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THE FORT WORTH P. E. CONFERENCE.

THE MOST NOTABLE GATHERING OF METHODISTS
EVER KNOWN IN TEXAS.

THE HOLY GHOST WAS PRESENT IN GREAT POWER AND
DEMONSTRATION.

This great gathering, called to meet in Fort Worth by Bishop Galloway, met according to the call in the First Methodist Church, Wednesday evening at 8 o'clock, the 15th inst. It was in all respects the most notable convocation of Methodists ever held in Texas. Conference boundaries were not recognized, and no official business was transacted. It was the coming together of the presiding elders and pastors of the entire State for spiritual counsel, and to devise measures for inaugurating the Twentieth Century Educational Movement. Two of our chief pastors were present and presided by turn over the sessions—Bishop Galloway and Bishop Key. They were in fine trim for the work before them, and their words were wise and thrilling. The one was brilliant, eloquent and soul-stirring; the other was practical, deliberate and edifying. The one was the complement of the other, and both of them were devout, deeply spiritual, and leaders of the highest type of Methodist thought and sentiment. It was a rare treat to sit under their burning words and to catch the spirit of their enthusiasm. No man ever made a deeper and a finer impression upon an assembly of Methodist preachers in Texas than did these two servants of our beloved Church. We greatly enjoyed the presence and cooperation of Doctors Hammond, Lambuth and Barbee of Nashville, who contributed much to the success of the conference. The methodism of the State was largely represented, from the Gulf to the Indian Territory on the one hand, and from the plains to Texas-arkana on the other. Of the forty presiding elders there were thirty-six of them present, and the other four were kept away either on account of sickness or special services. Among the pastors were young men, middle-aged men and old veterans; there were superannuates, local preachers and private members, in all about two hundred and fifty from a distance. Rev. R. B. Bolton, aided by his able city pastors, did nobly in the entertainment of the brethren. The hospitality was simply royal. The first meeting was largely attended. The spacious auditorium was full to the doors. Rev. E. A. Bailey, as fine a specimen of the consecrated preacher as one need to know, had charge of this opening occasion and conducted a great prayer-meeting. It was a Pentecostal evening. This was a fitting introduction to the great conference. From that time on, the Holy Ghost was manifest in large measure. The conditions were all met for the outpouring of the Spirit. We were all in one room, in prayer, and of one mind, and we had a repetition of the day of Pentecost! There was no thought of

strife, or division, or self-seeking. Holier things engaged the thought and the concern of all present. There was unity of purpose and aim, and oneness of heart and mind; and the power of God rested upon the assembly. There were rejoicings and halleluiahs, and loud-sounding praises, reminding one of the camp-meeting scenes of the long vanished years. One brother remarked that it was worth a few years of backslidings to witness such a gathering and such a manifestation of spiritual fellowship and unity. But we trust that the results of this meeting will remain as permanent in the minds of those present as they were delightful and enjoyable. And if the blessed influence of that occasion will crystallize in each heart there, and multiply itself a hundred-fold throughout the State, who can estimate the far-reaching results of that truly wonderful conference? This we hope will prove the outcome of the meeting. That all of the brethren went away from Fort Worth resolved to reconsecrate their energies and talents to God, and to redouble their diligence to bring about a deeper work of grace in the memberships of their several charges, and to promote the great interests of the Church in Texas, was a fact apparent to all present. Such a heart-searching resolve can but result in large benefit to the interests of our Zion throughout this great commonwealth. We give below, in some measure, an epitome of the proceedings of the conference. To do this thoroughly is impossible; but you will find enough put to record to furnish you some idea of the conference and what it attempted to accomplish.

This notable gathering met in the First Methodist Church on Wednesday evening, March 15, at 8 o'clock, and it was introduced by Rev. E. A. Bailey, with a great prayer-meeting service. There were a great many ministers present from all over the State. The opening service was one of great spiritual power and fervor.

The next morning the prayer service was resumed, with Rev. R. B. Bolton in charge. This continued until 9 o'clock, and the large audience was put in fine state. At the close of this, Bishop Charles B. Galloway took the chair and read some passages from Is. 6 and 61, Jer. 1, Mark 10, after which he led the congregation in prayer. The Bishop then stated the aim of the meeting. He said, among other things: "We are not here so much for business as for counsel. We want to reach a solution, as far as possible, of the problems with which our work in Texas is confronted. That there is a dearth of spiritual results following our work is apparent. Why is this true? I am not a pessimist on

the one hand nor a blind optimist on the other. I am not here as a scold. I am no better than the rest of you. In talking to you, I am also talking to myself. Some assume that preaching has lost its power on account of the fact that the press is dispensing knowledge and the people are depending on this source of power instead upon the spoken word. This is not true, unless God has reversed his order. He has ordained that the preaching of the gospel is the means of saving the world. Preaching implies a preacher and a message. While the preacher has lost some of that mysterious power with which ignorance once clothed him, yet he has lost none of that power that comes of kinship with God. Filled with the truth and fired by the Holy Ghost, the preacher is still a tremendous force in the world. Now let me make a few suggestions:

"1. We need a deeper and a more persistent piety and consecration in the ministry. We learn much when we study the life and character of the ministry of St. Paul. From the time he was unhorsed on his way to Damascus, his motto was: 'For me to live is Christ.' He did not mean by this that for him to live was all of Christ; but he did mean, 'The life which I now live in the flesh, I live by the faith of the Son of God.' This ought to be the experience of all of us as ministers of Christ. Mr. Wesley at the age of 87 said that if he had one hundred men who feared nothing but sin, he could shake the gates of hell. If we are to be the leaders of the hosts, we must get close to God.

"2. We need stronger faith in our message. Do we believe what we preach? It is said that we must make the people believe what we say in order influence the people to accept it. Why, the very suggestion is an impeachment of our integrity. Error can be enforced by earnestness so as to win followers. We want no acting in the pulpit. Nothing but absolute faith in our message will prove the power of God unto salvation. This is what made Paul an irresistible force as a preacher of the gospel. He believed it with all of his great mind and heart. This is seen in the success of all those in the past who have moved the world to God.

"3. We need to preach more to the hearts of the unconverted. This sort of study and preaching will keep us in closer touch with God. There is positive danger in preaching too much to the Church. We can preach so much to the Church as to unconsciously fall into a censorious spirit. In preaching so much to the Church, we may unconsciously find an apology for our own inefficiency. An altar filled with crying penitents will send a thrill into the heart of a dead Church. You can not preach so as to reach sinners without feeding your own soul and the souls of the children of God. I plead to-day for the heroic element in our ministry. We want men who are willing to die if needs be to save sinners. God forgive us if we have lacked this courage to seek and save the lost!

"4. We want in our ministry to be persistent in watching after souls.

"5. We need in our preaching a re-

statement of the great doctrine of sin. The conviction for sin lies at the foundation of Christian character. A shallow conviction for sin is followed by a weak and puerile faith. The man who has never felt the pang of deep conviction for sin can not feel the joy of a full salvation. If we do not believe that people are lost and going to hell, we will not yearn in our ministry for their deliverance. It is this belief that leads us to dare and to die for the saving of men. We need to exile from our pulpits that hurtful doctrine that emasculates the fire of an awful hell."

The peroration of the Bishop was a spiritual outburst of great power.

Bishop Key was then introduced and having read the intercessory prayer of our Lord, recorded in St. John, he then chose the second chapter of the Book of Revelation, and the eleventh verse: "He that hath ears, let him hear what the Spirit saith to the Churches." He said in substance:

"This appeals to us to-day as it did to the Church of Asia. We note the Spirit speaks directly to the Church. Then we want to heed the admonition, for we are in something of a backslidden state. If there ever was a time when men ought to come together and ask what is the matter with the Church? this is the time and this is the occasion. It is a merciful Providence that has endowed the Church with a motherly quality to look after her spiritual children. Then when we grow cold as a Church, it is a hopeful sign that she begins to ask, 'What is the matter? Why are not people converted as of old?' The reason is, we are not prepared to care for them.

"2. These messages come directly to the pastors of the Church. This is right. What a responsibility is theirs! I say deliberately that when the time comes when a pastor sees that he can no longer control and shape the spiritual life of the Church to which God has appointed him, then his work there is done.

"3. There is a directness in these messages; no blank cartridges fired here. The shot carries a bullet to the mark. Let us stop shooting out of the windows.

"4. These messages bring out the very worst state of the Church. We ought not to mince matters when we tell the Church of its condition. But let us do this tenderly, as did the Master. People will understand us, and they will heed the admonition. God has wonderful solicitude for his Church. She is in his great heart and mind. The world was made for the coming of his Church. It outranks kingdoms and empires, because it is the hope of the world. He is profoundly concerned for her welfare. He shows his solicitude for the Church in that he reserves his right to call her ministry. He wants no volunteers in this army. He puts his hand upon them and calls them and anoints them. He does this because they are his ambassadors. He reserves this right because the Church needs shepherds. The people need oversight, and he holds the ministry responsible for the use they make of their leadership. Brother, are you called of God? I

want this question to go down into your heart. Do you feel that woe is unto me if I preach not the gospel? Your call to preach is God's expression that you should prepare for this duty. There is work for you to do, to get ready for the ministry. Through you the truth must be conveyed to dying men and women. Through your hearts and minds and lives God is trying to pour his great love into the thoughts and sentiments of mankind. What responsibility is yours! Our Lord laid great stress upon the gift of the Holy Ghost to his ministry. He wants a Church that will be the receptacle of this Spirit—one that will turn out all intruders. The Spirit must have the right of way in the heart. Christ saw this, and hence he said to his disciples: 'Stay in Jerusalem till ye receive power from on high.' He knew that in years to come they would need money and friends; but he said nothing about these. He urged them to get the Holy Ghost. He knew that they would have these things and always have them; but he feared that his Church might lose the power of the Holy Ghost. He prayed that they might be joyous, that his joy might abide in them. He prayed for a pure Church, one without sin and full of brotherly love. He prayed for a united Church, not official unity, but a unity of brotherhood. And he prayed that we might be with him when the strife is over; that after we suffer with him here, we may triumph with him over yonder. In conclusion, I will say that there is a tendency in all life to deteriorate. So it is true in Church life. It must be watched and nurtured and guarded; otherwise she will wane and wither and die. No Church dies suddenly; this is the result which comes after years of imperceptible decline. Happy is the Church that has a pastor quick to see the least approach of spiritual decline and apply the remedy. That is your duty as the pastor of the people. You are to be aggressive men in this work; you are not to be conservative men. Breastworks and barracks have no place in the Church. She is not a Church of occupation, but of invasion. If this be true, then you must discipline the Church. This is not turning men out, but saving men and making them useful. Discipline, then, is development. This is what the Church needs at our hands. The pastor who fails at this point, will soon have a mob to deal with. Now, to carry out the requirements of your call, you can do nothing without the kindling fires of a holy enthusiasm. Then you will become the evangelists of a mighty movement that will bring the world to God."

The sermon was deeply spiritual, instructive and uplifting. A holy glow was left upon the vast audience, and God was manifestly present.

At 2 p. m., Rev. Walter R. Lambuth, D. D., Senior Missionary Secretary, addressed the conference on "A Quickened Spirituality Our Greatest Need, and Our Necessary Qualification for the Work of the Twentieth Century." He said:

"The special gift of the Holy Spirit is one of the special qualifications necessary to our work. To doubt the Spirit in prayer is to drive him from our undertakings. We need him in our Bible study; and to study the Bible without him is to fail utterly. The best preparation we can make is complete separation from sin and selfishness. Is there an unclean thing in our Church or our life? If so, it must be gotten rid of, or we are blocked. Have we kept back anything from God which belongs to him? If so, we must repent and make restitution, or there can be no complete self-surrender. With this separation, then there will come a spiritual fullness. In our Japan work, a boy professed Christianity. His father told him to

give it up or he would transfix him with a sword. The mother ran in and dragged the boy into the house and shielded him from death. But the boy remained steadfast, for the Spirit was with him. He had spiritual fullness out of the Word of God, and faith in the Holy Ghost kept him to the end. In our work over there I have seen manifestations of the Holy Ghost like unto the day of Pentecost. With this Spirit resting upon the Church, we can take the world for Christ."

Rev. F. B. Carroll spoke a moment: "I like this theme, because it implies that there is coming another century in which to work for the race. It will give us still further opportunity for bringing the world to Christ. Then the supreme need of the Church is the endowment of the Spirit for the work."

Rev. J. W. Hill spoke: "I was recently holding a meeting. It was not a success. I read the account of the Pentecost. I concluded to make that the order of my meeting. I went to my room; I prayed all night. About the rising of the sun I felt that I would burn up with a desire to preach the Word. I went to the service, took my text, but could not preach. I was overcome. The people wept and souls were converted. The Holy Ghost was upon us, and we had success."

Rev. Jno. E. Green said: "I am glad that we have the Spirit before education. Education is good, but the Holy Ghost must go before. We can not give light to the world through a backslidden Church. We must get our people under the influence of the Spirit in order to make a success of our work."

Rev. S. C. Littlepage: "My great need has always been a lack of moral courage. I have physical courage, but not moral. One of my people said: 'We want you to go to this conference. You need it, and it will help us for you to go.' It was a rebuke; but it brought me to my senses, and I have been blessed. I would not have missed this meeting for the world."

Rev. J. S. Davis said: In 1871 and 1872 I was on the Fort Worth Circuit and preached all over this country. Then we had the Spirit. Now we are on the right line, and we will get the Spirit again. This sort of work will bring him. Thank God, I am in Fort Worth again. We want this gift of the Holy Ghost. I am going back with power that will help me to lead my people as I have never done before. We must save Texas or God will hold us responsible."

"The closing of this century as the beginning of a great spiritual campaign in our Church," was the next theme. Rev. John Adams opened the discussion: I have been sick, but God has given me strength to come here, and I am so happy that I do not know what to do but to go back home and tell it. In all of the machinery of the Church we need the Holy Ghost. In our revival work the question is settled largely by the pastor. If a preacher intensely desires a revival, he will be very likely to have it. He will use the means necessary to bring it to pass. God will hear him and will co-operate with him in saving the people. He will ask God to fill him with the Holy Spirit. The preacher makes a mistake when he thinks he can make a revival by preaching revival sermons. This will fail. But the Holy Ghost upon him will bring the revival. He can not preach cream and live on skimmed milk. If you live on blue-john, you will preach blue-john, and the people will starve. Live on cream, preach cream and the people will grow strong. God is always ready. Christ gave his disciples unlimited authority to call upon

him. You can ask him for anything. He withholds nothing from them who love him, and he is always ready to revive his work. There are always some things working for the salvation of the sinner. The Holy Spirit, the truth, and human instrumentality combine to save the lost. Now, if you are ready, God is ready, and why not go to work? You must love men. This is the first condition. Moses was the greatest man who ever lived, and the greatest thing he ever said was that he was willing to be blotted out for his people. Get in this frame and the revival will come."

This speech struck fire, and the congregation was greatly moved. You rarely ever see a better effect upon an audience.

Rev. T. J. Duncan said: "I have been trying to adjust my life, as a father and a husband, so as to save my family. I want them to honor me when I am gone, because I want to leave them a legacy. Now there is another side to this. I want to turn over to my boy a character of which he will not be ashamed when I cease to speak for myself. But there is another side to this: We are turning over to the twentieth century a legacy. What will this be? What wonderful opportunity we have had in the past. What have we done with it? Oh, that God would rid us of ecclesiastical aristocracy! We are dying of respectability. We need an unselfish love for men. Not only those who are saved, but the humble and the unsaved."

Rev. Thos. Reece, a local preacher, said: "I got this Holy Ghost by repentance toward God and faith in our Lord Jesus Christ. I believe the Bible—all of it—from the beginning to the end, and I am happy in his love, and I love everybody."

Uncle Dick Thompson: "I am foolish enough to believe that God calls a man to preach; and I believe if this is true, men and women will be converted under his preaching. The first year of my ministry, for some time, nobody was converted. I resolved that if the year closed and no one was converted, I would quit. I went to work; God heard me and people were happily converted. If you have no conversions it is evident that your call has expired. You had better stop. It is no evidence that you are called because you send after an evangelist and hold a meeting. You must have it yourself."

Rev. W. D. Mountcastle said: "We can not afford to go into the next century without a great spiritual upheaval. I am determined to give myself up to this work. I feel its presence today. It is here now."

Rev. C. L. Ballard said: "Last year I had what was said to be the hardest work of the conference. I went to it in the fear of God; had several great revivals. I never lived better in my life. The Holy Ghost was with me. Now, what we need is the regenerating power upon our Church. We have the best ministry in the world, but it needs to be set on fire."

Rev. W. H. Hughes said: "I regard this as the most apostolic meeting I ever attended. When Christ started that great movement that was to go out into all the world, he had his disciples to tarry at Jerusalem until they were endued with power. Then they became his witnesses at home and abroad. Now this is a similar gathering, and if we get this power we will go forth as his witnesses."

Rev. I. T. Morris: "The people all over my district are interested in this meeting. They are talking about it. I was once in a meeting and the preacher prayed very earnestly for a message and then got up and read a sermon which he had written five years before. It was dead. We need to have our ser-

mons energized by the Spirit of God. They are so dry that they are worthless. Now with the Holy Spirit upon us we will preach new sermons and the people will be saved."

Rev. Seth Ward said: "However much the Chair may announce the themes, it is very evident that we have but one subject. We come back to this one every time. I believe that it is worth a year of backsliding to come to such an hour as this. Now we must live up to our ability, or we will forfeit our commission. What we need is the actual consecration of our ministry. We have been saying for some time, give us Texas or we die. And we have not got Texas, and we are not dead. We need to practice what we preach. Our curse is that we preach a high standard and live a low life. We must bring up our ministerial life in point of consecration."

Rev. J. M. Alexander said: "We have been working our machinery, but this has failed. We need a revival of religion that will reach our deepest nature, and then our machinery will be all right."

Rev. Andrew Davis said: "I wish to say that it is very difficult for us to put into our sermons our best thought. There is a great deal of vapid preaching that amounts to nothing. And we fail when we put our very best thoughts into our sermons and do not take God into the sermon to enforce it."

"How can we make the Quarterly and District Conferences spiritually helpful to our people?" was the next theme for discussion. It was led by Rev. B. Harris. He said: "The Quarterly Conference, in connection with the District Conference, is the germ of Methodism. The members of these conferences ought to be the very best men in the Church; and the occasion of these meetings ought to be made meetings of great power. As it is, they are becoming lifeless meetings. This ought not to be. The presiding elder ought to be alive to the needs of the occasion. Let him occasionally preach a new sermon, and preach it with power. Let him make the spiritual element dominate the business proceedings." The conference then adjourned.

Rev. J. W. Robinson, of the St. Louis Conference, was present at the conference, and enjoyed it very much. He is an aged and venerable minister, and has been in Alabama and Texas, visiting relatives. He is now seventy-five years old, but bright and happy in his religious experience. He can appreciate a little humor, for he remarked to us after a pleasant interview, "I will tell Dr. Palmore that I saw you." Personally, there is nothing unpleasant between us and Dr. Palmore; we simply do not practice the same methods of journalism.

At 8 o'clock p. m. the conference assembled and enjoyed a season of prayer and praise. It was a delightful time. After this, Bishop Galloway took charge, and announced the theme of the evening, "The New Testament Standard of Brotherly Love." Dr. F. B. Carroll opened this discussion: "When Christ came into the world, he redeemed from decay the doctrine of the brotherhood of men. He became the brother of all mankind. He defined the standard of brotherly love when he said, 'That ye love one another as I have loved you.' And again, 'One is your Master, even Christ, and all of ye are brethren.' By this he meant, not the primacy of St. Peter, or the distinctive honor of any apostle was to separate between men, but that all should be on an equality of love. Then when the blessed Lord said, 'If I, your Lord and Master, wash your feet, ye ought also to wash one another's feet,' he put the service of brotherly love into practice. He was not too

great in his own esteem to render the most menial ministry to his disciples. How, then, are we to make our brotherly love effective? How can we, as ministers, succeed without it? It is essential to the success of our work. We are in danger of laying flowers upon the coffin when the brother is dead. We ought often to do this while the brother lives. It is a sin to estimate a brother in dollars and cents. We ought to take him as Christ takes him, and love him for himself. Such treatment will guard a brother's character with a scrupulous honesty. It will do him no injury, either in word or deed. If we love each other, we will pray for one another, and in my enforced inactivity, it is a luxury to me to pray for my brethren. Prayer for a brother is the death of envy and jealousy. Let this love be sincere, let it be fervent, let it be impartial and let it be compassionate. These are the elements of a perfect brotherly love, as we have it defined in the New Testament, for love is the bond of perfectness."

Rev. W. E. Boggs spoke: "A man can give nothing that he does not have. I am afraid that right here is a danger that confronts us. We can find the solution of most all other troubles. To love my brother is not simply to avoid hating him. This is not love. Be not content, then, with even peacefulness toward your brother. This is emptiness, that is all. Love is love that goes about and will not rest. We ought to talk upon a very high key when we talk of brotherly love. What are we going to do about this great matter? Why, we need to incarnate that which we profess. We criticize often, but we do not always do it to help the one criticized. Love does not do this. Brotherly love does not confine itself to our own fraternity. It goes beyond and takes hold of the world. It will carry you into the lowest gutter, and put you down upon the level of the deepest condition of humanity, and to try to help them. Our trouble is, we do not get close enough to the great Head of the Church. When we do this, we will do like him. We will love men with an unselfish love. We will go after them and save them."

Dr. Lloyd said: "Two things have come to my heart to-day. Two things I want to do: One of them is, I am going to preach more to sinners, and I am going to pray for the brethren."

Dr. Alderson said: "The dangers which seem to threaten us grow out of our lack of brotherly love. We sometimes get under the impression that we do not get that which we think we have a right to. But are we to give up all on account of this? No; there is much left yet. We will get our deserts beyond. God will take care of us, and find a place for us. Brotherly love will settle all of this, if we take it to our Father."

Several other brethren spoke, and the meeting went to pieces amid handshakings and rejoicings. Such a scene is rarely ever witnessed in the experience and observation of a lifetime. It was a flood-tide of spiritual refreshing from the presence of the Lord.

The morning session was ushered in, preceded by a fine prayer service. Bishop Galloway was in the chair and the committee appointed to write an address to be sent out to our Texas Methodism as the expression of this conference submitted their report. It was read by the Chairman, Rev. J. H. McLean, D. D. It will be found in another part of the Advocate as adopted.

