, a folded membrane, full of blood vessels, which lies back of the lens. Its use may be illustrated in this way: A bird of prey, seeing its quarry far below, rushes precipitately towards it, and it is necessary that his eyes should quickly pass from a state of far-sightedness to one of near-sightedness. In his excitement the blood flows to the marsupium and fills it. This then presses forward the lens of the eye which in turn causes the cornea to bulge or grow more convex and thus the condition of near-sightedness is produced. It is by the aid of the marsupium that a bird can fly with apparently headlong rush and yet alight with grace and exactness on whatever spot he may choose, or that the hummingbird can dart hither and thither and yet halt abruptly just above any desired flower.—Journal of Education.

"THE MIDNIGHT OIL."

The best hours for meditation, for invention, for study, for plans, and for labor, are the first hours which the body and the mind possess after their resurrection from the couch of slumber. The mind finds then its wings. This world would have lost a large portion of the fascinating and healthful Waverly romances if Sir Walter Scott's busy pen had not been racing over the sheets while his guests were sleeping. Albert Barnes, the pioneer of American commentators, was often seen by watchmen in Philadelphia on his way to his study, lantern in hand; for he was always at his desk by five o'clock, even in mid-winter. To the student, the artist, the day laborer, the most useful hours are reached before the sun climbs to the meridian. A vast deal of traditional nonsense has been written in praise of the "midnight lamp," but he was no benefactor to his race who invented it. For one, I am happy to confess that I have never prepared a dozen sermons, in all my fifty-one years' ministry, by lamp light. The "midnight oil" has burned out many a brilliant life prematurely.—Rev. Dr. T. L. Cuyler.

RICH WITHOUT MONEY.

Many a man is rich without money. Thousands of men with nothing in their pockets, and thousands without even a pocket, are rich. A man born with a good sound constitution, a good heart, and good limbs, and a pretty good head-piece, is rich. Good bones are better than gold; tough muscles than silver; and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate to have the right kind of a father and mother. Education may do much to check evil tendencies or to develop good ones, but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get on with in this life is a man's own self. A cross, selfish fellow, a desponding and complaining fellow, a timid and care-burdened man—these are all born deformed on the inside. They do not limp, but their thoughts sometimes do.—Temperance Truths.

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Dr. John R. Allen, of Southwestern University, Georgetown, Texas, his wife, and a number of friends have taken membership in this party. It is a well-arranged tour and economical. Any one wishing information about this or any other tour, should write to

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L. BLAYLOCK, Dallas, Texas.

The Rev. Seth Ward, of Houston, Texas, is hereby appointed to take charge of the Twentieth Century Thank-offering canvass in the State of Texas.

CHAS. B. GALLOWAY,
President Board of Education of Methodist Episcopal Church, South.

The Advocate has received from Katie V. Glass, of Bethel, Texas, a detailed account of Children's Day service at that point. The day was evidently pleasantly and profitably spent. We can find space for brief reports only of these services.

During the month of March a special proposition was made to the agents of the Advocate. Appended to that proposition was the following:

"The preacher sending in the largest number of new subscribers under this special proposition will receive Funk & Wagnall's Standard Dictionary in two volumes, full morocco binding."

It has required some time to enter the names and complete the count. We now give the result below. We give in the list only those who sent 25 subscribers and over. Rev. W. B. McKeown, of Valley Mills Circuit, receives the Dictionary. Others were close upon his heels, and for the very faithful efforts put forth by them, they have the hearty thanks of the Advocate. If they did not receive the Dictionary they at least have the consolation of the knowledge that the Advocate is going into many homes in their charges where it has not hitherto gone. The increase under the proposition was 4967 subscribers.

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Rev. C. L. Browning, Seymour sta.....32
Rev. E. D. Monzon, Ft. Worth, First Ch.....32
Rev. G. S. Slover, Bluffdale cir.....32
Rev. C. G. Shutt, Armour cir.....33
Rev. G. S. Wyatt, Cleburne sta.....33
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Rev. W. B. McKeown, Valley Mills cir.....39

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Rev. C. A. Tower, Linden cir.....42
Rev. Gus. Garrison, Hallville cir.....45
Rev. T. B. Vinson, Edom cir.....48
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TEXAS CONFERENCE.

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WEST TEXAS CONFERENCE.

Rev. J. N. Broyles, Milburn cir.....33

EDITORIAL BIRD-SHOT.

The man who eats onions never smells their odor upon his own breath.

"Sugar-sticks" are all right if they have not been in too many mouths.

The preacher who has grace enough to preach a real gospel sermon on a commencement occasion is a rarity.

A dull, prosy prayer-meeting on a hot night is the dreaded Sahara in the expanse of religious services.

If a man will give his subject a close and persistent study he can preach thirty minutes to good advantage.

Some men enjoy a good joke at the expense of other people, but they wince when the tables are turned upon themselves.

A little wit that provokes a hearty laugh is a harmless tonic, but when it cuts into the blood it is an arrow with poison on it.

When you whip your child and tell him you do it because you love him, he is prepared to take your statement with several grains of allowance.

A growing religion is the best possession of the heart and life, but when you let it go to seed its active virtues become impaired.

Genuine piety imparts purity to life and dignity to character, but there is an assumed piety too utterly humble for practical purposes.

A proper handling of the name of Deity in the pulpit is not offensive to moral sense, but some times it is done so recklessly as to approach profanity.

True character is something after which every preacher should strive, but he who has won a reputation instead of a character is to be deeply pitied.

THE HAYDEN-CRANFILL LITIGATION.

We know nothing of the merits of the case between Dr. Hayden and Dr. Cranfill, and do not propose to enter into a discussion of that phase of the matter. Both of them are prominent ministers and editors in the Baptist Church in Texas, and they are both personal friends of the writer of these lines. We only mention the matter because of its interest to the readers of this paper and to the public in general. We deeply lament the fact that a trouble of this sort has developed in a leading Church organization for whose membership and good works we have the greatest respect and admiration. To us, such a trouble is a grief and we sincerely regret that the necessity for it has arisen. If it could have been settled within the membership of the Church it would be better for all concerned, and for the cause of Christ at large. But it assumed such bitterness and personal strife that it found its way into the courts of Dallas County. Dr. Hayden was the aggressor in the litigation. He brought suit against Dr. Cranfill and some forty others for \$100,000 damage. The suit was instituted last fall, but did not come to trial until about two weeks ago. It dragged itself slowly along through some ten days or more before it went to the jury. Prominent attorneys were arrayed upon either side and the conflict was stubborn from the beginning to the end. The courtroom was crowded during the entire hearing. We looked in once or twice and the assembly had the appearance of a State Baptist Convention. Prominent ministers and leading laymen were present from far and near, and many ladies took part as spectators in the proceedings. We heard none of the evidence, and but little of the

argument. Attorney General Crane made the leading speech for the defense, and Col. William Crawford closed for the prosecution. Mr. Joseph Cockrell, it is said, made one of the strongest arguments for Dr. Hayden. We did not hear this. Mr. Crane's speech was a close argument, and he confined himself to the law and the evidence. It was a powerful appeal. Col. Crawford is strong before a jury, and he taxed his resources upon this occasion. At times he was very sarcastic and denunciatory. In some things he was exceedingly severe and fearfully personal. At the close of the arguments Judge Morgan delivered a lengthy and exhaustive charge to the jury and they retired. They remained out twenty-five hours, and many were the speculations indulged in as to the outcome of their deliberations. When they reached a conclusion, they were brought in and their verdict was that Dr. Hayden be allowed \$20,000 actual and \$10,000 exemplary damages. The verdict is a heavy one, and is in no sense a settlement of the matter to date. It leaves things in a very lamentable state. The litigation will be continued indefinitely. A motion for a new trial was filed. If this is granted, then the whole thing will come up de novo. If it is overruled, it will be transferred to the higher courts, and so it will go on ad infinitum.

Since writing the above, Judge Morgan heard arguments for a new trial and refused the request, and an appeal was taken from the verdict of the jury. Then Dr. Cranfill had Dr. Hayden arrested on a charge of criminal libel on four affidavits, and he was released on a \$200 bond in each case. So the matter goes from bad to worse. That there has been too much said and written about this matter among the brethren is very clear to the minds of those who have kept up with the trouble, and in this fact is found the ground for the litigation now pending. The whole affair has taken on an acute form, and there seems no remedy but a fight to a finish. During the trial, much of the evidence and some of the speeches of the attorneys added an irritant to the personal phase of the difficulty, and the breach is widening with every new development. Criminal libel is a very serious charge, and if it is established in the courts, the penalty is severe. What the legal outcome of the trouble will be, we are not prepared to say, but its immediate effect upon the moral and spiritual weal of the Church is not hard to divine. A Church row, when kept within the walls of the sanctuary, is deplorable, but when it finds its way into the courthouse there is no limit to its possibilities for evil.

MRS. ANNA M. BROWDER CUNNINGHAM.

This most excellent lady died at her home in this city last Thursday evening in the sixty-sixth year of her age. This announcement will bring sadness to many hearts in this and in other communities. Mrs. Cunningham was an eminently good and true woman, and her life has left its record in her deeds of benevolence. It was she who gave several acres in the eastern part of the city for the establishment of the Rescue Home, and upon that plot of ground this noble institution now stands. Upon its front is the name of this benefactress, and as long as that building stands her name will be mentioned with reverence. It abides as a memorial of what she has done to lift up and restore the unfortunate and the fallen. She did this while she lived, and had the pleasure of seeing the good work in progress before she was translated. In the years to come there will be those to rise up and call her blessed. She being dead, yet speaketh. Though she is gone to her rich reward, yet she still lives in the memory and affections of those

whom she continues to help by her generous benevolence. May the clouds rest lightly upon her grave, while her pure soul abides with Him in whose name she lived and did her glorious work!

"THE LAW OF MISSIONS."

The above is the title of a book recently published by Rev. J. Marvin Nichols, of the North Texas Conference. It is put up in paper cover and contains one hundred and twenty-three pages of printed matter. It embraces eight chapters, ranged under the following heads: "The Law of Missions, Its Basis;" "The Law of Missions, Its Recoils;" "The Human Factor in Redemption;" "The Human Factor, Its Illustration;" "Missions, the Philosophy of Its History;" "Current Thought, a Symposium;" "The Work and Its Present Outlook In Southern Methodism;" "Movement Throughout Christendom." To the discussion of these great subjects Bishop Charles B. Galloway has written an apt introduction, in which he says: "The following pages are the product of a busy brain and a polished pen. They had their genesis in a consecrated spirit, full of missionary fire. There is in them a nervous energy and elastic movement that belong to the higher experiences and broader conceptions of the soul, and withal they evidence the painstaking student and unusual power of analytical and luminous statement. Great principles are strongly grasped and strikingly stated with much facility of illustration. No reader can follow this argument from premise to conclusion without a larger acquaintance with the basic principles of our holy religion and a steadier faith in their final and eternal triumph." This statement gives a true idea of the purpose and aim of the book. Bro. Nichols has given profound study to the subject, and the results of his researches are here expressed in strong terms and forceful arguments. He goes to the bottom of things and brings out the underlying principles of the mission spirit. These principles he develops and enforces with masterly logic, backed by the inspired claims of the gospel. To read the book is to become convinced and enthused. Then, too, it brings before the mind the results of missionary work in all parts of the world, and it shows the part being taken in this work by our own branch of the Church. We heartily commend the book. It ought to be in the hands of all our people. Our preachers ought to read it and commend it to their congregations. It is one of the best books ever brought out by one of our own people upon this important subject.

TEXAS PERSONALS.

Rev. E. G. Roberts of Marysvale, called in to see us this week.

We are in receipt of a much appreciated note from Mrs. Fred Cox, of Fort Worth.

Rev. J. J. Clark is in the midst of a great meeting at Lamar Avenue, Paris, and the interest is increasing.

Rev. W. F. Clark, of Grand Prairie, called in to see us on his way to the District Conference at Oak Lawn.

Rev. I. W. Clark dropped in to see us on his way to Denton last Tuesday, to preach to the Normal School people up there.

Rev. G. E. Holly, of the Kemp Mission, was in to see us last Tuesday. He is one of the young men of the North Texas Conference.

Brother W. H. Ervin, of Tellico, Ellis County, was in to see us last week. He speaks well of his pastor, the Church and his Sunday-school.

By reference to another column it will be seen that Bishop Galloway has appointed Rev. Seth Ward, of Houston, to take general charge of the Twentieth Century Educational movement

in Texas. Bro. Ward is an active, vigorous man, and he will push matters along this line. The Advocate is open to him.

Rev. L. F. Palmer, of Woodbine, made us a pleasant visit since our last issue. He is one of the young old men of the North Texas Conference.

One brother, in sending in a new subscriber to the paper, adds: "Tom Smith's picture got this subscriber! Everything can something do."

Rev. D. H. Aston, of Gibtown, made us a pleasant visit since our last issue. He is one of the younger members of the North Texas Conference.

We enjoyed a visit last Monday from Brother Jas. J. Chitwood, of Bosque County. He is a prosperous stockman and a good member of our Church.

The venerable Dr. L. Elliot, of this city, made us a pleasant call the other day. He is a staunch member of the Floyd Street Church, and one of our best men.

Rev. George R. Stuart is aiding Bro. Morris, at Gainesville, and they are having a wonderful meeting. Stuart is a success wherever he helps a brother in a revival.

We notice in one of our exchanges that the Rev. O. C. Fountaine, pastor of Floyd Street Church in this city, recently preached an edifying sermon in Centenary Church, St. Louis.

We are sorry to learn of the death of the only child of Rev. and Mrs. J. J. Franks. The death occurred very suddenly. May the great Head of the Church comfort them in their sorrow.

We are in receipt of an invitation to the twenty-fifth wedding anniversary of R. Rev. and Mrs. W. D. Mountcastle, which pleasant event will take place the 17th of this month at their home in Paris.

Rev. James Campbell, of Georgetown, extended us courtesies while there that we highly appreciate. He is doing good work and his opportunity for reaching the young Methodist life of Texas is fine.

A beautiful invitation has been sent to us to attend the commencement exercises of Soule Female College which occurred the 7th inst., at Murfreesboro, Tenn. The invitation is the courtesy of Miss V. O. Wardlaw.

Rev. C. C. Davis, of Kemp, passed through last Tuesday with the remains of his infant, to bury them at Pilot Point. The child had died the day before. He called in to see us, as he had a few minutes' stop-off in the city.

