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## EDITORIAL

### Methodism and Her Traditions.

**T**HE THEOLOGY OF METHODISM represents the high-water mark of modern Christian thought. Her ethical standard is nothing less than thorough holiness of heart and life. Her government is incomparably strong and efficient. Her history is a reflection of apostolic times, and her traditions sacred and inspiring. We believe that the doctrines of Methodism come nearer being a republication of primitive Christianity than those of any other Church. We are sure that no denomination proclaims a loftier and purer code of morals than our own. Our polity embraces provisions both for the edification and the comfort of her communicants and for the conversion of the outside world. Our annals have all the prestige of sober history and the charm and beauty of romance. Our traditions remind us of all that is great and fascinating in character and of all that is wonderful and beneficent in the world of practical affairs. Methodism, the latest born movement of Providence, represents the loftiest achievements of the intellect in the realm of doctrinal truth, and adding new and illustrious names to the calendar of saints, exhibiting the power and efficiency of a well-planned ecclesiastical organization, enlarging the history of heroism and service and throwing backward a radiant trail of holy memories and precious inspirations, is indisputably the head and front of contemporaneous Church life. Surely we dwell in a land that flows with milk and honey. We have a goodly heritage.

To keep such a Church thoroughly equipped and full of life, always mindful of its great trust and holy mission, is a tremendous responsibility. Upon her clergy and laity alike the mighty burden of vigilance and duty devolves. We need to give ourselves afresh to the task. We must receive the inheritance from the fathers, and send it down undiminished and untainted to the generations yet to come. Importunate prayer, unconquerable faith and inextinguishable zeal are necessary to the stupendous work. We should seek the qualifications with burning enthusiasm and with unremitting persistence. Our leaders, the rank and file of the ministry, the obscurest members of the Church, are all alike accountable for the preservation, the enlargement and transmission of Methodism to the future. Having received the cup of salvation and the torch of knowledge, we should pass them along the line with a glad heart and free.

We would be glad to see a great revival of doctrinal preaching. We would be delighted to see our preachers holding forth with transparent clearness and perfect system the great truths which have made Methodism what it is. It is not enough to preach generally; it is not enough to combat materialism, rationalism, and

such like; it is not enough to preach, even, the tenets of evangelicalism; we ought to put the Methodist stamp upon our deliverances, and impart a denominational flavor to our teachings. If our doctrines are true, let us fuse them in Methodist minds and hearts, and give them to the world. Let us take our most sacred convictions, and, steeping and coloring them in the dyes of our distinctive theology, proclaim them to the ends of the earth. We have had recently enough of science, philosophy, literature and art in the pulpit; we have had enough, too, of liberalism. We should narrow the range and focalize upon doctrinal truth as we hold it. The themes magnified by the first preachers of Methodism are precisely the themes which should be magnified now. Let us beware of an affectation of liberalism. The desire for breadth and culture has been a snare to some. The world expects Methodist theology from a Methodist pulpit. It should not be disappointed. Our preachers should begin with Adam and Eve in the garden, and come down to Christ upon Calvary and the cross, and go to the judgment and heaven and hell, thundering the law into guilty hearts and consciences, and holding up the world's Redeemer to the penitent and lost. The old themes have not lost their potency; they are still eloquent of love and life; they are still the medicine for sin and woe.

The type of spiritual life proclaimed and illustrated by Methodism should never be relegated to the background. That type, standing for heart-felt purity and power, for deep and joyous emotion, demonstrative and incessantly active, is the primitive type. Methodism rescued it from the incrustations of ritualism and the stagnation of formality, and gave it again to a wondering and grateful world. We should continue to magnify and advertise it. Better still, we should continue to get it, keep it, enjoy it and exemplify it to men. If intelligence, purity, joyousness, fire and zeal discount a religion, then what kind of religion is worthy of a premium? A heartfelt, optimistic religion is the world's deepest need. Methodism can supply it.

We are very heartily glad that our lawmakers are so conservative. Our Church machinery needs very little remodeling. It is so well nigh perfect that it is extremely difficult to secure any legislation looking to a change. Let it be ever thus. We hope that the present disaffection will soon pass away, and that our preachers and people, satisfied with the grand enginery which has done so much good, will let it alone. We have machinery enough. Beyond tightening a bolt, adjusting a band, rubbing off a little rust, and such like, we would not tamper with it if we could. We doubt if any real improvements can be made. Loyalty to the system and utilization of the institutions of Methodism are among our profoundest needs.

Nothing would do our Methodist people more good at the present time than a diffusion of the history, literature and traditions of the Church. Our people, especially the younger sort, do not know our record in all its glorious amplitude and wealth as they should.

We would not abridge a broad and generous course of reading, but we would supplement it by our distinctively denominational literature. If such standards as Wesley's Sermons, Watson's Institutes, Fletcher's Checks, together with the lives and journals of our most noted men and women, also the Hymn Book and Discipline and Church papers, were universally circulated and read, we would witness a far-reaching revolution and stir that would prove of incalculable advantage for all time to come. We need to know our doctrines; we need heartfelt religion; we need enthusiasm for our polity and forms; we need the facts which lie behind and which are coincident with our growth; we need an all-encompassing atmosphere of Methodist examples, precedents, memories and influences; we need the old-time heroism and the traditional love of the fathers. As Methodists we should love Methodism and perpetuate Methodism. A little more Church pride, a little more denominational enthusiasm, a little more fondness for the story of our birth and progress, a little more susceptibility to the inspiration of great memories and deeds, and the Methodists of America would move forward with an irresistible progressive stride. Our motto should be Christians first and Methodism second. If Methodism be "Christianity in earnest," and if "the world is our parish," we can do nothing better than fill the earth with it; and while pushing the frontier ever onward, we should keep the fire of denominational spirit burning brightly upon the altars of our hearts at home.

**T**HE taking of a one-sided view of religion has always led to deplorable results. We permit the faith to be tinged by the colors of our own temperament. We magnify or minify certain elements, according to taste and disposition. One prefers to contemplate religion on the passive side; another on the active side. With one, religion is something almost exclusively internal; with another, it is something almost entirely external. Individuality and education have much to do with the standpoint. With some the intellectual element is supreme; with others the emotional element is predominant; with still others the volitional element is in the ascendant. The true view combines them all harmoniously.