Rev. J. D. Barbee, D. D., senior agent of the Publishing House, was introduced and made a statement as to the purpose and aim of the branch house at Dallas. He predicted large success for this new enterprise if Texas will do her duty by it. It is a gen-

uine branch house, with all of the advantages of the parent house at Nashville, with the additional benefit of reduced freight in our favor.

The theme for the hour was "The Twentieth Century Educational Movement." The Bishop gave a little sketch of the origin and progress of the movement and then introduced the Rev. J. D. Hammond, D. D., the General Secretary of our educational work, and he addressed the conference at length. To report this fine address is not possible, but we give some of its salient points: "This is a great meeting. It reminds me of the wonderful conferences John Wesley used to hold for spreading scriptural holiness over the world. Now, let me bring to your mind some homely facts and figures touching this movement. What has been thought out will have to be worked out by the Church in order to make it a success. It contemplates the raising of some \$30,000,000 upon the part of the Methodists of the world. It has gone beyond our people and is spreading throughout Christendom as a Protestant movement. The other Churches are taking hold of it and the work is growing. Our itinerant system gives us a great advantage in the carrying out of this plan. By it we can reach every member in the Church if the preachers and presiding elders will do their duty. But this means detailed work; and it will be a great blessing to our Church to close out the old and introduce the new century with a thank-offering of this kind. When Christ inaugurated his Church he provided for men who should become its leaders to carry on this work. We have them to-day, and to them the Church is looking for leadership in this great forward movement. Texas is not lacking in such men, and to you this great cause is to be committed. Education is one of the needs of the hour. Revivals are needed now, but we must so get hold of the childhood of this generation that hereafter we will not be put to the necessity of trying to save our children after they are grown old in sin. We want to get them before sin gets them. Here is where our work is to begin. Our relation to the public schools is vital. It is the duty of our Christianity to see to it that those who manage these schools are God-fearing men; men and women who teach our children are morally clean people. Infidelity has no place in a public school. If we teach boys and girls to read and do not teach them their responsibility to God, then we prepare them to read prurient literature and thus make them impure and often criminals. If our public schools leave out Bible ethics, our generation will be ruined. That sort of education is not the sort that Methodist children need. Now, this forward movement has for its object the building up of our own schools, in which pure morality and religion can be taught. Now, there ought to come out of this meeting a State organization in which Texas Methodists will become a unit. You need a first-class man to go up and down this great State helping you to rally all of our people to this great work. You want to get a thank-offering from every Methodist in Texas. Then you will have to sow down the Church with facts that will instruct and arouse our people." Conference adjourned.

At 2:15 p. m. conference came together at the afternoon session, and, as usual, began with a stirring prayer-meeting. Bishop Key was in the chair. The discussion of the forenoon was resumed. Dr. Lambuth spoke: "Christianity is lengthening the lives of its converts in foreign fields. It brings about a state of sanitation that makes this possible. To promote Christianity among heathens requires the same preparation for its teachers as they do in this country. Furthermore, we

can not afford to withhold the benefits of our system from these people. We must send it to them. Then in our men over there we must have qualified leadership. Every argument in favor of an educated ministry at home will hold good in foreign lands. The training of our native helpers must have access to a body of good and wholesome literature. We are already trying to bring out some literature of this character. But this body of literature must be created on the ground. Then, again, we can not have a self-supporting native Church until we can cease to support them on foreign money. We must have our foreign missionaries self-supporting as soon as possible. We must look to the missionary school on the ground for the training of workers. When we bring the native over here, we denationalize him. He ceases to be a Chinaman. He is out of sympathy with his people. The college on missionary soil can do this work efficiently. The Christian college is a maker of men as well as of States. I hope that some of this fund now being provided for will go toward the establishment of schools in our foreign fields. We need some masterful planning for this work.

Rev. Geo. B. Winton, of the Mexican Border Mission Conference, spoke: "The Church in Texas has a special responsibility upon it in relation to this question. You actually crowd upon our Mexican work. In my work, I am often asked if I can make anything out of those people. No, I can not, but Christ can. I sometimes get discouraged, it is true, for they seem to be destined by an unhappy fate to a low condition in life, to be hewers of wood and drawers of water to the harder races of the earth. Yet God can do that which seems impossible to us. Many of these very people are being saved. I have seen them converted. Now I want to consider the question of the relation of education to this work. The Christian school is the solution of this matter. We first begin with the children of these people; and then we undertake to train the native workers in our Mission School. Now, it takes money to carry on this school. We can not succeed without it. It helps the Church to receive money for this purpose. When we are doing educational work, we are doing that from which the Church will draw the finest results." The address was well received.

At this juncture the Conference Boards of Education made a brief report, as follows:

Resolved, That we have heard with delight and deepest interest the soul-stirring addresses of our beloved Bishop Galloway and Secretary of our Board of Education Dr. Hammond on the obligation resting upon the Church to give expression of her gratitude to God for the blessings of one hundred years of prosperity bestowed upon her.

Resolved, That we recommend the appointment of a Twentieth Century Educational Committee for the State of Texas, composed of the Executive Committee of each Annual Conference Board; and that the Executive Committee of State Board be composed of the Secretaries of each Annual Conference Board.

Resolved, That we request the President of the General Board of Education to appoint a manager to establish a bureau for the conduct of the campaign without salary.

Resolved, That we recommend the fourth Sunday in April as a suitable day for our pastors to emphasize the subject before their people in appropriate sermons, when they begin to take subscriptions for the purpose; and in circuits on each succeeding Sundays until all our people have been reached.

S. C. RIDDLE.
E. W. SOLOMON.

The following resolution was adopted:

In view of the paramount and valuable service rendered Methodism in the State of Texas by Bishop Chas. B. Galloway, in his earnest and effective efforts in the inauguration of movements which, when consummated, promise to

result in the more harmonious unification, permanent stability and successful development of our educational spiritual and other interests of the Church, therefore,

Resolved, That we in conference here assembled do hereby express our high appreciation of the same, and would be delighted to have him hold the next sessions of our conferences in the State of Texas.

B. R. BOLTON,
JOHN ADAMS,
J. M. BINKLEY,
O. T. HOTHICKISS,
B. HARRIS.

Resolved, That our College of Bishops be respectfully requested, at their official meeting in May, to send out to the Church at large a circular address, setting forth the value of the Twentieth Century Educational Movement, embodying such plans and suggestions as their wisdom may suggest.

JOHN H. McLEAN,
F. B. CARROLL.

The hour of final adjournment arrived. Dr. Carroll led in a closing prayer, to which there were many hearty responses. Then Bishop Key made a few pertinent remarks: "I have longed to see our Church one in Texas, without regard to conference boundary. This is the nearest realization of my desire that I have seen since my residence in the State. It promises much to our common Methodism. Now, if we get future good out of this, it will be the result of personal effort. Go to your places in prayer, go to your pulpits from your knees, and get God into your sermons, and something will come to pass. Let me beg you to draw near to God, and we will draw close to one another." Then a spirited song was sung, the benediction was pronounced, and the great conference was over.

An address to the ministry and membership of the Methodist Episcopal Church, South, in Texas:

Dear Brethren—Taking a brief retrospect of the blessings and achievements of the closing century, we would say, in the language of the Psalmist, "The Lord hath done great things for us, whereof we are glad." "Bless the Lord, O my soul, and forget not all his benefits." Our Church and nation are practically the products of the nineteenth century, and in their marvelous development and achievements are the wonder and admiration of the age—the one representing the higher type and most progressive form of Protestant Christianity, and the other the best form of civil government and highest type of Christian civilization.

Our Church entered the century a small band of 288 preachers, 64,894 members, with but little Church property and "the ashes of one college." In the closing days of the century, our Methodism on this continent in round numbers has 49,000 pastors, 6,250,000 members, with nearly 30,000,000 adherents, \$250,000,000 of Church property, and countless institutions of learning of all grades—universities, colleges and training schools.

Methodism in Texas is mainly the development of the last half century. Our own Church took organic form in the Republic of Texas in 1840, and at this date we have 206,769 members, with a constituency of nearly 1,000,000. There are 1765 preachers; of these 764 are itinerants, and there are 1001 local preachers; Church property valued at \$3,600,000; ten institutions of learning, embracing training schools, colleges and the Southwestern University, and 2039 pupils.

The scientific, literary and religious progress of the nineteenth century has surpassed all others. Dr. Watkinson, the retiring President of the Wesleyan Conference, claiming that the world in the last century has made as great progress in morality and religion as in science. Within the last century, by the magic power of steam and electricity, the world has been converted into a neighborhood having daily converse and communication, promoting not only the interests of trade and travel, but the spread of Christianity as well. And our recent war with Spain has given an open door for the spread of the Gospel in Cuba, Porto Rico and the Philippine Islands.

Under the inspiration and suggestions of the touch of two centuries, our

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late General Conference, as a keystone of the arch of the past century and the keynote of the work of the future, devised liberal things for the better equipment and endowment of our institutions of learning, in a proposition to raise \$1,500,000 for this purpose. In furtherance of this great educational movement, and monumental of the achievements of the closing century, in which we have shared so signally as a Church, we have been called in extraordinary session by our honored President and presiding Bishop, Charles E. Galloway, to inaugurate plans, mobilize forces, and, under divine blessing, address ourselves to the work that has been set before us. And in this unique conference we have demonstrated the possibility of being in order when most out of order. The need of the hour is organization, inspiration and consecration. The importance attached to divine endowment by our worthy leader in order to achieve eminent success in this great mission is quite apparent in the terms and nature of the call, and the order of proceedings as set forth in the published program, beginning with a great union prayer-meeting led by one of our most devout ministers, succeeded by a prayer and consecration service and the discussion of such subjects as "A Deeper Spiritual Life in Our Preachers, in Order to a Great Revival of Religion Within and Without the Church," "A Quickened Spirituality Our Greatest Need and Our Necessary Qualification for the Work of the Twentieth Century," and a proposition to render our Quarterly, District and Annual Conferences more spiritual, leaving in the background, as it were, the material side of the question, if indeed, from a religious point of view, there be a material side. It is well, however, that a practical, concrete direction has been given to this occasion, lest an aimless spiritual endowment should end in evanescent, effervescent emotion, while the absence of such spiritual quickening would terminate in a cold, cash consideration of mere dollars and cents. Thank-offerings and spiritual blessings go hand in hand, and, like an electric street car, may run either end foremost. The offering may precede the blessing, or the blessing precipitate the offering. In the Scriptures there seems to have been no established order. By Malachi we are told to "bring all the tithes into the storehouse, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." But on Pentecost the blessing preceded the consecration of worldly goods to the service of God and humanity. And when Paul asked the poor, persecuted Macedonian Christians for contributions to the needy, they first gave themselves to the Lord, and then the apostle informs us their willingness to give exceeded their ability.

A wise and conspicuous feature of the program calls for a deeper spiritual life in our preachers. One has said that Methodist preachers have made Methodism, which under God is measurably true, and, as our Bishop told us, the preacher types the life and character of the Church.

In Malachi the Lord is represented as a refiner of silver, "purifying the sons of Levi," purging them of their sins as silver is of its dross. A clean, consecrated ministry is indispensable to the success of the Church. There must be no self-seeking among our preachers, but rather self-sacrifice, each esteeming the other better than himself, in honor preferring one another. The Master came not to be ministered unto, but to minister. Every minister should challengingly say to the Almighty, as did the ascended Bishop Marvin, when of earth: "If there be anything in my heart or life inimical to thy holy will, O Lord, show it to me and by thy grace I will put it away." We are not to be gauged and graded by salaries, but by service; not so much by material resources as by spiritual results. The great mission of the ministry is to save souls. "I will make you fishers of men," said the Master. We should have something of the spirit of John Knox, upon his calloused knees all night in prayer, crying: "Give me Scotland or I die." And as has been emphasized on this occasion, our ministers should not shun to declare the whole counsel of God, a heaven for saints and a hell for impenitent sinners. The fundamental doctrines of religion should be faithfully proclaimed; repentance, deep and genuine, confessing and renouncing all sin; faith, saving faith; regeneration, the witness of the Spirit, and the attainment of perfect love that casteth out fear, all fear, and rejoices in the perfect law of liberty.

So should our membership be pure and consecrated. Time and talent,

soul and substance, should be dedicated to God and his service. The officers of a Church, stewards, trustees, class leaders, Superintendents of Sunday-schools, Presidents of Leagues and leaders of choirs, all should be devout, godly men, faithful in their respective offices; and upon these officers and their respective departments should there be the anointing of the Spirit, in order to the greatest efficiency and success.

As conditions most helpful to piety and efficient service, our attention has been directed by this meeting to private prayer, where we may winnow the soul before God, telling him all, keeping nothing back; family prayer, the morning and evening sacrifice; the careful study of God's Word, which furnishes the rule, the only rule, of our faith and practice. Special emphasis has been placed on the ministry of the Word as the ordained means for the salvation of the world. To these may be added an habitual use of all the means of grace afforded by the Church, such as prayer and class meetings.

It is also recommended and earnestly desired that our Quarterly, District and Annual Conferences be rendered more spiritual and edifying. To this end we respectfully suggest that in addition to a more faithful use of the ordinary services for such occasions, that more time be given to Quarterly and Annual Conferences, and that two days be added to District Conferences, for the purpose of special endowment for more efficient service, and for the enrichment of divine grace. A revival of religion carries everything with it and before it. Religion is the universal solvent of all the issues of life, a panacea for every woe. Brethren, the hidings of our power are found in God and the endowment of the Spirit.

Bearing upon the new educational movement, we would respectfully recommend that we accept under the terms and conditions of the General Conference our pro rata of the proposed Twentieth Century offering of \$1,500,000, which would be about \$200,000 for our State, and that the details of raising and applying the same be referred to the several Annual Conferences and their respective Boards of Education. Of the amounts raised by the different conferences, 5 per cent may be deducted for expenses incurred in raising the same, and 20 per cent of the remaining amount is to be sent to the Treasurer of the General Board of Education at Nashville, and 15 per cent out of the 20 per cent to be applied to the endowment of the theological department of the Vanderbilt University, and 5 per cent to be retained in the treasury of the General Board, thus leaving a balance of about 75 per cent of the original amount collected in the hands of the Annual Conference, and subject to its direction.

Before concluding this report, we beg, in addition to the foregoing interests, to briefly remind our people of their Church organ, the Texan Christian Advocate, which is now tentatively offered at \$1 from this date to the first of next January—this proposition, however, to be withdrawn the first of April unless a sufficient number of subscribers is sent to justify its continuance. Under this most liberal offer of the publisher, the Advocate should be placed in every Methodist family.

Our Church in Texas is to be congratulated upon the establishment of a branch of our Publishing House at Dallas. This great acquisition should be hailed by all our people, and most liberally patronized. Send your orders for books and periodicals to Barbee & Smith, or W. C. Everett, manager, 296 Elm Street, Dallas, to be filled on the same terms and conditions as by Barbee & Smith, of Nashville.

We can not forbear the mention of the Methodist Orphanage, at Waco, Rev. W. H. Vaughan, manager, and commend the same to your Christian sympathy and support, as also the Rescue Homes under the care of our godly women, one at Dallas and another at San Antonio.

And now may our Lord Jesus Christ, and God our Father, which hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work.

JOHN H. McLEAN,
F. B. CARROLL
E. S. SMITH,
T. P. SMITH,
B. HARRIS,
P. H. HENSCH,
G. B. WINTON.

In addition to the foregoing, the following paper was introduced and adopted:

To the Members of the Methodist Epis-

copal Church, South, in the State of Texas:

Dear Fathers and Brethren—The conference of presiding elders and preachers, having met at the call of our beloved Bishop Galloway, have spent two delightful days in solemn and devout worship and consultation. The divine presence has been manifest from the beginning. Brotherly love has pervaded the assembly. We have been with one accord in one place, and we are thankful to say that we have had Pentecostal blessings. Now, in closing, we desire to send you our loving greetings, and ask you to join with us in a re-consecration of soul and body, mind and purse, to the Lord's service.

Having enjoyed these benedictions in heavenly places, we can not rest satisfied unless you share with us these blessings.

We are embarrassed and humiliated by the fact that during the last two years we have had comparatively no revivals, and in many places a net loss to the Church. This reproach to our Methodism must be rolled away. We must have the old-time revival fire. By the grace of God we are determined to have it. We can not be without it. We may preserve a ritual and a system, but we will not be Methodists of the type of the fathers without the revival.

To have it we must have the consecration, by prayer and fasting, as of old. As ministers we are already under the burden. We are willing to live or die for the Lord and his great cause, the salvation of the souls of men. Brethren, join us in this solemn consecration. Let the enterprises of Zion have their source and vitality in a spiritual Church. Pray for the Holy Ghost upon us.

As the result of our work we want first of all the baptism of fire on the Church in Texas. Second, we want to raise \$200,000 for Christian education before the first of January, 1901. By the grace of God we can and will do it. Brethren, let us consecrate ourselves to this work. Let us live on our knees until we get the blessing. Let us realize the open door, and by God's grace enter it. And let all the people throughout Texas say, Amen!

HORACE BISHOP,
G. A. LeCLERE,
E. W. SOLOMON,
G. S. WYATT,
J. W. HILL,
And others.

Resolved, That our thanks are hereby tendered to the citizens of Fort Worth for the elegant and unstinted hospitality with which we have been entertained during this conference, and to the pastors for their untiring efforts in our behalf.

SETH WARD,
T. H. MORRIS.

Resolved, That we rejoice in the fact that our loved and honored Bishop Key has united with Bishop Galloway in this great spiritual movement, and we stand ready to follow the wise leadership of these men of God in the coming conflicts.

H. BISHOP.

REVIVAL.

The pastor must have a burning, consuming, all-pervading and abiding desire for the salvation of sinners, and this must dominate character, comfort, support, time, place and conditions. Without this it is useless to think or talk about a forward movement along spiritual lines of revival. Let us therefore consider some of the conditions and hindrances of this state of mind and heart.

The first and absolutely necessary condition is a real, radical, whole-soul change of heart and life—the implantation of spiritual life through regeneration; a soul without spiritual life is a soul without spiritual sight or discernment. The word is, "He can not." If without spiritual life he can not discern and know, how can he desire the salvation of others? Spiritually dead himself, how can he discern and know that others are dead, and therefore in need of life? An earnest, abiding desire for the conversion of sinners is a fruit of the Spirit, and is found only in connection with spiritual life. Such desires are found nowhere except among spiritual people. Therefore, spiritual life creating strong desire for the salvation of sinners is absolutely necessary to a revival of religion. Whatever else we may need or have, if we have not this we are wanting in the all-essential element of success.

Spiritual power is what is wanted—power to attract, to hold, to save and to lead. But all spiritual power is the result of spiritual life, and spiritual power is increased or diminished as our spiritual life is increased or diminished.

It is plain from all this that our great need is more spiritual life. No amount of wealth, numbers, education or aptness of speech can take the place of this. With this we succeed; without it we fail.

Notice some of the hindrances in this work; and of these sin is the chief. It is not necessary to commit overt acts of transgression in order to destroy spiritual life and power. To commit sin is to die. To "neglect" is to commit sin; to "neglect" is therefore to die; and to die is to lose life and power.

Have we lost power? It may be that some of us never had it. It is certain that some of us have lost it. It is in abundant evidence that some of us have no revival power. Such an one is looking early and late for some one who has revival power to come and do the work he ought to do, but can not. If we fail to get such help, sinners perish and the Church languishes. If such help is obtained and a great revival is had, when he departs the power of revival goes with him and many backslidings follow because there is not enough of spiritual power in the pastor to keep the revival fires burning; and thus we lose many of our converts for want of some one full of spiritual life and power to train them in happy, useful Christian living. This thing has gone on and on until many of us discredit revivalists and revivals. Let the pastor talk about a revival, and from every side he will hear, "Who will you get to help you? Send for Jones, Col-lard, Mulkey, or some other man, who it is believed can do the work. They seem to think that if we ever had revival power we have lost it."

We have taught them this; and who shall say they are wrong? If God has given you spiritual life and power and called you to go and save sinners, why send for some one else to do it? Is not the very existence of evangelists the evidence of our lack of spiritual life and power, and therefore our condemnation?

When God called you to preach and save sinners, did he classify the sinners? Say, some polite, refined; some, vulgar, ignorant; some, city people; some, country folk; and some rich and some poor? And did he class you, too, and does your commission send you only the best class and the best place? If no such distinctions exist in your commission, how dare you make them? Such things, if done, are done at a great loss of spirituality. I want to say, with all the power of my soul, that if you are too learned, too eloquent and too high in social life to do any work on missions or circuits, in the city or in the country, then if you ever had the life and power of the Holy Ghost, you have lost it, and you ought to repent or get out of the Church and make room for some one who is willing to do the work in the Lord's vineyard.

What we need is not more and better education; we are relying too much upon what we now have. It is not social position. We have too much of that now. We are all first-class people, and the lower class have no preachers. It is not ability to preach good sermons; we out-preach any people in the world. It is not loyalty in our people; never did preachers serve a more loyal people. But it is spiritual life and the power of the Holy Ghost. Having this, we will succeed in spite of the world, the flesh and the devil.

Let us therefore go down, down into "sackcloth and ashes," if need be, and stay there until we "shall receive power; after that the Holy Ghost is come upon you." Then will we teach transgressors thy ways; and sinners shall be converted unto thee."

C. H. BROOKS.

REGENERATION.

Regeneration is not turning over a new leaf. It does not mean that. People in this audience have doubtless been turning over new leaves all their lives. It is not making good resolutions, either. If all the good resolutions made by the people before me to-day should be written in a book, a horse could not take them out of the hall. Before I was converted I wrote out some resolutions once and signed them with my own blood. I was anxious to keep them, and I thought that that would help me to do it. Well, it didn't. The power to serve God must come before we can serve him. We must get the power first, and not afterwards. That is the trouble with most people. They want to accomplish things before they are prepared for them. The preparation is the hard part. To get the power we must receive Christ. The power is outside of ourselves. —D. L. Moody.

If we took time to say "thank you" for all our mercies, there would be none left in which to complain.

NOTES FROM THE FIELD.

NORTHWEST TEXAS CONFERENCE.

FIRST CHURCH, TEMPLE.

John M. Barcus, March 20: We have just closed a splendid two weeks' meeting. Most of the preaching was done by our presiding elder, Bro. Nelms. The Church has been much revived. New life is apparent in every department. A number were reclaimed from a backslidden state, and nineteen have given their names for membership in the Church, and others will join. Rev. J. Sam Barcus, of Fort Worth, rendered valuable aid during two days.

JONESBORO.