Dr. Barbee, of Nashville, did not reach the District Conference at Oak Lawn on account of a sprained ankle. The accident has made it necessary for him to cancel all of his engagements with District Conferences in the State for the present.

Rev. W. L. Nelms, presiding elder of Georgetown District, is a very busy man. We saw a good deal of him at the commencement, however, and it was good to meet him. Rev. George McClure, of the Austin District, and Rev. E. W. Solomon, of the Brenham District, also live at Georgetown and get the benefit of the school.

Rev. T. G. Whitten was a caller this week at the Advocate office.

Bro. W. H. Chandler, of Plano, a staunch layman, called on us this week. We were glad to see him.

SOUTHERN METHODIST NEWS.

On account of ill health Dr. Z. A. Parker has tendered his resignation of the presidency of the North Alabama Conference College, and Dr. E. M. Glenn has been elected to take his place.

Ground has been broken for a new building at Bristol, Tenn., for the Sullins College. The edifice is to cost \$25,000. This school was founded by Dr. David Sullins back in the early seventies. Holston Conference can boast of a larger number of female colleges than any other conference in the connection.

The old Wesleyan Female College at Macon, Ga., is by right the first college in the world to confer degrees upon women. It is now in need, and her trustees and directors are threat-

ening to move her from Macon on account of a failure to give her local financial support.

Bishop Hendrix will visit our South American mission field this year, leaving about the first of July. This has become one of our strong points, and the Bishop will keep a watchful eye upon our interests over there.

The Board of Stewards of the Danville Church have unanimously requested the Bishop to appoint Dr. S. A. Steel, late editor of the Epworth Era, to the pastorate of their Church, made vacant by the death of Dr. Sledd.

Bishop Keener, the grand old man of Southern Methodism, attended the commencement exercises of Centenary College last Sunday. This is the conference college of the Louisiana Conference.

From a number of sources we hear fine reports from the sermons of Bishop Galloway two weeks ago at the commencement of the Sam Houston Normal. The Bishop is equal to any occasion.

Rev. J. L. Pierce, D.D., will preach the commencement sermon at Arkadelphia College, Arkansas, at the approaching close of the term and Rev. D. F. C. Timmons will preach at the evening service to the under graduates.

Rev. James I. Cash, of the Holston Advocate, hops on to Dr. Hoss for not publishing the full proceedings of the late meeting of the Bishops, and accuses him of "narrow and one-sided journalism." The Doctor replies by saying that he published every word given out for publication by the Bishops, which is the truth.

Bishops Hendrix and Fitzgerald attended the funeral service of the late Col. E. W. Cole, on Sunday, the 28th of last month. The Colonel died very suddenly in New York on Thursday previous. His death is a great loss to the Church, as he was the most prominent layman in the connection. He was buried at Nashville.

POLYTECHNIC COLLEGE.

As previously announced, Polytechnic College on April 28th closed for the year because of the supposed case of smallpox. As a result there will be no commencement, but the Board of Trustees held their annual meeting May 10th, and the following address has been issued:

In view of the new era upon which Polytechnic College has entered we, as trustees, wish to make public a few statements of facts and plans. In 1891, without money, street cars or good roads, the College was founded on a hill haunted by wolves. In the three years Dr. Adkisson was President a three-story building was erected, and beginning at nothing, a nucleus of faculty and students was collected. But in 1894 the campus was almost entirely unimproved; the catalogue showed arithmetic, United States history, etc., in the freshman year; no course in languages outlined; a faculty composed of President, two professors (only one with a degree from a school of established rank) one teacher of belles-lettres, history, elocution, etc., and seven others (such as a Mexican student teaching Spanish, primary, music, and business teachers, a matron, a boarding house keeper, etc.) 202 students, 107 boarding patronage, while a debt of \$15,000 was resting on the property. In the five years of Dr. Lloyd's presidency, the campus has been laid off in gravel walks, sodded in Bermuda and set in shade trees, and various other improvements and facilities have been added; a faculty has been gathered including, besides the President and various assistants and special teachers, five main professors, trained at Mississippi, Princeton, Vanderbilt and Chicago Universities. A higher standard in entrance requirements than any other school of our Church in the State has been established and maintained for one year. The annual enrollment has reached 361, mostly boarders, and the whole debt has either been paid, or definitely provided for.

No adjectives are needed to commend such an administration. Simple facts are higher praise. We only want to add that in the achievement of these results, the President has shown self-sacrifice, and has devoted over \$7000 of his own money to the success of the enterprise. To this necessity is due the fact that while the property right has always been in the Northwest Texas Conference, and the management nominally in the hands of the Board of Trustees, it has been really a private enterprise in many respects. The payment of the debt consummated by Bishop Galloway, at the City Hall meeting in March, joined with the necessity for such improvements as private enterprises cannot afford, has marked the time for a transformation in the management. Accordingly we have, at the request of the President, and with the hearty co-operation of the faculty, assumed entire detail control of the institution and put ourselves as a board under the enterprise more completely than ever before. In the complete reorganization just effected, the faculty has been revised, and while we want nothing in this address that smacks of an advertising circular, we do not think it out of place to state a few facts about the new faculty.

Dr. Lloyd's original purpose was to return to the pastorate as soon as the property was saved to the Church, and the school was put on a permanent basis, but at the solicitation of the board and faculty, he has consented to accept the re-election unanimously tendered him.

W. F. Mister, M. A., professor of mathematics, and senior member of the faculty,

took his A. B. at the University of Mississippi; afterwards studied at Princeton, and has had twenty-five years' experience in the school-room, seven years in this college.

Mr. D. H. Bishop took A. B. at Emory and Henry in '91; afterwards taught four years, then did graduate work at Vanderbilt University for two years, taking his M. A. in '97-'98, teaching the freshman and senior classes and the last three months conducted special studies in Browning with a graduate class. The past year he has held the chair of History and Economics in Polytechnic College and is now Professor of English.

Rev. R. B. McSwain, graduated from Arkadelphia College in '93. From '93 to '97 he studied at Vanderbilt, stopping one year to teach. In '97 he took his M. A., finishing at the same time the three years' theological course required for B. D., and accepted a professorship in Polytechnic College instead of a fellowship as assistant in Greek, to which he was elected at Vanderbilt. He is retained as professor of Latin and Greek.

Mr. C. B. Farrington is a graduate of the Sam Houston Normal, and a B. S. from Vanderbilt, having taken all the graduate courses offered in chemistry, and having been assistant in the chemical laboratory in the University for one year. For the past two years he has held in Polytechnic College the Chair of Natural and Physical Science, in which position he continues.

Mr. R. E. Young took his B. S. at Vanderbilt in '96, his M. A. in '97, and has been doing work as a graduate student in Chicago University, looking to his Ph. D. He has just accepted the Chair of Modern Languages in Polytechnic College, in stead of a position offered him at his Alma Mater, as assistant in German and French.

These young men with college ideas and aspirations, out of love for Christian education, and a realization of the possible future of Polytechnic College, have made an offer the board regards as not only liberal, but having in it something somewhat akin to self-denial. One of them, Mr. Bishop, accepted his position here, instead of the Chair of English in the Missouri State Normal, although the latter would have paid twice as large a salary. They have banded themselves together, and ask as their highest reward the privilege of building a real college, thorough in scholarship and genuinely religious.

The college does not claim to be what it is not. In material equipment it is badly hampered. It does not offer any degrees except A. B. and B. S., for either of which it requires four years of college work. All the energy of the faculty is pledged to make these degrees mean the most possible. The faculty do not believe that higher degree ought to be given except for university, i. e., investigation work. The larger part of the students are still in the preparatory school, but we propose to maintain our present standard of requirements for entrance and for graduation, although this may mean for a little while only a few graduates each year.

The work in the preparatory school is in the hands of the college professors, assisted by Mrs. K. C. Mister, a teacher of culture and experience in such work, who has taught here successfully for several years. R. S. Brown will have charge of the business department.

Other departments, elocution, music, art, etc., will be provided for with the best teachers available.

The boarding department has been put on the co-operative plan, by which all who are willing to join a co-operative club, organized by the faculty, under rules fixed by this board, are to get table board at actual cost, carefully computed at the end of each month by the book-keeper of the club. Oil and coal are bought at wholesale rates, and furnished the members of the club on the same plan.

The young men may rent rooms as they please in the dormitories near the campus, but the girls must room in the brick, or one of the cottages on the campus, where they pay a room rent, including care of matron, servant hire, etc. This plan will guarantee good board at a lower figure than we have ever offered it before. If young men prefer board in private families, the privilege is extended. It is to the interest of every old student that returns to bring as many others with him as he can, for the cost of boarding will be affected by the number boarding.

The faculty tell us the Polytechnic students are loyal to the uttermost. This is well, for loyalty is needed. The hearty and active co-operation of all the old students is earnestly solicited.

To the preachers we appeal, especially to the members of our conference. Polytechnic asks of you the privilege of teaching your children free, and boarding both your sons and daughters at actual cost, expecting as a return your sympathy and support.

But apart from patronage, there is a service which every friend can render just now. The board cannot go forward with the institution as it would like unless a strong sentiment is created for a new building. There is money in Northwest Texas that is not likely to be put to any better use, and liberality to give it. If the intensity of the need were known. You know the school and love it. Perhaps you would like to give, but if you cannot do this, you certainly can aid in creating a sentiment of financial liberality along educational lines that will both strengthen our central institution and put Polytechnic in a place where its friends may be as proud of its equipment as they are now of its ideals, its prospects, its faculty and its student-body. If you believe as we do, that the better equipment of this struggling school means the advancement of Christ's kingdom, lend a hand to transform this plan, this longing of our hearts into a reality.

As your trustees, we guarantee you scholarship in the faculty, a cash basis for the finances and a progressive but sound policy in every detail of the management: Jos. S. Key, R. C. Armstrong, J. B. Baker, Geo. Mulkey, Geo. S. Wyatt, B. R. Bolton, O. S. Kennedy, T. T. D. Andrews, O. F. Sena-baugh, Geo. W. Owens, M. S. Hotchkiss, W. P. Wilson, T. H. Connor.

COMMENCEMENT OF CORONAL INSTITUTE.

From the Austin Statesman we clip the following account of the commencement exercises of Coronal Institute at San Marcos:

San Marcos, Tex., May 29.—The commencement exercises of Coronal Institute are now in full blast. The town is full of visitors, and everything else is lost sight of in this, the event of the year.

The Methodist Church was filled to its utmost capacity on Sunday to hear the annual sermon by Rev. Mr. Har-

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ris, of Gonzales. It was a representative audience, and it was a beautiful audience, not the least attractive feature being the scores of school-girl faces, bright with the memory of work done, and in the anticipation of the going home.

The music was of a high order, the anthems being sung by a trained choir of fifty voices, assisted by Miss Frances Goodson. The solo, "The Heavenly Dream" was sung in the most finished manner by Miss Frances Goodson, whose rich and beautiful contralto voice was, perhaps, never heard to better advantage. The violin obligato, by Mr. Sam Fant, was played in his usual artistic manner.

The sermon was strong and brilliant, and has never been surpassed on any similar occasion in the history of Coronal Institute.

The text was: "That our sins may be as tender plants grown up, and our daughters pillars polished after the similitude of a palace."

The evening service was most interesting, the sermon by Rev. W. J. Johnson, of Victoria, was a finished one in all respects. Theoretically considered it was without flaw; ethically, it appealed to one intellectually. It gave evidence of the profoundest thought and extensive research. Mr. Johnson has the faculty of saying much in a short time and suggesting a train of thought which one can not help following out.

The concert by the primary and intermediate departments was given in the college chapel at 9:30 this morning. Every seat was taken long before the opening hour, showing the interest felt in the children's entertainment. Misses Kate Mathews, Jo. Buchanan and Jennie Wood had charge of the program, and are to be congratulated upon their success. The "Viollet Drill," "The House That Jack Built," and the song of Miss Mary Hans, were especially good. The piano solos played from memory were beautifully executed by the little girls.

The college chapel was filled at an early hour this afternoon, everyone being anxious to hear the music and recitations and to see the calisthenics and drills. The music was specially good, consisting of solos given on three pianos. The feature of the entire musical program is that each number was played from memory.

The vocal music was good and the mandolins and guitars added much to the program.

The annual literary address of Coronal Institute was delivered this afternoon by Rev. Dr. Moore, of San Antonio. Dr. Whaling, of Austin, who had been engaged for the occasion, being detained by illness.

Dr. Moore's address was heard with marked attention throughout, and was one of the finest ever heard in the city.

Street Incident.

"My Dear Sir," exclaimed Lawyer Bartholomew Livingston, meeting the Rev. Dr. Archibald Windham on the village street. "What does this mean? I thought you were laid up with all sorts of bad diseases?"

"And so I was," replied the reverend gentleman, "I had an attack of indigestion and from that time on my whole system has been in a disordered condition until I began taking Hood's Sarsaparilla which has put me on my feet and cured all my stomach troubles."

"I don't doubt it," said the lawyer. "This same medicine cured my wife of rheumatism and my little girl of scrofula. When they say it's the best medicine money can buy, they only tell the truth." "Yes, yes, so they do," replied the minister, and the two passed on.

Your work will be Divine in the measure in which you see the possible Christ in all.

Account Biennial Convention International Epworth League at Indianapolis, Ind., July 20-23, 1899, the Texas and Pacific Railway will be the only line operating double daily fast train service through.

Sunday-School Dept.

SECOND QUARTER, LESSON 11, JUNE 11.

CHRIST RISEN.—John 20:11-20.

Golden Text: "Now Christ is risen from the dead."—I Cor. 15:20.

Time: April 9, A. D. 30.

Place: Calvary and Jerusalem.

Persons: Jesus, Mary Magdalene, Peter, John and others.

Occurrence: Christ's resurrection.

The resurrection of Christ is the one central fact of the gospel. Take this out and the whole system will fall to pieces. This is the importance that the great apostle attaches to it. He says: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not. And if Christ be not raised, then is your faith vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." This is the inevitable conclusion which follows the premise denying the resurrection of Christ. But just the opposite conclusion is reached following the premise which affirms the resurrection of Christ. Now that Christ did arise from the dead is one of the most thoroughly established facts in that period of the world's history. If human testimony is to be accepted, this fact can not be called into question. This same apostle says upon this feature of the subject: "He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain until this present, but some are fallen asleep. After that he was seen of James; then of all the apostles." In addition to all of this great number of witnesses there were those women who saw and conversed with him, of whom Paul makes no mention. Nearly all of these people were living at the time the apostle wrote this epistle. Then the further fact in proof of this event is that throughout all of these centuries Christ has been preached as having risen from the dead, and as such he is imbedded in human consciousness throughout the Christian world to-day. We believe in him as one who rose from the dead and is alive forevermore.