**W**HILE religion is a truth, it is not altogether a truth. While religion is a system of thought, it goes farther and embraces other ingredients. If it satisfies the intellect, it also satisfies the heart and wakes up and invigorates the dormant will. It touches every point of our many-sided nature. Nor should we regret the element of thought and literature in religion. Many men are reached through precisely this medium. It is a proof of the manifold wisdom of God. The framework and inner machinery of religion rest upon a doctrinal foundation. The gospel with its infinite wealth of love, law and promise is based upon the everlasting rock of truth. It is idle to depreciate doctrine. Doctrine is the substratum and underpinning of the divine structure.

**B**ECAUSE too great stress laid upon the emotions has led to fanaticism is no reason why feeling should be eliminated from religion. It is impossible to divorce emotion from a normal spiritual life. Religion conforms to psychology; the illumination of the mind stirs the sensibility and thus moves the will to action. The intellectual order is thus: first thought, then feeling, then volition and then action. He who through devotion to truth and system would ignore the susceptibility would not only destroy the symmetry and beauty of religion, but would also violate the everlasting laws of mind. The feelings should be cultivated. Unseal the fountain of life. Let peace flow like a river. Let joy abound. Let the fire of love burn. The soul should throb with inspiration and hope.

**B**ACK of obedience lies character, back of character lies habit and back of habit lies volition. Character with all its clustering graces and accompanying habits is the expression of an enlightened will firmly fixed. Sometimes obedience is rated below its true value. Men cry, legalism. Those who magnify the practical side of religion are charged with lack of spirituality. Yet it is indispensable. We must prove our faith by our works. We must demonstrate our love by keeping the law. No censure from the mystics and sentimentalists should ever lead us to abate one jot of our practical devotion. We may have too little of knowledge and feeling; we can not have too much devotion to duty and work.

**R**ELIGION may be contemplated as a thought, a feeling and a deed. It implies a comprehensive and luminous view of the gospel, a train of profound and noble emotions inspired thereby and a life of practical devotion to duty and Christian work. There should be no undue preponderance of any element. Each should be developed and refined to the uttermost, and all in harmonious combination. The intellect should be strong and full of light, the heart warm and instinct with life and power, and the life true and refulgent with the beauty of holiness. St. Paul's ideal was "the fulness of the measure of the stature of Christ."

Among the Dutch the rose was sometimes cultivated by planting an inferior rose close to a rose of superior quality. The rose of inferior quality was carefully watched and its authors removed so as to avoid self-pollination; the object being that it should be pollinated by the superior rose. Gradually the rose thus treated took upon itself the characteristics of the superior life of its companion. This is indeed a beautiful illustration of the blessing that comes to the life that knows the companionship of Jesus. If our lives are pollinated, as it were, by his righteousness; if his life-transforming truth is received into the heart, and self be sacrificed to make room for the incoming of his superior life, it can not be other than that gradually the life loses its own inferior characteristics and develops the characteristics of the blessed life of him who is himself the Rose of Sharon. O Lord, let my life receive the pollen of divine righteousness, that more and more I may become like my blessed Master!—A. S. Gumbart, D. D.

## Communicated.

### "ORTHOGRAPY."

Spellers must now ever be on the alert to keep out of "confusion worse confounded." Phonetics and phonography; discarded dieresis and retired diphthongs; the struggle for preference in form and use between the English and American; disputed spellings and pronunciations in circles of high authority; the records of the consensus of English usage, together with the widely differing preferences of the dictionaries, all combined, are calculated to throw the spelling world into a spell-bound and indispensible spell, and very cautious must he proceed who runs the long gauntlet of criticism unscathed. The art of writing by sound, especially the science of representing words according to a system of sound elements, thus reducing their graphic reproduction to the simplest forms, until recently has been looked upon by lexicographers and spellers generally as only the odds and ends of worthless literary trinkets. Long, persevering and persistent have been the labors of those advocating simpler forms of words, but success is about to crown their efforts, and victory has decided to perch upon their brows. Isaac Pitman, of Bath, England, has not issued in vain his hundred books upon this subject. In the United States about 50 per cent of the official stenographers write Pitman, as modified by Andrew J. Graham. Other phonographic systems are also in use, such as those introduced by Munson, Lindsley, Bishop, Cross, Osgoodby and others.

Ben Franklin and Noah Webster made earnest efforts to reform our orthography. English orthographers, contemporary with Webster and Franklin, did the same. At these efforts the sophomore element laughed and senior scholarship shook its head. The very idea of reform was ridiculed into timid retirement. But now the reformation has come to stay. It is advocated by the ablest literati of England and America. It is being adopted in the recent publications on science and philosophy. Some newspapers are adopting the reform system, while the latest and best dictionaries are introducing the simplified alphabet.

At the annual meeting of the American Philological Society of 1874 attention was called to "the monstrous spelling of the English language." There and then the matter was considered, and a report was made in favor of reform. In 1876 an International Convention was held in Philadelphia "for the amendment of English orthography." This convention finally referred all alphabetic questions to the Philological Association. In 1877 the phonetic alphabet was recommended by the Philological Association and adopted by the Spelling Reform Association. This alphabet is known as the "Standard Phonetic Alphabet," and by it English words can be printed with great simplicity. In 1878 a list of amended spellings was recommended. In 1880 the Philological Society of England undertook the same work. In 1883 a joint scheme was put forth by the American and English Societies. So, during the last twenty years, a list of about 3500 amended spellings have been adopted and introduced. Some of the rules are as follows: (1) "Drop silent e when phonetically useless." Instead of "single" write "singl." (2) "Drop a from ea when a has the sound of e short," and write "leather" "lether." (3) "In certain sounds of u drop o from ou," and write "rough" "ruf." (4) "Change gh and ph to f when so sounded," and write "enough" "enuf," and write "phonetic" "fonetic." (5) "Change s to z when so sounded, and write "abuse" "abuze." (6) "Drop t in tch," and write "catch" "cach." The above are only some of the rules adopted. In 1892 the Modern Language Association of America united with the Philological Societies in recommending these rules. The Spelling Reform Association is composed of some of the most eminent scholars of Europe and America.