J. F. W. Toland, March 14: The Churches in this town were indeed a valley of dry bones. Our pastor, Rev. P. M. Winburne, became burdened over the desolation of Zion, and called to his help Rev. A. L. Pruitt. The meeting began Saturday before the third Sunday in February, and closed Sunday night last. Bro. Pruitt trained his batteries against sin in general. What scathing denunciations did he hurl into the midst of the enemy's ranks! One of the most notable incidents was the gentle movings of the Spirit of God among the children of the Sunday-school. Results: General warming up of Christians, and a reclamation of most of the backsliders.

CORYELL CITY.

J. R. B. Hall, March 13: This charge is coming to the front. We have held our first round of Church Conferences, with good results. Have had the sacrament at all points but one, and have arrangements for it there next Sunday. We are laboring to get every department of the Church organized on a disciplinary basis, and we have met with reasonable success so far. On the 9th instant we organized a W. H. M. Society at Moshien, with the following officers: Mrs. Mollie S. Gowdy, President; Mrs. Mollie Howard, Vice President; Mrs. Adah Chitty, Recording Secretary; Miss Fannie Knowles, Corresponding Secretary, and Miss Ida Knowles, Treasurer. This society is small, but has a promising outlook and a hopeful future. Our Sunday-schools are doing good work, and since the weather has been good the attendance has been very satisfactory. Our only League is doing good work, and promises much more in the future. A missionary program was rendered yesterday with good results. We are making an effort to operate all departments of the League. The Literary Department is now trying the experiment of injecting into the Sunday afternoon program one or two papers each Sunday on Church History. We believe this is a good method. On the night of the 9th the Literary Department rendered a program on the "Life and Labors of Longfellow," which was highly instructive and entertaining. Regular meetings of this character are to be kept up.

MORGAN.

G. H. Hodge, March 13: On last night I closed a meeting at Morgan, Texas, resulting in not less than fifty conversions and as many reclamations. I have received thirty-one members into the Methodist Church, and there will be more to follow. Some of those received were the leading business men and citizens of the town. The Baptist pastor, Rev. J. B. Fletcher, took a very active part, his people co-operating, and they have their reward, some of their children being converted and brought in to their Church. Bro. E. G. Phillips, of Nevada, Texas, conducted the song service, to the delight and edification of all, and has made many warm and lasting friends. His work will abide among young and old. Bro. Phillips sings the Gospel with beauty and power, and is very valuable help in religious service. Rev. E. G. Kilgore, of Temple, Texas, did strong and effective preaching during the progress of the meeting, and we note with regret that the health of Bro. Kilgore, and that of his dear wife, is such that he will retire

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from the evangelistic work for rest and recuperation, and in all probability make a change in the line of his activity. Our League and Sunday-school have been much strengthened by the conversion of many of our best young people, whom we have started to work in the delightful vineyard of our Lord, in an organized way. Morgan is revolutionized, and will be a different town henceforward. The Waco District Conference will convene at Morgan, April 27, to continue through the fifth Sunday, which will be a new inspiration to us.

ITALY.

T. S. Armstrong: We have just paid a debt that has been hanging over our parsonage for some time. It was contracted before I came to the work. We had the best Quarterly Conference last Wednesday night we have had since I came to the work—the largest attendance of official members and the largest congregation of spectators. It had been announced that Dr. Bishop would preach, and a large congregation greeted him, even in midweek. But that is nothing new; we are all much in love with our presiding elder, and hail his coming with real joy. Our Quarterly Conferences are becoming a real occasion; hence the splendid condition of this charge. Out of debt with the preacher and presiding elder paid up to date. All the interests of the Church are advancing. Membership loyal, true and religious. Good League and Sunday-school. Will hold revival services in early summer.

NORTH TEXAS CONFERENCE.

LAMASCO.

Stanley Clark, March 18: Our first quarterly meeting is behind us, and our people didn't fail to remember their preacher. Bro. T. R. Pierce was with us, in the Spirit's power. He spoke to us as kind as a father would speak to his children. We feel that he has been a benediction to us. We hope to have our new parsonage room completed by our next quarterly meeting.

ROSALIE.

W. H. Brown, March 17: I have been in two or three good meetings since I wrote, and have seen more than 100 professions. I am just out of a great revival with Bro. Huffman, at Deport. We have had between three and four score professions of religion, and a most triumphant revival, in his and all the Churches in his town. Brethren who have lived there for many years say they never saw the like. Bro. Huffman is on the mountain top. He is held in high esteem among all the people. Well, the old Advocate is looming up "sho nuff." God bless the paper and all concerned.

W. H. Brown, March 20: Yesterday was a great day with us at Bogata. Had ten professions last night, and the altar full of mourners. We are expecting a great meeting here. The fire is burning on many altars. Glory to God for his abundant grace.

TEXAS CONFERENCE.

MARLIN.

W., March 13: We are in the midst of a gracious meeting. Seven accessions to the Church yesterday. Rev. R. J. Briggs is assisting, and he is preaching with great power. He is full of faith and the Holy Ghost. To God be all the praise.

PLEASANT HILL.

G. C. Cravy, March 13: Surely it would be a sorry preacher who failed to appreciate such kindness as was shown us on last Tuesday, March 7, by the good and thoughtful ladies of Pleasant Retreat. They came together and turned over to Bro. Wilburn Stiles a box of provisions to be delivered at the parsonage, which he faithfully did. Many were the good things in that box. Other little tokens of kindness have been shown us, such as potatoes, milk and butter, which a circuit preacher can always use to good advantage. Work of this kind makes a preacher and his wife feel nearer and dearer to their people. We believe we are advancing some spiritually in the work. Two of our Sunday-schools and prayer-meetings, which had gone into winter quarters, have come out and gone to work. Other evidences show we are moving up a little. One is, we are getting a few new subscribers to the Advocate—had the good luck of receiving two yesterday. Never will we have Methodist people until we get them to read our own literature. Success to the not old but brand new Advocate.

EAST TEXAS CONFERENCE.

TROUPE.

W. J. Owens, March 15: We are working to have a successful year on the Troupe and Overton work. We believe the outlook is promising. The Ladies' Aid Society has given the parsonage and premises a general overhauling. New garden and yard fences built, two coats of paint put on the house, two front rooms painted and papered, two new rocking chairs, furniture revarnished, etc., amounting in all to about \$100 paid out since the first of the year. Truly, these

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ladies deserve great credit for their indefatigable efforts to make the preacher and his family comfortable. The people who take the Advocate speak very complimentary of the paper and its editor. Many of our people ought to take it who do not.

PITTSBURG.

S. W. Jones: Our first quarterly meeting for Leesburg Circuit, Pittsburg District, East Texas Conference, convened at Reeves Chapel March 4. Bro. T. P. Smith, our presiding elder, was with us, looking after all the interests of the Church, and was, I thought, in the best preaching mood I ever knew him. He always preaches well, but this time he gave us two most excellent sermons. This is my seventh year on this work, and I never received a more cordial welcome on any work I ever traveled. The Board of Stewards made a liberal assessment for preacher in charge, and paid \$71.30; to presiding elder, \$10.65; raised on conference assessment, \$14.75. May God bless this good people abundantly.

BOLIVAR CIRCUIT.

C. H. Rice, March 10: Bolivar Circuit is coming to the front. It would be impossible to enumerate the kindnesses shown us since we have been here, but I shall speak of a few: We arrived at the parsonage February 27, and were met by the ladies, who had arranged the house for us. We found everything in perfect neatness, and the table loaded with good things. Almost everything in the line of groceries has been placed in our hands, and better still are the many other expressions of interest and love that accompany these donations. We are making an effort to purchase some additional furniture for the parsonage, and not one who has had an opportunity has failed to contribute. The young men of the charge have shown us much kindness, for which we are very grateful, and we trust that we may be able to bring them to their reward. Among the many kindnesses and courtesies that are being bestowed upon us, we can but praise God, take courage and preach the Word, that our Church may continue to increase in power and numbers.

WEST TEXAS CONFERENCE.

COTULLA.

M. T. Allen, March 18: On the 13th of this month the whisky folks at Carrizo Springs tried to vote whisky in that place, but were defeated by a good majority. For which we praise the Lord.

BOKCHITO CHARGE, I. T.

I have just closed a gracious revival meeting at Bennington, I. T., of two weeks' continuance, resulting in about thirty conversions and an organization of twenty-five members; besides many backsliders renewed. Rev. W. B. F. Headlee, local preacher, assisted me in the meeting. Bennington is a small village, in the Choctaw Nation, surrounded by a very fine agricultural country, and up to the present conference year we have had no regular preacher here, but now bids fair to make a good class. Bokchito is a new charge, having been organized only a short time, and to a great extent undeveloped. But we have as clever a class of people as I have met anywhere. They have received me kindly, and I hope by the grace of God, your prayers, and the co-operation of the Christians here, to be able to make a good report of them at conference.

W. A. DERRICK, P. C.

Bokchito, I. T., March 14, 1899.

HUNTSVILLE DISTRICT, TEXAS CONFERENCE.

The Missionary Institute for the Huntsville District will be held at Huntsville, beginning Tuesday, April 18th, at 11 o'clock a. m., with a sermon on missions by Rev. W. W. Horner. Afternoon at 3 o'clock, a missionary prayer-meeting. At 8 o'clock p. m., a sermon on missions by Rev. J. B. Cochran. Wednesday morning, 9:30, "Best Method of Raising Money for Missions." At 11 o'clock, sermon by Rev. J. P. Skinner. Afternoon at 3 o'clock, "Our Obligation, as Pastors, to the Cause of Missions." At 8 o'clock p. m., sermon by Rev. C. A. Hooper.

J. C. MICKLE, P. E.

Bryan, Texas.

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LEAVES OF LIFE.—CHAPTER X.

For six years or more I was a seeker of religion, the last part of this time a member of the Church. After joining the Church, I tried to do what I could with a good conscience, in my feeble, ignorant way, to show up on the Lord's side. During this time I would sometimes think, Well, may be so I have got religion; and then at other times I would think, Well, no, this is not religion; it will not do to take and profess this as religion; although I sometimes had a degree of inward peace that I would not have exchanged for all the world. And so I plodded along for a long time, not knowing for certain whether I had religion or not, and being afraid to profess it. Spending a night with my friend, John Y. Porter, in a private conversation he asked me this searching question: "Do you think you have experienced religion yet?" With a good deal of hesitation and doubt as to what I ought to say, the answer came slowly: "No, sir; I reckon not." He then went on to explain that when some persons experienced religion, they did not shout, nor feel like shouting, but had a calm, peaceful, happy feeling within. I had often felt this, but was not satisfied.

A stranger bought a homestead about one mile from our house, and moved on to it. I sold him some stock. In the intercourse with him I heard him swear, and by this knew that he was a wicked man. Afterwards he was taken very sick. With a young man about my own age, I went to sit up with him one night. We divided the night into two watches, and each took his turn alone. During my watch I often heard the man praying: "O savior, have mercy! O savior, have mercy!" He was very sick. I believed he would die, and I was satisfied he was not prepared to die. Next morning was Sunday. The doctor came early, and while there a very remarkable change took place in the physical appearance of the patient, to which the doctor called my attention. I had never seen such before.

R. M. LEATON.

SPIRITUAL STATE OF THE CHURCH.

If there be spiritual dearth in our Church, the trouble must be in the spiritual management. Like St. Peter, let us begin judgment at the house of God. Do we as ministers preach of spiritual things enough? When the Savior promised the gift of the Holy Ghost to the apostles, the promise was that He, the Holy Ghost, would teach them all things and bring all things to their remembrance. Are we always taught of the Holy Ghost? Do we always wrestle with prayer for spiritual light in interpreting and presenting the Gospel of our King? How often do we drift in our talk to material things, forgetting the things which are spiritual! The world is pretty much the same to-day as it has ever been. At least, it is the same in regard to human nature—that same aching void is felt in the human heart, which nothing but spiritual food can satisfy.

Then the cause is self-evident. It is spiritual starvation that is ailing us. We need more spiritual food among our Church officials, from the highest to the lowest—do we not? We may say execution of discipline, but without a high standard of spirituality, how can we execute?

The remedy is to raise our spiritual standard of preaching. Let us preach more about the indwelling of the Spirit, more about the possibility of coming into a conscious knowledge of our sonship. Let us talk more about how the individual may know that he is a child of God. And verily the fruit must follow a conviction of sin, of righteousness and of judgment.

R. L. BRIDGES.

Inaction need not be uselessness. The land that lies fallow under the winter frost is mellowing for the spring sowing. It is very possible to be useless amid a great deal of fuss and showy activity, and to be seeking the praise of men, not of God. We cannot be useless while we are doing and suffering God's will, whatever it may be found to be. And we can always do that.—Bishop Thorold.

COMMUNICATIONS

ARE WE "IN THE MUDDLE OF A FIX?"

"But after all we are in the muddle of a fix."—Nashville Christian Advocate, Feb. 9th.

It has been perceived for sometime that Doctor Hoss has made use of his paper to educate the people against the ratification of the treaty now already ratified, and against the expansion policy of our government.

For one I believe the present American policy of expansion is right. I say it, not as a Democrat, not as a Republican, but as an American citizen. I believe there is a divine providence at the helm steering our present national course. This I speak as a Christian, believing that God has, by no means, forsaken the American people, but has in his providence raised them up quickly for a mighty and noble purpose. I believe that while there are certain tribes and peoples which, if let alone, will never become civilized and morally developed, God wills and intends that this world shall be made enlightened and refined in all its parts, and that unto this end he is using the American people religiously and politically. I believe our fathers were right and that they met the events of their day with wisdom and chivalry, but that they were sufficient for these days with our present population. I believe the lesson they taught England was as rich in grace to her as liberty to the Americans. Had it not been for that lesson England might never have been so amiable toward her other colonies. I believe, notwithstanding the huge cry of imperialism, that liberty is not going to be lost among the American people nor among any people with whom they are immediately concerned. Put God at the helm of affairs, intelligence among the people, the love of liberty in the heart, and it is impossible. In a word, I believe a changed condition of a people makes it sometimes necessary to change national policy.

With the foregoing statements it is proper to glance over our present national intention and policy. Cuba is promised independence. There can be no other policy than that which seeks this end. The intervention of this country secured to them their present liberty. Recent developments prove that they, left alone, could not have won it. They owe to the United States a debt of gratitude they will never be able to repay. Yet there is a strong probability that Cuba will become a part of this country. Not by force of arms, but by forces that work a conciliation. Colonization, enlightened education and finance will speak their own arguments. It will be best for both Cuba and us.

As to Porto Rico and Guam, they are ours by treaty stipulation. Let people call it as they may—conquest, war indemnity, or any other name—yet they are ours just the same as all Frenchmen and Spaniards that ever came under the jurisdiction of the United States without having a voice in the matter. Though little is said of these, they are peoples and have inherently inalienable rights common with man. They came to us on the same line of the Philippines. The protocol agreed to only deferred the question of the Philippines. Time and verbiage amount to little when we consider the fact as to how they were all obtained.

Now we have come to the Philippines. Here is where Dr. Hoss says we are "in the muddle of a fix." We are glad the Doctor has used a word as polite as "muddle." Not every opponent of expansion uses an epithet as polite. But we do not believe we are "in the muddle of a fix." We do not believe that we are in either an intellectual or political cloud without a beacon appearing. The Doctor's lamentation and tears are griefs over national progress. In the midst of tears we should never be too faint-hearted. Some of these things must be. We shed tears over exposure and losses in Church missionary enterprise, but we do not stop. Some may think we get "in the muddle of a fix," but we go on. We intend to get out with gain both to us and to them with whom we are dealing.

But let us be sober. Who has said that the Philippines shall forever belong to the United States? This country has never authoritatively so spoken. The Philippines are ours for the present to be saved from Spain, from the dominion of monarchies and from misrule and treachery among themselves. About all we ask for the present is the expense of putting them through a training school. Our object is to graduate them above the bolas, bow and arrow and nakedness and

make them a receptive people. To have left them in the hands of Spain when we had them in our power would argue that our cause was wrong. To have turned them over to monarchies would have been unrepugnant. To have given them liberty and have called away Dewey without even a protectorate, as some of our Congressmen would have done, would have been criminal. We are doing toward the Filipinos about the only thing that could be done consistent with the spirit, nature and political principles of the American people. The future will bring its own developments and will give origin to a proper national policy. It is proper sometimes to await further light before declaring a full policy.

WM. ALLEN.

Erudia, Texas.

THE UNITED STATES IN PROPHECY—DANIEL, CHAPTER 2.

This chapter contains a most remarkable historical prophecy. In the fourth year of Daniel's captivity in Babylon, he being a menial in the king's court, it transpired that Nebuchadnezzar, the king, had a very remarkable dream, which, after awakening, he was wholly unable to call to mind or remember. Whereupon he summoned his so-called wise men before him, and commanded them, upon pain of death, to make the dream known to him and give the interpretation thereof. This they acknowledged themselves wholly unable to do, and said the thing was both unreasonable and impossible. These facts coming to the knowledge of Daniel, he called together his three friends and fellow-servants, Shadrach, Meshach and Abednego, and, after a season of fasting and prayer and supplication to the true God, the true secret of the King's dream was revealed to him. Whereupon he sought an audience with the King and proposed to make known the dream and the interpretation.

THE DREAM.

The King saw in his dream a great image whose head was of "fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part iron and part of clay;" and then he saw still beyond "a stone was cut out without hands," which smote the image upon his feet, which were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and became as the chaff of the summer treshing floors, and the wind carried them away that no place was found for them, and the stone that smote the image became a great mountain and filled the whole earth.

THE INTERPRETATION.

Concerning this interpretation two things should be premised: First, that all of its parts are symbolical, having reference to political or civil government, and nothing else; and, second, that it is chronological, covering a period of not less than 2000 years.

Daniel interprets as follows:

1. The head of gold was the Babylonish empire.
2. The breast and arms of silver, the Medo-Persian empire, which existed for about 200 years.
3. The belly and thighs of brass, the Macedonian empire, which continued only about seven years, when, upon the death of Alexander the Great, it was divided up into four kingdoms, at the heads of which were Cassander, Lysimachus, Ptolemy and Seleucus.
4. The legs of iron and feet part of iron and part of clay, the Roman empire. So far, according to my information, all expositors agree. The Roman empire is represented as existing in four different forms, or periods, and perishing in the last. The first period expired at the conversion of Constantine in the fourth century A. D., at which period we date the commencement of Church and State union. Up to this period Rome had been pagan. The second period, represented by the legs of the image, was denominated Christian Rome. The third stage is that of its broken state, represented by the feet and toes of iron and clay. The fourth and last stage of the Roman empire is in the future and contemplates the reorganization of the entire image of gold, silver, brass, iron and iron and clay, which is to fall in the latter days on the mountains of Israel. (See Ezekiel, chapters 38 and 39.)

5. Then what of the "stone cut out without hands?" Daniel interprets it in these words: "In the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Was this Messiah's kingdom "set up" in the days of the Caesars, as some writers contend? No; for the last one of the Caesars had been dead for hundreds of years and the kingdom of Christ had been "set up" for a much longer period before the stone was "cut out." Now, I confidently affirm that the kingdom (government) set up by the God of heaven in the days of the Kings, or kingdoms represented by the broken state of the old Roman empire and symbolized by the "toes" of the great image, was none other than Israel restored to nationality according to prophecy, or the United States of America. The old Israelitish theocratic commonwealth was a typical institution. It had its day and filled its mission. The United States is its antitype. Old Israel fled from Egyptian bondage for the sake of civil and religious liberty; so the first settlers in the American colonies fled from European religious bondage and persecution. Old Israel crossed the Red Sea into a wilderness; so Christian Israel crossed the Atlantic Ocean into a wilderness and are now dwelling in the tents of Shem (Gen. 9:27). Old Israel numbered three millions of souls who fled from Egypt; so Christian Israel numbered three millions of souls who formation of the United States Government. Old Israel consisted of thirteen tribes (Joseph having two) and were to extend from sea to sea; so the United States originally consisted of thirteen States, and it is said that the old original colonial charters extended from the Atlantic to the Pacific Oceans. Old Israel chose God for their King; so the people of the United States will have no other King but God. Furthermore, Daniel says: "The God of heaven shall set up a kingdom (government) that shall never be destroyed." Will the Government of the United States ever be destroyed? It has not been, though it has existed for over a century, nor is there any probability of it. On the contrary, its increase and expansion have been unprecedented within the century. Again, God's kingdom was "not to be left to other people." So no one can be President of the United States but a native born citizen.

Now, what is to be the destiny of this great nation infinite wisdom alone can tell. (See Daniel 12:1.)

WESLEY SMITH.

Abilene, Texas.

CAMP-MEETINGS AND INDIANS.

The first Sunday in last September we were returning, hot and dusty, from an appointment south of the Guadalupe, and, on entering Seguin, turned to the right, east of Mayor Zorn's, and dismounted at Walnut Springs. Kneeling down, while pony drank from the branch, we slaked our thirst from cool water gushing from under the roots of a tree. Rising up, we looked at the beautiful grove fifty feet west of the spring, in which was standing a brick schoolhouse for the colored people.

Other days came up as we stood and looked around. We thought for a moment of the fright we experienced once in 1859 when we rose up from bathing our face in a lake of water in Uvalde County, and saw lying in the edge of the water a huge Indian knife, and observed fresh moccasin tracks all about, showing that a band of Comanches had just been drinking at the same spot, and remembered the great speed with which our pony took us from the scene. A month after that experience Bishop Pierce, wife, daughter and several Methodist preachers stopped at the same water-hole as they were traveling in a stage overland to California.

But to Walnut Spring: Hundreds of Indian have knelt and drank from this same spring and two more springs in fifteen feet of it, for this grove was a noted camping ground for Comanches and Lapans, as well as a famous rendezvous of Texas rangers and their brave captains. In this grove in 1855 was held a joint barbecue of Whigs and Democrats. As the festivities were in progress, a ranger came dashing up and reported a large band of Indians on the Cibola, sixteen miles west; that they had raided down the valley, killed and scalped a number of persons, among them a son of Rev. John S. McGee, presiding elder of the district, and that a band of them were coming toward Seguin, and were crossing the Guadalupe at Young's Ford, four miles above where the barbecue was being held.

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Capt. H. E. McCulloch arose and called for volunteers, organized a company and started immediately to meet the Indians. The people of Seguin instantly forted up in the old Magnolia Hotel and Gaudalope College. The Indians did not reach Seguin, but the rangers pursued them far toward the Rio Grande.

Still earlier than the above date, Rev. John Wesley DeVilbiss and several other Methodist preachers held a camp-meeting in this grove, at which meeting the gallant Texas ranger, Capt. Callahan, was converted and joined the Methodist Church.