THE EPWORTH LEAGUE.

June 11: Topic, A Perfect Child.—Luke 2:40-50.

We have two events in the child life of Christ mentioned in this lesson: First, the growth and development of the childhood of the Savior. "The child grew and waxed strong in spirit, filled with wisdom and the grace of God was upon him." Christ was possessed of a human mind and body just like other children. These were in an undeveloped state when he was born into the world. Hence, he had to be cared for and his wants had to be met like those of other children. Under this parental tuition he grew in body and in mind until he reached maturity. During this time of growth he was not hampered with sin like other children, for he was without sin; but with this exception there was no other distinction in the human side of his character. His was a perfect child life—perfect in thought and in moral quality. And God's favor rested upon him. The second event in his life mentioned in the lesson is his visit to Jerusalem at the age of twelve years with his parents. In his conduct upon this occasion we find the highest excellency of character. When he became lost in the great tumult of people present in the city, he went to the temple, the place of worship, to ask questions and learn wisdom. And such was his precocity of mind and purity of speech that he astounded those in authority, though they were aged and wise. In all of his conduct during this period, we see nothing but the utmost propriety and prudence. In fact, he never compromised himself under any circumstances. Now, by his grace, he has made it possible for all childhood life to mature itself in all of the excellencies of propriety and religion. True he was divine as well as human, but in his own personal manner of living he never put his divine nature under contribution to his own growth and moral attainment. This he used in behalf of others, but not in his own behalf. So that in his childhood life we have example to follow and his grace to supply our natural deficiencies. We can do all these things through him. And he says of children: "Of such is the kingdom of

heaven." Out of them his kingdom is to be builded. Keep them in proper restraint and teach them to know him and his kingdom will be filled with them when they reach maturity.

June 11: Topic, The Lost Sheep.—Luke 15:3-7.

Christ did much of his teaching through object lessons. He held up pictures before the minds of his audiences that they might see the truth as well as hear it. This is the most successful method of teaching. In this way you can get things into the minds of people when argument would fail. In this lesson we have a beautiful picture of this sort. It brings before us the country, a shepherd, and a flock of sheep. We see him leading his sheep out to graze and to find water, and then at the close of the day he brings them back and puts them under shelter. When he counts them he finds one is gone, and then his distress becomes very great; so he goes out into the hedges and highways and seeks for the lost one until he finds it, and then he takes it back and calls in his friends to rejoice with him over the fact that he has found that which was lost. Now, the world is that field, Christ is that shepherd, and people are the sheep. Like sheep some of us stray off, and Christ came to seek and to find us. When he finds us and we become saved, he tells us that there is joy in heaven over our salvation. What is your relation to the Great Shepherd? Are you in the fold, or have you strayed away? If the latter, then Christ is looking for you. He knows you by name and he loves you tenderly. He is not waiting for you to come back, but he is out in the desert to find you and bring you back. If you will stop and listen, you can hear his voice calling to you. Deep down in your conscience he speaks, and he wants you to be found that you may live under his care.

NORTHWEST TEXAS LEAGUE CONFERENCE AND ELSE.

How refreshing is a roundabout trip of ten days to a hard-worked pastor! Even under a running fire from an aching, jumping, throbbing, elongated jaw tooth it is good to be out for a spell among our young Leaguers and brethren beloved. Our Mexia-Thornton party was composed of as lovely a group of young people as one could hope to see. They were filled with the enthusiasm caught from our District League Conference. The hours to Fort Worth were delightfully whiled away with sacred song and innocent glee. The committee homed us well. The smallpox scare embarrassed our roll, not exceeding 200 delegates being present. That number exceeded the roll of the Conference of the Conference of the year previous. The presence and presidency of Bishop Key was a great blessing to us all, though he could not remain through the entire session. He had just returned from the "May Meetings," and was weary but well. His sermon on "Closet Prayer" will never be forgotten by those who heard it, while many a "closet" will be the result. President Hawkins was "all on fire" with zeal for the success of the conference, and added much to the interest of the occasion. Homed with his pastor, I was delighted to learn that he abates nothing in his interest in Missouri Avenue, which, by the way, under the pastorate of Bro. J. Sam Barcus, is forging her way to the front, the money for the completion of a delightful edifice being in sight. Our bald eagle orator of the Pan Handle was on hand with shrapnel, gun cotton and other things for "our friends the enemy." He is, in my opinion, one of the deadliest foes to the abominable liquor traffic in the State of Texas. I am proud of his association on our Annual League Conference Executive Committee. His exhortation of the Executive Committee of his party for their political use of liquor had the ring of genuine Christian citizenship and patriotism. I cannot mention all who were prominent and punctual on the program, but there were some of the most profitable sermons, addresses and discussions in that conference that I have ever known in an Annual Conference program. The question of disbanding has been up three years in succession. Its highest number of advocates is eight. The vote against disbanding is large and enthusiastic. Just how long it will take to bring this Annual League Conference to a sine die adjournment by the method now being used I will leave our mathematicians to say. Of one thing I am sure, that the Executive Committee and officers will leave no stone unturned to make the next one, which

meets at Stephenville, the very best one ever known in the State of Texas.

From Fort Worth I went to Granbury to attend the commencement of Granbury College. They had experienced a hard yet happy year's work. Its culmination was most enjoyable to faculty and folk. There were many unmistakable tokens of hard, faithful, honest work. The guarantee of an increased local patronage in the collegiate department was but an earnest of the high appreciation of Bro. Moore and his elegant faculty and their superb work.

Bro. H. D. Knickerbocker felicitated a large audience with his "Kitty Puss" lecture. It was "beautiful as a poet's dream of love," and true "as the needle to the pole." I was for the first time in many years among relatives who had followed the westward star. I could not realize the multiplying and replenishing. To-morrow (May 27) I will pass my sixtieth mile post on life's journey. Bro. Wallace and the delegates from Stephenville having insisted that I have an appointment at Stephenville and "size them up," I went down and preached for them on Wednesday night.

Their unfinished church, the monument of much labor on the part of our dear Bro. Shutt, will, when completed, seat our conference I think. Yet we are going to burst out of it if we can. I believe in that disciplinary injunction, "Go not only to those who want you, but to those who want you most." I had rather go where the people are hungry for our prayers, songs and exercises, and sleep on the ground than to go to those who take us in purely because "lone and weary through the street we wander," though they lodge us on beds of down; say "amen." Leaguers, let us go to Stephenville with a chosen band of spiritually-minded Christian workers—go in the spirit of our Lord. Let us make conversions the theme of our program and prayers during our stay, and God will wonderfully bless that growing town, and greatly strengthen our station there.

As Chairman of the Executive Committee I invite the co-operation and hearty support of all our presiding elders and pastors as well as Leaguers in making the Northwest Texas Annual Conference for the year 1900 a great blessing to our Church throughout our conference.

T. J. DUNCAN.

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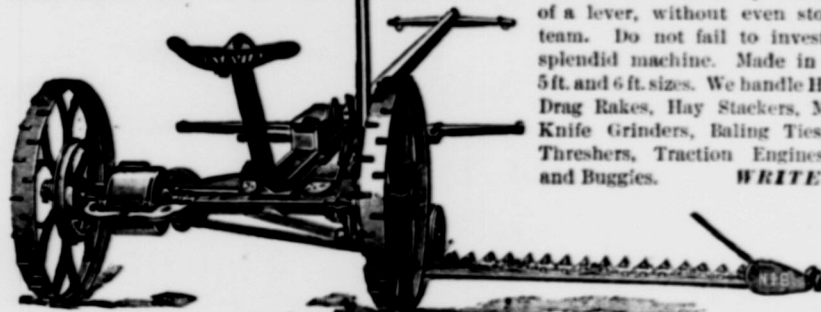


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SOME SHOTS.

The complete degeneracy of morals and manners of the Roman Empire during the reign of Domitian in the ninety-sixth year of the Christian era inflamed the rage of Juvenal, the eminent satiric poet. In vindication of his choice in devoting his pen to satire instead of other kinds of poetry, he says, "Difficilis est Satiram non scribere." (It is difficult to refrain from writing satire.) He was driven to it by the vices of the age, of which he then gives a summary and general view. By way of climax, he says: "There will be nothing beyond in vice that posterity can add to our manners: our descendants will desire and do the same things. Every kind of villainy has long since arrived at its highest pitch."

This marvelous age of human progress and this Christian country of America would no doubt afford ample scope for the caustic old Roman to exercise his satiric vein. The field is too vast and the work is too great for a single satirist, or a score of them, to occupy and note the follies of the times. The press with its myriads of minds and its multiplied agencies for the production and rapid transmission of its utterances to all men and to every home in the land, as the constituted censor morum, alone measures up to the exigencies of the times. As such it is an institution of incalculable power in society for the promotion of virtue and the correction of vice. The criticisms of the secular press are principally confined to political men and measures and social manners. It should ever hold the balances of truth and justice in even scale.

It is expected of religious journals that they should defend the cause of righteousness and condemn vice and immorality. They have a special sphere of duty in the censorship or the overlooking of the Church each may respectively represent. This requires of them to expose the corruptions that threaten the purity and peace of the Church.

It is the duty of a religious journal likewise to guard well the usages and customs of the Church as handed down from the past. Thus the old-time custom of the sexes sitting separate and apart in the church on occasions of divine service, either at the hour of preaching or of prayer-meeting, is fit, beautiful and becoming the house of God. This rule should be strictly observed save in those churches that have pews. It has the sanction of the scriptures, both in spirit and letter. It has prevailed as a fixed usage of the Methodist Church in the ordinary seating of the congregation. It secures to the female sex during the hour of worship the privacy of person that woman in her delicate and refined nature loves, and shields from rude contact the modesty which is the chief grace of her character and should ever be as the opening rose of morn and "the curdled frost on Dian's fane."

The inroad that has been made on this time-honored custom of the Church or Churches by the smart and vivacious youth of the present day by crowding in as escorts to some girl or young lady on the female side of the congregation, is to be reprehended. It is pernicious in its effects in various ways. The decorum and solemnity of worship that should obtain in the sanctuary of God are often violated, as has been seen and witnessed by many.

As to this class of young persons, the seed of the gospel as sown by the preacher evidently fall by the wayside, or on stony ground, or the more often are taken up by the evil one. How often during protracted meetings this gallantry of escort gathers in such force as to disintegrate the congregation, countervail the efforts of the pastor and his coworkers and render the solemn services an idle pageantry. Often it is the case that prayer-meetings are made occasions of social gathering to the young, and they sit with unbowed head during the service. They deserve credit for attending church, but none for the motives that prompt them.

Has the rule or usage as mentioned become obsolete? Have the pastors or preachers in charge become powerless to enforce it? The matter is worthy of consideration. J. M. GREENE.

TERRELL DISTRICT CONFERENCE.

The Terrell District Conference met in Terrell Wednesday, May 17, 1899, at 9 o'clock in the morning, and adjourned the Saturday evening following, at 6 o'clock. Rev. I. W. Clark, presiding elder, in the chair. All of the preachers of the district were present except one, and a large number of the lay delegates were present.

It is the testimony of all who attended, that this district never had a more satisfactory conference, and all who know the presiding elder will know that he always emphasizes the

spiritual feature. We had a good, religious meeting, and it is expected that the fires kindled at this conference will be carried out all over the district, and that there will be such revivals as will gladden the heart of every lover of our blessed Savior.

The business of the conference was conducted in the usual way, by committees. The discussion on the spiritual condition of the Church was very full and interesting. Especially noticeable were the talks made on this subject by Dr. Carroll and Rev. O. S. Thomas, C. B. Carter and D. F. Fuller. All expressed the belief that we are on the eve of such an awakening as our Church has seldom seen.

Friday night's services were devoted to the Twentieth Century Educational Fund. The Rev. E. P. Newsome, of the Texas Conference, gave us the best lecture on Christian education that this writer has ever heard. Oh, that every Methodist in Texas could have heard it! Then there would be no doubt about raising in Texas her part of the Twentieth Century Fund.

Bro. Vaughan, of the Orphanage, was with us, and the conference pledged the Terrell District for 5000 brick in the new Orphanage building in Waco, and, besides this, some other collections were taken up and turned over to Bro. Vaughan.

Dr. Carroll came to the conference to assist the ladies in their public meeting, held during the conference. Both the Woman's Foreign Missionary Society and the Woman's Home Mission Society have large membership in Terrell, and are doing a noble work. The doctor also represented the Southwestern University, and it is needless to say more than this, that any cause left in Dr. Carroll's hands will not suffer. What he does he does well. 'Tis certain that his noble utterances endeared him to the heart of every member of the conference.

W. C. Everett, of the Branch Publishing House, at Dallas, was with us, and made a short business talk to the conference. All were glad to meet him, and only complained of the shortness of his visit.

Dr. Rankin, editor of the Advocate, spent two days with us, and preached on Sunday to a packed house—a grand sermon.

The love feast, conducted by Rev. A. N. Keen, at 9 o'clock Sunday morning, was an occasion long to be remembered by those who were there. It was a gracious hour. The Holy Spirit was there, and the children of God rejoiced.

Sunday night a sermon by Rev. C. M. Threadgill, of Bonham, closed this District Conference meeting.

S. E. Scott, John Vesey, A. H. Ables and the Rev. A. N. Keen were elected delegates to the next Annual Conference, and H. W. Reeder and S. J. Ayers were elected alternates. The next District Conference is to be held at Plano. SID BASS, Secretary.

WHERE TO SPEND VACATION.

Ministers and Christian workers are now asking how they can spend from one to four months of their vacation to the greatest profit. The best answer I know to that question is in studying the Bible. Churches are demanding men and women who can teach the Bible. Rev. James M. Gray, D. D., of Boston, conducted a summer course at the Bible Institute in Chicago last summer, attended by a large number of ministers and laymen and Christian workers—men and women of all sorts. His work was so successful that we have decided to repeat it this summer. He will give the same course as last summer, and also a new course for those who took last summer's work. Dr. Gray's method, which is what he calls the synthetic method of the study of the Scriptures, has proved exceedingly profitable. In the city of Chicago alone, the past winter, 6000 people in the Churches have studied the Bible in this way.