The old spelling will die slowly and die hard; but the malady with which it is afflicted is fatal, and the old method will pass into desuetude "unhonored and unsung." The spellers of England and America may as well get ready for the new comer. Publishers of books and periodicals must prepare to shuffle off the old and to put on the new. The college-training professor and the rural district pedagogue (pedagog) should be on their p's and q's. The next two or three generations will be forced to pass through a wil-

derness of orthographical (orthografical) confusion (confuzion.) The chemist must now be careful how he orders chloride (chlorid), morphine (morphin), bromine (bromin,) etc. The man who fights for the old method of spelling should consider well the new as a brave foeman (foman), now in the foetus (fetus) it is true, but it will fetch (fech) crowns of victory in a few more generations. He who is attacked (attaqt) with old fogysm (fogyizm) upon this reformed (reformd) spelling question should be referred (referd) severely to the subject and taxed (taxt) with repeated lessons thereon, although (altho) he may persist in using (uzing) the old way. This is more than I promised (promist) and on account of its length will be surprised if it is published (publisht.)

J. W. ADKISSON.

Granbury, Texas.

### MY FIRST CIRCUIT.

My home was in Ballard County, Western Kentucky. I was then twenty-five years old. I started from a little village called Lovelaceville, near which place I had lived. Several friends had met to see me off. Among other things I must be weighed. I weighed 137 pounds; was six feet in height; had a big hand, and a foot that filled a No. 11 shoe. That morning I was the subject of many jeers and jokes, as well as much kind advice. A good woman present did me much good by promising to pray for me every day. I had a good horse, saddle and bridle, and with the good wishes of the little crowd I mounted and turned my horse's head south. My route lay across Western Kentucky and across Western Tennessee, by the way of Dresden, Brownsville, Somerville, Holy Springs, Oxford and Coffeeville. Saturday night found me at a wayside inn, at or near where the town of Water Valley now stands. Sunday my appointments were to begin at 11 o'clock at Coffeeville, having been announced two weeks before by my colleague, W. H. Seat. Near the hour for preaching I rode into town, on time, but none to spare. I found the appointment was for the courthouse. A good sized congregation had met. Oh! the agony of the preacher. I had no sugar-stick; no well-rounded, cut-and-dried sermon. If I ever got one, I would have it to make. But something must be done, and done then. So, with saddle-bags on arm, and almost ready to fall, I went into the house. Some brother started the good old song, "Am I a Soldier of the Cross?" Oh! how it helped me. I began to hold up my head, drew out my Bible and hymn book, and began the service. I absolutely announced a text, which, according to my best recollection, was Romans 6:22—"But now being made free from sin," etc. What I said I don't know. If I knew how to preach from the text then, I am not sure that I know now, though I have tried it many times since. Service over, a sandy-haired, red complexioned, medium sized man stepped up to me and said, in a rather rough, abrupt voice, more like a command than an invitation: "Go home with me?" I answered: "Yes." He mounted a good mule, with such a rig as one seldom sees—old saddle, old bridle; the entire outfit badly needing repair. As we rode along some two miles, I studied the man. He was a typical Southern manor-born. His name was Hugh G. Crosier—a devout member of the Church, a good man, as well as one of the most influential men of the county.

He has been my model of a steward through all the long years since that day. From that day Bro. Crosier's house was one of my homes. He had a nice family, a well-stocked library of Methodist books; nor were they merely for show. He read them, knew them, and in Methodist doctrine and polity few men were better posted. Up to this time I had not made the acquaintance of Bro. Seat, the preacher in charge.

When about midway on my first round, on a week-day appointment, a nice, tidy young man entered the house, took his seat in the congregation, and remained during the sermon and class meeting. This man was William H. Seat, of medium size, dark hair, a smooth oval face, lips thin and a graceful mouth and chin. Of course we met. Our acquaintance ripened into love—from him I had no secrets. He was a close student, a fine preacher, and one of the most innocent men I ever knew. Deficient in woodcraft, it was hard for him to reach some of the appointments, where the rides were long and the landmarks deficient. We had on the circuit a number of local preachers—men of high grade and great usefulness. I must mention a few of them: Dr. Thomas Bailey, M. L. Anderson, B.

Fly and his father, and Dr. Glover, who was in after years mutilated by an ax in the hands of a murderous negro near Memphis. Last, but not least, I mention Marcus C. Henderson, who taught a high school near Brook's Chapel for many years. I had not as yet met my presiding elder, Asbury Davidson. He lived in the bounds of our circuit. I found him an excellent man, a strong preacher. If I should attempt to classify our preachers, I would say (1st) the textual preacher, (2d) the topical. He discusses a great topic, and one text is as good as another. The philosophical preacher talks about the stars, the flowers, the earth, and only mentions Christ and his blood in an incidental way. Davidson was a textual preacher—pure, chaste and good.

I find this chapter growing long, but I must say a few more things: As to the liberality, patriotism and civilization of the South, up to 1865 it was the purest and highest that this government has ever known. A true Southern man's heart was as big as his farm and all outdoors. I have never yet caught the slogan, "New South." When I take it up I think of the increased number of divorces, robberies and lynchings, and begin to conclude that nothing on the market is so cheap as human life.

My intimate acquaintance with local preachers as a class, extending over the lapse of more than fifty years, twenty-eight years of that time spent in the presiding eldership, has served to convince me that as a class they are conservative, useful and easily governed. Now, to my circuit. Did I like the work? Yes. From May to the end of the year we had revivals at Coffeeville, Oakland and Mount Zion, and more than four hundred people joined the Church. I occasionally get word from some old man or lady who remembers Coffeeville Circuit. To G. B. Hastings, of Bigfoot Postoffice, in West Texas, I tender my regards.

LEWIS P. LIVELY.

Abner, Texas.

### "THE ARTICLES OF RELIGION AND STANDARDS OF DOCTRINE CANNOT BE CHANGED."

In the Texas Christian Advocate of February 24 Bro. R. C. Armstrong concludes an article under the above caption with the statement: "We have clearly proven that 'Wesley's Notes on the New Testament,' four volumes of sermons, comprising from one to fifty-three in our current series, and our 'Articles of Religion' constitute the standards of doctrine of our Church." I respectfully submit that he has not offered a syllable of proof that the "Notes" and the "Sermons" have ever been standards of doctrine in our Church.