I stood and imagined the scene of DeVilbiss preaching with that strangely wonderful power with which he used to pour forth the Gospel, and the stern old Indian fighter, Callahan, down in the straw, in deep conviction.

Then the scene changed. The village of Seguin (first called Walnut Springs) had been settled but a few years. The Lapan and Comanche Indians roamed the country. They were unrelenting enemies. The Lapanes professed friendship for the whites. Just above where New Braunfels now stands, a fierce battle between Lapanes and Comanches had taken place. The Comanches were slaughtered and scalped, and the Lapanes, still bloody from the fight, came down to Walnut Springs and under this grove had a great war dance, and invited the few citizens of the village to witness it. Around a huge fire in this grove, the victorious Lapan warriors danced, holding aloft the bloody scalps fresh from the heads of their Comanche enemies.

In this grove, Fourth of July celebrations were held, war councils were convened, Texas rangers slept and rested. Far back, before civilized man touched the shores of Texas, before Spain sent her legions under Cortez to Mexico, the council fires of the rude savage lit up this historic spot. Now, one hundred negro boys and girls romp under the trees, and are taught Texas history.

H. G. H.

SAYS AMEN.

I want to say "amen and amen" to Nath Thompson's exhortation in the Advocate of December 15, and to D. J. Martin's approval of that exhortation in the Advocate of January 12. They are both worth reading. Take away the driving power, and the machinery will not move; it is useless. So is Church machinery without the Holy Ghost power.

I believe more strongly in inspired declarations than in man's opinions. So I will call the attention of your readers to the secret of Paul's success. He was a learned man, and possessed all that it takes to make a first-class orator, and was a model itinerant, both in manner and success. Yet he says: "For Christ sent me, not to baptize, but to preach the Gospel; not with the wisdom of words, lest the cross of Christ should be made of none effect. That is to say, the influence of the cross would be destroyed. 'For,' continues the apostle, 'the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.'—I Corinthians, 1:17-19.

When we need statesmen, we need orators; but when we want to roll the world back to God, we need the atonement as a fulcrum, the "cross of Christ" for a lever, and "Holy Ghost power" to move it. It can not be done by the wisdom or eloquence of man.

Again the Apostle says: "And I, brethren, when I came to you, came not with the excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Why, Paul? "That your faith should not stand in the wisdom of men, but in the power of God."—I Cor. 2:1-5. And to emphasize the necessity of following his example, he says: "When I am weak" (humble, depending on the Spirit), "then I am strong."—I Cor. 12:10.

The Methodists can not do without the Holy Ghost. For the Gospel truth was planted in Wesley's heart by the Holy Ghost in a storm on the sea, and germinated in "City Road" when Wesley's heart was "strangely warmed" by the Holy Ghost, and developed into Methodism in a Holy Ghost revival, gathering such Holy Ghost power that it swept across the Atlantic, lighting with Holy Ghost fire the Atlantic coast, rolling westward until it reached the Pacific coast with its divine power,

then launched forth with Holy Ghost power upon the Pacific ocean, lighting up the aisles of the sea, and has spread well nigh to earth's remotest bounds.

When Methodism loses the Holy Ghost power, she will be a lifeless form, with Ichabod written on her banner.

W. R. KNOWLTON.

THE SIGNS OF THE TIMES.

A Pointer to Some One.

The Baptists, the Methodists, the Presbyterians, the Congregationalists and the Bible Christians of England have written and duly signed and authenticated a catechism in common. The catechism contains fifty-two questions and answers, which were published by the New York Sun of January 26. Among them are the following:

What is the Church. Answer: The Church is that holy society of believers in Christ Jesus which he founded, of which he is the only head, and in which he dwells by his Spirit; and that, though made up of many communions, organized modes, and scattered throughout the world, is yet one in him.

What is the essential mark of a true branch of the Church? Answer: The presence of Christ, through his indwelling Spirit, manifested in holy life and fellowship.

What are the sacraments of the Church? Answer: Sacred rites instituted by our Lord Jesus to make more plain by visible signs the inward benefits of the Gospel, to assure us of his promised grace, and when rightly used to become a means to convey it to our hearts.

In the light of these questions, let us query: What has become of the idea of immersion in water of a proper candidate by a legal administrator as a sine qua non of valid Church membership? Answer: Gone a glimmering to where the woodbine twineth. What has become of close communion, close baptism, Church succession, golden links a rattlin' away back to the banks of the Jordan, et id omne genus? Answer: They have all gone to the shadowy clefts and cliffs in the far-away mountains of Hepzadam, where the lion roareth, and the wāang-doodle mourneth for its first-born. What has become of the idea that baptism represents the death, burial and resurrection of Christ? Answer: Gone into "innocuous desuetude."

At least that is the way the English Baptists answer our queries, and they are right. They realized that the old position put a logical yoke on their necks which neither they nor their fathers were able to bear, and consequently they threw it off. Our American Baptist brethren will do likewise. They are as good people as dwell on the earth, and as worthy of love as any other denomination among us. Dr. Whitsitt saw and felt all this, and started out of the woods. Having been in the woods so long, those of less clear vision than the good Doctor were blinded by the light in the clear opening, took fright, and proceeded to plant their old creed "upon the holy text of pike and gun," and

"To prove their doctrine orthodox By apostolic blows and knocks."

Dr. Whitsitt's sin was a small affair. The head and front of his offending was that he admitted the world-known historical fact that affusion was the action of baptism generally till about 1640, and it was practiced even among Baptists. After all, these good people want only the truth, and by and by, in the language of their and our Lord Christ, "The truth shall make (them and us) free."

The truth is, High Church pretenses and denominational bigotry is at a heavy discount, and the time soon comes when there will be no market for it at all. Their only refuge will be in ecclesiastical museums erected and dedicated to quaint, queer and curious articles of defunct ceremonies. The whole Church will then perceive with Simon Peter that God is no respecter of persons; but out of every nation, he that feareth God and worketh righteousness is accepted of Him. Then will all the Church of God have for a central text of applied religion: "What does the Lord require of thee, but to deal justly, love mercy, and walk humbly with God?"

J. A. STAFFORD.

Honey Grove, Texas.

SHORT SERMONS.

Much ado is made about short sermons versus long sermons. Endless platitudes and meaningless sophistries can make even twenty minutes burdensome. On the other hand, spread-agle oratory and these snatch-grab-all literary essays do worse—they absolutely repel the thoughtful. Of course, the law of magnetic influence holds sway

just here. A ponderous magnet draws—it both utilizes and perpetuates its power. Crowds sometimes measure preachers. A twenty-minute crowd ought to have a twenty-minute preacher. It would not do to spoil a man of finer capacity by forcing him to adopt the fatal policy of putting one bushel into a peck. Mental pabulum is the happy mean between the two extremes. Pastoral environment oftentimes fill cathedral pews whose pulpit orators are less than dummies. As a rule, twenty-minute sermons can not be classified or analyzed. Sermonettes and sermons are not synonymous. That the preacher shall pray two minutes, preach twenty, and allow the choir-master to parade his talents for thirty-eight, is a popular fad. Shame on the preacher who would thus crouch before public opinion! The message, pregnant with living thought, born in a spirit-baptized mind, will never appeal to empty benches. The Gospel of Christ is the fundamental force in the world of power. The preacher who expounds his ideas to a faithful few is confronted with circumstances which argue either an inert mental capacity or the utter absence of Pentecostal fire. The demand for short sermons is not the question. Devotion to duty, and the baptism of the Holy Ghost, will fill our empty auditoriums. The idea of discussing the atonement in twenty minutes! Spiritual decay is explained in this anomaly. To pander to it betrays, on the part of the ministry, either mental lethargy or reveals the bartering of an authoritative commission to the prostituted fancy of an apostate populace.

PRACTICE MAKES PERFECT.

Leschetizky, the famous teacher of the piano, once revealed the secret of his success as a pupil in these words: "I always practiced a piece with six dried peas. When I began I would lay the six peas on the piano rack side by side. Then when I had played the piece through perfectly, or a part of it, I would put one of the peas in my pocket. That would leave five peas, and when I had played it through perfectly a second time, I would put another pea in my pocket. And so I would go on until I had played it through perfectly six times in succession, and all the peas were in my pockets. But if I made a single mistake, say in the third playing, or the fourth playing, I would put the six peas back on the rack, and begin all over again." Whoever practices with six dried peas is sure to play as well as he can.—Ladies' Home Journal.

SAMPLES MAILED FREE.

Dr. Blosser's Catarrh Cure Surely Has Merit, or This Liberal Offer Could Not Be Made.

Dr. Blosser, the great Catarrh Specialist and discoverer of the method of curing Catarrh by medicated smoke inhalation, has such confidence in the virtues of his remedy that he offers to send a three days' trial treatment absolutely free, by mail, to any person suffering from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, or any other catarrhal affection of the respiratory tract.

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Woman's Heroism.

From The Rochester-Gazette, Rockford, Ill.

During the civil war nearly as much heroism was shown by the women of our nation as by the brave soldiers. Many a woman, weeping for her dead son, bound up the wounds of his suffering comrades, rejoicing in



On the Battlefield.

their renewed strength even while sorrowing for the one who was gone. At that time was laid the foundation for the world-famed organization known as the Woman's Relief Corps, whose aid to the soldier of to-day, fighting against the world for a living, is no less notable than the heroism of the early 60's.

One of the most earnest members of the corps at Byron, Ill., is Mrs. James Houseweart, but illness once put a stop to her active work. A year or so ago, when she was nearing fifty years of age, the time when women must be most careful of their strength, Mrs. Houseweart was taken seriously ill. The family physician told her that she had reached a critical period of her life, and must be very careful. His prescriptions and treatment did not benefit her, and other treatment proved unavailing.

At last Dr. Williams' Pink Pills for Pale People were brought to her notice, with indisputable evidence that they were helpful in cases such as hers, and with renewed hope she tried the remedy. Last March she took the first box of the pills, which gave much relief. She was determined to be cured, and kept on with the medicine, until now eight boxes have been consumed, and she feels like a new woman.

Mrs. Houseweart said: "I have taken only eight boxes, but I have been improving since I took the first dose. I do not believe I could have lived without the pills. They certainly have done me more good than any physician or any medicine I have ever tried."

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



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Send 25 cents and give your nearest express office, and receive liberal samples, together with prices, etc.

Remember the season for handling this syrup is limited, and will soon be out. So if you want PURE RIBBON CANE SYRUP order Samples or goods now. Money for samples will be credited back on first shipment. Send all orders to Rev. R. T. WOOLSEY, Gonzales, Texas.



Don't Pay Three Profits

If you are going to pay for a carriage why not pay the least you can for the best vehicle? Get all you can in material and workmanship—pay as little as you can for handling and "extras." You save the jobber's commission and the retailer's profit when you buy direct from the factory. You pay the cost of making with one moderate profit added. We are not agents, but manufacturers of buggies, carriages, surreys, phaetons, wagons, harness and horse accessories. Everything guaranteed. With our illustrated catalogue you can order easily and safely. If what you order does not suit, send it back and we will pay the freight both ways.

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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

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L. BLAYLOCK, Dallas, Texas.

DISTRICT CONFERENCES.

Beeville, Beeville.....April 5
Waco, Morgan.....April 27
Georgetown, Georgetown.....May 4
San Antonio, Uvalde.....May 9
Brenham, Chappell Hill.....May 17
Houston, Angleton.....June 13
San Marcos, San Marcos.....June 14
San Angelo, Ozona.....June 15
San Augustine, at Chireno.....June 20
Pittsburg, Mt. Pleasant.....June 22
Huntsville, Navasota.....June 22
Sherman, Pottsville.....June 28
Tyler, Lindale.....June 29
Sulphur Springs, Sulphur Springs.....July 6
Palestine, Grapeland.....July 7

A DELIGHTFUL RESULT.

Bishops Galloway and Key remained over Sunday in Fort Worth, and gave the day to the local Methodism. They met great congregations at the City Hall, and Bishop Galloway delivered a masterly address, and called upon the people to rally to the needs of Polytechnic College. At night he did likewise, and the success was a credit to the Church in Fort Worth. They responded to the Bishop's plea, and \$5000 and upwards was subscribed to this worthy enterprise. This is encouraging, and it will put even additional life into the men who are giving their energies to make this school accomplish the object of its creation. Dr. Lloyd, in another place, tells about the triumphs of the day's work under the lead of these two chief pastors of the Church. We are not surprised at the work of last Sunday, since we saw the marvelous manifestation of power at the conference of a few days previous. Let a community become charged with the Holy Ghost, and material results will follow. Our great need throughout Texas is the down-pouring of the Spirit upon our preachers and people. Let our ministry become fired with this Divine influence, and Texas will see great things during the progress of this year. Let us all pray, and look for the coming of this power in all of our preaching and working, and our problems will find a speedy solution. This is our one supreme need, and the remedy is within our reach. "It is not by might, nor by power, but by My Spirit," saith the Lord.

The Century Magazine.—This splendid periodical is before us, and it was never richer in contents. "At the Court of an Indian Prince," "Heroes of the Railway Service," "Alexander's Victory at Issus," "Cable-Cutting at Cienfuegos," "General Sherman's Tour of Europe," "The American Artist's Series," "The Sinking of the Merrimack," "Scenes in the Spanish Capitol," "The Capture of Manila," and a large number of other articles make this an invaluable number of this useful monthly.

EDITORIAL BIRD-SHOT.

"He that passeth by and meddleth with strife not belonging to him, is like one who getteth a dog by the ears."

When a man is not guilty of some particular sin, it is an easy matter to criticize those who are guilty of it.

If you begin an enterprise and make it a success, everybody will praise you; but if you fail, the same people will ridicule you.

It is often a great comfort to a man when he can blame somebody else for his misfortunes; but when he has to blame himself, it is painful.

Genuine humility is beautiful and desirable; but that sort which whines and drives only inspires a desire to give it a good kicking.

No man is stronger than he is strong at his weakest point; and to find that point and watch it is the best service you can render yourself.

Prayer is indispensable to the maintenance of Christian life; but if some of our prayers were to be answered, the result would surprise us.

It is no use to grieve over spilled milk, as that will not bring it back; but it does make a man feel badly to see the nutritious fluid going to waste.

When we are up in the world, it requires no effort to exhort the fellow who is down; but when we are down with him, we are slow to exhort him.

If a man could only see before him as he sees behind him, the whole course of his life would be different; but this advantage is accorded to no man.

When you see things in other people that do not suit you, just remember that they see things in you that do not suit them, and then you are even.

A revival that is pumped up is not much good; but when you can bring one down, it usually sweeps everything before its spontaneous progress.

No man ever started out in this world to deliberately throw himself away; but a great many men, by force of habit, are throwing themselves away daily.

BEGINNING TO BEAR FRUIT AT ONCE.

The Fort Worth Conference is bound to be followed by good results. The fact is, that reports of this character are already beginning to come to the Advocate. In a letter just received from Rev. G. F. Boyd, he says: "The revival has commenced. I read the address of the committee yesterday to my people. They listened as closely as did the preachers at Fort Worth, and they re-consecrated their lives to Christ. It is a great day with us. Two penitents last night and largest congregations since I came to Nevada." We hope to receive scores of just such cards at an early day. The times seem ripe for a great movement. Let the preachers and the people strike while the iron is hot, and great things will be seen in Texas.

TEXAS PERSONALS.

Rev. George F. Boyd, of Nevada, looked in upon us on his way from the great conference.

Rev. Horace Bishop, of Waxahachie, was with us a few minutes last week. He was on his way to the conference.

Bro. James M. Adams, formerly of Devine, Texas, was in to see us recently. He was moving up to the Territory.

Rev. W. D. Mountcastle and Rev. J. A. Black, of Paris, gave us a pleasant call on their way to the Fort Worth Conference.

Rev. I. M. Woodward, of Aubrey, called to see us during the week. He was on his way to Royce to add Bro. Brown to a meeting.

Rev. S. C. Littlepage, of the Northwest Texas Conference, was in to see us last Monday. He is in good health and fine spirits.

Bro. Park, of Fruitland, made us a call the other day, but we were absent and failed to see him. Come again when we are at home.

William Amos Wynne, of Austin, and our poet correspondent, says: "I am an old newspaper man and congratulate you on the Advocate and its correctness. You can hardly find a mistake in it due to yourself, and you are not responsible for signed ar-

ticles." His recent poem in the Advocate, "When Down," was copied in several of the State weeklies.

Rev. Gus Garrison, of Hallville, was in to see us. He has a son living in Oak Cliff and in visiting him last week, he remembered us also.

Rev. George E. Winton, of the Mexican Border Conference, gave us the benefit of a pleasant visit on his way to Fort Worth last week.

Rev. O. P. Kiker, of Killeen, dropped in to see us on his way to the Fort Worth Conference. He speaks well of the Advocate in his work.

In a letter from Bishop Warren Candler we learn that he has returned from his visit to Cuba. We did not get any of the results of his visit.

Rev. C. M. Bishop, of Nevada, Mo., and a nephew of our Rev. Horace Bishop, made us a delightful visit last week. We knew him in other days.

Col. J. R. Cole, one of the official members of First Methodist Church, was in to see us the past week. He has charge of a good private school in the city.

Rev. B. Harris, presiding elder of the San Antonio District, was in to see us on his way to the Fort Worth meeting. He is looking well and in good spirit.

Rev. J. M. Blukley, of the Gainesville District, was a welcome visitor to this office last Saturday. He is a veteran worker, and never looked better in health than now.

Rev. Abe Mulkey is holding a meeting for Rev. D. H. Hotchkiss at the Tabernacle Church in Houston. Abe usually has good meetings, and we hope this one will be likewise.

The Rev. Theophilus Lee, presiding elder of the San Angelo District, says "You are making us an admirable paper. Success to you." We want to get to his District Conference.

Rev. E. W. Alderson, of Sherman, gave us a call last week. Like everybody else he had been to the big conference. He is looking well and speaks encouragingly of his work.

Rev. Sam'l P. Wright, presiding elder of the Waco District, was kept away from the Fort Worth Conference on account of sickness. So was Rev. J. T. Smith, of the San Augustine District.

Bro. V. M. West, a stanch layman at Tobey, in a note says: "I was pleased with Bro. L. Browne's article on short sermons. I would have written that long ago if I had had sense enough."

Brother S. E. Scott, of Garland, made us a delightful visit last Wednesday. He is the Superintendent of the Sunday-school in his Church and a good worker in that department. He loves the Advocate.

Rev. E. P. Newsum, of Huntsville, gave us the benefit of his presence last week. He is an earnest worker and promises many subscribers to the Advocate. He was much pleased with the conference.

Rev. W. B. Wilson, of Lampasas, made us a pleasant visit last Monday. He is very much encouraged in his work. His people are working on a six-thousand-dollar church subscription, with a fine prospect of success.

We heartily appreciate some very kind things about the paper from Bishop H. C. Morrison, in a good letter to us the other day. He is still in Atlanta, but we learn that he is contemplating a removal to Louisville.

Miss Lou Mathews, one of our devout Methodist young ladies of Lampasas, has come to the Rescue Home and volunteered her service to aid our good women in this noble work of helping the unfortunate. This is Christlike.

Prof. David S. Switzer, President of Weatherford College, sends us an appreciative letter of our recent visit to that delightful community and of the notice of his school, which appeared in the Advocate some weeks ago.

Rev. R. B. Bonner, of Comanche, and his good wife did not forget the Advocate last week on their way from the Fort Worth Conference. They looked through the linotype rooms with interest and saw how we set type with machines.

Rev. J. W. Chalk, the old nestor of North Texas Methodism, was over at Fort Worth to look upon that great gathering. To him it must have been a thrilling scene. Forty-five years ago he organized the Church at that place. It was not much Fort Worth then; but it is something great now, both as a city and a Church. We will never

know what we owe to those old heroes who made our present greatness possible. But God knows, and that is enough.

While at the Fort Worth Conference we were delightfully entertained at the home of Judge D. W. Humphrey and wife. He is a Georgian and she a Texan, and they make a fine combination. A homelike air pervades their hospitality.

In a letter from Bro. J. R. Smith, of Mertens, he especially thanks us for the editorial awhile back on "Pastoral Visiting." He well says: "No one sees the need of this like the stewards." He is a good layman and a worker for the paper.

We are pained to learn of the death of the sweet little child of Rev. W. J. Johnson, of Victoria. The little one got hold of some matches and bit off the heads of them and was poisoned. He and his good wife will have the sympathy of their brethren and friends in this affliction.

Rev. J. W. Cullen writes: "The Church member who takes, reads and digests the spiritual food you are furnishing us in the Advocate is more spiritually-minded, loyal and the best qualified worker in the Church." Then he follows this up with a long list of subs. He is on a circuit, too!

It is with genuine sorrow that we announce the death of the wife of Rev. W. S. P. McCullough, preacher in charge of Groesbeck Station. This sad event occurred the 20th inst. The Advocate family will remember our brother in his great affliction.

Rev. W. L. Nelms was kept away from the great conference on account of a fine revival at some point in his district. The interest was so great and his presence so needed that he concluded to stay and help do the preaching. This was a good reason. No work is more important than a revival.

A card from Rev. Jno. E. Vinson, of Bowie, apprises us of the death of the twelve-year-old son of Rev. F. O. Miller, presiding elder of the Bowie District. This sad event took place the 21st inst. The readers of this item are asked to remember Bro. and Sister Miller in their touching bereavement.

Rev. G. S. Hardy, presiding elder of the Clarendon District, says: "I want to express to you my highest appreciation of the paper you are giving us. My preachers and people say it is the very best in our whole connection." He has the ends of the earth in his diocese. In making his first round he traveled 1645 miles!

We greatly enjoyed a visit from Dr. J. D. Earlee last week, our senior Book Agent. He attended the Fort Worth Conference and came over to look at the progress of the opening of our branch house. On last Sunday he greatly edified our First Church people by his preaching. He made a fine impression upon the entire congregation.

We are pained to learn of the death of Lamar Crow, the seventeen-year-old son of Bro. and Sister W. M. Crow, of Oak Cliff, which sad event occurred last Sunday night. He had been in delicate health for some time, but the immediate cause of his death was Bright's disease. May the parents have great comfort in their faith and hope.

In a private letter from Rev. Seth Ward, of Houston, he says some good things about the Advocate, and then adds: "Our recent services here were very profitable indeed. I continued the services last week with Bro. Oxley, of Galveston, to help me. The immediate results will be some fifteen or twenty accessions and a great uplift among the Church people."

SOUTHERN METHODIST NEWS.

Bishop Duncan is in Mexico for a three-weeks' visit, looking after the mission work out there.