No tuition will be charged for this course. The only expense will be the personal expenses of the students for room, board, and so on. Young people's societies in the Churches would do well to select some representative, and pay his expenses for a course. The entire course will cover four months, but it is so arranged that one can take any portion of it. Those who remain through the entire four months, and pass the required examinations, will be given a certificate.

Prof. Townner will give instruction in music that will be of incalculable benefit to ministers and all Christian workers. There will be other teachers at the institute during the summer.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Chicago, owing to its location on the lake, and its parks and boulevards, is one of the coolest and pleasantest places in the land to spend the summer. Aggressive Christian work of all kinds is going on, and one can get invaluable suggestions for Christian work, free, by seeing it in operation.

Men and women desiring accommodations at the institute can get them if they write in time.

Particulars as to plans of study, accommodations, and other information may be had by addressing me at 80 Institute Place, Chicago.

D. L. MOODY.

THE FIRST SUSPENSION BRIDGE.

The first suspension bridge that can be dignified by that name was thrown across the Im-jin River in Korea in 1592. Here again dire necessity dictated the terms. The Japanese in Pyeongyang, learning of the defeat of the army of reinforcement, determined to withdraw. China had begun to bestir herself in favor of Korea, and the Japanese, driven from Pyeongyang by the combined Chinese and Korean armies, hastened southward toward Seoul. When the pursuers arrived at the Im-jin River, the Chinese General refused to cross, and continue the pursuit unless the Koreans would build a bridge sufficiently large and strong to insure the passage of his 120,000 men

in safety. The Koreans were famishing for revenge upon the Japanese, and would be stopped by no obstacle that human ingenuity could surmount. Sending parties of men in all directions, they collected enormous quantities of chik, a tough, fibrous vine that often attains a length of 100 yards. From this eight huge hawsers were woven. Attaching them to trees or heavy timbers let into the ground, the bridge builders carried the other ends across the stream by boats, and anchored them there in the same way. Of course the hawsers dragged in the water in mid-stream, but the Koreans were equal to the occasion. Stout oak-en bars were inserted between the strands in mid-stream, and then the hawsers were twisted until the torsion brought them a good ten feet above the surface. Brushwood was then piled on the eight parallel hawsers, and upon the brushwood clay and gravel were laid. When the roadbed had been packed down firmly and the bridge had been tested, the Chinese could no longer refuse to advance; and so upon this first suspension bridge, 150 yards long, that army of 120,000 Chinamen, with all their Korean allies, camp equipage, and impedimenta, crossed in safety. This bridge, like the tortoise boat, having served its purpose, was left to fall of its own weight.—Harper's Magazine.

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Address communications to Mrs. Florence E. Howell, 120 Masten St., Dallas, Tex.

ANNUAL MEETING WOMAN'S BOARD OF FOREIGN MISSIONS, M. E. CHURCH SOUTH.

Older members of the Woman's Board of Foreign Missions pronounce the recent meeting in Tulip Street Church, Nashville, May 18 to 23, one of the very best, in both a spiritual and material way. Certainly it was good to be there. Your writer went burdened with responsibility, and came away with a sense of privilege. Bishop Wilson was with us and preached our annual sermon. I have no words to express the effect of this sermon upon his hearers. His text was John 14:12. When he concluded it must have been the intensified wish of each one to have part in this last and greatest work—bringing the world to Christ. Those who have heard Bishop Wilson in years past find a new quality in his preaching. While always near the heart of his Master, he grows nearer and nearer the heart of his fellowman.

Mexico, Brazil, China and Korea each received reinforcements. Miss Fannie Moling, of Missouri Conference, and Miss Lela McNemar, of Mississippi Conference, were assigned to Mexico; Miss Arrena Carroll, of Baltimore Conference, was assigned to Korea; Miss Mollie Cessna, of North Mississippi Conference, was assigned to China; Miss Clara Fullerton, of Louisville Conference, was assigned to Brazil. A message was received from Miss Emma D. Cushman, Superintendent of Nurses in the Scarritt Bible and Training School, stating that she had been accepted by the American Board, and would go to Cesarea, Asiatic Turkey. The Board instructed the President, Mrs. Wightman, to telegraph her assurance of their love for her, and sympathy in her new work. Miss Martha Pyle, missionary to China, and Miss Alice Moore, missionary to Brazil, were with us and each gave interesting accounts of her work. They also confirmed the statement of Bishop Wilson that the indications are that God is in a tremendous hurry. Shall we confirm his only fear of what may, in view of what might, be done on this side of the water? Bishop Wilson visited the mission fields in the East eight years ago, and on his recent tour he found such changes as he had not expected to see in two generations. Surely this is enough to inspire the faintest hearted. Dr. Lambuth was present and told us of Cuba. North Texas Conference had the privilege of starting the fund for the extension of the work in Cuba. Mrs. J. H. Bowman, our President, was the first contributor. We must be loyal to her leadership. We must be the visiting brethren not already mentioned who addressed the body were, Drs. Tillett, Hoss, Newton, and Towsen. Bishops Fitzgerald and Hargrove each had a kind welcome, and encouraging words.

A most precious memorial service was held at the grave of Mrs. D. H. McGavock, a woman to whom this society owes much. To those who were permitted to know her personally it was a sacred privilege to pay her this tribute of love. To those who only know of her through the abiding influence of her life and work the occasion was one of benediction.

All the interests of the Board were carefully looked after. May I tell something discouraging, to the end that knowledge may lead to activity? The estimates, as sent us from the field of what was needed for the support of work as projected were \$35,000 more than could be granted, guided as we must be by the amounts raised previously per annum. Thus we on this side of the water cripple, by our criminal selfishness the effectiveness of the self-sacrifice of those we send to the other. By the testimony of all who have given thought to the subject this stultifying indifference at home is the greatest difficulty missionaries encounter. Shame that it should be so!

On reaching Nashville a very pleasant surprise was in store for me. I found in Mrs. J. R. Stewart, wife of the popular and genial pastor of Tulip Street Church, a classmate and very dear friend of other days—days spent together in our alma mater, Martha Washington College, in the Virginia hills. Many pleasant hours were spent together in talking over "auld lang syne."

MRS. L. H. POTTS,
Cor. Sec. W. F. M. Society, N. T. C.
Gainesville, Texas.

ANNUAL MEETING W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

The nineteenth annual meeting of the W. F. M. Society, North Texas Conference, held in Pilot Point, first week in last month, May 3-7, was one most satisfactory in many respects to the members. A request was made that the Corresponding Secretary of the Conference Society write an abbreviated account of the annual meeting for the Woman's Missionary Advocate, and that the Recording Secretary of the Conference Society write a similar account of the meeting for the Woman's Department of the Texas Christian Advocate.

The Recording Secretary of the society has given (as editor of the Woman's Department, in the issue of the Advocate two weeks since,) an article written editorially regarding the application of Miss Norwood Wynn, of Trinity Church, Dallas, as beneficiary of the scholarship of this Conference Society in the Scarritt Bible and Training School, and her acceptance as such by the society; and in this writing she endeavors to comply with the request of the society regarding a report of the annual meeting. The executive officers of the society were all present, and the following District Secretaries were there to represent the work on their respective districts: Mrs. M. H. Neely, Terrell District; Mrs. R. W. Thompson, Dallas District; Mrs. M. A. Covert, Gainesville District; Mrs. P. P. Robinson, Sherman District; Miss Sallie Donald, Bowie District. There were twenty-one adult auxiliaries and two juvenile societies represented by delegates, and a number of members came as visitors from various auxiliaries, making altogether quite a good attendance.

The meeting opened Wednesday night at 8 o'clock in the Methodist church, the president, Mrs. J. W. Bowman, of Plano, conducting the exercises. An address of welcome was made by Mrs. Weeks, of Pilot Point, in an earnest and eloquent manner, responded to in behalf of the society by Mrs. M. H. Neely, of Terrell, who also spoke eloquently and to the point.

An address on the work of woman in Foreign Missions, from Rev. J. R. Wages, presiding elder on Paris District, came next, containing instructive and inspiring thoughts for his hearers, and stamping him at once as a warm friend and advocate of "woman's work for woman," and as such this society will ever regard him. The first business session of the society opened Thursday morning at 9:30 o'clock, the business sessions being held daily, morning and afternoon, closing on Saturday afternoon with election of officers for the ensuing year. The annual election of officers, held on Saturday afternoon, resulted as follows: President, Mrs. J. H. Bowman, Plano; First Vice-President, Mrs. Wm. Allen, Erudia; Second Vice-President, Mrs. E. J. Robinson, Paris; Corresponding Secretary, Mrs. L. H. Potts, Gainesville; Recording Secretary, Mrs. F. E. Howell, Dallas; Treasurer, Mrs. G. W. Gray, Terrell, and a District Secretary for each presiding elder's district in the conference, a list with full address of each appearing later in this department.

A sermon full of thought and power, and appropriate to the occasion, was delivered on Thursday night by Rev. I. W. Clark, presiding elder on Terrell District, which sermon was heard with profit by the members, and is remembered with appreciation, as also his timely talks and words of brotherly counsel at the business sessions which he attended. A sermon on Friday night was to have been preached by Rev. P. L. Smith, of Van Alstyne, but a heavy rain prevented the service taking place, which was a matter of regret. The inclement weather of Saturday afternoon also prevented many from attending church at night, at which hour a sermon was preached by Rev. D. J. Martin, of Plano. The annual sermon of the society was preached at 11 o'clock Sunday morning by Rev. R. W. Thompson, of Dallas—"Uncle Dick"—who preached in his own inimitable way a sermon replete with thoughts and suggestions that were comforting and helpful to the members of the society, and to the large congregation as well. At 2:30 o'clock in the afternoon a Young Ladies' Foreign Missionary Society was organized at the church by Miss Norwood Wynn, of Dallas, a number of intelligent young Christians among the girls and young ladies of the Church thus pledging themselves to the work of foreign missions, auxiliary to the Conference Society, an incident of the annual meeting which was most encouraging to the older members of the society, and from which it is earnestly hoped and expected that much good to the cause of missions will come in the fu-

ture. The annual love feast of the society followed later in the afternoon, conducted by Mrs. E. J. Robinson, of Paris, and was an hour fraught with interest and spiritual comfort to all, many testifying to the love of God in their own hearts, and also to the strengthening influence which comes to the heart from every effort put forth in behalf of others who have never known of "the love of God shed abroad in the heart." It was indeed "a time of refreshing from the Lord," and as they talked, and sang, and prayed together, many were moved to tears, and others shouted aloud their praises from overflowing hearts. It was a blessing to me and all to be there, and many went forth from that hour with spiritual strength renewed for the coming year of service. The anniversary exercises of the society were held at night at 8 o'clock, conducted by the President of the society, at which time a few remarks were made by the President regarding the work of the society, and a brief statement was made by the Recording Secretary of the society (in the absence of the Corresponding Secretary and Treasurer of the society) giving the status of the society as to the number of members and amount of money collected since the last annual meeting, the exercises being enlivened with choice vocal music, anthems, and solos by the choir, and recitations by other young friends.

The Sabbath exercises were a fitting close to the annual meeting, leaving a hallowed influence upon mind and heart, and it is hoped in future the annual meetings will include the Sabbath services, as in the past, and that delegates who may come to annual meetings will come with full understanding and determination to remain through the Sabbath. The members of the society feel that they were blessed, too, in having the presence and brotherly counsel of so many of the ministers of the conference at this annual meeting, and it was a satisfaction to hear from such men as Bros. Wages, Clark, Chalk, Wm. Allen, of Collin County, and Buchanan, of Pilot Point, and Martin and Thompson, and last, but not least, Bro. Hendrix, the pastor at Pilot Point, all of whom gave helpful words from time to time during the business sessions, and others of them in pulpit ministrations besides, for which the members are indebted. The members feel indebted especially for the kind hospitality so generously extended the delegates and visitors by the kind friends of Pilot Point, and for the substantial collection given at the morning service on the Sabbath for the treasury of the society. We feel sure that each delegate and visitor has carried home with her from that annual meeting pleasant recollections of the meeting and of the kind and generous people of Pilot Point. This writer certainly will retain most pleasant recollections of her kind host and hostess and their charming family circle, remembering with special pleasure the morning ride on Monday after the adjournment of the meeting out into the country several miles, affording her an opportunity to see a portion of the surrounding section, one of the fairest in all our North Texas territory. As her eyes roamed over the wide spreading prairies, rising and falling in graceful undulations for miles in every direction, in all the loveliness of the verdure of spring-time, and much of it in a fine state of cultivation, she could but feel, as she has often felt before: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," and gratitude welled up in her heart that her lot is cast in Texas, the vast domain of almost unlimited resources and untold opportunities—a domain which is indeed, "a goodly heritage."

F. E. H.

Recording Secretary W. F. M. Society,
North Texas Conference.

NOTICE.

The Woman's Foreign Missionary Society of the West Texas Conference will hold its sixteenth annual meeting in Gonzales, Texas, June 24-27, 1899.

Each auxiliary is expected to send a delegate to this meeting with a written report. Officers and delegates will please be present at the first meeting, June 24, at 4 p. m., and remain until the close. Let special prayer be offered for the outpouring of the Holy Spirit upon the meeting.

MRS. H. T. STEEL, Pres.,
MRS. MATTIE FRENCH, Rec. Sec.
Lockhart, Texas.

NOTICE.

The W. F. M. Society of Dallas District will hold a district meeting on Friday afternoon, the 9th inst. at 2 o'clock in Oak Lawn M. E. Church, South, of Dallas, in connection with the District Conference of Dallas Dis-

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Will be sent to any address on receipt of 25 cents in stamps or otherwise, to cover postage for one year, or of two cents to cover postage on sample copy. Address,

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The train leaving Waco at 7:40 p. m., Fort Worth at 10:05 p. m. and Dallas at 10:30 p. m., via the . . .

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It has elegant Sleepers to Texarkana, and luxurious PARLOR CAFE CARS, Texarkana to Memphis. The Parlor Cafe Cars are furnished with high back, leather covered, revolving arm chairs, wicker chairs and couches. Each car has a gentleman's smoker and a ladies' lounging room. You can have your meals at any hour you want them; order anything you please, from a porterhouse steak or spring chicken down to a cup of coffee and a piece of toast, take as long as you please to eat it, and you will only have to pay for what you order.