The Methodist Episcopal Church was organized in Baltimore at the conference beginning at Christmas, 1784. Before that time the Methodists had "constituted mere societies," and at that time they organized themselves into a distinct ecclesiastical body, under the name of "the Methodist Episcopal Church." The Form of Discipline for the new Church was the Large Minutes, with such alterations as would adapt them to the state of things in America. Wesley's "Notes" and "Sermons" were not enumerated in this first Discipline as standards of doctrine, nor were they ever regarded in any subsequent edition of the Discipline as standards of doctrine—the Disciplines themselves being the witnesses. Any action that may have been taken by the societies, prior to the Christmas Conference of 1784, has no bearing on the question before us—we are talking about the standards of doctrine of the Church, not of the societies. The Deed of Declaration is an instrument with which the Methodist Episcopal Church has never had the remotest concern. That instrument fixed the standards of doctrine for British Methodism, but not for the Church in America. Dr. Armstrong's quotation from Bishop McTyeire, as to the Notes and Sermons, proves only one thing, viz., that when the Bishop wrote that, "Homer nodded." I cheerfully grant, also, that Dr. Tigert also says that the Notes and Sermons are standards of doctrine in the Methodist Church. His chapter on the subject in his "Constitutional History" was published in the Review several years before the book was issued; the puzzling thing to me is that the man who wrote "Tigert's Logic" could also have written that chapter. In the discussion of the question he also adduces what had been done in the Annual Conferences of the societies in America, and also the Deed of Declaration, in order to show what was standard in the Methodist Church. A discussion of the con-

sultation of Adam and Eve as to the proper kind of leaves out of which to make aprons would have been just as pertinent. The question is not, what was standard as to doctrines in the societies? but, what are the standards of doctrine in the Methodist Church?

If Dr. Armstrong, or any one, can show a syllable of evidence that Wesley's Sermons or Notes have ever been standards of doctrine in the Methodist Episcopal Church since December 25, 1784, I shall yield the question. And let it be remembered that this man's or that man's opinion of the matter is not evidence; the evidence is to be found, necessarily, only in the Disciplines of the Church—no other document has ever contained the law of our Church.

Let Dr. Armstrong carefully read the Discipline of 1894 of the Methodist Episcopal Church, South. Does he find anything in that volume that warrants his contention? Are the Sermons and Notes mentioned as standards of doctrine? Except that book we have no law. What is a standard of doctrine? It is that which is established by authority as a rule for the determination of orthodoxy, or correctness of doctrine. What is "authority" in our Church? Our law-making body.

If Dr. Armstrong admits the truth of the last paragraph, he has no case; if he does not, then he does not admit what all the rest of us hold.


JOHN W. STOVALL.

San Marcos, Texas.

### "THAT JOINT COMMISSION."

Ever since the appointment of Commissioners by the two great branches of Episcopal Methodism, we who are brought face to face with the results growing out of the wrongful and unchristian disregard of the "Plan of Separation," as well as the utter contempt shown for the "Cape May Resolutions," have prayerfully and anxiously awaited the results, expecting, of course, after the roll of all these years, our brethren of the Northern Church would gladly and cheerfully cease their vexatious meddling with rights ours, under every law of God and man. Surely these good brethren, anxious as they are to close the breach, and even effect organic union, will meet us more than half-way in a satisfactory plan of federation. Have they done it? I submit they have not. The preachers and people, almost unanimously, will agree with the able editorial in the Advocate of January 20, that "The Joint Commission Evaded the Issue." Why did they not incorporate in their resolutions the paper submitted by the Church, South, and actually by the M. E. Church, and actually adopted by the Joint Commission? Because the said paper was entirely too specific in its terms. "A wayfaring man, though a fool," could have understood that. Let me quote just a few words: "We do not desire to re-open any disputes of 1844, or of later date. We view the present situation, its responsibilities and opportunities. Where one of these Churches has been long and firmly established, gives evidence of healthy and vigorous life, is growing surely and rapidly, and is active and enterprising in providing for the spiritual wants of the community, according to the doctrines and usages of Methodism, it seems unwise that the other should enter and seek to divide the Methodist people. If a feeble start has already been made, the societies which have been formed made slow and doubtful progress, and are maintained year after year by the help of the missionary funds, to withdraw would endanger no interest of the kingdom of God, but remove an unseemly and unprofitable competition and augment the resources in men and money for the cultivation of needy fields." We hold with the Advocate—that every reason which would prevent the organization of a Northern Methodist Church in the South would take every one of them out of the South. It is our territory, and we are qualified in every sense of the word to care for it. As to our success, we will submit to the Master's own test, "By their fruits ye shall know them." On the other hand, hardly one Northern Methodist Church, unless it be in some center where there is a large Northern population, has any excuse for their very existence. In our country they have come to pose as the advocate of holiness. "Thou hypocrite, first cast out the beam that is in thine own eye." Will they please explain to their little crowds the beginnings of the Free Methodists? Will they reconcile the reason why, in their own territory, they make it so hot for the second-blessing professors that they are driven to organize a new Church, but in our territory they are the only original, name blown in the bottle, middle-of-the-road second-blessingists? Now, just a reason and conclusion, and I am

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through: They do these things that they may live. Take the disaffected soreheads that have left our Church, because it was too big for them to rule, out of their societies, and not one in a dozen would live six months. Again, send them any other preacher than one who, like themselves, have left our Church, that they might do as they pleased, and their organizations would go to pieces. These are facts, known of all men who have given this matter any study. There can be no closer relations formed between these great bodies of the Christian Church until we are willing to do right. International Leagues and Inter-Church Commissions can meet and adopt these empty resolutions if they will, but until we are willing to do justly with each other they but aggravate the offense. Let the Northern Church keep one of her agreements with us, and then we will talk about closer relations. We refuse to accept the recent action of our Commissioners as expressing the spirit and will of the Church. No doubt they did as much as any others could have done, but it is not what we wanted, nor what we had a right to expect. We shall never directly, nor indirectly, subscribe to anything that gives the Northern Church any rights in our Southland, and these resolutions virtually do that. You must not establish any more Churches, but you may maintain your wrongful occupancy of our territory where you are. We object, and call upon our General Conference to refuse to ratify the same.

J. B. TURRENTINE,  
Center, Texas.

**FAIRMONT, WEST VIRGINIA.**

We have been in a very successful meeting in New Martinsville. This is a little town of 2000, on the banks of the beautiful Ohio River. It is walled in by a chain of high hills on either side, which must be lovely when dressed in their spring suits. The M. E. Church and M. E. Church, South, entered into the meetings. Bro. Carter is our pastor; Rev. Hanna serves the other Church. We moved from our church to the opera-house, but had to vacate for a troupe—going back to the church. We then moved to the M. E. church, as it was the larger, getting back into the opera-house a few days later. We found the Churches unusually hard to stir up. But the power came. There were many conversions in the two weeks. The last night about one hundred, maybe a few more, decided for Christ. Sixty-three joined the Church in that last service.