We are glad to have a copy of the Louisiana Conference minutes, a courtesy of one of the Secretaries which we appreciate—Rev. J. T. Sawyer, we suspect.

Dr. Lafferty is both witty and wise in what he has to say or he is nothing. Listen: "More religion in the pulpit is the cure for the most of the evils that we complain of."

The Wesleyan, in its last issue, gives Dr. Palmore a gentle tap in passing, on account of his "expansion views"—that is, his views of expanding the "live" paper under his "vocation" management.

The Midland says that Bishop Fitzgerald is coming out of the winter into the spring as sprightly as an English sparrow. This is good news, for the Bishop has had a severe time with la grippe.

Dr. D. C. Kelley will preach the commencement sermon at Wesleyan Female College, at Brownsville, Tennessee, May the 28th. Dr. Kelley is an interesting

man, and his courage and honesty are proverbial in Tennessee. His judgment sometimes errs, but his heart is in the right place.

The Central Christian Advocate, which is one of the very best of our many exchanges, has a fine cut of Bishop E. R. Hendrix in its last issue. Dr. Young is a man of breadth as well as of enterprise.

Dr. Hoss has been tendered the Presidency of the Georgia University at a salary of \$4000. We hope he will not accept the position, as the Church has larger work for him than any State can give to him.

Dr. John R. Brooks, of the Western North Carolina Conference, has written a book, and had it published, on Scriptural Sanctification. We have a copy of it, and will notice it in due time. Dr. Brooks is a brainy man, and when he writes he says something.

Mrs. John O. Keener and her little daughter have gone to Nashville to make their home with Dr. John Mathews, father of Mrs. Keener. The death of Dr. Keener is a loss that enlarges as the months come and go. But God knows what is best for his children.

We are much obliged to the Midland for some very kind references of a personal kind in its last number. In return we will simply say that if any paper in Southern Methodism has two men of bigger hearts and brighter minds than Lyons and Green, we do not know them.

The Wesleyan comes out in strong advocacy of the establishment of a branch house in China. Just as soon as we get this one thoroughly established and in good working order in Dallas, then we will join the effort to put another one in operation. But one at a time is our motto just now.

The Hon. A. M. Dockery for sixteen years a Congressman from Missouri, is spoken of as a suitable man for the Governorship of Virginia. We have nothing to do with his political aspirations, but he is a Methodist and the son of a Methodist preacher, and in this part of him we are deeply interested. He is all right, as most sons of Methodist preachers are.

The Nashville Advocate says of W. C. Everett, the manager of our Dallas House: "He is in every way qualified for this place. His long and thorough business training will prove a fine preparation for the duties of his new position, and his devotion to the Church will also help to give him success. It will not be necessary for the Texans to take him on probation. He has already been tried and found entirely worthy." When a man brings a good business along with him, we do not think of taking him on "probation." It is the man who comes to our conferences looking for "business" that we try awhile. Everett is all right. We have already adopted him.

NEWS FROM OTHER CHURCHES.

The will of the late James W. Brown, of Chatham, Canada, gives \$52,000 to Knox College, Toronto.

The old church of the late Dr. John Hall, in New York, has not yet found a successor to that grand old man. He will be hard to duplicate.

Rev. Frank Wright, the Indian Missionary, has been conducting special services for the Presbyterian Churches in this city. He is having success.

Two donors of \$25,000 each to the Twentieth Century Fund across the waters are the Messrs. Booth, of Ireland. Those people are getting in earnest.

Rev. J. B. Hawthorne, the noted Baptist minister, has tendered his resignation as pastor of the First Baptist Church, Nashville, Tenn. Declining health is the reason given.

Rev. J. B. Sweeney, at Gainesville, reports in the last issue of the Courier a remarkable meeting in his Church there. It continued three weeks and resulted in one hundred and nine additions.

Rev. Thomas Dixon has concluded that an independent Church movement is no good in New York, and he has returned to the regular pastorate. As a first-class sensationalist he was not a long-continued success.

The Christian Courier, which has been for some time located in a building just opposite the Advocate office, has recently moved to the Cockrell building down on Main Street. Dr. Homan is a brotherly editor.

Rev. Dr. W. L. Watkinson, ex-President of the English Wesleyan Church, at a district meeting in London recently dealt very severely with the growing habit among his preacher brethren of reading their sermons

from the pulpit. He assumed that nothing is more calculated to rob the pulpit of its power than this practice.

Bishop Warren, of the M. E. Church, has had an attack of appendicitis and has undergone an operation for the same. He is recovering satisfactorily.

The Universalist Register for 1899 reports only 787 Universalist Churches in the whole United States, and these average less than sixty-three members each. They offer to the world a very easy religion, but it seems not to take very generally.

Rev. George Needham, the noted evangelist, has just closed a series of revival services at the First Congregational Church, in this city. He attracted large congregations and accomplished much good.

Rev. William Arthur, the great English Methodist preacher and writer, has just celebrated his eightieth birthday. He is still vigorous and strong in mind, and he is leading the van in his advocacy of the forward movement of the Twentieth Century Fund.

Rev. William J. Anderson, D. D., of this city, and the father of Rev. W. M. Anderson, D. D., pastor of the First Presbyterian Church, died last week. He was a scholarly and devout man. On account of age and infirmity he had done no active work for a number of years.

Rev. J. C. Mason has charge of the Church of the Disciples in Houston. During the month past he has had ten persons added to his Church. A few years ago he went to Houston as a missionary, but now he has a good church property, a fine congregation and two or three mission points in the city.

Dr. R. P. Johnson, pastor of the Third Baptist Church in St. Louis, has had that Church one year, and in his annual report we notice that 171 members have been received, but only fifty of them by baptism and reclamation. The Church has a membership of 1050, and during the year 600 of them gave \$6000 to benevolent purposes.

THE GENERAL CONFERENCE OF MAY, 1902.

The Committee of Arrangements for the General Conference of May, 1902, will meet at the Publishing House, in Nashville, Tenn., on Thursday, May 4th, at 10 o'clock A. M. to select the place where the General Conference shall be held, to estimate the amount necessary to defray the expenses of the body, to apportion the same to the Annual Conferences for collection, and to take such other action as the occasion may demand.

Some of the prominent cities of Southern Methodism have already invited the General Conference to meet in their midst; and the committee wishes to give other cities and sections of the Church the opportunity to do so. Communications on this subject may be addressed to the undersigned or forwarded to the committee at Nashville, Tenn., care Messrs. Barbee & Smith, Agents.

Specific information on the points named below would much oblige the Committee and greatly facilitate their labors, viz.: (1) What would be the cost per day for best hotel and boarding-house accommodations in your community? (2) What is the location and seating capacity of the most suitable building you can offer for the sessional meetings of the conference? (3) What would be the railroad facilities and the cost per mile of round-trip tickets (good for not less than thirty days) for delegates and visitors who may attend the meeting? (4) Give any facts of interest with respect to places for public worship, rooms for committee meetings, etc.

ALEX. G. BROWN, Chairman.
B. M. BURGHER, Ashland, Va.
Dallas, Texas.

"Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything, unless the thought be followed by a determined will to execute. Not the faithful talker, but the faithful toiler, leaves the broad mark of work accomplished. Not the son who promised, but he who went, received the reward. 'This one thing I do,' not, 'This one thing I think,' made a Paul."

DEBT LIFTED OFF POLYTECHNIC COLLEGE.

We call upon the Church in Texas to rejoice with us. The debt on Polytechnic College is provided for. Yesterday was to me the brightest day that I have seen in many years. Then it was that God fulfilled his promises, and met the main condition on which I consented to undertake this work—the saving of the college to the Church. This has been the burden of prayer and the aim of every effort for nearly five weary years. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

The audience packed the City Hall, taking every seat. Bishop Galloway was at his best—the address was masterly and thrilling. The subscriptions came promptly, and when the day was over a little more than \$5000 had been pledged. Bishop Key gave \$500, having previously given more than twice that sum. Presiding Elder B. R. Bolton put his heart into it, and gave and worked nobly. Financial Agent M. K. Little was of great service. All our pastors went through the audience and helped immensely. Indeed it was a day when Fort Worth Methodism came together and united in a great effort for a common cause—a fitting culmination to the wonderful meeting of last week. Rejoice with us. To God be all the glory. W. F. LLOYD.

COLLEGE PRESIDENTS.

Mr. Editor: You are to be congratulated on your write-up of the North Texas Female College. You said the right things in the right way. Parents having children to educate are anxious for just that kind of information. But then you had a good subject. As the preachers would say, you had a good text. Mrs. Key is both a born and trained President. Of course you know how small the class, how rare the real college Presidents. One of the leading magazines has started the inquiry as to the cause. It is giving all concerned in right education much thought. It is hinted that the race is well nigh extinct. And some truth in this. No reflection is intended on the acting and active Presidents. Each one is allowed to think himself of the elect. But I must insist that in going carefully over what you wrote, the reader can see mention of every element entering into the composition of a first-class college President. You name and number the secret of that phenomenal success at Sherman, Texas. Your article ought to become the study of every aspirant. Men and women in these high places could afford to make a pilgrimage to that city to commune with that successful President. Her success is not an accident. It is the result of certain causes. The laws governing are fixed and learnable. With that magazine writer, we are obliged to think real college Presidents scarce. This fact largely explains the droop and drag of our schools. Bishop Candler may be right in saying education is the mired wheel of Methodism. But when the million and a half of dollars is contributed, we shall still need Presidents to make it effective for good. M. H. WELLS.
Guntersville, Ala.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely, till the sun goes down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you can not see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

Love had rather serve Christ in a dungeon, than Satan in a palace.

"Love and a Cough Cannot be Hid."

It is this fact that makes the lover and his sweetheart happy, and sends the sufferer from his cough to his doctor. But there are hidden ills lurking in impure blood. "The liver is wrong," it is thought, "or the kidneys." Did it ever occur to you that the trouble is in your blood?

Purify this river of life with Hood's Sarsaparilla. Then illness will be banished, and strong, vigorous health will result. Hood's Sarsaparilla is the best known, best endorsed and most natural of all blood purifiers.

Nervousness—"My mother suffered from nervous weakness and loss of appetite. My trouble was impure blood, disordered stomach and sleeplessness. Hood's Sarsaparilla cured both." JOHN V. GEBHART, Box 170, Middletown, N. Y.

Dyspepsia—"For six months my system was out of order with dyspepsia and impure blood. Spent lots of money in vain, but Hood's Sarsaparilla cured me thoroughly for \$1." JOS. S. ZANHA, Genoa, Neb.

Malaria—"I was a soldier, and after typhoid fever, I had fever and ague, rheumatism, and nervous prostration so that I could not work. Nothing helped until Hood's Sarsaparilla cured me completely so that I lose no time now." J. H. STILLMAN, Cheltenham, Pa.

Scrofula—"For months I went to hospital for treatment of scrofulous ulcer without results. They said it was the worst they ever treated. I tried Hood's Sarsaparilla. Twelve bottles entirely cured me." CYRUS G. UPHAM, Needham, Mass.

Diphtheria—"My little nephew was troubled for two years with sore throat and tonsillitis. Was threatened with diphtheria but Hood's Sarsaparilla warded it off. He is now entirely well." IRENE G. REED, Oak Hill Ave., Waterbury, Conn.

Poor Health—"I never saw anything beat the way Hood's Sarsaparilla lifted me up. It sharpened my appetite and gave me a new lease of life. I can work every day." FREEMAN N. BIXBY, Meredith, N. H.

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SECOND QUARTER, LESSON 1, APRIL 2.

THE RAISING OF LAZARUS.

Jno. 11:32-45.

Golden Text: "I am the resurrection and the life."—Jno. 11:25.

Time: Probably the forepart of A. D. 30.

Place: In Bethany.

Persons: Jesus, Martha, Mary, Lazarus and a few Jews.

Occasion: The raising of Lazarus from the dead.

Jesus burst into tears at the grave of Lazarus. Never did he appear more human than when he stood with Mary and Martha at their brother's tomb and wept. A tidal wave of sorrow seemed to sweep over him. Never, let us add, did he appear more fully clothed upon with divinity or give a fuller exhibition of it than on the occasion of his visit to the tomb.

Beautifully does William Hanna, D. D., exclaim: "True, tender, constant, and abiding is his sympathy, the sympathy of one who knows our frame, of one who knows all about, all within, us, and who is touched with a fellow-feeling of our infirmities, 'having himself been tempted in all things as we are.'"

"But we need more than that sympathy; we need succor. Besides the heart tender enough to pity, we need the hand strong enough to help, to save us. We not only want one to be with us, and feel with us, in our hours of temptation and conflict, weakness and defeat—one not only to be at our side at all times and seasons of this, our earthly pilgrimage, but to be near us, to uphold us, when flesh and heart shall faint and fail; to be the strength of our hearts then, and, afterward, our portion forever. In all the universe there is but One such. Therefore, to him, our own loving, compassionate, Almighty Savior, let us cling, that, softly in the bosom of his gentle pity, we may repose, and safely, by his everlasting arms, may forever be sustained."

1. Christ's Control Over Death:

The amazing command, power and control Jesus had over death as witnessed at the tomb of Lazarus, dispels all unbelief and crowns him conqueror. He declared his purpose to do the mighty work—"to awake him out of sleep"—and he did it.

Christ is in possession of all power to affect the golden truth of our holy Christianity, viz., the resurrection. He has proven that man is all immortal.

2. Jesus is the Resurrection and the Life. He Proved His Assertion and Promise by Raising Lazarus from the Dead.

It is the Rev. William Rogers Campbell who writes: "The raising of Lazarus displayed all the great principles and powers of all resurrections." He further declares, "There is no declaration of divine supremacy over death, even after Christ's own resurrection which surpasses the saying, 'I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die.' Here comfort, rest, hope and immortality are assured. In these sublime utterances we find the upbuilding of the Christian's faith. The Easter of the soul's expectation. The promise is the Christian's wealth. Immortality is ours!"

THE EPWORTH LEAGUE.

March 26: True Penitence.—II Cor. 7:1-11.

Penitence is a true sorrow for sin. These Corinthians had not been living right and Paul wrote them a letter that cut them to the very soul. In this letter, from which our subject is taken, he tells them that he did not make them sorry simply because he had it in his power to do so, but that he might correct their misdoings and bring them back to God. This penitence brought them to their senses. They were made to see the error of their way and to turn away from it and seek a better way. This is what he calls sorrow after a godly manner. "For godly sorrow worketh repentance to salvation not to be repented of." Repentance, then, is godly sorrow for sin and a purpose in the heart to turn away from sin and not be guilty of it again.

JUNIOR LEAGUE DEPARTMENT.

March 26—Lesson Topic: Water Out of the Sanctuary.—Ezek. 47:1-13.

This chapter is called the vision of

holy water. This water represents salvation. Water is used to quench thirst and also to cleanse. Salvation quenches the thirst of the soul and it makes clean the heart. Water is plentiful, and so is salvation. Christ died for all, and as we read of this water going forth from the sanctuary we see the stream of salvation represented as going forth to the ends of the earth. We are to help spread this salvation by our liberality and our co-operation. The children are a part of this great work. They must do their part.

STATE LEAGUE TAX.

State League tax received to March 15, 1899:

Previously acknowledged.....	\$140 83
Seguin	75
Mt. Calm	50
Kenedy	1 00
Glenwood, at Fort Worth.....	1 00
Thomaston	50
Broadway (to correct error)....	50
Alice	50

Total\$145 38
GUS. W. THOMASSON,
Van Alstyne, Texas, State Secretary.

STATE LEAGUE BULLETIN NO. 11.

There will be no session of the Texas State Epworth League this year. The notice appearing in some of our papers is an unintentional error.

GUS. W. THOMASSON,
State Secretary.
Van Alstyne, March 15, 1899.

STATE LEAGUE BULLETIN NO. 12.

The Texas Conference League will meet at Houston August 22-24. Miss Etta Toothaker, Secretary, Galveston. The Northwest Texas Conference League will meet at Fort Worth May 9-11. Miss Berna Little, Secretary, care Polytechnic College, Fort Worth. The San Angelo District Conference League will meet at Ozona June 17 and 18. Miss Ella Daugherty, Secretary, San Angelo.

The Vernon District Conference League will meet at Vernon April 7-9. Robt. Cole, Secretary, Vernon.

GUS. W. THOMASSON,
State Secretary.
Van Alstyne, Texas.

To the Third Vice-Presidents of Greenville District League Conference:

Dear Leaguers—We earnestly desire that Greenville District shall go on record this year as the "banner district" in North Texas Conference in her literary work, and unless every Third Vice-President keeps in mind that he must constantly

"—be up and doing,
With a heart for any fate,"

the consummation of our desires will not be realized. We have written to every Third Vice-President in the district, and visited some personally, urging them to put forth a special effort to arouse our Leaguers from their seeming lethargy and put them to work in earnest in this important department of our League work. We have received good reports from several Leagues, while others remain silent. We insist that every Third Vice-President send us at once a report of the work that has been done in his department. If he has met with difficulties, we may be able to help him out of it.

We suggest that every Third Vice-President send immediately to Prof. C. C. Cody, Georgetown, Texas, for his little pamphlet entitled, "Literary Department of the Epworth League—How to Organize and How to Conduct the Reading Course."

Our District League Conference, at Nevada, will soon be here; let us get ready for it, and bring up a report so full of good works, that our Master's smiling approval will be felt in our hearts, and we will almost hear his voice saying to us: "Well done, good and faithful servant."

(MISS) LUCY KILLINGSWORTH,
Third Vice-President of Greenville District League Conference.

To the Epworth Leaguers of Dallas District:

The Epworth League Conference of Dallas District, by order of the Executive Committee, will meet in Lancaster, Texas, for a three days' session beginning June 14th, and continuing through June 16th. Each League is entitled to one delegate for every six members, provided each League shall be entitled to at least four delegates. Local Secretaries are instructed to send names of delegates, prior to June 14th, to Miss Alice Coole, Secretary, Lancaster, Texas.

It is urged by the District Secretary

that local Secretaries comply with sec. 5, art. 1, of the by-laws, which is as follows:

"Secretaries of Local Leagues shall furnish the District Secretary with a complete roll of their officers and members as soon after each semi-annual election of officers as possible."

The assessment by the Executive Committee of your League is ———, and is unpaid. Please send the amount to the District Secretary as soon as convenient.

Occasional letters from your officers to the district officers are helpful, and we wish to encourage you in more letter writing. Let us make this League year one of better organization and devotion to our work.

As soon as the programme is complete for the conference meeting, copies will be published and sent out to the local Secretaries. Indications now are that we shall have a splendid programme, but the success of the meeting depends on the interest the Leagues manifest.

We have already been assured of satisfactory railroad rates, for example 25 cents for round trip from Dallas. Fraternally,

CURTIS HANCOCK,
Secretary Dallas District.

OUR MISSION FUND.

Amounts on our pledge to the Board of Missions are coming in slowly. Every League in Texas should feel an equal interest in the three men who are in China by reason of our promise to support them. The Board must pay them if we fail. Shall we prove a burden to our Church?

Leagues who were pledged for amounts at Galveston will please remit as fast as possible. We need the money now. Remit all League Mission money to

A. K. RAGSDALE, Sec. Com.
Dallas, Texas.

The saloon club may appear harmless, but it is a deadly weapon.

The saloon was born of evil, but it exists because good men tolerate it.—Ram's Horn.

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Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

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

REMINISCENCES OF ROBERT ALEXANDER, D.D.

About the year of 1854 or 1855 there was a camp-meeting held at Sulphur Springs, in Limestone County, about six or seven miles northwest from where Groesbeck now stands, under the auspices of Rev. Mordecai Yell, the presiding elder of the then Springfield District, assisted by Rev. S. S. Yarborough and other ministers, amongst them the twin brothers, Carden. Rev. Yarborough had then just transferred from one of the more eastern conferences to Texas, and proved to be quite a revivalist, and was doing most of the preaching for two or three days, and there was a crowded altar of penitents, both by day and by night, but there had been but few conversions up to I think the third or fourth night, when Bro. Alexander arrived on the ground and preached his first sermon at night after his arrival. I remember his subject and his text. Subject: The Syro-phenician woman and daughter. Text: Matt. 15:25-27—"Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs that fall from the Master's table." At that time this writer knew but little about the Scriptures, and but little yet in comparison to that great divine; but I well remember my disappointment and almost chagrin at what I then considered such an uncommonly text for a camp-meeting occasion, "so foolish was I and ignorant" of suitable subjects for such occasions. But as the great preacher, for he was such, proceeded to expound and unfold the trial of the woman's faith even to seeming almost despair, and her final victory of faith for herself and daughter, making her daughter's case her own, my mind underwent a most radical change, and I concluded he had taken the best text in all the Bible, the one just exactly suited to the occasion. And so did it seem; the penitents at the altar so viewed it and appropriated it, and conversions were lively and numerous throughout the balance of the meeting.

I well recollect Bro. Alexander's great power over that congregation that night and next day, Sunday, at 11 o'clock, though the 11 o'clock service was a Bible lecture, for he was Bible agent for the Texas Conference, if not for the State. That congregation was both laughing and weeping at both services, laughing and weeping for joy, not the modern laugh at some recited anecdote.

Well, that camp-meeting was protracted another week. Bro. Yarborough prayed publicly on several occasions for a hundred conversions, and the sequel said they were granted. May the good Lord give us a return of such times. I believe the Church is in travail, praying and agonizing for us. Amen and amen!

F. C. McMILLAN.

THE ADVOCATE, AND OTHER THINGS.

I am often asked why I don't write more for the Advocate. My answer is: 1. I am very feeble in body, and of course the mind is in sympathy with the suffering flesh. 2. Others more competent than myself need the space I would occupy, in ventilating matters of interest to readers of the paper. With your permission, Mr. Editor, I wish to say a few words in your next issue:

I have been a constant reader of the paper since 1850. It was then the Wesleyan Banner. I have been an occasional contributor to its columns since 1858, and in all these years only two articles written by me have been rejected. This fact encourages me to write again.

You are certainly giving us a good paper. It has never been at any time superior. It has always been a good paper for Texas Methodists, but now it is especially so. Let all Methodists take and read the Texas Advocate.

Much has been said in our Church papers about the decrease in membership the past year. I very much doubt whether there was any loss in numbers. The carelessness of pastors in keeping correct registers, and the inaccurate reports made at the Annual Conferences is to my mind the cause of the reported decrease. I fear also another cause may be found in the ambitious determination of some preachers to always secure the most popular and best paying charges, without reference to adaptability or previous success in winning souls from sin. Men who never had a revival in all their past lives, and never built a church, are sometimes found in the most prominent pastoral charges. Their only qualification is that they are fine preachers, and as such they must be

provided for, even if it causes the removal of the most faithful and successful pastors in the conference.