Direct connections are made at Memphis for Louisville and Indianapolis, making the run between Texas and those cities in four hours less time than any other line.

Ticket Office: 237 Main Street, Dallas.
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a pair of spanking roadsters hitched to a Kauffman Lenox stanhope is the observed of all observers. There's comfort and pleasure in them and wear in their make-up. No second grade material or workmanship find a place in a Kauffman job. Everything of the best, richly finished and strictly up-to-date at reasonable prices.

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

PARLIN & ORENDORFF CO.,
DALLAS, TEXAS.

trict by courtesy of Rev. J. H. McLean, presiding elder of the district. All auxiliaries of the district are expected to be represented at that meeting. MRS. R. W. THOMPSON, District Secretary.

DISTRICT CONFERENCE NOTICES.

DISTRICT CONFERENCES.

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 Chitreno.....	June 20
Waxahachie, Alvarado.....	June 20
Paris, Annona.....	June 21
Cuero, Port Lavaca.....	June 21
Georgetown, Georgetown.....	June 21
Bonham, Ector.....	June 22
Weatherford, Couts Memorial.....	June 22
Dublin, DeLeon.....	June 22
Pittsburg, Mt. Pleasant.....	June 22
Huntsville, Navasota.....	June 22
Gateville, Crawford.....	June 22
Corsicana, Frost.....	June 23
Llano, San Saba.....	June 23
Sherman, Pottsboro.....	June 28
Greenville, Farmersville.....	June 29
Tyler, Lindale.....	June 29
Sulphur Springs, Sulphur Springs.....	July 6
Marshall, Kilgore.....	July 6
Palestine, Grapeland.....	July 7
Brownwood, Ballinger.....	July 26

RATES TO THE DISTRICT CONFERENCE AT ANGLETON.

The I. & G. N. R. R. will sell tickets to Angleton on the 13th and 14th from Houston and Arcola at one and one-third fare for round trip. Train leaves Houston at 4:20 p. m. daily. Take the train on the 13th and be at the opening.

O. T. HOTCHKISS, P. E.

The T. & P. Railway will give one and one-third rates on certificate plan to Colorado, on account District Conference. District includes Eastland to Midland, and stations between.

J. A. WHITEHURST, Colorado, Texas, June 6, 1899.

Local preachers who expect to be examined and recommended to the Annual Conference for elder's orders by Georgetown District Conference, please meet the committee at my residence in Georgetown June 20, 2 o'clock, p. m.

W. J. LEMONS.

To the Class of Fourth Year, North Texas Conference:

Dear Brethren: I have it on the authority of Bishop Hargrove that Fisher's History of the Christian Church is still in the course. S. A. ASHBURN, Ch. 4th year. Farmersville, Texas, June 6, 1899.

GREENVILLE DISTRICT.

Dear Brethren: If any of you are coming by private conveyance to the District Conference, please let me know of it by the 20th of the month. If any of our school men are coming to District Conference, they will please notify me by the 20th inst. S. A. ASHBURN, Farmersville, Texas.

DISTRICT CONFERENCE NOTICE.

Will the pastors of the Pittsburg District please send me the names of all persons expecting to attend the District Conference at this place June 22 at once, or as soon as possible, that homes may be provided. A. A. WAGNON, P. C.

EPWORTH LEAGUE NOTICES.

June 17 will be Epworth League Day for the San Marcos District. Each League in the district is entitled to two delegates. We hope to have a good day.

I. T. MORRIS, San Marcos, Tex., June 1, 1899.

The Austin District Epworth League will hold its Annual Conference in connection with the District Conference of the M. E. Church, South, in Elgin at 9 o'clock, June 14.

H. B. COMBS, Pres. A. D. E. L. C.

Sulphur Springs District Epworth League Conference will meet at Sulphur Springs, July 3. The District Conference, July 6. We expect Bishop Key to hold the District Conference for us. Let the preachers in charge send names of delegates, local preachers and all who expect to attend both, to me at their earliest convenience. F. A. ROSSETT.

The Georgetown District Epworth League Conference will meet in Georgetown June 23, at 2 p. m., and embrace the following Sunday. Printed programs have been mailed to all delegates.

W. L. NELMS, P. E.

"You May Bend the Sapling, but Not the Tree."

When disease has become chronic and deep seated it is often difficult to cure it. That is the reason why it is best to take Hood's Sarsaparilla when disease first shows itself—in pimples, headaches, indigestion, or other troubles which tell of poor blood, weak stomach or disordered liver or kidneys. This great medicine regulates the whole system. It never disappoints.

HOOD'S PILLS are the favorite family cathartic.

The question of the real estate of your soul is more profitable than the price of city lots.—Ram's Horn.

SAN ANTONIO RESCUE HOME.

To the Preachers and Laymen of the Texas and West Texas Conferences:

Our Rescue Home in San Antonio is doing a great work. The inmates of the Home are from both conferences, Austin, Houston, Beaumont, Galveston, Bastrop, Waco and other points in the Texas Conferences are, or have recently been, represented in the Home, and in the West Texas Conference, places too numerous to mention. The West Texas Conference has had the Home to support so far. We ask the preachers of both conferences to aid in liquidating the debt upon the Home. Mrs. V. C. Montgomery, the Superintendent of the Home, consents to act as agent to collect outstanding subscriptions and raise funds to meet our debt. We commend her to all our preachers and people. Mrs. W. H. Johnson, of Dallas, Financial Agent of the Dallas Home, is also Financial Agent of our Home. Mrs. Montgomery acts in co-operation with her. Help these good women, brethren. The Lord has put the seal of his approval upon the work. The Home is doing a great work. The Church can not dispense with this agency for reaching and saving the outcast.

R. HARRIS.

CHURCH EXTENSION WORK.

To the Preachers of the West Texas Conference:

Dear Brethren—There is no more important work than Church Extension work. It does in a material way what is done in a spiritual way by the Board of Missions. It means the planting of the Church. Much has been lost to Methodism by its failure to build churches. If we would hold acquired territory we must house our enterprise. Yet this department has not been duly stressed. If any of the collections suffer this is the one. We have been careless about it—we have been content with small collections. Now, let us awake! Let this be our motto: "For Church Extension Fullness." Begin now and let no man fail.

JOHN S. GILLET, President Board Church Extension, West Texas Conference.

PROGRAM.

Tuesday afternoon, July 4th.—3:30, District Secretaries' meeting, led by Gus W. Thomason. 8:30, Song and Praise Service.

Wednesday morning, July 5.—6:30, Sunrise Prayer Meeting. 8:45, Song and Praise Service. 9, The Ideals of a Successful Devotional Meeting, and How They Can be Obtained by the Committee. 9:15, The Work of the Devotional Committee Between Meetings. 9:30, Open Parliament. 9:50, Music. Junior Work. 10, Devotional Department. 10:10, Practice Department. 10:20, Instruction Department. 10:30, The Junior Superintendent. 10:45, The Junior League and its Place. 11, Open Parliament. 11:45, Enrollment of Delegates. Appointment of Committees.

Wednesday afternoon, July 5.—1:45, Song and Praise Service. Literary Department. 2, Committee Work in the Literary Field. 3:10, Committee Work in the Social Field. 2:20, The League and Christian Literature. 2:30, Music. 2:40, "The League and Christian Literature," Prof. C. C. Cody. 3, discussion, "How Can We Organize a Reading Circle in Each League This Year?" Prof. C. C. Cody. 3:30, "The Report Blanks, and How Shall We Use Them?" Gus W. Thomason. 4, Adjournment to District Rallies. 8:30, Song and Praise Service. 8:30, Address.

Thursday morning, July 6th.—6:30, Sunrise Prayer Meeting. 8:45, Charity and Help Committee. (a) Among Our Own People. (b) Among the Poor. (c) As a Missionary Agency. 9:20, "Open Parliament." Rev. J. B. Cochran. 9:40, The Relation of the Sunday-school and the League. 10, Report of Conference Officers. Business and Election of Officers. 11, Music. 11:10, Address.

Thursday afternoon, July 6th.—Devoted to Home and Foreign Missions. Detailed program later.

WOODBINE CIRCUIT.

Meetings begin as follows: Henning's first Sunday, July; Mt. Olive, second Sunday, July; Friendship, third Sunday, July; Spring Grove, fourth Sunday, July; Woodbine, first Sunday, August; Zion, second Sunday, August; Bethel, third Sunday, August; Union, first Sunday, September; Saline, second Sunday, September.

L. F. PALMER, Pastor.

To the Pastors of West Texas Conference:

We will ask all the pastors who have not taken the collection for the Rescue Home, to do so as early as convenient, as the Home is getting short of funds for necessary running expenses. All old debts are settled, but we need money for present use. Give this your attention.

R. HARRIS, Pres.

W. G. LEE WOODS, Sec.

C. S. Mills, of Kerrville, Texas, is the Treasurer of the West Texas Conference Sunday-school Board. It was omitted in the Minutes, and so the brethren do not know where to send the Children's Day collection. C. S. MILLS.

A PREACHER WANTED.

I need at once, a preacher for Whitney Station. What presiding elder or other person can assist me?

SAM'L P. WRIGHT, P. E. Waco Dist. June 3, 1899.

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

THE VANDALIA LINE.

With five trains daily between St. Louis and Indianapolis, affords the best service to those going to the International Epworth League Convention.

Rate: One fare, plus \$2.00, for the round trip. For particulars, write to E. K. Bixby, Traveling Passenger Ag't, Fort Worth, Texas.

TWO REQUESTS.

The Mexican brethren near Elmen-dorf, Texas, have, with many sacrifices, built a small church. They greatly need a bell; one of fifty of seventy-five pounds weight would do. Is there not a Methodist Church somewhere, not too far away, with a bell that is not needed? And would it not be a graceful act, if one were presented, to send it to Elmen-dorf, freight prepaid?

2. Many of our Mexican preachers read English. They can use Clarke's Commentaries, or others. If any friends have such books to give away or sell cheap, I should like to hear from them. GEO. B. WINTON, P. E. Mexican Border Conference. San Antonio, Texas.

THE MYSTERY OF THE TWO SLEEVES.

One must be unusually quick-witted to endure the cross-examination of a skillful lawyer. In an action for payment of a tailor's account, a witness swore that a certain overcoat was badly made, one sleeve being shorter than the other.

"You will," said the lawyer, slowly rising to cross-examine, "swear that one of the sleeves was shorter than the other?"

"I will," said the witness.

"Then, sir," thundered the lawyer quickly, with a flash of indignation, "I am to understand that you positively deny that one of the sleeves was longer than the other?"

Startled, the witness said: "I do deny it."

A storm of laughter ensued. After it had died away the lawyer said meaningly:

"Thank you, sir; I've no more questions."

The following was said to me by a little boy patient of mine seven years of age and of very poor parents. I was putting him to bed in the ward above the room where the matron was playing a hymn. He remarked that he liked the harmonium better than the piano, and was keeping time with his foot. "There, now! they are going to sing the dog's holiday." "Sing what?" "The dog's holiday." "Who told you that, Abel?" "O, that is what the clergyman all say in church: 'Now we will sing the dog's holiday.'"

PROTRACTED MEETINGS FOR BUFFALO GAP CIRCUIT.

Borden Chapel, Sunday before first Sunday, July; Jim Ned, Saturday before third Sunday in July; Mulberry Canyon, Saturday before first Sunday, August; Lemons Gap, Saturday before third Sunday, August. Brethren, cut out this notice, and don't ask when does our protracted meeting begin, as the notice will only appear once in the Advocate.

J. H. TRIMBLE, P. C.

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

MARRIAGE NOTICES.

At the parsonage, Rockdale, Texas, May 12, 1899, by Rev. Fred L. Allen, Warren Cook, of Houston, Texas, and Miss Lizzie Yocum, of Rockdale, Texas.

At the residence of Mr. R. L. Williams, Rockdale, Texas, June 6, 1899, by Rev. Fred L. Allen, Mr. J. D. Sandell, of Yocum, Texas, and Miss Lorena B. Williams, of Rockdale, Texas.

May 7, 1899, at the residence of the bride's mother, on the Lavaca River, Jackson County, by Rev. S. H. Brown, Mr. Jno. P. Bowlding and Miss Annie Ellis.

At the residence of the bride's father, May 21, 1899, Mr. Carl N. Ellis and Miss Beulah Bowlding, by Rev. S. H. Brown.

At the Methodist Church, in Blue Ridge, Texas, May 24, 1899, Mr. J. W. Pepper and Miss Aurelia St. Clair, Rev. J. W. Blackburn officiating.

At the residence of the bride's father, on Saturday, May 7, 1899, Mr. R. K. Wood and Miss Rosa Brocken; all of Collin County, Texas, Rev. J. W. Blackburn officiating.

On the evening of May 28, 1899, 7:30 o'clock, at the home of the bride's mother, in Camden, Texas, Mr. F. M. Maury and Miss Ellen Walker, Rev. R. O. Bailey officiating.

On May 28, 1899, at the home of the bride's mother, Mrs. Walker, in Camden, Texas, Mr. R. O. Barker and Miss Maud Walker, Rev. R. O. Bailey officiating.

At the parsonage in Nocona, Texas, on Sunday evening, May 28, 1899, Mr. Sidney Lunn and Miss Lizzie Wood; both parties of Montague, Texas, Rev. J. Marvin Nichols officiating.

At the residence of the bride's father, J. S. Irvin, at Daingerfield, Texas, June 4, 1899, S. H. Keasler and Mrs. Media Kirkland, Rev. L. H. McGee officiating.

At the residence of Willie Hendricks, at Rodgers, Texas, May 11, 1899, Mr. T. T. Moore and Mrs. Mary Harris, Rev. Mac M. Smith officiating.

At the Methodist Church, in Rodgers, Texas, May 23, 1899, at 9 o'clock p. m., Mr. Ollie Copeland and Miss Florence Noble, Rev. Mac M. Smith officiating.