We left there one week since, and left the meeting going. I heard today that there were thirty penitents last night at their altar.

We are beginning well here. We have a union meeting of the M. P., M. E., M. E. S., Baptists and Presbyterians. Services are held in the M. P. church, which seats one thousand people. We are praying for and looking for five hundred conversions and reclamations.

My old father left us from his home in Butler, Georgia, on the 10th instant. We will miss him so much. I will appreciate anybody's prayers.

JOHN B. CULPEPPER.

P. S.—I forgot to say that the rector of the Episcopal Church, getting home three days before we left New Martinsville, came into the meetings, worked in the audience, and publicly exhorted his people to accept Christ.

J. B. C.

**NOTES FROM FROST CIRCUIT.**

Be it known to the readers of the Texas Christian Advocate that the Frost Circuit, in the Corsicana Dis-

trict, Northwest Texas Conference, embraces some of the finest territory in the great State of Texas—black land, thickly settled by an intelligent, stirring population. Frost is a nice little town of 800 population, and intelligent, good thrifty people. We wish it known that our welcome here was indeed warm. The brethren moved us without cost. They had purchased a parsonage, and the W. P. and H. M. Society bought furniture and stoves and we have been enjoying the comforts lovingly provided. Many other tokens of kindness have been given. The blessed Savior said, "A cup of water given in the name of a disciple shall not lose its reward." May he reward these, his servants and handmaidens. The official members are a faithful band. They are providing for the wants of their preacher and his family. We had no barn, but now we have a good, new one, ample, convenient, well filled.

Our second Quarterly Conference is just over, and it was a high time, indeed. Our presiding elder needs no fulsome flattery to carry him. He is a man with force of character, and is a felt power. He succeeds. When he saw about one hundred people gathered to hear him preach on Saturday at 11 o'clock, he caught an inspiration, and how he did preach! Only one steward absent. About \$170 paid for the support of the ministry. We all felt better—the people for giving, and the preachers in receiving. Preaching at night by Rev. S. E. Allison, of Georgia—a good sermon. He is a young man of ability, if this is a sample of his preaching. He expects to be one of us. We welcome him. Sunday was a red-letter day. Sunday-school at 9:30 o'clock a. m., love-feast at 10 o'clock; good time. Preaching at 11 o'clock by the presiding elder, on "Self-Denial;" the best sermon I ever heard on the subject. At the close a collection was taken, and \$200 was subscribed to pay for, and improve the parsonage. We expect to clear this parsonage of debt this year.

At 2:30 p. m. we had an Epworth League rally, presided over by Rev. J. D. Odom, preacher in charge of Blooming Grove and Cryer Creek charge, and the appointed chairman of this division of League work in this district. The Blooming Grove, Frost and Salem Leagues were united in this rally. A good representation from each League was present. A good program had been prepared by Bro. Odom. It was well executed; good singing, good speeches, and good time generally. I believe a new impetus was given to the League work.

At night Bro. J. R. Nelson preached a soul-stirring sermon on "Hell." I believe such preaching is needed everywhere.

Come down, Doctor, to our beautiful Lake City and preach for us, and we will let you try your skill, not only in fishing for men, but also in fishing for the finny tribe in our lake.

J. P. MUSSETT, P. C.

**LETTER FROM BROWNWOOD.**

Mrs. W. H. Johnson, Financial Agent for the Dallas Rescue Home, has just left us, after a visit of a few days. She made a talk to our congregation after the sermon at 11 o'clock, and took a collection, after fully explaining the work, and then for two or three days we turned her loose with buggy and horse and one of our W. P. and H. M. Society women, and, all told, she got in our town about \$220 for her work. Your scribe is glad she came, and glad for such a work to be put on the hearts and purses of his people; they are the better for every dollar they spend in that direction, and God will surely bless the Church and people who have the spiritual energy to bend their backs low enough to lift up the most hopeless and helpless classes for whom this home is reaching. Mrs. Johnson is without doubt in her God-called place, and doing her work faithfully. She is persistent and untiring; she takes no snub or rebuff to herself; she hears nothing that would stop or deter her from her work; no person is too hard for her to approach, and the fact is, she got from five to ten dollars out of persons who have not been in the habit of giving to Church collections. She is in dead earnest; she so impresses you, and she hides herself behind her great mission, and seems to say, "The work is for the Lord, and not mine." This work is touching the hearts of the women, and they are coming to the "Rescue."

She took a run up to Coleman for two days; spent last Sunday with Bro. Hilburn, and had a most successful trip, meeting a hearty welcome from the preacher and women of the W. P. and H. M. Society. Got \$100 from one of the big-hearted Methodist cat-

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tiemen, and a good subscription besides from the liberal citizens of Coleman.

Our work in Brownwood District is moving right ahead. Our Sensabaugh is a worker; he lives among his preachers, and is hard at work all the while, and things are humming from Robert Lee to Lometa, and from the outer circle to the hub (Brownwood). New churches and new parsonages are the order of the day.

But I must stop. I only started to write a brief note of Sister Johnson's coming. She has now gone to Taylor, Temple, Belton, etc. God bless the women of this work, and open wide the hearts of the Church for them to enter; then they will have prayers and money enough to fulfill the great mission of salvation to the unfortunate.

CHARLES E. BROWN.

**AN ENJOYABLE OCCASION.**

"According to previous appointment," I boarded the south-bound Santa Fe train on Friday morning last for Cleburne, to attend a reception at the home of Rev. B. R. Bolton, given to the stewards of his church. Out of the fifteen there were eleven of the stewards present. A jollier set of men do not often get together. They are full of life and good cheer for every one. They see life on its bright side, from the standpoint of faith in Christ, and are therefore happy and in a good humor with themselves and the balance of mankind. What an uplift in the association of such men. Nor were they below their standard on other things when they reached the table burdened with all that is good and palatable—oyster soup, celery, pickles, sauces, chicken salad, turkey, cranberries, jellies, jams, ambrosia, cakes etc., ad infinitum. Mr. Editor, it would have done your very soul good to see those stewards eat, especially the boy steward, Bro. Neel (about seventy years old), M. M. Pittman, H. S. Wilson, J. S. Cleveland and A. C. Scurlock, the editor of the Cleburne Chronicle. Imagine yourself, an editor, sitting down to such a meal, then you can have some idea of how Scurlock ate. It was a real treat to look on those stewards enjoying that meal. I think every preacher should give his stewards a reception at least once or twice a year.