The enlargement of our district is also materially intercepting and defeating revival work. A presiding elder holding twenty Quarterly Conferences in thirty-six days adds nothing to the spiritual enlargement or development of the district, and can only be recognized as a financial agent.

The decline in home religion and active co-operation between the pastor and his flock is also hindering the advancement of righteousness. In a word, the ministry and membership should heed the command of Jesus, and "Tarry at Jerusalem, in earnest supplication, until fully anointed with the Spirit and power of God," then go forth in humility, and great results will unquestionably follow. Let self sink in the pit of forgetfulness, and hold up the Savior as "the way, the truth and the life."

Bro. Rankin, I wish you or some one else would clearly define what it takes to form or constitute a home mission in an Annual Conference. I confess that I am bewildered on this matter, and the confusion is growing. Will you tell us, in as few words as possible, what is a home mission?

The cold winter and la grippe combined has retarded the efforts of the pastors considerably in this district. Bro. Bailey spends nearly all his time with the pastors and their people. He is meeting the demands of the Church, and every report of his work is very good. The only complaint I hear is that his work is so large that he can not see the people and preach as often as is desirable. Bro. Hay is very popular; has vast congregations, and is the leading pastor of the city. His work is entirely too much for any one man; over eight hundred members are more than any pastor can properly see after. The mistake was made in the erection of a \$20,000 house of worship. Two buildings, properly located, at a cost of \$10,000 each, would have been far better for the success of Methodism in this city.

To my friends among your readers I would say, that I am still confined to my bed. For three years and four months I have been totally unable to walk a step. It is far more trying to suffer than it is to do the will of the Lord. Oh, how hard the conflict! Yet in the end victory will be achieved. A superannuated preacher, diseased and helpless, is very much like an old, worn-out horse—at first cared for, then neglected, and after a while forgotten. This is not a complaint on my part. Thank the good Lord, I still have friends who cling close to me as I go through deep waters, while others have gone away and cheer me no longer by their visits or assurances of love and sympathy. Yet it is all well with me. Some day the clouds will drift away, and the bright morning of eternity will break with golden heavenly radiance on my enraptured vision. Until then, I wait in the patience of glowing hope.

If this letter escapes the waste basket, I may some day give you my recollections of early Methodist preachers in Texas, dating back forty and fifty years ago.

E. L. ARMSTRONG.
Corsicana, Texas.

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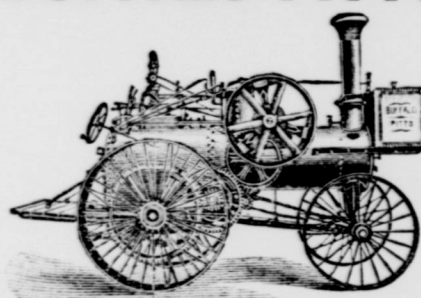
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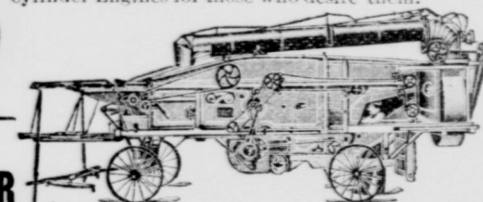
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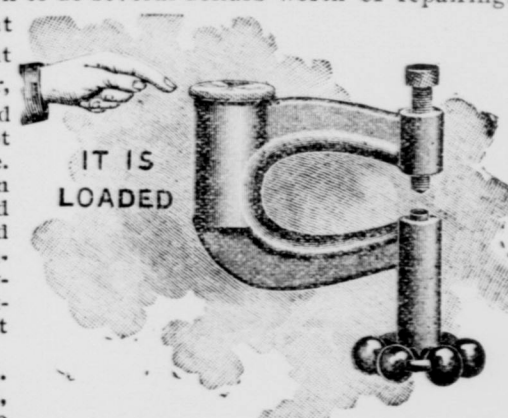
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WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 170 Masten St., Dallas, Tex.

We wish in a few words, as editor of the Woman's Department, to emphasize what we have before said in this department several different times, and that is to call attention to the advantage we have as members of the two Societies of our Church in Texas—the W. F. M. Society and the W. H. M. Society—in the space given us in the Woman's Department in the Texas Christian Advocate for interchange of facts and items of interest connected with the work of these societies in Texas. At the beginning of the present year we wrote a short editorial in our department in the Advocate (the issue of January 12) in which we spoke of our new editor, Dr. Rankin, and his brotherly interest in the work of the two societies of the Church—the W. F. M. Society and the W. H. M. Society—and of his good will, as has been demonstrated by him all along as a pastor, and which will still be extended by him as our editor. At the same time we urged the members of the two societies in Texas to take advantage of the opportunity given us in the Woman's Department, and use the department for the advancement of the interests and work of the two Societies.

We wish now to say, in addition, that no communication from any member of either society which has reached our hand (as we now recall to mind) concerning the interests of the W. F. M. Society or the W. H. M. Society has ever been denied admission into the department (some articles, on account of being lengthy, have had to wait over a while) except in certain cases where itemized Treasurer's reports have come from Conference Societies, and have been declined, by request of the publisher of the Advocate, Bro. Blaylock. He has in such cases of lengthy itemized reports asked that such reports be condensed, and only a summary be given. His request was reasonable, and given in brotherly kindness, and in each such case has been complied with by those Treasurers of Conference Societies who have made a habit—a very commendable habit, by the way—of sending in quarterly reports for publication in this department.

The publisher also asked, and still so wishes, that resolutions of respect to the memory of a deceased member, which it may be desired to have published in the Advocate, be sent in for publication under regulations found in the department of obituaries.

We again request, as we have repeatedly done in the past years as editor of this department, that the members of the W. F. M. Society and W. H. M. Society will contribute regularly to this department regarding their work, etc., for by so doing the usefulness of the department will be demonstrated, and the interests of the two societies subserved.

If any member of an Auxiliary of either of our two societies, the W. F. M. Society and W. H. M. Society, should fail to see reports or items from either as often as might seem desirable to her, let such be assured that it is because the members have not felt interest enough to write as often as might be desirable (for all communications are inserted in this department, in the order in which they are received, as a rule), and let such member not complain nor criticize what may seem to her a discrimination in favor of one or the other of the two societies in this department, but let her write something of interest herself for this department, and she will see how promptly it will appear in the department, whether she writes concerning the work of the W. F. M. Society or the W. H. M. Society.

OUR EASTER SERVICE.

Easter Sunday, with its blessed recollections and anticipations, will soon be here. As our friends know, the Scarritt Bible and Training School prepares a service each year in commemoration of that anniversary, so full of life and light to the world, especially to woman. The object of the service is two-fold: To acquaint the Church with the work done by the school and its students, and to remind our friends that their yearly offering to our endowment will be gladly received on that day.

The second of April is the date this year. Already the programs, collection cards and leaflets are in the hands of the conference officers of the Woman's Foreign Missionary Society, to which the school belongs, and will be supplied cheerfully to any persons who may desire them, on application to the committee. The sole request made of any school, Church or society using this program, is that the offering be given to the school, or, where that is impracticable, shared with it.

Besides individual interests, such as scholarships and lectureships, there are three funds which we desire completed: A professorship to be called "The Belle Bennett Chair;" a free bed in the hospital department of the Training School—a need

that should appeal to all who love their kind, and a Students' Loan Fund, for the benefit of young women who are denied training through lack of money. Surely these three objects commend themselves to all who are interested in helping their fellow men.

A leaflet, "A Question in Finance: Does This Investment Pay?" has been written for free distribution, to give information, to convince the doubter and inspire the saints with fresh courage. "Facts are the fuel that feed the fires of enthusiasm," hence the facts therein stated. Will our readers help to spread the fires of interest for the school? "Pray, Work, Give," are three articles in a true workers' creed. May the blessing of God abide on every one who helps in any way this work planned for His honor and glory!

MISS MARIA LAYNG GIBSON,
MRS. MARY L. HARGROVE,

Committee.
—Evangel.

Kansas City, Mo.

WOMAN'S HOME MISSION SOCIETY OF THE M. E. CHURCH, SOUTH.

The first meeting in Texas of our Home Mission Society will be held in Dallas, April 19 to 26. This body will be composed of representative, cultured women from all points in our fair Southland.

The President, Miss Belle Bennett, one of Kentucky's most gifted daughters, has done much to forward the work of our Home Mission Society. Her visit, last fall, to the Pacific coast, and to Missouri, accomplished good, and gave the work a fresh impetus. The General Secretary, Mrs. R. K. Hargrove, wife of Bishop Hargrove, is well known throughout the Church for her generous deeds and untiring zeal in the work of spreading the Gospel in our home land. Mrs. E. E. Wiley is the Vice President. Her big heart goes out after the orphans and friendless children. Through her generosity and constant labor we are indebted for our "Greenville Industrial Training School" for orphans. The General Treasurer, Mrs. W. D. Kirkland, is no stranger to us. The work of her husband as Sunday-school Secretary will never be forgotten. The good he did lives forever.

These, with many other noted workers, we are glad to welcome to Dallas and to Texas. We open our hearts and homes to all. By their association we shall gather fresh zeal for the coming years of service. The Methodist women of Dallas are not selfish enough to want to keep this coming feast of good things to themselves; so they extend an invitation to all mission workers and pastors of Texas to come and enjoy this meeting, and reap with us the benefits of this gathering of our co-workers. All desiring to accept this invitation will please send their names to Mrs. F. E. Howell 170 Masten Street, Dallas. She will secure you entertainment during this meeting. We are hoping that many will avail themselves of this opportunity to know and to come in touch with our co-workers throughout the Church. We hope all will come resolving to get all the good for Home Mission work possible, and go home with renewed energy for work to bring our homeland to Christ. Mrs. F. B. Carroll, President W. H. M. Society North Texas Conference, 345 Wall Street, Dallas, Texas, in King's Messenger.

Resolutions of respect to the memory of Mrs. Laura Chambers were recently passed by the Auxiliary W. H. M. Society of Denton, Texas, bearing testimony to her mature Christian character, her pure religious influence, and her faithful service as a member of that Auxiliary, and expressive of sympathy for her husband and children. The resolutions were signed by Mrs. Lizzie Keyte and Mrs. Carrie Simmons, Committee.

THE MISSIONARY TOMATO.

I offer for sale again the "Peach" tomato seed to raise missionary money. To any one sending me a dime, I will send the seed out of three tomatoes.

MRS. M. A. BARNES.

Bluffdale, Texas.

A REQUEST FROM MINDEN, TEXAS.

Some years ago, through the influence of a notice in the Texas Christian Advocate, I was enabled to collect and send to Miss Belle Bennett \$20 toward helping to build the Scarritt Bible and Training School. It was for names published for the Missionary Wheel—these all came out in the Christian Advocate.

I now have on hand a most uniquely embroidered worsted quilt, made by the deft fingers of that most consecrated and elegant Methodist lady, Miss Maggie Wethered. God gave her but one hand, but with that one she shames most of us who have two. She made the quilt to be sold for foreign missions, but desired that I should retain the quilt. My husband said he would give \$20, and so I have retained it in my possession near five years, but I am not satisfied to keep it permanently, and so have concluded to give it to our Scarritt Bible and Training School, at Kansas City, to be used on a bed in the East Texas Conference Room.

Now, I entreat every lover of our Cuban cause to give something toward making this lovely Bible-teaching quilt bring a nice sum, worthy of our State. Every square on the quilt teaches some important truth. The central square is occupied by the Star of Bethlehem, with the earth represented on each corner of said square, all from different standpoints looking to the Star of Bethlehem, "the light of the world," for guidance. The Cubans are starving in different ways.

I will acknowledge all contributions through the Texas Christian Advocate. If desired.

MRS. J. D. BURKE.

Three Times as Much.

"I was troubled with loss of appetite and was generally run down. I bought three bottles of Hood's Sarsaparilla and when I had taken two I was able to eat three times as much as before. I always keep Hood's in the house and cheerfully recommend it." M. T. SIEVERS, 233 Lonaca Street, San Antonio, Texas.

That distress after eating is prevented by one or two of Hood's Pills. They don't gripe.

When you ask for credit for good motives, remember that God measures you by the bad ones, also.

A modern passenger train should enable the traveler to go on a journey with little or no deviation from his daily habits of life. This the "Pacific Coast Limited" does, with its superior equipment, quick time, and superior route. The equipment is unsurpassed, the train being made up of a composite car, which contains a barber shop, bath-room, buffet and observation smoking compartment; ladies' parlor compartment car, with seven private compartments and parlor, furnished as is the composite car, with library and all conveniences for correspondence—ladies' maid in attendance; two or more Pullman ten section drawing-room sleepers, and last in the train, but by no means least in importance, the dining car, where meals are served in style. This train represents the highest type of our builders' art and runs straight through without change via the Texas & Pacific Railway to St. Louis, Chicago, Los Angeles and San Francisco twice a week. For time tables, sleeping car rates, maps and full information, write to E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

It is not opposition without, but apathy within, that hinders.—Ram's Horn.

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PIANOS FROM \$155

With the Cornish Patent Musical Attachment, which correctly imitates the Harp, Guitar, Banjo, Mandolin, Etc. This patent can only be had in the CORNISH PIANO.

CORNISH & CO.,

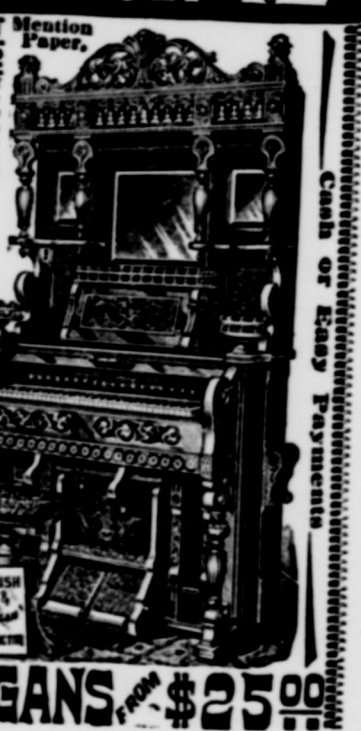
MAKERS OF HIGH GRADE

It would be impossible for us to make plain this unique CORNISH PLAN of doing business were it not backed up by the strongest evidence of our absolute responsibility. The Cornish American Pianos and Organs are warranted for twenty-five years, and with every warrant there is our personal guarantee endorsed by a business reputation of nearly fifty years, and plant and property worth over One Million Dollars. Our success in the past has been mainly owing to the confidence placed in us by the public, and we have a quarter of a million satisfied patrons bearing testimony to the honesty of our methods and the perfection of the Cornish American Pianos and Organs.

FOR FULL PARTICULARS OF THE WORLD FAMOUS CORNISH PLAN and for a complete description of the instruments made by us, see OUR NEW SOUVENIR CATALOGUE for 1899, handsomely illustrated in colors—the most comprehensive musical catalogue in the trade. The frontispiece is a masterly reproduction in fac-simile of an interesting oil painting, designed and executed for us by an eminent artist, representing "SAINT CECILIA AND THE ANGELS' CHOIR." This beautiful catalogue is sent **FREE** CHARGES PREPAID, and we also include our novel reference book, "THE HEART OF THE PEOPLE," CATALOGUE, BOOK AND OUR LATEST SPECIAL OFFERS \$25.00.

A prompt response to this advertisement will secure a DISCOUNT of \$10.00 on the list prices as quoted in our 1899 Catalogue on any CORNISH ORGAN or \$20.00 on the list prices if you buy a CORNISH PIANO.

Send for particulars of the Cornish Co-operative Plan, showing how you can secure a Cornish Piano or Organ FREE.



ORGANS FROM \$25.00

EPWORTH LEAGUE NOTICES.

SHERMAN DISTRICT LEAGUE CONFERENCE.

This conference will meet in Fifth Annual Session at Van Alstyne, April 19-21. An interesting programme has been arranged for the occasion. Dr. Rankin and State President Works expect to be with us. We desire that each League in the district send a large delegation. Pastors are urged to attend, and those without Leagues will please send representatives from their Sunday-schools. Rate, one and one-third fare, certificate plan. Van Alstyne will provide entertainment for all who attend. Send names of delegates and representatives to Miss Annie McKinney, Van Alstyne. Local Secretaries are requested to report promptly to the Secretary-Treasurer, and are required to submit local chapter records for examination. Pray for an outpouring of the Holy Spirit upon the conference; then come!

J. R. WAGES, P. E.,
L. J. REYNOLDS, Pres.,
ROBT. M. MEANS, Sec.-Tres.
Whitesboro, Texas.

NOTICE, PREACHERS AND LEAGUERS OF BOWIE DISTRICT.

Let every preacher and Leaguer who intends being at the League Conference, April 26 and 27, notify me at once. We want every preacher to attend and every League in the district to be represented. We will entertain you royally. There are some families in a town who will entertain delegates "if they can." We will assign to these families those who report that they will come if they can. So govern yourselves accordingly. Let me hear from all who are coming.

S. CRUTCHFIELD, Pastor.
Sumner, Texas. S. C.

The San Marcos District Conference will convene in San Marcos, Texas, June 14, 1899, at 2 p. m., and will continue over Sunday, the 18th. Saturday, the 17th, will be Epworth League Day. Let all the preachers and delegates come to stay over Sunday. We aim to make this a spiritual District Conference. I. T. MORRIS, San Marcos, Texas.

The Northwest Texas Conference League will meet in Fort Worth May 9, 10 and 11. All Leagues are requested to elect their delegates in April, and advise the undersigned. The Executive Committee, in making up the program, did not go outside of our conference, with the exception of connectional officers, feeling that if the League work itself could not draw our ministers and earnest workers, the conference would be of no benefit to them, and they could not help the conference. What is most desired is the baptism of the Holy Spirit. And to this end, we appoint Friday, May 5, as a day of prayer and fasting for the power to come upon the conference. And on Sunday, May 7, at all the devotional services, let the conference be remembered in prayer.

Fort Worth will entertain all Leaguers, and we hope that a large company will be present, and come praying, singing, and expecting a great time. Low rates will be made by all the railroads. Bishop Joseph S. Key will preside at the conference. Every District will be expected in a body, with their presiding elder at the head, with League colors in profusion, both upon themselves and the railroad cars. Talk it up, write it up, get it up (a crowd), and come, Bring your Bibles.

W. E. HAWKINS, President.
Fort Worth, Texas.

SPECIAL—GIVE RIGHT OF WAY!

The Bastrop Epworth League at its devotional meeting this afternoon decided by unanimous vote to assume the collection of the pro rata share of the Twentieth Century Educational Fund. This work will be taken up at once and pushed to completion. It is respectfully suggested that the leagues throughout the South do likewise.

Respectfully,
W. A. PALMER,

3rd V. P., Bastrop League,
1st V. P., Texas Conference League,
District Sec'y, Austin District League,
Bastrop, Tex., March 19, 1899.

DE LEON EPWORTH LEAGUE.

We will not let any League of Texas do more than we will in proportion to our membership. We will be one of the 100 Leagues to accede to the proposition of the Iowa Park League to pay \$7 for sending a missionary to Cuba. We pledge ourselves for \$7, and may be we will give more. We have about twenty members and about ten workers. To the other Leaguers of Texas, let us say that this missionary will be sent; and this is a golden opportunity to take part in the Master's work. Let us not stand idle in the vineyard.

O. E. WHALEY, Pres.
De Leon, Tex., March 13, 1899

The best medicine money can buy for impure blood, nervousness, and all stomach and kidney troubles is Hood's Sarsaparilla.

SUNDAY-SCHOOL BOARD.

To the Preachers of the Texas Conference: The Sunday-School Board of the Texas Annual Conference decided at the last meeting of the board in Houston during the late session of our conference to hold during the present year a Sunday-school Convention at some point in the bounds of the conference. As chairman of the Sunday-school board it was made my duty to arrange for the convention. If we have a convention I believe we should hold it in the spring, and as that season is now upon us, perhaps it is time to begin preparing for the spring and summer campaign. The Texas Conference Sunday-school Conventions have been a great blessing to the Sunday-school work in the past, and we feel that a successful convention will greatly aid our work this year. We would like to meet at some convenient point in the bounds of the conference, where all the preachers and Sunday-school workers can come together and spend two or three days discussing the better plans of Sunday-school work. The convention would be a blessing to any town that will volunteer to entertain it for two or three days. I wish through the Advocate to ask invitations to hold the convention. If any of the pastors at the convenient points feel that they would like to have this convention with its prayers and songs and inspiration spend two or three days in his charge, let him consult with his people and write me at Austin, Texas, inviting us to hold the convention in their charge. All invitations received will be considered by the board and the place thought to be most suitable will be chosen. When the place has been selected, the board will proceed to appoint the time and prepare a program for the convention. Write me, brethren at once inviting the convention to meet with your charge.
H. M. SEARS, Chairman.

A SPECIAL OFFER.

We have a remnant of several hundred copies of the Triumphant Hymnal that, to make room for a large edition we are bringing out, we are going to put on the market for just \$5.00 per 100, \$2.00 per doz., by express, or 20c each by mail. This proposition will close April 30, 1899. This book is pronounced by the best judges of the country to be one of the very best on the market. . . . Contains about 260 songs and hymns; is arranged for all the services of the Church; is especially adapted for revival service. Has a Workers' Manual worth the price of the book. "Never Alone" and "I'll Go Where You Want Me to Go" cost 30 cents each in sheet music; these you get in Triumphant Hymnal. Send order to
WHITTEN & HEMPHILL,
Midlothian, Texas.

UNANSWERED LETTERS.