At the residence of the bride's mother, Mrs. Nannie Morgan, San Diego, Texas,

DESOLATE



homes are those without children. Sterility or Barrenness can be cured by

G. F. P.

(GERSTLE'S FEMALE PANACEA)

FROM THE PRINCIPAL OF MONTEAGLE SEMINARY. Too much cannot be said for your worthy remedy for female irregularities. As a result we have a strong, healthy mother who weighs 85 pounds, and a five months old boy who weighs 11 pounds. The mother is a very small woman but is strong and hearty. And she claims that G. F. P. did it all, as all other remedies had failed.

W. H. NELSON, Montague, Tenn.

Pria. Montague Seminary.

Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

PRICE \$1.00 A BOTTLE.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and \$1.00 and we will supply you direct.

L. GERSTLE & CO., Chattanooga, Tenn.

Expectant MOTHERS

Should use MITCHELL'S COMPOUND. It relieves all distress and makes childbirth safe and easy. BOOK FREE. DR. J. H. DYE MED. INST., BUFFALO, N. Y.

Mr. J. R. Chandler, of Lagarto, Texas, and Miss Marian Morgan, Rev. I. S. Napier officiating.

In front of the gate of W. L. A. Self, on May 31, 1899, Bro. Albert Webb, of Bee House, Texas, and Miss Perlia Gats, of Pearl, Texas; Mr. Toller Smith and Miss Mattie Webb and Mr. Eddy Perkins, and Miss Ewing Waiters, Rev. W. L. A. Self officiating.

At the residence of the bride's sister, near San Marcos, Texas, Mr. E. S. Hacker and Miss Beulah Tucker, June 3, 1899, Rev. W. A. Scott officiating.

When you go to Eureka Springs, Ark., stop at Southern Hotel. Rates are reasonable.

THE SEWING MACHINE BOUGHT FROM YOU SOME TIME AGO GIVES PERFECT SATISFACTION.

W. F. BRYAN.

SUMNER, TEXAS.

We appreciate the Advocate very much over here in Mississippi. We read the able and spicy editorials and racy correspondence with great relish.

G. W. BACHMAN.

Winona, Miss.

MY MAMMA WANTS TO TELL YOU SOMETHING

Is the title of a book that should be read by all expectant mothers; it tells how she can find relief from all the ills incident to motherhood and secure health for both mother and child, sent free by Dr. J. H. Dye Medical Institute, Buffalo, N. Y.

BOOKS FOR SALE.

I have for sale one set of Books, 12 Volumes. These Books are new. McClintock and Strong's Cyclopaedia, Biblical, Theological and Ecclesiastical. Anyone wanting these books, please correspond with me at once.

J. W. CULLEN, Lott, Texas.

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

Sherman District—Third Round.

Denison mis	June 24, 25
Sherman cir	July 1, 2
Howe cir	July 8, 9
Van Alstyne sta.....	July 9, 10
Collinsville cir.....	July 15, 16
Whitesboro sta.....	July 16, 17
Pottsboro and Preston.....	July 22, 23
Bells cir.....	July 29, 30
Willow Street.....	August 5, 6
Travis Street.....	Aug. 6, 7
Pilot Grove.....	Aug. 12, 13
Whitewright sta.....	Aug. 19, 20
Denison sta.....	Aug. 26, 27
Whitesboro cir	Sept. 2, 3
Gordonsville.....	Sept. 9, 10
Gunters	Sept. 16, 17

J. R. WAGES, P. E.

Pittsburg District—Third Round.

Pittsburg sta, at Pittsburg.....	June 18, 19
Queen City, at Queen City.....	July 1, 2
Atlanta, at Kildare.....	July 2, 3
Gilmer cir, at Hopewell.....	July 8, 9
Daingerfield cir, at Cason.....	Thur. July 13
Winfield cir, at Winfield.....	July 15, 16
Mt. Pleasant sta, at Mt. Pleasant.....	July 16, 17
Linden cir, at Linden.....	July 22, 23
Quitman cir, at Salem.....	July 29, 30
Dalby and DeKalb, at Austin's Chapel.....	August 5, 6
Fairview and Rose Hill, at F.....	August 6, 7
New Boston, at New Boston.....	August 12, 13
Texarkana, State Line, at S. L.....	Aug. 13, 14
Redwater mis, at Red Springs.....	Aug. 19, 20
Leesburg cir, at New Friendship.....	Aug. 26, 27
Naples cir, at Hamell's Chapel.....	Sept. 2, 3
Musgrove cir, at Maple Springs.....	Sept. 9, 10
The District Conference will convene at Mt. Pleasant on June 22, at 9 a. m.	

T. P. SMITH, P. E.

The secret of happiness is the assurance that the Ruler of the universe desires our happiness.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. A. H. QUILLIAN.

Rev. A. H. Quillian was born in White County, Ga., in 1829, and died in Fort Worth, Texas, March 25, 1899. He was about seventy years of age and had spent the strength of his life in the ministry of the M. E. Church, South. He died at the home of his daughter, Mrs. Ida Williams, attended by his devoted wife, whose gentle ministrations brightened and comforted his last hours, and also by his noble daughter and son-in-law, who spared no pains to make the last hours his happiest and his best. Bro. Quillian passed away in triumph and peace. He left the world with the memory of a well-spent life and with a deep, sweet hope of everlasting rest and reward. Just before his decease he remarked to his wife: "I shall never cease to thank God that I got ready when in the full vigor of health and the perfect possession of all my faculties. For now my weakness and suffering are such that I could not perform the conditions of salvation." He was ready to die and had been for a long time. He served his own generation by the will of God and fell on sleep. Bro. Quillian was a typical Methodist preacher. He gave himself for the salvation of men. His field of labor was principally Colorado. He was one of the pioneers of that State and wrought with the utmost assiduity and efficiency to promote her educational, spiritual and other interests. His life and labors were an unqualified benediction to the Centennial State. He was for some thirty years actively engaged in preaching the gospel under the shadow of the Rocky Mountains, and his example and influence abide to this day immortal and potent for good. But for his voluntary subjection to arduous toils and bitter privations the rural portions of much of Southern Colorado would have been unblest by a preacher's presence and labor. He was an honored supernumerary preacher in the Denver Conference at the time of his passing away, and no member of that body was ever more highly respected and deeply loved than he. It was reserved for him to brighten with his presence the lonely hours and to sweeten with his ministrations the bitter cups of the first settlers of the Colorado wilds. We do not know of a more enviable record or of a more stainless character than his. We feel sure that the Master will welcome him with those immortal words: "Well done, thou good and faithful servant; enter into the joy of thy Lord." We regard Bro. Quillian as one of the very best men we ever knew. We saw him tried as but few men are ever tried, and he came through this ordeal without a blemish. He was a great believer in Providence in prayer. When on his way to California by the Panama route during the time of the gold fever he was beset for a long period, and came very near, with all his associates, perishing from hunger and thirst. He always attributed his deliverance to the prayers of loved ones far away. He walked and talked with God. He was strong and happy in Christ. He gave up all for Christ and received the hundred fold reward. His devoted wife and nine children survive him. He possessed an inestimable treasure in his wife and children, who follow him as he followed Christ. Sister Quillian was in every way worthy of her husband's profound and cordial confidence and love, and like the divinely blessed woman in the gospel, "did what she could." His children breathe the spirit of the parents and walk in wisdom's ways. The blessing of God was and is upon the thrice-blessed preacher's home, and will no doubt abide there to the end. May this Christian household upon the earth prove an unbroken family in heaven.

T. R. PIERCE.

PUCKETT.—Cynthia Ruth A. May, daughter of A. G. and M. J. May, was born September 16, 1890; married H. S. Puckett July 4, 1885; died near Nevada, Texas, May 10, 1899, just as the sun was setting. As Ruth was faithful to Naomi, so was our Ruth true and faithful in life's relations; she lived well; an obedient, loving child, a faithful wife, a devoted mother. She loved her neighbors, and they loved her in return as one loves a sister or mother, and in her last sickness expressed that love by as constant and tender care as the hands and hearts of good women could give and faithful men offer. She loved God and the Church. Firm where principle or duty required; sweet-spirited and kind always. Her piety was uniform, her devotion constant. I hardly knew when Ruth became religious; it seems to me that she was always so. In her last sickness she suffered intensely yet patiently. The last four days she was unconscious. Before she became so, in reply to her husband as to her condition and the future, she replied: "If I live I am the Lord's, and if I die I am the Lord's." A. G. MAY, Wylie, Texas.

GRIMES.—The subject of this sketch, James Alexander Grimes, was born in Maury County, Tennessee, October 29, 1821, and departed this life in Belton, Texas, at 5:25 a. m., April 19, 1899. Bro. Grimes was born of religious parents. His father, Rev. James W. Grimes, was a preacher of the gospel in the Methodist Church, and his mother a woman of great piety and devotion. He was raised in Tennessee and moved first from Tennessee to Mississippi, where he remained for about two years. He moved from there to Texas in 1846 and settled first in Smith County, where he was married to Miss Edna A. Benn in 1847, with whom he lived happily for forty-three years and six months, when, on the 5th of October, 1890, she sweetly fell asleep in Jesus. Then for eight years, six months and fourteen days Bro. Grimes lived and walked with God, expressing himself as ready to go and he with loved ones gone on before, but willing to stay and try to do and suffer the will of God on earth. In his latter days he found his chief joy in his children, grandchildren and

his Lord. He was the father of eight children, five sons and three daughters, all of whom survive him and were permitted to be with him in his last illness and to administer as far as might be to his wants, receive his blessing and witness his dying triumphs. He came to Bell County in February, 1851, and made his home near Moffat, where he lived until his death. For forty-eight years he has been a citizen of this county, seeking no honors, or place, or preferment, but in the private walks of life performing faithfully his duties as a citizen. He was a man of strong convictions, great moral courage, ever ready to stand up for the right as he understood it and yet manifesting much charity toward those who might differ with him in anything. By his fidelity to duty and earnest efforts in behalf of the right, he did much toward the development of his community and county in those things that tend to righteousness. In the year 1853 he made profession of faith in Christ and joined the M. E. Church, South. He was truly regenerated and his life was a living testimony to the profession he made. We may truly say that "Uncle Alex" Grimes, as he was familiarly called, was the friend of God and man. He loved every one, found something good in all, and was in return loved by all. In his last illness he suffered much, but bore it with Christian fortitude and a degree of patience wonderful to see. When his end was approaching he had his children about his bedside, pronounced upon them his blessing, admonished them all to be faithful and meet him and their mother in heaven, and as he talked his face would light up and he would clasp his hands together and shout the praises of his Lord. When he could no longer speak above a whisper he called his eldest son, J. W. Grimes, to his side and said: "Son, I am passing through the chilly waters; all is well." Thus a good man passed to his reward, and the words of inspiration were verified, "Precious in the sight of the Lord is the death of his saints," and "the righteous hath hope in his death." With the ritual of his Church and Masonic honors we laid his mortal remains to rest by the side of those of his loved companion, in the Moffat Cemetery, to await the morning of the resurrection. May his children and loved ones all live so as to meet him in heaven.

J. W. STORY.

Belton, Texas.

HUDGENS.—Lucy E. Hudgens, daughter of William and Mary E. Turner, and wife of W. D. Hudgens, was born in Dallas County, Texas, September 17, 1847; was married to W. D. Hudgens December 20, 1865, and died April 4, 1899. She was converted and joined the Methodist Church when but a child at Willow Springs Church, near Birdville, Tarrant County, Texas. She was the mother of ten children, all of whom are living, religious and in the Church. She was indeed an ideal mother—ever looking after the domestic and religious affairs of the homelife in her sphere. She ruled well her own household. Her commands were positive to her children, yet lovingly and tenderly. As a companion she was faithful, true and loving. She was the earthly stay of her husband. They suffered, wept and rejoiced together, as a Christian was such that she had the truest love for the Church. Her life as a Christian was such that she had the confidence of all. May God bless, guide and keep Bro. Hudgens and all the family to the end, and then go up and live with God and Christ in the kingdom of our God forever.

W. N. CURRY.

KERR.—Mrs. Bettie Kerr was born September 30, 1867, in Fannin County, Texas. She was married to J. G. Kerr March 4, 1892. She died at her home in Marlow, Indian Territory, May 18, 1899. For several months before her death she was a great sufferer. This she bore with Christian fortitude, relying upon the promises of God. The end came and she was ready. Sister Kerr was a member of the C. P. Church. She was a kind wife, a loving and self-sacrificing mother and an excellent neighbor. A tender, loving father and a devoted husband did all that affection could inspire. She leaves a husband, three little girls, besides a father and mother and a host of friends, to mourn their loss; but their loss is her eternal gain. May God bless the bereaved ones and help them to live Christian lives and meet the loved one in a better world. Grieve not, Bro. Kerr, your wife is now waiting for you at the beautiful gate. God bless the little children, and may they be raised to love and obey God and meet their mother in heaven. Peace to her soul.

JESSE G. FORESTER.

LAW.—Sister Keturah Law (nee Buckham) was born in Oldham County, Ky., October 4, 1838, and died near Amarillo, Texas, May 16, 1899. She had lived, since leaving Kentucky, in Montgomery County, Mo.; Tarrant County, Texas, and Pettis County, Mo., till she came to Amarillo, Texas, about eight years ago. She was married to Jas. L. Law January 11, 1859, and became the mother of five children, all of whom are living and religious. Sister Law was converted at the age of fourteen and joined the Methodist Church and has lived one of the most devoted Christian lives since. No woman in all the country had such a holy influence as did Grandma Law. After three weeks of most intense suffering death came as a welcome visitor. Many friends and loved ones were with her and did all that tender hearts and loving hands could do, but she realized to the fullest extent that she was nearing the end, and faced the last enemy without any fear. What a blessing it was to hear her talk—a woman of fine sense, of long and deep Christian experience, acquainted with the Bible, a theologian. She leaves a husband seventy-seven years old, five children and twenty grandchildren and a great many friends to mourn. May all these meet her in the sweet by-and-by.

C. S. McCARVER.

NOW IS THIS!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists. Hall's Family Pills are the best.

S. S. S. GOES TO THE BOTTOM.

Promptly Reaches the Seat of all Blood Diseases and Cures the Worst Cases.