Of course, the only part Bolton played in this business was to extend the invitation to his presiding elder and stewards to be present. The preparation and arrangement of the elegant repast was the work of his most excellent wife, than whom there are none who know better how to entertain, or who do it with more ease and grace. God bless these good women. How barren the world would be of such occasions of pleasure and enjoyment to us men if they were not. May their number increase, and may Sister Bolton live long to make glad

the hearts of her presiding elder and stewards by such grand receptions.

G. S. WYATT.

**LETTER FROM ERA.**

Desiring to express our appreciation of our Church paper, we want to say, first, we love the Advocate and the cause it advocates, Methodism, which to us means "Christianity in earnest;" second, we love it because it brings to us weekly a feast of good things, both intellectually and spiritually.

We love the Church, with all its institutions, and long to see the time when she shall have put on the robe of righteousness and go forth in all her innocence and purity, as a bride adorned to meet her husband. We love her ministers, and desire to earnestly co-operate with them in their labors of love, sacrifice and self-denial for the good of fallen humanity. We love our pastor, and believe him to be a faithful minister of the Gospel, doing the will of God, and conscientiously performing the duties that lie nearest his heart, which are the upbuilding of the cause of Christ and establishing his kingdom in the hearts of the children of men. He contemplates holding a meeting here soon, and may the Lord give us a gracious outpouring of his Holy Spirit and a great ingathering of souls into the kingdom of God.

We need a revival; we need it in our hearts; we need it in our lives; we need our lamps trimmed with the sword of the Spirit, filled with the oil of gladness and burning with the love of God, that we may manifest it toward others, and by our Godly life reflect the light of His countenance into the hearts of those who have never felt the power of the resurrection from a life of death into a life of righteousness.

We were once a Methodist because raised a Methodist, but now a Methodist from principle; for we believe our ministers, who advocate the Methodist doctrine, interpret aright the holy scriptures, as believed and taught by the apostles, for our instruction and edification.

MRS. LOU TOMLINSON.

**TIMPSON NOTES.**

One conference year and two months of another has passed since I came among the good people of this little town. Last year was in many ways successful—a revival of religion; about sixty-five conversions; fifty accessions; paid the parsonage debt; overpaid our general assessments, etc. We hope for better things this year. Why not? Surroundings are seemingly favorable; a staunch and devoted Board of Stewards; a Sunday-school superintendent full of zeal, wise in planning, a success in operating; an Epworth League with a corps of competent officers; a Parsonage and Woman's Parsonage and Home Mission Society, active, and

careful of every interest intrusted to them.

Our presiding elder, Rev. J. T. Smith, is an all-round man; a friend and counselor to his preachers, popular with his people, weighs with care the needs of his district; mild but firm in the chair, powerful in the pulpit, and unexcelled in East Texas as a revivalist.

We have the very valuable addition to our Church and town of Rev. W. A. Sampey and wife. Bro. Sampey took a superannuated relation at conference, and, looking for a pleasant place to live, made the good choice and selected Timpon. He is a friend to a young preacher, kind and helpful in all the services of the Church.

Our Sunday-school superintendent, Bro. T. S. Garrison, announces as a candidate for State Treasurer. Texas has not a better man for the place—a man loved and respected at home; a business man of first rank, and eminently qualified for any place of trust that the Lone Star State could honor him with. If anything would cause a neglect for the State, it would be to do something for the Church.

Well, I 'most lost my subject, but want to say something for our Advocate. Don't believe that I can find anything to express myself better than—"It's just splendid!" "I like it!" All honor to our editor and publisher.

JAMES W. DOWNS.

Timpon, Texas.

#### THE TEXAS CHRISTIAN ADVOCATE.

Let me endorse your strong editorial on the value of our own Advocate. Your remarks were true, pointed and timely, and should quicken every pastor to increased effort in circulating the paper. While in the active work I always found active and wide-awake Methodists to be readers of our Church periodicals. I have been a constant reader of the Texas Advocate since 1850. It was then called "The Wesleyan Banner." Rev. C. Richardson was editor. He resigned in 1851, and Rev. Rottenstien was elected editor. In 1853 Rev. S. B. Cameron was elected editor; he died soon after his election, and J. A. Hancock became editor until the General Conference of 1854, when Rev. C. C. Gillespie was elected editor, and the press was moved to Galveston. In 1858 Rev. J. E. Carnes was elected editor; he was a poet and preacher of fine ability; the paper was prosperous under his administration, until the war compelled its discontinuance for two years or more. In 1866 Dr. I. G. John was elected editor, and continued at the helm for eighteen years. Then came G. W. Briggs, who was followed by James Campbell, and he by the present editor.

I do not believe that the paper was ever better than it is to-day. I have been personally acquainted with every editor since 1854. Have been a reader and patron of the paper since 1850, during which time ten different men have filled the editorial chair. The paper started at Brenham in 1847 by Rev. B. B. Wells, and afterwards purchased by Dr. O. Fisher and moved to Houston, was never adopted as a Church organ. The financial agents and publishers of the paper since the Wesleyan Banner was launched in 1849 have been, first, Cruger & Moore, Charles Shearns, E. D. John, David Ayers, Rev. J. W. Shipman, John & Veal, the Advocate Publishing Company and Shaw & Blaylock.

During all these years the paper has existed, except the suspension during the war. Sometimes it was only a small half-sheet, and the financial pressure so great that it seemed almost certain to crush its very existence, but time and financial skill tided it over the bar, and our own noble Advocate now ranks first in Texas.

Let every Methodist family take and read the Advocate, and marvelous results will follow. No one who loves the Church, and is able, should fail to take the Advocate. May the Lord bless the Advocate.