March 16—W. H. Brooks, subs. J. A. Whitehead, subs. C. A. Hooper, subs. A. C. Biggs, subs. J. T. McClure, subs. A. W. Waddill, subs. G. M. Gardner, trial subs. W. T. Melugin, subs; 2 cards. W. C. Hollingsworth, subs. J. H. Trimble, subs. R. S. Adair, subs. E. Hightower, subs. H. B. Smith, subs. S. B. Sawyers, subs. L. L. Naugle, subs. G. W. Davis, change. I. Alexander, subs. G. C. Cravy, subs. R. L. McIntyre, subs. R. S. Hyer, subs. L. W. Carleton, subs. E. T. Bates, subs. S. J. Drake, subs. L. A. Clark, subs. F. M. Winburne, subs. J. R. B. Hall, subs. Jno. M. Barcus, subs. W. J. Owens, subs. C. H. Smith, subs. J. C. Carr, subs. J. B. Luker, subs; 2 cards. D. W. Towns, subs. R. O. Bailey, subs. O. A. Shook, subs. S. M. Thompson, subs. C. E. Simpson, subs. G. S. Sandel, subs. A. S. Whitehurst, subs. J. B. Sims, subs. M. B. Johnston, subs. F. A. Downs, subs. J. W. Thompson, subs. S. R. Hay, subs. E. A. Smith, subs. R. V. Galloway, subs. W. P. Edwards, subs. J. E. Blaylock, subs. W. B. Bayless, subs. W. H. Wright, subs. L. A. Hanson, subs. J. B. Gober, subs. J. T. Graham, subs. J. P. Garrett, subs. C. S. Cameron, o. k. Alex. Methvin, subs. S. J. Rucker, subs. G. J. Irvin, subs. W. T. Melugin, subs. L. M. Neel, subs. J. W. Tinscher, subs. M. L. Brown, subs.
March 17—C. D. West, subs. J. H. Watts, subs. S. A. Barnes, subs. W. E. Caperton, subs. J. W. R. Bachman, subs. S. J. Clark, subs; one stopped. J. D. Hudgins, subs. W. B. Ford, subs. W. F. Brinson, subs. C. G. Shutt, subs; 2 cards. C. B. Smith, o. k. C. B. Smith, subs. W. J. Bludworth, has attention. Andrew Anderson, subs. M. L. Dickey, subs. J. M. Mills, subs. H. T. Hill, subs. Jno. S. Gillett, subs. J. W. Long, subs. M. J. Allen, subs. L. P. Davis, subs. T. J. Duncan, subs.
March 18—J. G. Pollard, subs. C. L. Browning, subs. J. H. Braxwell, subs. Jno. E. Roach, subs. J. T. Bludworth, o. k. C. G. Shutt, subs. R. V. Galloway, subs.
March 20—Isaac L. Mills, subs. J. S. Wilson, subs. C. E. Statham, subs. V. M. West, subs. A. A. Kidd, subs. J. D. Hudgins, subs. C. S. McCarver, subs. C. R. Gray, subs. J. A. Wyatt, subs. J. E. Stephens, subs. Jas. A. Walkup, change made. M. S. Gardner, subs. B. W. Allen, subs. J. T. Bloodworth, subs. J. C. Moore, subs. S. J. Rucker, subs. J. L. Yeats, subs. J. Kilgore, subs. S. W. Jones, subs. J. Haralson, subs. J. B. Turrentine, subs. N. M. McLaughlin, o. k.

Backache, Sprains, Bruises, Cuts, Rheumatism speedily cured by using Hunt's Lightning Oil. Failing, money refunded.

Huntsville District—Second Round.

Willis April 8, 9
Huntsville April 16, 17
Prairie Plains cir, at Mary's Ch'l. Apr 22, 23
Dodge cir, at New Hope April 29, 30
Conroe May 7, 8
Cold Springs cir, at Evergreen May 13, 14
Montgomery May 21, 22
Courtney and Plantersville cir. May 24, 25
Millican cir, at Alexander May 27, 28
Madisonville cir, at Union Thur, June 1
Zion cir, at Bedias June 3, 4
Bryan June 11, 12
Hempstead Thur, June 15
Waller cir June 17, 18
The District Conference League will meet at Navasota, on Wednesday, June 21, at 9 o'clock a. m.
The District Conference will meet at Navasota, on Thursday, June 22, at 10 a. m.
J. C. Mickle, P. E.

San Augustine District—Second Round.
Timpson sta, at Timpson April 12
Tenaha cir, at Joaquim April 15, 16
Nacogdoches sta, at Nacogdoches April 19
Garrison cir, at Reed's Mount'n. April 22, 23
Center cir, at Asbury Chapel April 29, 30
Center sta, at Center May 1
Carthage cir, at Bethlehem May 6, 7
Lufkin, at Kelties May 13, 14
Homer cir, at Homer May 13, 14
Melrose cir, at Fairview May 20, 21
Appleby mis, at Appleby May 27, 28
Shelbyville cir, at McClelland June 2, 3
Mindon cir June 10, 11
Sexton cir June 17, 18
Hemphill mis June 17, 18
San Augustine and Chireno, at C. June 20
The District Conference will convene at Chireno, June 20, at 4 o'clock, and continue till Sunday, the 25th. A suitable program will be prepared, covering all the business of the District Conference.
The following are the committees:
For License to Preach—J. W. Downs, John Helpinstill, J. H. Windham.
For Admission on Trial—J. B. Turrentine, C. B. Smith, G. A. Johnson.
For Deacon's Orders—W. F. Davis, D. L. Cain, L. F. Smith.
For Elder's Orders—Ellis Smith, J. W. Goodwin, H. Toomey.
J. T. Smith, P. E.

Palestine District—Second Round.
Jacksonville sta., at Jack'lle. 8 p. m., Apr 10
Rusk sta, at Rusk April 16, 17
Palestine sta., at Palestine April 22, 23
Brushy Creek, at Pace's Ch'l. April 29, 30
Elkhart cir, at Elkhart May 6, 7
Crockett sta, at Crockett May 14, 15
Crockett cir, at Wesley's Chapel. May 20, 21
Wells mis, at Chronister May 24, 25
Alto cir, at Lynch's Chapel May 27, 28
Trinity and Lovelady, at L. June 3, 4
Holcomb cir, at Glover June 10, 11
West Palestine June 14
Groveton cir June 17, 18
Grapeland cir, at Trinity Chapel. June 24, 25
Jacksonville cir July 1, 2
The Missionary Institute for Palestine District will be held in Grapeland Thursday, July 6. The District Conference will begin Friday, July 7, in Grapeland. Let all who are members of the conference attend the Missionary Institute, and let special prayer be offered that this may be a conference which will quicken the spiritual life of the district.
V. A. Godbey, P. E.

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THE DENVER ROAD

provides homelike comforts for its passengers. Luxuriant solid trains Fort Worth to Denver, daily. Pullman Buffet Sleepers give you that buoyant aristocratic feeling of ease, and charms those who want luxury, comfort and recreation. The ride makes a new man of you, full of energy, new thoughts, and higher ideals. The Texas-Colorado Chautauqua, at "Beautiful Boulder," provides the highest class educational sessions, opening July 4, 1899, and continuing six weeks. Ask for free illustrated literature.
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Traffic Manager, Fort Worth & Denver City Ry., Fort Worth, Texas.

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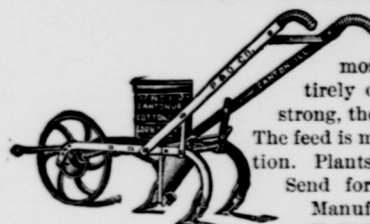
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Our SPRING and SUMMER CATALOGUE has been unavoidably delayed. It will be ready for mailing about March 31. We make sure that styles and stuffs are right. We make certain that for every dollar you send us you shall receive a big dollar's worth of merchandise. We will be glad to give you any information you may desire regarding goods and prices, or send you samples of Silks, Dress Goods, Flannels, Wash Goods, Laces and Embroideries. When order amounts to \$5.00 or over we deliver Dry Goods free of charge to any point in Texas or neighboring territories reached by railroad or express. Heavy goods and C. O. D. packages are excepted.

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OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

ANGLIN.—Joseph Oscar Anglin, infant son of H. S. and S. F. Anglin, was born December 24, 1898, and died of la grippe and catarrhal fever, after fifteen days of most intense suffering, on February 23, 1899, aged one month and twenty-nine days. "The Lord hath given and the Lord hath taken, but blessed be the name of the Lord." Written by his father.

H. S. ANGLIN.

Gorman, Texas.

WEB.—Sarah Jane Web (nee McCowen), wife of Wm. Web, aged fifty-eight years, eleven months and twelve days, died at her home at Dodge, Texas, February 18, 1899, of slow fever, after an illness of seventy days. She bore her suffering with great patience. She was born in Mississippi in 1840; came to Texas when young. She professed religion and joined the M. E. Church, South, when twelve years of age, and lived a consistent Christian life forty-seven years. Then God said, "Come up higher." Sister Web was one of the landmarks of Methodism, a pillar in the Church at this place. As she grew older her faith in God grew stronger, her love warmer and obedience more perfect. After living the life of a sincere, devout Christian she passed peacefully away in the full triumph of a living faith in the Lord Jesus. She has gone to her reward, leaving a husband and many loved ones to mourn her death and their irreparable loss. May the blessings of God be upon her lonely husband and relatives, and may sympathizing friends. May they so live in this life that they will meet her in heaven, where there is no good-bye.

I. B. GORDON.

GLANCE.—Mrs. Hannah Glance, daughter of Jeremiah and Elizabeth Rogers, was born Sept. 4, 1813, in Buncombe County, North Carolina. Mother Glance was united in the holy bonds of matrimony to Mr. Jacob Glance May 17, 1837, and from this happy union three daughters were born, two of whom married local Methodist preachers, Rev. T. F. Robeson, now a supply in the Northwest Texas Conference, and Rev. J. M. Cooper, of Dexter Circuit, and one yet single. She died at her home near Dexter, Cooke County, Texas, Feb. 16, 1899, aged eighty-five years, five months and twelve days. Her husband preceded her to the glory world a little over eight years. She died of epilepsy, after an illness of about thirty hours. At 12 o'clock a. m. the angel of death came and demanded the sweet spirit of our mother. She yielded without a groan or struggle in the presence of two children, several grandchildren and several warm friends. She was buried in the old Shiloh Graveyard by her husband. She joined the M. E. Church, South, with her husband over forty years ago, and was an acceptable member to the day of her death. Her home was the itinerant's home. The poor were never turned away from her door empty. To know her was to love her. We could scarcely say too much in her praise. She sought religion many years, and a few years prior to death professed faith in Christ. "By their works ye shall know them."

J. M. COOPER.

DRAKE.—Nancy L. Drake (nee Busby) was born in Adair County, Kentucky, Feb. 24, 1815, and died at the residence of her son, M. M. Drake, near Cotton Gin, Freestone County, Texas, January 11, 1899. She married Wm. J. Drake Jan. 17, 1839. He died August, 1866. The family have lived in this community since 1852. Grandma was nearly eighty-four years old. She professed religion early in life and joined the Methodist Church. She lived a long and fruitful life, ever ready to contribute to the Church she loved so well. Her steward did not have to ask her for money for her pastor, but when he would go to see her, she would go to her trunk and hand him her quar-terage. Just a few days before her last sickness Sister Rutherford asked her if she would like to help to buy new seats for our church, and she gladly responded with \$5. She said she reck-

oned that would be the last time she would get to pay to the Church, and so it was. She lived to impress all her children for good and to see them and a number of her grandchildren brought into the Church. She had been a regular subscriber to the Texas Christian Advocate about twenty-five years. She left the greatest legacy to her children and grandchildren that she could have left—a holy life. May they emulate her example and all meet her in that "sweet by and by."

J. DAVID CROCKETT.

CASEY.—Mrs. Ruth Casey (nee McLune) was born in South Carolina, Lincoln County, June 11, 1816; was married to H. J. Casey January 28, 1837—a happy union for fifty years, when death separated them, her husband dying in the triumph of a living faith. Sister Casey professed religion and joined the Methodist Church at the age of thirteen, and for nearly seventy years her faith in her Lord was like the faith of a child, with never a stain upon her Christian character. She died February 25, 1899, with these words upon her lips: "I am going home to rest." It was fitting that this mother in Zion should go to her reward from the home of her baby boy, who is a local preacher in our Church and loved by all. J. L. HOLLERS.

LITTLEFIELD.—Bro. C. Littlefield was born in Panola County, Mississippi, September 4, 1847; came to Texas and settled near Leesville, in Gonzales County, in 1854. He was married to Miss S. E. Russell, April 9, 1890. He was converted at a meeting held in Leesville by Rev. J. A. King in the summer of 1893, and died at his splendid home near Leesville, after a most critical surgical operation, on the morning of November 28, 1898, and his remains were laid to rest by this writer at Sandies Chapel burying ground in the presence of a large host of relatives and friends the next day. Bro. Littlefield was a very manly man. He was a prince among entertainers. To visit his home was a great treat. He was a kind-hearted man; always met his friends with a gracious cordiality. He was a devoted husband, a generous contributor to the Church, a prominent citizen with a large host of friends. His grief-stricken wife tells me that as they returned from her mother's burial he said: "Soon we will want to go too. We will have more over there than here." He also spoke of dying often while sick, and said he was not afraid to die. So we turn from his grave reassured life's duties with the faith and hope of the Christian. We expect to meet him again. May God sustain his wife. JOHN W. SIMS.

Rancho, Texas.

SANDERS.—Nora, the daughter of John L. and Laura Sanders, of Boonsville, was born September 28, 1889, and died July 23, 1898. After suffering seven weeks from typhoid fever, God removed her to himself. She was given to God in baptism when one year old; baptized by Bro. Trimble. During her sickness she never complained, but would say she felt better. The night before she died she said she would be better after she slept, and wished her grave fixed nicely and that she had seen Aunt Cora, who died sometime ago. She was devoted to the Sunday-school; was always there when health permitted. We truly sympathize with the parents, one brother and a sister. May God guide them with some kind words of cheer till they are called to share forever the love lost to them here.

MRS. FOULTER.

MULLINS.—Mrs. Clarinda Mullins (nee Kinney) died February 6, 1899, in Somervell County, Texas, in her twenty-fifth year. She married R. B. Mullins January 4, 1891; gave her heart to God and was converted in her sixteenth year and joined the Methodist Church and remained ever after a consistent member till she was called by the Master to a home with the blessed. She was the mother of five children, three of whom preceded her to the glory land, where there is no more parting or sorrow. She was a great sufferer for several years, but bore all with Christian resignation to the end of life, waiting with patience for the call of her Lord she so much loved. She leaves a loving husband and two little children and many friends to mourn her absence, but not without hope, for they have a bright assurance she is at rest. God grant they may all follow her Christian examples as she followed her Savior, that they may meet again in the haven of eternal rest to praise Him who loved us and gave Himself for us.

BY A FRIEND.

Deafness Cannot be Cured.

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

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Sold by Druggists, 75c.
Hall's Family Pills are the best.

ALEXANDER.—Mrs. Rachel P. Alexander, the daughter of Hon. Edward Dawes, was born in Montgomery County, Md., twelve miles from Washington, D. C., and died in San Antonio, Texas, March 1, 1899, in her seventh-fifth year. While visiting in Shelby County, Ky., she met A. S. Alexander and was married to him July 2, 1849. They went at once to Missouri, near Kansas City. After four years they moved to New Albany, Ind., and in 1857 to Kansas, where they lived till 1883, when they moved to San Antonio. They had no children, but reared two boys—Robt. L. Ball, a leading attorney of San Antonio, and Dr. H. P. Ball, of Kansas City. Only one sister remains of her family. The funeral exercises were conducted by Rev. B. Harris and myself, while many friends gathered to pay tribute to her precious memory. We wept, but not in grief, for death had wrought her gain. Her expressed desire was to be with her Father. But earth to her was no weary waste, where men only toil and suffer, but it was beautiful with flowers, refreshing with balmy airs, joyous with golden sunbeams, glorious with God's own presence. For more than fifty years she walked with God. Her presence to all who knew her was as water to the thirsty, a stroke of love to a fevered brow, a healing touch to a broken heart, a burst of sunshine from a clouded sky. She was comfort to the sorrowing, strength to the discouraged, cheer to the despondent and an abiding joy to all. She had her sorrows, sufferings, burdens and perplexing cares, but her manner was so gentle, her conduct so measured and her faith so steadfast that underneath seemed to ripple the rhythm of a sweetly poetic life. Out of the rough marble of an earthly existence she chiselled a character form of heavenly beauty; out of the mingled colors of nature's mixing she painted on the canvas of many hearts a picture unsurpassed by the masters' Madonna; out of the discordant noises of clamorous earth she brought a charming melody sweeter than the strains of any symphony. But Christ was her model, heaven and hope were her colors, salvation her song, and God her Master. She was near the heavenly gates when the Lord called her. What a welcome from the loved ones gone! Brother, friends, we will join her soon.

JOHN M. MOORE.

KYLE.—Dr. H. L. Kyle was born August 16, 1846; was married to Miss Carrie M. Harper, Geo. S. Gatewood officiating, Christmas Eve, 1878; died of pneumonia at his home in Frankford, Collin County, Texas, February 6, 1899. Dr. Kyle entered the practice of medicine in his eighteenth year and was one of the leading physicians of his day. He said to me, "I have never charged a minister of any denomination one cent for services rendered him or his family." He was lenient to the poor, sympathetic in his nature, benevolent almost to a fault. To him the Master has already said, "Come, ye blessed of the Father, inherit the kingdom prepared for you; for I was sick and ye visited me." He professed religion and joined the M. E. Church, South, at White Rock Camp-ground in August, 1873. He was devoted to his Church, always in attendance on her services when his health and profession would allow; and was buried with the ritual of his Church in the beautiful cemetery at Pilot Point, and with Masonic honors also. A little while before he died his weeping wife said to him, "Doctor, I think you are dying." With a smile he said, "Carrie, I think it is well." Thus he went out of this life into the life beyond without a struggle. Indeed, it was hard to tell when life was extinct. Like the setting sun, so serene, so radiant with hope, his disembodied spirit, plumed for its flight, joined "the general assembly and Church of the first born, which are written in heaven and to God the Judge of all and to the spirits of just men made perfect." His features were not marred in death. Dr. Kyle will not soon be forgotten. His name, like sweet perfume, will live in the hearts and memories of those who knew him. Many will rise up to call him blessed. His wife is broken hearted. The Church, of which he was a member, feels deeply his loss. Weep not, loving ones, but let us meet him in heaven. To him to die is gain.

W. H. STEPHENSON.

SHELBY.—Sister Louisa W. Shelby was born in Allen County, Ky., November 10, 1812. She was the eldest of eleven children, only one of whom—her brother, Hugh Alexander, of Trousdale County, Tenn.—survives her. In her young womanhood she was married to Hiram Bailey, of Montgomery County, Tenn., with whom she lived happily until his death, in 1854. Of the children born of this union there remain Dr. Wm. Bailey, Bowling Green, Ky.; Mrs. M. C. Hooten, Scottsville, Ky.; Mrs. T. E. Gaddis, Dallas, Texas, and H. P. Bailey, Vernon, Texas. In 1856 she was married to Isaac Shelby. In 1860 she was again left in widowhood, and for thirty-eight years her life has been one of devotion to her children and her Church. She was converted in her girlhood and united with the Methodist Church, and for thirty-nine years maintained an unbroken connection with its communion. It was my privilege as her pastor, to sit at her feet during the last year of her stay on earth and to receive strength for service and encouragement to faith as she confidently testified to the fact that "at evening my prayer, I shall be light." Her last days were fraught with suffering, but her faith failed not. An affectionate son and devoted grandchild—"died what they could," but she heard the Master's whisper, "It is enough," and went home. On February 7, 1899, we buried her body at Vernon, Texas.

JEROME DUNCAN.

McKINNEY.—Bro. Benjamin F. McKinney was born in Grayson County, Texas, March 14, 1860, and died at his home in Vernon, Texas, January 21, 1899. He was married June 3, 1886, to Miss Mattie A. Robinson at Van Alstyne, Texas. At a protracted meeting held at Grapevine, Wilbarger County, in September, 1890, he was happily converted and joined the M. E. Church, South, of which he lived a consistent member until he was transferred to the Church triumphant. Bro. McKinney was a quiet, unobtrusive, faithful Christian. In the midst of life's trials and conflicts he was patient and trustful. In his home he was a de-

Free to our Readers.—The New Cure for Kidney and Bladder diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the kidneys and Bladder. The New York World publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., New York.

GENTLEMEN:—

I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,

(Rev.) A. C. DARLING.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of THE TEXAS CHRISTIAN ADVOCATE who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

voted husband and an affectionate father. It was in this sacred circle that he found his chiefest joy. The heart-broken wife is bereft indeed; his three sweet little children are indeed orphaned. May the God of the fatherless and the husband of the widow comfort and defend them till they all shall meet at Jesus' feet.

JEROME DUNCAN.

SIMMONS.—Mrs. Ida Kate Simmons, daughter of T. O. Moore, was born October 8, 1829, and died of consumption, after a long illness, at Comanche, Texas, February 7, 1899. She was married to O. M. Simmons October 8, 1859. Previous to her marriage she had been a consistent member of the Cumberland Presbyterian Church, but after her union with Bro. Simmons, a faithful steward and Sunday-school superintendent, she became a member of the Southern Methodist Church. Her life was always pure and devout. Her modest, quiet disposition, made even more retiring by her delicate health, kept her from any public manifestation of her simple faith and earnest hope. During the last few years she was unable to attend services, but in her home her undimmed light shone with unexcelled beauty. The devotion that existed between her and her husband was as pure, sincere and beautiful as earth has ever witnessed. Lovers were they every day and every hour; neither had a day complete without the other's half. In their only child, little George, their hearts met in holy love. She trained his lisping lips to prattle prayer, and with her own soul gave God the meaning. She suffered long, but murmured not. Her life was with Christ in God. Dearest brother, trust friend, I stood beside you at the marriage hour and gave my blessing. May we stand together about the throne. It seems but yesterday since the marriage feast; it will be but the morrow till the supper of the Lamb. Then what joy! It seems dark since her light is gone, yet our sadness must not throw shadows. We must look up if we would see our loved one. Hope, blessed hope, shines on and shall fill us with peace, love and abiding joy.

JOHN M. MOORE.

HARVEY.—John L. Harvey was born in Smith County, Tenn., September 15, 1815, and died in Dallas County, Texas, February 19, 1899. The great age to which he lived, and the good health he enjoyed in old age, testify to the purity of his life. Only pure men, as a rule, live so long. Bro. Harvey was converted and joined the Methodist Church when but a youth. And like most others who are converted while young, and are properly trained and cared for by parents and older Christians, he lived consistently. His Church membership was at Cochran's Chapel. He was married at the age of twenty-one to Miss Grace Killen, in the State of Alabama. They lived happily together for more than twenty years, when she was taken to the better world.

25 CTS. FISO'S CURE FOR CHRONIC BRONCHITIS, ASTHMA, AND ALL BRONCHIAL AFFECTIONS. Best Cough Syrup. Taste Good. Use in time. Sold by druggists. CONSUMPTION.