In every test made S. S. S. easily demonstrates its superiority over other blood remedies. It matters not how obstinate the case, nor what other treatment or remedies have failed, S. S. S. always promptly reaches and cures any disease where the blood is in any way involved. Everyone who has had experience with blood diseases knows that there are no ailments or troubles so obstinate and difficult to cure. Very few remedies claim to cure such real, deep-seated blood diseases as S. S. S. cures, and none can offer such incontrovertible evidence of merit. S. S. S. is not merely a tonic—it is a cure! It goes down to the very seat of all blood diseases, and gets at the foundation of the very worst cases, and routs the poison from the system. It does not, like other remedies, dry up the poison and hide it from view temporarily, only to break forth again more violently than ever; S. S. S. forces out every trace of taint, and rids the system of it forever.

Mrs. T. W. Lee, Montgomery, Ala., writes: "Some years ago I was inoculated with poison by a nurse who infected my babe with blood taint. I was covered with sores and ulcers from head to foot, and in my great extremity I prayed to die. Several prominent physicians treated me, but all to no purpose. The mercury and potash which they gave me seemed to add fuel to the awful flame which was devouring me. I was advised by friends who had seen wonderful cures made by it, to try Swift's Specific. I improved from the start, as the medicine seemed to go direct to the cause of the trouble and force the poison out. Twenty bottles cured me completely." Swift's Specific—



S. S. S. FOR THE BLOOD

—is the only remedy that is guaranteed purely vegetable, and contains no mercury, potash, arsenic, or any other mineral or chemical. It never fails to cure Cancer, Eczema, Scrofula, Rheumatism, Contagious Blood Poison, Tetters, Boils, Carbuncles, Sores, etc. Valuable books mailed free by Swift Specific Company, Atlanta, Ga.

DULANY.—The subject of this obituary, Miss Kate Dulany, died March 27, 1899, while in her nineteenth year. She was a student of Polytechnic College, and died of meningitis. She was an exemplary Christian, having been converted last year in a camp-meeting at Newlin, Texas. She impressed the student body with her devotion to God during the revival here last fall. She had been with us here long enough for all to have her and see in her great possibilities. The power of Christian education had made its mark upon this young lady. Her parents, brothers and sisters were with her in the last hours and carried her body to the old home on the banks of Red River, at Estelline. They live in hope of meeting Kate in the home above. M. K. LITTLE.

HARDY.—Frances M. Hardy was born in Adair County, Ky., February 3, 1828, and died April 5, 1899. Sister Hardy professed religion and joined the Methodist Church in 1844, of which she lived a faithful member until death came and called her from this world of sorrow and affliction to that house where sickness and death never come. She was married to M. N. Hardy April 8, 1851, and to this union was given eleven children, nine of whom still survive. May the Lord so direct that they may make an unbroken family in that home above.

W. H. HAWKINS.

POUNDS.—What a cloud of gloom and sorrow was cast over the neighborhood of Martin Springs as the news went from one to another that Nettie Pounds was dead. She was a little indisposed the day before, but up and about, nothing serious being thought of her illness, when she was suddenly seized with congestion in the night, and only lived a few hours. She was an orphan child. Her mother and father, Jennie and Henry Pounds, were friends and schoolmates of the writer, and I loved them; and I deeply loved Nettie, she was so gentle, so kind and loving in her manners. She was living with her aunt and uncle, Jennie and Judge Pounds, who were so kindly and tenderly taking the place of mother and father. They are bereaved; their hearts are torn and bleeding over the loss of their darling Nettie. Many hearts are made sad, for she was loved by everybody. She was fourteen years old August 14, 1888. She professed religion at the camp-meeting at Forest Academy, and joined the Methodist Church, South. She was received into the Church and baptized by Rev. J. N. Hunter. We expect to meet Nettie on the other shore.

MARTHA D. ARDIS.

DYSART.—Sister Dysart, wife of R. A. Dysart who died last December, was born June 2, 1852, and died May 9, 1899. She leaves four boys and two girls ranging in age from eight to twenty years. They married in Mission Valley, Texas, where they lived until ten years ago, when they moved to Collingsworth County. They have a nice home for the children. They are good children. Their aged grandmother is now with them. May the Lord care for them.

ED. R. WALLACE.

WRIGHT.—Mrs. Kate Wright (nee Woodward) was born in Brenham, Washington County, Texas, January 9, 1833; married Judge Wright May 11, 1850; united with the M. E. Church, South, in 1863 at Hempstead; Rev. H. V. Philpott was holding a protracted meeting. Our sister made her home with her son-in-law, Bro. R. R. McDade, whose wife is the last surviving child, and while she had many comforts of earth, yet she was a sufferer for the last eighteen years, and she has not been able to attend Church service for the past eight years. But the grace of God was sufficient to sustain her in all her physical suffering. We visited her frequently and read the good Book and prayed with her and her soul would speak the praises of God and rejoice in the precious hope of eternal life. The evening of her death she persuaded the

family to go to Church. All went except Sister McDade. In the midst of the service they were called home, but the spirit had fled to the Savior she loved. When the last paroxysm of pain came it was very severe, but in a few minutes it was gone, and our sister was no more on earth. Praise God that "our people die well." She is now "safe in the arms of Jesus," where pain will never find her and the peace of God will be more than ever enjoyed by her. Amen.

GEO. H. PHAIR.

Hempstead, Texas.

HERINGTON.—Died March 25, 1899, near Brandon, Minnis Banks Herington, age one year, ten months and fourteen days. Relatives and many friends sympathize with the bereaved parents.

A. T. CULBERTSON.

WEAVER.—Robert Weaver was born April 28, 1883, and died April 21, 1899. Linnie Weaver was born December 1, 1885, and died April 24, 1899. These were the children of Bro. J. A. G. and Sister N. V. Weaver, who by precept and example had trained them in the "nurture and admonition of the Lord." As a result they were both modest, quiet, well-behaved children. I preached to both of them, who were at Sunday-school and Church a short time before they died. Robert asked for the prayers of his parents and uncle before he died, and professed to find peace with God, exhorting his sister to seek religion and be ready for the summons. Linnie was a sweet-spirited child, and loved the Sunday-school and Church. In this sad bereavement we commend Bro. Weaver and his faithful wife to the grace and peace of Him who doeth all things well, hoping ere long they may meet their precious children in the "unclouded day."

F. M. WINBURNE.

Jonesboro, Texas.

COON.—Mrs. C. A. Coon (nee Sain) was born in North Carolina, February 28, 1816, professed religion when about ten years old, and united with the M. E. Church, South, was married to W. P. Coon in 1838; moved to Texas in 1853, and settled in Hunt County. She was the mother of eleven children, six of whom are consistent members of the Church. Sister Coon was a model Christian woman. She was loving and gentle to her neighbors and all with whom she came in contact, a good wife and kind mother. Her home was ever open to ministers, and they were strengthened by the peace, joy, faith and meekness shown in the life of this good woman. Her sickness was of long duration, but she was patient and perfectly resigned to the will of God. When the time came for her departure, April 27, 1899, she was ready to go, and exhorted her loved ones and neighbors to meet her in heaven. She then fell on sleep to watch and wait to welcome her loved ones home. The funeral services were attended by a large congregation of neighbors and friends.

J. L. ANGEL.

TUCKER.—Mrs. Lucy P. Tucker was born in Richmond, Va., June 7, 1834, and departed this life April 28, 1899, aged sixty-four years, ten months and twenty-one days. At the age of thirteen she moved with her parents to North Carolina where, May 23, 1857, she was happily married to A. J. Tucker. One year afterward they moved to Georgia; lived there three years; then in 1860 moved to Texas, where she lived until her death. She professed religion and united with the Methodist Church in 1847, and ever afterward, when her Church certificate, and the first opportunity would attach herself to the Church. In 1895 I was her pastor, and was frequently with her during that year; and what a delightful privilege to sit at her feet and learn wisdom from her lips! Being asked about the meaning of a certain passage of Scripture, after explaining the meaning of the best I could, she would

delve down into the precious mine and bring out some hidden thought that sparkled with deep spiritual meaning. If ever a person on earth possessed perfect love, she did; and yet she always lamented her seeming imperfections and always depended on a perfect Savior for perfect daily help. All through her sickness, oftentimes feeling lonely, she would comfort herself by singing, "Rock of Ages, Cleft for Me," realizing that Christ indeed was the Christian's rock in the trying time of affliction. What a rock of defense! Not even death can do such an one the least harm! A devoted wife, loving mother and a useful member of the Church has quit the walks of life, but only to press her feet on the eternal hills of God! An aged husband, five grief-stricken children and a host of sorrowing friends have said good-bye, but longingly look toward that city whose builder and maker is God, where, some sweet day, they expect to meet her again. May God in his mercy remember the aged father and sorrowing children.

S. M. THOMPSON.

JAMISON.—Sarah Salome Jamison, youngest child of Sister Maggie Jamison, was born in Brazoria County, Texas, July 10, 1897, and was dedicated to God in baptism by the writer of these lines, and May 4, 1899, he took her to himself. Her father, who was a faithful steward of the Church at Angleton, preceded her to heaven not more than ten months. How keenly this loss is felt by the widowed mother only those who have had a like experience can know. Little Sarah Salome was a sweet child and a great comfort to her mother. But the Lord gave and the Lord hath taken away; and by this, another tie, he has bound the family more closely to the great loving heart of God, who doeth all things well. Dear friends, only be true and faithful a little while longer and our Father in heaven will also say to you, "Come up higher."

H. G. WILLIAMS.

GILBREATH.—At twenty minutes past five o'clock on the morning of the 28th of February, 1899, the spirit of our little baby boy, Arthur Clark, winged its way from earth to God who gave it. Little Arthur was born January 8, 1899; so he was with us only one month and twenty days; but in that short time our affections became so entwined about him that it is needless to say that it was like tearing our heart-strings away to give him up. But by the grace that was given us we laid his body to rest in Brandon Cemetery, saying as best we could, "The Lord gave and the Lord taketh away; blessed be the name of the Lord." May the Lord bless us, his parents, to live so as to raise his brothers left behind that they, too, may be prepared to meet God in peace.

J. E. AND ALICE A. GILBREATH.
Brandon, Texas.

AVIATION.—The death of our little baby boy, Arthur Clark, winged its way from earth to God who gave it. Little Arthur was born January 8, 1899; so he was with us only one month and twenty days; but in that short time our affections became so entwined about him that it is needless to say that it was like tearing our heart-strings away to give him up. But by the grace that was given us we laid his body to rest in Brandon Cemetery, saying as best we could, "The Lord gave and the Lord taketh away; blessed be the name of the Lord." May the Lord bless us, his parents, to live so as to raise his brothers left behind that they, too, may be prepared to meet God in peace.

SMITH.—Miss Beekie Smith was born in Lowndes County, Alabama; was converted at the age of fifteen years; joined the Church at Old Town, Ala.; came to Texas in 1878; died at her sister's (Mrs. G. M. Roberson, 1401 Garden Street, Austin, Texas) May 2, 1899, aged fifty-eight years. Her membership was at Plantersville, Texas. Miss Beekie was a Christian; all of her life was spent in the service of God. She was always at Church when she could get there, and her presence helped the preacher; he had her attention and prayers. We miss her now at First Street Church. Her life was such that when one came in contact with her her religion was not doubted. Now she has gone to rest with Jesus. We will press on and expect to meet her in the paradise of God. May the Lord bless the lonely sister and others who are mourning their great loss. Thank God for the Christian's hope.

E. G. HOCUTT.

WROE.—Miss Sallie Wroe was born in White County, Pennsylvania; was converted in early life; lived a consecrated Christian life, and died April 21, 1899, in Austin, Texas, aged seventy-two years. Her mother died in 1862, leaving four children—one son and three daughters. Miss Sallie being the eldest, became their spiritual adviser. Well did she do her duty. The four lived together, all single. They live for each other, and would go to Sallie for advice; and now she is gone. It is so sad to see this circle broken. When near the border line of life the sister asked if she was ready. She answered back: "I have nothing to fear." Thus ends the life of a pure Christian lady, and we feel our loss, but glad that we have the influence of that life. It will help us while we live and after the battles of life are over we will meet Miss Sallie in that land where they will never say good-bye. The three left mourn, but they are Christians and hope to meet again.

E. G. HOCUTT.

MURPHY.—After an illness of only a few hours Robert Murphy departed this life April 11, 1899, aged nine years, one month and eight days. He was dedicated to God in baptism in infancy and was always religiously inclined. He had an amiable disposition; was always kind and affectionate with his teacher and fellow pupils at school. In his home he was a bright and beautiful flower that shed its fragrance for only a short time, and in our weakness we wonder why God would take from this earth one so lovely and so calculated to bring peace and happiness to the parents; but he knows best, and in his wisdom has seen fit to pluck this beautiful flower from earth and transplant it in paradise to bloom in the garden of the Lord forever. Sorrowing parents, remember that your Father's grace is sufficient for you. May he guide and help you to lead the little brother and sister to the mansions prepared for you and them, and there be a united family and sing the praises of God and the Lamb around the throne forever.

A FRIEND.

SABASTIAN.—William E. Sabastian, son of Folk and Mary, was born near Dalton, Ga., January 1, 1871. He professed religion when he was fourteen years old and joined the M. E. Church, South, which relation he sustained until May 8, 1899, when suddenly his end came, being dashed from a running horse. He only lived a few hours to make a record of extreme suffering; then his spirit went to God who gave it. He was a young man of strong convictions, and the thing that concerned him most when decision was forced upon him: Is it right? And when convinced, he entered with the courage of a hero. He was careful to maintain the honor of manhood and the purity of a Christian life. Though cut down without warning we are assured that he met his fate in the strength of grace. And now what we call death is but a sweet sleep to him. He left a father, mother, brother and a host of friends to mourn over his departure; but they mourn not as those who have no hope. He was laid to rest in the beautiful cemetery at Pilot Point to await the resurrection morn. May God sanctify this death to our good and bring us all to rest at last.

A. F. HENDRIX.
Pilot Point, Texas.

NICHOLS.—Emma J. H. Nichols was born September 25, 1863, in Delta County, Texas. She confessed faith in Christ at the early age of fifteen and joined the Methodist Church, in which she lived a faithful and consistent Christian life until she passed into the Church above. Sister Nichols was almost an invalid the last four years of her life, yet she bore her affliction with Christian fortitude and resignation until at 9:30 p. m., April 21, 1899, God said to her, "It is enough," and the Spirit kissed away her life. She leaves a father and mother, husband and seven children, four sisters, three brothers and a host of friends who miss her on earth, but if they live for her Savior they will live with her in heaven forever. Her remains were interred in the Shiloh Cemetery to await the resurrection morn. May the richest blessings of our Heavenly Father rest upon those for whom she lived and labored. May they imitate her noble traits of character so that with her they may hear the plaudits of Almighty God: "Well done, good and faithful servant, enter thou into the joys of thy Lord."