E. L. ARMSTRONG.

#### NOTES FROM ABILENE.

As our first Quarterly Conference was held last Saturday night, it seems that this is a good time to write, especially since the conference was one of interest and profit. Progress was reported all along the line. Interest in the Epworth League has been increased and the attendance has been enlarged. The attendance at Sunday-school has been more than doubled during the three months passed. The stewards have shown themselves active, and the salary for the pastor and presiding elder for the quarter has been met in full. A committee to build a house for a mission Sunday-school was continued, and they are

now at work securing funds for the building. A new committee was appointed to select a plan and secure funds to build an addition to the church in the way of a choir loft and a pastor's study. The good women have recently put down in the church a beautiful new carpet. Our "beloved" is in fine favor here, having been pastor of this congregation two years before he came on the district. On Sunday morning, as is usual, he preached a fine sermon, and at night did almost as well. Bro. Chapman is popular all over the district. All things considered, the work in Abilene is moving on nicely. We are planning and praying for a great meeting here this year. This is a loyal people. Bro. Mouzon was universally loved, and was given up with many regrets, but with loyal hearts they received their present pastor and have given him enthusiastic support. A more excellent people would be hard to find. This pastor is determined to make this year better than any previous year in his life, and by the grace of God he expects to do so.

H. A. BOAZ.

#### West Texas Conference.

##### EDNA CIRCUIT.

J. M. Hoyt, March 1: We have completed our third round on the Edna Circuit. We have visited forty-four different families, and have read the Scripture and had prayer in thirty-two of them. There has been but little sickness in the country, and no deaths among our people. We have organized two Churches, one with thirty-five members and one with twelve. We have taken in fourteen members, thirteen by certificate, one by vows. We have organized one Sunday-school, with twenty-five members. Will organize an Epworth League at Eltoro next Sunday. We now have four organizations, four good Sunday-schools, and six preaching-places. A railroad is being surveyed through the center of the circuit this week. The proposed road is to run from Victoria to Alvin. We have baptized two infants. The first Quarterly Conference was held February 12 and 13. The presiding elder did not get there in time to preach Saturday, and was forced to leave that evening, so the preacher in charge had to do the preaching, and some who did not know the presiding elder nor preacher in charge thought the presiding elder preached a big sermon and as we are not likely to have another Quarterly Conference at Red Bluff this year, those people may never know the difference. We had a full board of officials present, and they assessed for our support \$350, and paid \$45.60. We feel sure that we will be cared for amid this good people. We want all of our brethren, and especially of the North Texas Conference, to pray earnestly for our success. There is much to be done here, and, like a great many other places, the membership think the preacher ought to do it all, and we are doing all we can. When it comes to feeding a preacher, there is no people that can beat this people. Turkey and oysters are common.

#### Texas Conference.

##### CONROE AND MONTGOMERY.

A. J. Anderson: We are living in Conroe, and in the midst of a nice, refined and Christian people. We were kindly received and nicely founded. The good ladies have nicely furnished the parsonage with bedsteads, tables and chairs; also the windows with up-to-date shades, and the table with plenty of wares. Congregations large and appreciative. We have a board of good stewards, and a fine set of working women. They look after the interest of the preacher and the Church. The stewards made the assessment for the preacher \$600. Conroe takes \$275 of the load and Montgomery \$200. The load is not heavy, if the team was only trained to pull. I must say at this juncture, there is some confusion as to where the preacher should live. Montgomery wants the preacher, and so does Conroe, and, of course, the preacher will have to bear the expenses of the suit. This is our misfortune. Such is life. Our prayer-meetings are well attended, when the weather is good. We have two Epworth Leagues in Conroe—just a little on the want. Health good and harmony prevails.

##### RICHMOND STATION.

S. W. Thomas, March 3: No preacher ever had a more pleasant charge than this. The people are refined and cultured, obliging and social, devout and appreciative. Our first Quarterly Conference was held on the 15th ultimo. The presiding elder, Bro. O. T. Hotchkiss, was with us a week, preaching such heart-searching sermons as are seldom heard. After he left, the pas-

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As we are by nature subject to many diseases, the only way to guard against all stampedes on our health is to make a study of our own physical self.

If a peculiar pain attacks you, try to locate its origin and discover which organ of the body is sick and in need of attention.

If the kidneys are at fault—and in almost every case in the failing of our health they are—look well to their restoration to health and strength.

They are the great filters of our body, and consequently, the purity of the blood is entirely dependent on their cleansing powers.

If the kidneys are not in a perfectly clean and healthy condition, the blood becomes impregnated with impurities and a decay of the kidneys soon takes place. If your desire to relieve yourself of water increases, and you find it necessary to arise many times during sleeping hours, your kidneys are sick. As they reach a more unhealthy stage, a scalding and irritation takes place as the water flows, and pain or dull ache in the back makes you miserable. If the water, when allowed to remain undisturbed for twenty-four hours, forms a settling or sediment, you are in the grasp of most serious kidney or bladder disorder.

If neglected now the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to

health and strength than any derangement of the kidneys.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent physician and specialist, and will be found just what is needed in cases of kidney and bladder disorders and Uric Acid troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney disease.

It corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

The mild and the extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures, and is dispensed by druggists in fifty cent and one dollar bottles.

So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail upon receipt of three two-cent stamps to cover cost of postage on the bottle. The value and success of Swamp-Root are so well known that our readers are advised to write for a sample bottle and to kindly mention Dallas Christian Advocate when sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

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tor held the meeting for almost a week, when, under the providence of God, Bro. Geo. E. Clothier came, and remained with us ten days. His preaching was scriptural and logical, ornate and convincing impassioned and eloquent, forceful and earnest. I do not think any man ever got a better hold on a people than did Bro. Clothier upon the people of this town. The meeting, which closed last night, has marked an epoch in the life of many of the citizens of this town. While there was not a large number to unite with the Church, we shall be very much disappointed if there are not accessions right along, as the months go by. The meeting (of twenty-four days duration) has done incalculable good. We all regretted that Bro. Clothier was called home, on account of the serious illness of his mother, who is in her eighty-fourth year. We are putting in some good links for the Advocate. We appreci-

ate the improvement in the paper very much, and sincerely hope that it may continue to "grow in grace." Look for subscriptions from this quarter.

"BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

#### East Texas Conference.

##### EMORY CHARGE.

G. M. Fletcher, March 4: We are getting along well. Our congregation is growing larger all the time. We counted on getting Abe Mulkey to help us this year, as he promised at conference, but he says he has too many other places to go to, so he can't come. I suppose they are better places. Our people are not all wealthy, but they are kind and appreciative, and will help the preacher that does his duty. On last Saturday

night, after services, the preacher was invited up to Uncle Tommy Weatherly's, and, behold! nearly all the congregation was there, and others, too. What do you think? After the doors were shut one brother said: "We decided to give you a pounding." Another said: "Yes, it is the best we can do for you." And the sisters began to talk, saying there would have been more present if the weather had been better. Another said: "We are all afraid of storms." Finally one says: "Well, there it is," pointing to the table, piled up with the many nice things that the good people, not only of our Church, but of the Baptist Church, and others, which they had brought to pound their preacher with. I have always believed the preacher who does his duty will be remembered—first seek the kingdom of God and his righteousness. After all was over, we read the twenty-third Psalm and had prayer—the people went home feeling good, and left a happy preacher.