For thirty-nine years he walked the paths of life without her. How he must have missed her. Father Harvey was regarded as an old Texan, having lived here about forty-five years. He leaves three sons and many friends. The people loved him. He was familiarly known as "Uncle Johnnie." The charity of which St. Paul says so many excellent things in I Cor. 13, characterized his life. He feared not to die, but was enabled by the grace of God to triumph over death. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." L. P. SMITH.

PHILLIPS.—Loretta B. Phillips, infant daughter of L. B. and Ollie E. Phillips, was born February 17, 1898, and died in Hattin, Texas, March 5, 1899. Her sickness—pneumonia—was of a very malignant type from the beginning, and continued seventeen days, exemplifying one of the most marvelous pictures of endurance ever witnessed by this writer; yet, while every ministry that the untiring physician and affectionate parents and kind friends could render, finally the patient little sufferer was released, and in the still hours of the night her sweet little spirit went away to live with the angels, and its parents have the blessed assurance that it is there, beckoning to papa and mamma to come on to her. May the Lord give the grace of resignation, and enable them to continually say, "When our heart and flesh fail us, God shall be our strength and our portion forever," and "The sorrows which wound our spirits tighten our grip upon God, it is all right now." "Immortality solves every problem, and heaven is more than an equivalent for all the world can do to us." U. J. MORTON.

WOOLSEY.—Mrs. Matilda A. Woolsey (nee Blount) was born in Hancock County, Georgia, July 31, 1824; was married to J. M. Woolsey January 7, 1849; joined the M. E. Church, South, November, 1849; moved to Colorado County, Texas, near Oakland, 1858. She was the mother of fourteen children, eleven of whom survive her. Sister Woolsey left her pious impress upon her children, which is proven by the fact that only two are yet irreligious. She was "given to hospitality," and her house had been the preachers' home many years. A short time before her death she looked around her room and said: "This is my house, but I have another not made with hands." She was not able to converse with friends during her last hours, but the name of Jesus was often on her lips, and she died the triumphant death of a true Christian, January 11, 1899. Many sorrowing friends and relatives attended her remains to their last resting place in the family burying ground at Countyline, there to await the resurrection morn, when the dead in Christ shall enter into their full reward. J. P. GARRETT. Hallettsville, Texas.

AVERA.—Died in Sulphur Springs, February 17, 1899, Mrs. Ida Avera, wife of our County Clerk, J. C. Avera. Mrs. Avera was born in Hopkins County, Texas, December 28, 1871; was left an orphan at the age of fourteen; was married to J. C. Avera December 31, 1891; educated under the care of Mrs. Lucy Holderness. She was converted and joined the M. E. Church, South, August, 1884. When she removed to Sulphur Springs, she brought her certificate and connected herself with the Church at this place in 1891. This is a brief record of a comparatively short and yet beautiful life. She was known by this writer but a short time, and yet long enough for him to recognize the fact that her name and character were enshrined in the affections of a large circle, and that she was a consecrated woman and useful in the community in which she lived. She took quite an interest in the work of the Woman's Home Mission Society, and when a short time ago a Woman's Foreign Mission Society was organized, she connected herself with that, anxious to enter every open door, and thus serve God and her generation. Although her illness was brief and the angel of death seemed to swoop down suddenly over this home, yet her face was turned to the cross, and the great Lord found his servant ready to do his bidding and come up higher. God's blessing be upon her husband and little son, Paul, brother and sisters, grandma and aunt, and all who so tenderly loved her. F. A. ROSSER.

MAYHART.—Eula Lee Mayhart, daughter of W. B. and Margaret Smith, was born near Bethel, Collin County, Texas, November 6, 1875. She was converted at Bethel Camp-meeting in August, 1888, and was baptized by Bishop Pierce and received into the Church in 1889. Sister Eula was married to Andy Mayhart November 4, 1894, with whom she lived in happy union until December 9, 1898, when suddenly and unexpectedly she was called by death to a home beyond the skies. She leaves a devoted husband, two sweet children, father, mother, several brothers and sister, with grandparents, and a host of friends and relatives to mourn her loss. I preached her funeral on the second Sunday in December to a crowded house, notwithstanding the heavy snow and fearful cold weather. Nearly twelve months before I buried her great-grandmother in the same cemetery amidst sleet and cold. Truly, death is no respecter of persons; but, thank God, the righteous die in sight of heaven amid snow or storm. Sister Mayhart was a pure, sweet-spirited young woman of promise, and was greatly missed by all who knew her. All who knew her appreciated her virtues. May God enable her husband to train her children right and may all meet again in heaven. S. W. MILLER.

CALDWELL.—On January 28, 1899, the soul of Sister C. A. Caldwell passed out of this life to her final reward in heaven. And on the following resurrection day of our Lord we laid her remains to rest in the Masonic cemetery to await the resurrection of the just. Sister Caldwell was born in South Carolina April 8, 1815, having lived to the ripe old age of eighty-three years, nine months and twenty days. She had been a faithful member of the M. E. Church, South, in Mt. Pleasant, Texas, since 1873. She was a loving wife and mother, a devout Christian and faithful friend. In her death the Church militant has sustained a great loss, but the Church triumphant has gained a royal soul. She leaves three sons and one daughter and many friends and relatives to mourn for her. A woman of broad and fervent charity, like Dorcas, many tell with loving remembrance of her

deeds of charity and love. Her faith was triumphant to the last and she conquered the last enemy in the conscious strength of her risen Lord. She has gone from us, but we rest in the sweet hope of meeting her again in our Father's house. A. A. WAGNON, P. C.

PORTER.—Joseph L. Porter was the son of Marion Porter, and was born in Campbell County, Georgia, July 16, 1840. About the year 1855 his father moved to the State of Arkansas, and settled at Bright Star, then in Lafayette County. Here Joseph grew to manhood, reaching his majority the year of the breaking out of the civil war. Being well developed physically, and patriotic in feeling, he enlisted early, and made a valiant soldier in defense of his country. He was married to Miss Sarah E. Slay, at Bright Star, in 1861, with whom he lived happy to the day of his death. In 1880 they moved to Atlanta, Texas, when he engaged in the livery business in which he continued until his death. He was an industrious man, and honorable in his dealings. He was a good citizen and loved by all who knew him. Bro. Porter was converted at the age of sixteen years. He has been a worthy member of the M. E. Church, South, in Atlanta all the time he has lived here, and his removal is lamented by his church and pastor. Six children, two daughters and four sons, survive him. The daughters are doubly bereaved, having recently lost their husbands by death. May He who comforteth us in all our sorrows sustain them by his grace. J. W. JOHNSON.

WILLIAMS.—Mary Williams was born in the State of Kentucky on Christmas Day, 1799. She was happily married to Jonas Williams in 1820. Of this union they raised several children; all but two have gone to their reward. Her husband died in 1851. She professed religion in early life and joined the M. E. Church, South, and lived a consistent Christian life until God called her to her reward, which occurred January 29, 1899, making her ninety-nine years one month and four days old. She lived a Christian life over eighty years and died in the faith. Our people die well, thank God! Mamma Williams, as she was called by all her relatives and neighbors, lived a widow over forty-five years and taught by precept and example that there was a reality in the religion she professed. She leaves two daughters—Sisters Johnson and Earp—who are following her example. I pray God to give her children, grandchildren and great-grandchildren grace to meet her in heaven. G. C. FIELD.

SPENCER.—"The best of all is our people die well" was illustrated when Clemmie Spencer, wife of Jasper Spencer and daughter of J. W. and E. O. Casey, passed from earth's trials and afflictions, for she suffered much and long, to her beautiful and much-wished-for home in heaven. While Sister Spencer leaves a stricken husband, a lonely orphaned child, sorrowing father and mother, brothers and sisters, aged grandfather and mother and a large number of friends to mourn their earthly loss, yet they rejoice while they weep, for they are sure Sister Spencer is now at "home." She was born in Bell County, Texas, September 9, 1866, and joined the M. E. Church, South, and lived a consistent Christian life until her death, which sad event occurred March 5, 1899. In the presence of a large concourse of friends we laid her body away Tuesday, March 7, to await the glorious resurrection of the just. While the people sang and some shouted, we thought how truly blessed are they who die in the Lord; yea, from henceforth they rest, sweetly rest, from their labors. Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. L. G. ROGERS.

CLEMER.—Sister Louiza Clemer was born February 22, 1813. Her body yielded to the sharp sickle from above January 26, 1899. She leaves seven children—five sons and two daughters—and a host of friends to mourn her death. She was born in North Carolina (Caston County). She was the daughter of Solomon Rhyne, and had ten brothers and one sister. She joined the Lutheran Church at eighteen and remained in that Church until she joined the M. E. Church, South, in 1873. She remained a true, devoted Christian until the call came from above. "Well done, thou good and faithful servant; come up and enjoy my kingdom above." She can surely claim the crown that is promised to those who are faithful until death. Yes, she was conscious almost until death. Her son, Creg Clemer, came over to see her a short while before her death, and she called him by name, and said she knew him. Often did she speak of dying and simply seemed to be waiting for a call from the Head of Zion. A good, ripe sheaf she was and is now garnered in the great garner above. W. D. JOHNSON.

ABLES.—After much suffering of two weeks' duration Sister Sophronia Ables left the realms of the mortal to join the multitude of the saints on their return with the King of glory to greet those "that are alive and remain" at "His coming." Her maiden name was Miller and she was born in the State of Georgia February 12, 1861. She was married to J. W. Ables in August, 1881. She leaves behind her six living children, the oldest seventeen and the youngest three, together with her grief-stricken husband, to await their gathering together in the kingdom of glory. She professed religion and joined the Methodist Church when quite young and made a faithful, consistent member. She "fell on sleep" March 3, 1899, at Poolville, Texas, and her mortal remains were laid to rest at the same place from whence it no doubt will take its place among the just at the "first resurrection." She leaves to her children the heritage of a good name. W. E. CAPERTON. Peaster, Texas.

HARRELL.—Monroe L. Harrell was born in Fannin County, Texas, August 29, 1850, and departed this life in Kingston, Texas, February 3, 1899. He was converted and joined the Methodist Church, South, in 1895, of which he was a member at the time of his death. He was married in June, 1873, to Miss Alice Thomas, of Hunt

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County, Texas, who, with six children, still survive him to mourn their loss. Bro. Harrell is gone, but we weep not as those who have no hope in Christ; by faith in the resurrected Redeemer we expect to see him again. To the sorrowing mother we would say, put your trust in the sympathizing Savior and he will carry you through; and the poor orphan children! Oh, Lord, be a father to them and enable the mother to live for Christ and train them for God and heaven. May the Lord bless and bring them to that sunbright clime where death never comes. T. M. KIRK.

HUDSON.—Thomas T. Hudson was born July 15, 1828, in St. Mary's Parish, La. He came to Texas in early life. He was married to Sarah Jane Irwin February 15, 1859, who made him a faithful companion till his death, and who now mourns her great loss. When about twenty-five years of age he was soundly converted to God at St. John's Camp-ground, in Kaufman County, Texas. He was a strong Methodist. He loved the Church and her doctrines and delighted in her service. For several months prior to his death he was a great sufferer. During this time the writer visited him frequently and found him trusting in God. Being fully prepared when the summons came he died in peace January 29, 1899. May the Lord bless his aged wife and may the hope of meeting him a gain be a source of comfort to her in her bereavement. C. N. N. FERGUSON.

Abbott, Texas.

TIMMONS.—Elizabeth Ralford, Timmons, daughter of A. M. and N. J. Timmons, was born in Paulding County, Georgia, September 21, 1884. She was converted and joined the M. E. Church, South, when quite young, and died near Battle, Texas, February 28, 1899, aged fourteen years, five months and seven days. Ralford was such a faithful Christian and was so affectionate that it made her a favorite in the family. Her last sickness was continued and attended with much suffering, yet she bore it with great patience. As the end drew nigh she manifested great concern for the salvation of others, exhorting all who came to see her, exhorting from saint and sinner a promise to meet her in heaven. She met death with shouts of victory and songs of praise. God grant that friends and relatives may so live that they too may triumph in death as Ralford did and meet her in paradise. C. E. GALLAGHER.

IVY.—Theophilus Ivy, son of Bro. and Sister Henton C. Ivy, was born in Perry County, Ala., November 4, 1869; came with his father's family to Texas in 1872 and lived for some time in Bell County. They afterward came to Blooming Grove, Navarro County, where the family now reside and where he grew to manhood. He was married to Miss Ollie Barber September 3, 1894. Two children—a boy and a girl—were born unto them. He was converted under the ministry of Rev. J. David Crockett in 1884, at which time he also joined the M. E. Church, South. He died at Bowie, Texas, after a short illness, February 6, 1899. He was an obedient son, a loving husband, a devoted father, a good citizen and a Christian man. A god man is gone! His loved ones mourn, but not as those who have no hope. May heaven's blessings rest richly upon them. J. D. ODOM.

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SECCULAR NEWS

A dispatch from Madrid says that Admiral Montejó, who commanded the Spanish fleet at Manila at the time that Dewey swept it from the sea, has been incarcerated in the military prison, along with the officer who was in command at the Cavite arsenal. This is poor remuneration for heroic service rendered in the face of defeat.

The demand for the partition of China continues. The last applicant asking for a slice is Italy. This little government asked for a lease of the San-Mun Bay as a coaling station and naval base. The demand also includes the cession of three islands off the coast of the Province of Che-Kiang. The demands of Rome fell like a bombshell among the Chinese officials and foreign diplomats. The Chinese authorities are of the opinion that Great Britain is behind Italy, and that this bodes no good for China.

A terrible fire occurred at the Windsor hotel, in New York, last Friday, in which more than a score of people are said to have perished. The building was full of people at the time, and the fire cut off all escape, and the victims were in an awful panic. They jumped from windows and through other places of exit, and a great many who escaped death were badly injured. Among the missing are many prominent and wealthy people.

Charles Becker, the man who some time ago was accused of running away with \$50,000 of the Wells-Fargo's money in San Antonio, was arrested in Mexico some days ago and brought back to the scene of his crime. He is now in jail, awaiting the action of the court in his case. He only had \$500 on his person when arrested.

A disgraceful street riot occurred at Hot Springs on the 16th instant, growing out of a local political campaign, in which five men were killed outright, and one other probably fatally wounded. The dead are: T. G. Toler, Chief of Police; Tom Gosler, Assistant Chief; Charles Heart, City Detective; Louis Linkie, a business man, and John C. Williams, son of the Sheriff of the County. The wounded man is Ed Spears, Deputy Sheriff. The town was thrown into great excitement, and the authorities have practically put it under martial law.

Judge A. H. Willie, formerly Chief Justice of Texas, died last week at his home in Galveston. He has been a prominent man in the history of Texas for a great many years, and the people have honored him with every mark of confidence and high esteem. He was born in Georgia in 1829. Last December his wife died, and since then his spirit has been broken. The shock was too great for one of his age, and he passed away as above stated.

In a difficulty in Columbus, Texas, last week, ex-Sheriff S. H. Rease and Charles Boone, a bystander, were killed, and a small boy was hit by a stray bullet. Will Clements and Marion Hope are in jail, charged with the killing.

President McKinley is with his friend, Senator Hanna, at Thomasville, Georgia, on a little vacation. His object is needed rest, after the strain of the last few months. But the politicians are on his track, even in that quiet retreat.

A terrible storm broke upon some portions of Northern Alabama Saturday night last, and wrought fearful destruction. A number of people were killed, a great many injured, and thousands of dollars worth of property wrecked. Lewis Coffee, tax collector of Cleburne County, and his entire family, consisting of his wife and eight children, were killed. The path of the storm was some two hundred yards wide, and everything was wiped out in its path.

In Laredo, Webb County, Texas, where the State undertook to enforce the quarantine regulations against the smallpox scourge, some of the people resisted, and the Governor was called upon last Sunday to aid the local authorities. He notified the Sheriff to call upon the United States troops, stationed near there, for assistance. The Mexicans are the principal disturbers.

Some ten miles from Texarkana lives a farmer by the name of James Forepaugh, who has had a severe attack of la grippe. Last Friday morning he died, so his family and friends supposed. A coffin was brought from town, and arrangements made for the funeral. Just as he was being placed in the casket, he opened his eyes. Efforts to revive him were successful, and he was soon able to take nourishment. At last account, hope of his recovery was entertained.

The Legislature of the State, by some sort of arrangement, has to transact business pertaining to city corporations and things of that sort on Saturday. Now the proposed Dallas charter is objectionable to some of the corporate trusts of this city.

They tried in every way to defeat the charter amendments by mass meeting proceeding. This failed, and now they are managing to get the Legislature to go off on a junketing tour every Saturday, in order to prevent action on the charter. So the matter is still pending.

Another engagement occurred last week between the insurgents and the United States troops in the Philippines, with disastrous results for the former. It is now thought that Aguinaldo will soon seek for terms.

Ex-Senator Patrick Walsh of Georgia died last Sunday in Augusta. He was one of the most prominent men in the State, and had something of a national reputation. His connection with journalism gave him much influence in building up the material prosperity of the South.

Hon. S. J. Evans, Representative from Grayson County in the present Legislature, died at Austin last Sunday of a complication of diseases brought about by la grippe. He was thirty-nine years old, and was serving his third term as the Representative of his county in this body. His remains were sent back to Van Alstyne.

The elevator at the McLeod Hotel, in this city, fell last week from the top of the building to the bottom, a distance of eight stories, without serious injury to any of the occupants. It was next to a miracle that any one escaped.

The army beef scandal is still dragging its slow length along, and nobody seems to know when the thing will terminate. At one sitting, the packing-house people get in some favorable testimony, and then at another they are put in a very damaging light.

Heavy floods are prevailing along many of the water courses east of the Mississippi, and much damage to property is feared. Many of the rivers are on a boom. The Tennessee, particularly, is ugly, and Chattanooga and other towns are threatened with a flood.

A bill has passed both Houses of the Illinois Legislature, and received the approval of the proper authorities, providing for the placing of a statue of Miss Frances Willard in Statuary Hall, Washington. Each State is entitled to place in that Hall the statues of two of its noted citizens, and Illinois has determined to honor the memory of the greatest temperance worker in the world with this merited distinction.

Mrs. Martha Place, of New York, was electrocuted in Sing Sing last Monday. It makes one shudder to think of putting a woman to death, but the crime of this one merited her fate. She was convicted of killing her stepdaughter, Ida M. Place, a mere girl, on February 7, 1898. She first threw acid in the girl's eyes, and then smothered her to death. A strong effort

was made to get Governor Roosevelt to commute her sentence to life imprisonment, and Col. Ingersoll, the blatant blatherskite, denounced the New York executive in hot terms, but it all did no good. He let the law take its course. The Empire State has a Governor, and not a maudlin sentimentalist.

The report that Dr. Henry VanDyke, of the Brick Presbyterian Church, of New York, would accept the Chair of English Literature in Princeton is now confirmed. He sets no date for the beginning of this new work. Recently he declined a similar position offered him at Johns Hopkins.

Bradstreet's reports that there is great activity in the realm of industry and trade all over the country. In manufacturing lines, the activity is especially marked. Advances in wages last week swell the number of workmen whose wages have been increased to about 175,000. Business failures for last month were 177, as compared with 247 for the same month last year.

The mother of the new President of France, now eighty-six years old, still manages the farm at Marsanne on which her son was born, and from which he went to the neighboring town of Montellmar, where he was a lawyer with a modest practice when he was elected to the office of Mayor. She is a typical peasant farmer, simple and frugal. The farm is the source of great men.

Ex-Secretary of State John Sherman is lying at the point of death at Kingston, Jamaica. He was on a trip to Europe for health and pleasure, and was attacked with la grippe at the above place, and it developed rapidly into pneumonia. His age is greatly against him.

Ex-Governor Altgeld, of Illinois, again appears in the politics of his State, this time as the candidate for Mayor of Chicago against young Harrison. They are both Democrats. Altgeld is not an orator, but he is said to have great power over an audience. He is rather awkward, frail in body, nervous and bitter. The contest will be a hot one, as Altgeld has a large following among the lower classes.

Governor Sayers has vetoed the bill passed by the Legislature authorizing the Missouri, Kansas and Texas Road to purchase the Sherman, Shreveport and Southern Railway. Some of the Senators are not pleased with his action in the matter, as it passed that body almost unanimously.

The trouble at Laredo over the smallpox riot continues to be serious. The Texas Rangers were fired upon by the disturbers, and the Captain was wounded. The fire was returned, and two or three rioters were killed and several injured. By this time the United States troops were on the ground, well armed and backed by several gatling guns, and this seems to have had a

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quieting effect. The trouble grew out of an attempt upon the part of the authorities to move a number of patients from the town to the pest-house.

A few days ago there was a collision between the Havana police and a lawless element hanging about the city. Three of the police were killed, and a number of the attacking party shared the same fate. The affair has caused a good deal of excitement, but order is being restored. If it should come to the worst in any of the Cuban cities, Uncle Sam will take a hand, but not until the local authorities have exhausted their resources.

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Fort Worth, Texas—Annual Meeting Grand Commandery Knights Templar, April 12 to 14; rate one fare round trip, selling dates April 11, 12 and 13, return limit 15.

Victoria, Texas—Annual Convention Travelers' Protective Association, April 13 to 15; rate \$5.00 round trip, selling dates April 11 and 12, return limit April 16.

Dallas, Texas—Annual Convention Grand Lodge Knights of Pythias; rate one fare round trip, selling dates April 17 and 18, return limit April 21, 1899.

Fort Worth, Texas—United Benevolent Association, April 19; rate one fare round trip, selling dates April 18 and 19, return limit April 21.

Greenville, Texas—Annual Convention Y. M. C. A., April 20 to 23; rate of fare one and one-third, on certificate plan.

Austin, Texas—Sons of Hermann, April 30 to May 2; Annual Reunion Texas Division United Confederate Veterans and Reunion Hood's Brigade Association, May 1 to 4; rate \$5.00 round trip, selling dates April 30, May 1 and 2, return limit May 6, 1899.

Terrell, Texas—Dallas District, Christian Endeavor, May 4 to 10; rate fare and one-third, selling dates May 3, 4 and 5, return limit May 11.

San Antonio, Texas—Annual Convention Texas Bankers' Association, May 9 to 11; round trip rate on the distance plan, selling dates May 8 and 9, return limit May 13.

Waco, Texas—State Convention Christian Endeavor, June 14; rate \$5.00 round trip, selling dates June 12 and 13, return limit June 17.

Atlanta, Ga.—International Sunday-school Convention, April 26 to 29; rate one fare round trip, selling dates April 24 and 25, return limit May 5.

Louisville, Ky.—Southern Baptist Convention, May 11 to 18; rate one fare round trip, selling dates May 9, 10 and 11, return limit fifteen days.

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