C. R. GRAY.

SWAFFORD.—The death angel came suddenly. It was a sad message over the wires that called me to the grave. Mary Swafford was born January 28, 1827, in Redwood County, Tenn., and departed this life March 2, 1899. She gave her heart to God and life to the Methodist Church at the age of thirteen and was faithful till death. She was married to T. M. Swafford December, 1845. In 1846 they moved to Giles County, Tenn., and in 1878 to Wise County, Texas, where, after lingering a short time under a stroke of paralysis, she passed to rest. Her companion having passed his eightieth milestone, fingers anxiously waiting the summons to follow. She leaves nine children deeply mourning her departure, four having preceded her. She was a good woman, good wife and mother, faithful to the Church, ready to testify to the saving power of Christ and delighting in the Advocate. Be faithful a few more days and you shall meet your companion again. Children, live and die like mother and her reward is yours. In the cemetery of Garvin, surrounded by mourning friends and relatives, she was laid to rest. Her pastor,

J. B. SIMS.

FINCHER.—Tallie Fincher was born May 9, 1886, and died May 17, 1899, aged thirteen years and eight days. In the family circle Tallie was always dutiful, cheerful, loving and kind, and though in early infancy deprived of the love and protecting care of his mother, he was a source of great inspiration and cheerfulness to his father and the other members of the family. He loved the Church and Christianity and especially the Sunday-school, at which before his confinement he was ever present, and nearly always had perfect lessons. It can be truly said of him, "He hath done what he could." He lived well and best of all died well. In suffering he was patient and cheerful, and seemed to be ever clinging to that faith that lives forever in the hearts of the children of God. "This said to give him up, but we believe that death to him was only the beginning of a life of bliss eternal. May God comfort the bereaved family and help them to realize that earth hath no sorrow that heaven cannot heal."

T. A. KEITH.

WINTON.—Jas. C. Winton was born Aug. 22, 1814; was reared in Boone County, Tenn.; was converted in young manhood and joined the Methodist Church and remained a faithful member till his death, which occurred in Pottsville, Texas, March 15, 1899, at the home of one of his daughters, Mrs. Hopson. Bro. Winton taught his children the fear of God, and as a result all are Christians. For six weeks he lingered with a gripe, during which time he was visited by his children from their various homes in different parts of the Indian Territory. Bro. Winton was certainly loved by his children. As his pastor I wish to bear testimony to his integrity to his Master; he loved his Savior and his Church and was true to his pastor. It was my privilege to be with him often in his last sickness, and I always found him rejoicing in the Lord. Bro. Winton was well posted in the doctrines of the Bible and the polity of the Church; and having been baptized in infancy and professed faith in Christ in early life, he had a rich, ripe experience, kept fresh by constant communion with God, reading the Bible and religious literature. It was both a benediction and an inspiration to visit and pray with him in his last illness. I

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preached his funeral, at his request, at the home of his son-in-law, W. C. Hopson, and I felt that I was standing in the presence of one who lived up to what he professed and believed. The same grace that sustained him through life enabled him to meet the last foe and conquer.

BEN H. BOUNDS, P. C.

McMAHEN.—Ernest A. McMahon, second son of J. A. and M. J. McMahon, was born in Alabama September 19, 1871; came to Kaufman County, Texas, with the family in 1894. He died April 18, 1899, at home with his mother and brothers, near College Mound. He professed religion at the age of fourteen years and joined the Methodist Church. Half of his life here was spent as a member of the Church. He leaves a mother and several brothers, with relatives and friends, to mourn their loss, but his gain. In the strength of his manhood he was taken away. His suffering was of short duration. How sweet the memory of loved ones who leave behind them the legacy and acknowledgment by those who knew them that no one said aught against them. Bro. Ernest has paid the debt all must pay. But thanks be to God for power manifested over the works of the devil in the life, death and resurrection of Jesus Christ! We shall live again.

A. G. SCRUGGS.

DAVIS.—Benjamin Davis was the son of Reuben and Temperance Davis and was born in Lauderdale County, Ala., May 25, 1831, and died in Navarro County, Texas, December 16, 1898. He moved with his father to Fishponding County, Miss., in 1841, and was married in same County and State December 29, 1854, to Miss Mary Jane Smith. Uncle Ben was converted at old Harmony Methodist Church when I was a small boy. He and my brothers, all dead, were intimate associates when I was born. Our families separated in Mississippi in my childhood and I met him no more till a few years since when I preached to him and many childhood friends in his own home in Navarro County. My father often preached to him and his father's family in the long ago. When I met him a few years since how it cheered my heart to find him and Mary Jane the parents of a large family, all religious and members of our Church! I feel personally bereaved in his death, and yet withal we rejoice to think of his peaceful death and sweet rest with so many of our old friends over there, but more especially do we rejoice at the sweet reunion which awaits us in the sweet by-and-by.

FINCH M. WINBURNE.

BOWMAN.—Mrs. Adelia P. Bowman, daughter of Dr. H. B. and Dorothea A. Sparks, was born December 16, 1854; joined the M. E. Church, South, in or near Leesburg, Camp County, Texas, at the age of sixteen, in which she spent the remainder of her days with devotion, loyalty and faithfulness; was married to Campbell Bowman August 12, 1874, and died March 5, 1899, leaving her husband and one son, Newt, who lives in Dallas, Texas, with many, many friends to mourn a painful loss. I never knew her until she was prostrated with disease and suffering; but

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NORTHWEST TEXAS CONFERENCE.

(CONTINUED FROM PAGE FIVE.)

beautiful new church on the inside, also a committee actively soliciting the means to replace the old pews with new ones of elegant design and finish. Our little city is increasing in population weekly. Our Church is growing in numbers and I think I can see much evidence of increasing spiritual power. The crop prospects throughout this section are very fine. Every department of Church work is being pushed with vigor. Will the saints among my acquaintance kindly remember me in their prayers for a speedy recovery from present afflictions.

RODGERS CIRCUIT.

Mac M. Smith, June 5: Children's Day was observed at Glorietta, May the 7th. The attendance was good. The Superintendent and teachers deserve much credit for their effort to make this a success. The children, too, deserve praise for the manner in which they acquitted themselves. Children's Day was observed yesterday at Rodgers with fine success. Miss Susie Vaught, one of our faithful teachers, deserves much credit for the untiring energy she had in the midst of sickness and death for generalizing this to success. The "Children's Praises" added much to the success of this occasion. Quite a number of the motion songs were prepared with good effect. We are encouraged, and feel by next Children's Day occasion both parents and pupils will be more interested in this feature of our Sunday-school. Some time previous the pastor planned a meeting of all the young people of his charge interested in League work to meet in Rodgers. A suitable program was prepared and time set to meet June 3 and 4. Saturday night, June 3, at 7:30 o'clock, the program was opened, and our hearts were made glad. This program was resumed Sunday at 2:30 p. m. and closed at 4:30 p. m. We expect a better interest in League work to follow this. We have a fine young people down here. Their possibilities are great. Many of them, we feel, will make their mark in the world. We love them, and trust we shall prove a blessing to them. Any pastor wishing to revive the League interest on his charge, let him call his young people together, and he will be greatly encouraged in this department of work. Plan of revival meetings for Rodgers charge: Glorietta, first Sunday in July; Heidenheimer, second Sunday in July; Rodgers, third Sunday in July; Centennial, fourth Sunday in July; Seaton, first Sunday in August. All Christian workers are cordially invited to attend these meetings. Young People's Hymnal will be used principally for singing.

ROUND ROCK.

J. T. Griswold, June 5: Prohibition has just carried here its third victory in succession. A good, large majority is ours. This is of general interest because of its nearness to Georgetown.

NORTH TEXAS CONFERENCE.

DENTON.

J. W. Rowlett, May 29: I know the brethren will be glad to know that we are putting in the foundation for our new \$10,000 church, and expect to have the entire building completed by October.

RHOME.

J. B. Sims, May 30: We are moving nicely at Rhome. We have some discouraging features, yet we have many signs for hopefulness. We have a good

day on the fourth Sunday in May. We preached on missions, and at the close Briar, with a handful of members, gave \$15 for foreign missions. Last year Rhome Circuit was in front ranks as to revivals and additions to the Church. We are praying and working that God will give us a great revival wave over this country. We have some faithful people over here who are zealous for the Church and God. Our people at Rhome have lately refurnished the parsonage with elegant chairs. Among them was a nice rocker, a special present to the preacher's wife. May God bless these good people of Rhome Circuit and give them a prosperous year.

HOWE.

A. W. Gibson, May 29: We have just closed a two weeks' meeting at this place, resulting in great good for the cause of God and his Church. There were some twenty-five conversions. Fifteen have joined the Methodist Church. Rev. C. O. Jones did the preaching. He is a faithful worker, and a good man. Bro. Hayhurst gave him \$100 on a tent. We gave him \$100 for services.

BLUE RIDGE.

J. W. Blackburn, May 27: Our second Quarterly Conference was held at Verona May 14-15. Bro. I. S. Ashburn, our presiding elder, was on hand and gave us three excellent sermons. We had the largest official attendance in the history of this charge. Through the energetic effort of Bro. Hayter, the money was raised to pay off the debt on the parsonage lot and deed secured. We also paid off the old debt on the parsonage. Have organized three Epworth Leagues, one at Verona with sixteen members, one at Snow Hill with fifteen members, one at Pleasant Grove with twenty-five members. The young people at Pleasant Grove, led by Miss Cora Caldwell and Miss Alice Hayes, bought and presented to the Church an organ costing \$77. The crop prospect was never finer. The spiritual state of our Church is not so flattering. As a means of improvement we are trying to put the Christian Advocate in every Methodist home.

WHEATLAND NOTES.

I. J. Coppedge, June 5: This is our third year on this work (and for aught I know will be our last). In many respects this is a pleasant charge to serve. Our second Quarterly Conference is a thing of the past. Our presiding elder is loved and appreciated by all of our people. Dr. Rankin, our editor, lectured for us the 25th of May. The lecture was very much appreciated by our people. Sister Sallie McFall has purchased a nice bell for our church at Wheatland, and also paid for the belfry, and furnished money to help furnish and repair the parsonage, for which our people are very grateful. I might have mentioned others who have "wrought well," but space forbids. We have built a platform for our choir, and expect to paint the church soon. Our League and Sunday-school at this place are doing well. We had Children's Day service the first Sunday in June, which was a great success.

LAKE CREEK.

Dallas A. Williams, June 2: Our work is moving forward. Can not report any "sweeping" revivals yet nor that our congregations have been steadily increasing since conference, but appreciative people attend all of our services and there are signs of spiritual life. The Anderson Chapel Sunday-school held an Easter service, which was very helpful. An offering was made for the Cuban work. At a recent regular service six or seven young men came forward for prayer. Some evidenced deep concern. We take this in evidence of better things to come. We have established mid-week prayer-meetings, revived one Sunday-school and organized a new school at Enloe. Our house at that place has just been seated. Till recently it had temporary seats provided at the expense of the pastor. This church was built (except the seating) during the third year of Bro. Huffman's pastorate, and its existence is due to his patient and untiring effort. We are told this is the best house we have in the county. We are justly proud of it, located as it is in a new railroad town. This gives us three good houses of worship—one at each appointment. We are asking great things of the Lord this year and believe the way is being prepared so that we may receive them. Our second Quarterly Conference was held last Thursday at Enloe. Brother Mountcastle was with us, preaching two good sermons, and looking well after the affairs of the Church as he always does. Finances not as well up

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as might be, but we are hopeful; have 20 per cent of conference collection in hand. Made some needed improvements about the parsonage. No preacher was ever among kinder folks than these Lake Creek people. Brother Miller looks well after the pastor's needs; does not hesitate to come to the parsonage and see what is needed, and never stops coming. And there are others who do not forget the preacher and his wife. With an official board of such material no preacher shall go away empty handed, and no work shall be without a revival. The Lord will grant mercy unto such, and unto their house also.

KAVANAUGH-GREENVILLE.

J. F. Pierce, June 3: We have just closed at Kavanaugh a meeting which was in every sense a gracious revival. The Lord wonderfully blessed his people, and manifested himself in saving power to sinners. The meeting reached all classes and ages, and was felt in the town. There were about eighty conversions. Perhaps twenty-five of these were already in the Church; the others, as soon as they professed conversion, came right into the Church—mostly into our Church. With three exceptions, all were converted at the altar. I am indebted for help to Bros. Hill, Field, and J. J. Clark. All of these brethren wrought efficiently, but a praying and working Church was the chief factor in the revival. The League did nobly; have never seen a better lot of young people. There were nine conversions in services held by the League. Prof. Carroll led the singing. He is the best leader I have ever had with me. He does not try to run the preacher or meeting, but puts himself in the hands of the pastor for service. I heartily endorse him.

COMMENCEMENT EXERCISES OF WHITTEN INSTITUTE.

This occasion, from May 7-10, was one of very great interest to Midlothian, and community for a great many miles around.

Rev. J. H. McLeane, D. D., presiding elder of the Dallas District, preached the commencement sermon on Sunday, May 7. The Doctor was said to be at his best, which meant a sermon of rare strength and merit.

Rev. C. A. Spragins, pastor of the Methodist Church at Lancaster, preached the young people's sermon at night. It showed fine thought and thorough preparation. The entertainments given by the literary societies were of a very fine order. They were amateurs on the stage, but things went on well without one exception.

The evening concerts were up to high-water mark. Prof. Hemphill and Miss Pearson showed themselves capable of meeting the highest demands of a critical audience. The large audiences that gathered despite the rain and threatening elements indicated the satisfaction given.

Of course, all who know Mrs. Cox, and her success with the little folks, know that her entertainment on Monday evening was up to date every way, but added to her personal work and success was added the beautiful playing of her daughter, Mrs. Paxton, of

Ennis. Little Luise (Paxton), only five years old, delighted and caught the audience.

The annual address of Rev. W. M. Anderson, of Dallas, on Wednesday morning, was all that could have well been desired. Strong, elegant, practical common sense but tamely represents this address.

Altogether, the general verdict was that a more delightful, profitable commencement has seldom been enjoyed by any people.

THOS. G. WHITTEN.

Midlothian, Texas.

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