**Northwest Texas Conference.**

**GLENCOVE.**

R. V. Gallaway, March 2: We are in our new parsonage, debt paid and we are happy. We want a good gin and a merchant with a \$5000 stock of goods, instead of \$500 stock, as stated in the Advocate. My mistake, I suppose. To call a man a nought is to compliment him.

**CLAUDE.**

C. S. McCarver, Feb. 28: I had been here once before, and now we are here for the third year this time, and I have been pounding the people, and they in return have been pounding us all the time. Well, they are just the cleverest people you ever saw. We have on this work three appointments, three Methodist church houses, a good parsonage, two good Sunday-schools, one Epworth League, and will have another after next Sunday. We receive new members all along. There are other good things. Our people never die—or they haven't died yet. I have thought if I were the people I would not want some preachers, for I notice that just as soon as they get to a work they begin to write obituaries. Somehow these preachers create bad health wherever they go. I have not written an obituary in so long I would not know hardly how to go about it. It might be well for the brethren to know that Bro. Hall's time is out on the district this year, and they had better take due notice and govern themselves accordingly. Bro. Hall, and every other preacher that I know anything about in the district, is doing well. Bro. and Sister Goodnight, of my charge, propose to do something nice for our Church in this part of the country some of these days.

**FLORENCE.**

S. B. Sawyers, March 3: I looked at the great body of men, two hundred and fifty strong, and listened at the Bishop read to each one his field of labor for the year, and thought there were no men on earth like Methodist preachers; and when I thought again of the thousands of people that were waiting the first news from Weatherford, and how, with open doors and warm, loving hearts, they would receive those that "were sent," I said, "There are no people on earth like Methodist people." As at other places, so with Florence Circuit. We have received a Methodist preacher's welcome, even the proverbial "pounding," which no preacher has ever done justice to on paper. That strikes us like a "cyclone" in imagination, and was done in "due and ancient form"—was not forgotten. I have also been "fishing," and caught "perch fish" in place of "white turkeys," and applied the "proceeds" at the breakfast hour to the wants of two sick neighbors—the

remainder as a luxury to the Sawyers family. We have planned our work, and are working our plan. The official brethren made a good assessment for us. The time and length of protracted meetings were arranged; also work of local preachers and exhorters. Every man has his work, and every man to his work. We have a good circuit, of four appointments, a good parsonage, newly carpeted and furnished by the good women of the Church, and a nice study-room for the preacher. Our local preachers and exhorters are on the "course of study," and they meet at the parsonage every Friday night. The benefit is mutual, and we all enjoy the work. At our Quarterly Conference the "beloved" gave us one of his best sermons. The general verdict—the best ever preached in Florence. I always try to see the business and amusing side of life, as well as the spiritual. I once made a trip with the "beloved" on his first round. He was lecturing and catechising the official brethren in regard to the support of the ministry, claiming the best, or, at least, an average of anything that might be brought in on quarterage, taking as an illustration the dividing of a hog, contending that the hog should be cut lengthwise and not crossways, round behind the shoulders. Dr. H. could not keep the secret any longer, but said that a brother had just sent to the preacher a half hog cut the wrong way. Of course, I am bound to secrecy, with the penalty attached. "If you tell you will be sent there." When I came on this work shoulders flowed to the parsonage. By way of explanation to my wife, I said the people were enterprising, and were trying to raise hogs that were all shoulders, and after a while they would want a certificate from me stating that shoulder meat was better than ham. Somehow or other, my explanation got out. All at once my people changed the cutting, and hams have been flowing this way ever since. One good sister said she had always worked off some shoulders on her preacher, and kept the hams, but from now on her preacher should have hams, and she would keep the shoulders. Every courtesy and kindness is shown us. We are in touch with all our people, and we are laboring together for the glory of God in the salvation of men and the upbuilding of his Church. We believe a great revival wave will sweep over Florence Circuit this year. We will either remodel or build a new church in Florence.

**WINTERS.**

Marion Mills, March 1: Our protracted meeting at Winters closed last Sunday night. Bros. Lassetter and Steele did the preaching. I don't think I ever heard sin and the work of the devil so well exposed. Some of the people (so-called Christians) got mad at first, but were the first to want them to come back in the summer—the sinners in Zion were afraid. In this day of deadness in the Church, such men are greatly needed. Twenty conversions and twelve or fifteen reclamations. On the last night of the meeting we received a class of seventeen. The Church is greatly strengthened. Organized an Epworth League, with thirty-three members. Got a good subscription on a church building. Paid the brethren \$63.85 for their services. Have planned for a great camp meeting in the summer (July)—second and third Sundays. Any brother having ungodly people belonging to the Church in his charge (and who has them not?) would do well to employ these brethren.

**North Texas Conference.**

**WILLOW STREET REVIVAL—SHERMAN.**

C. H. Govette, March 7: Have been preaching every night at our Church for four weeks. Will mention just a few of the results: About thirty-five professed faith in Christ; twenty-two have already joined, and others have handed in their names, and expect to join next Wednesday night. Nearly all of the conference claims have been raised, in good subscriptions. Two infants baptized.

**WOLFE CITY.**

N. B. Read, March 4: Our church building was completely destroyed by fire yesterday afternoon at 3 o'clock. By hard work the parsonage was saved. The fire originated in a dwelling on the corner of the block whereon stood the church house. The high wind prevailing spread the flames to another dwelling still closer to the church, and from that our house caught, and was soon reduced to naught, save a pile of ashes. The Baptist brethren held a meeting as soon after the fire as possible, and tendered the use of their elegant house of worship. They have no pastor, and their Christian offer was gladly accepted. I will preach there Sunday, and our

usual services will go right on. With the energy and faith that characterize the membership of Wolfe City, a meeting was held four hours after the fire, and it was unanimously decided to proceed at once to rebuild. As soon as plans are adopted and funds raised we will begin the work. With God our Father blessing us, Christ our Redeemer leading us, and the Holy Spirit our Comforter encouraging us, we press on to victory.

**GAINESVILLE.**

J. L. Morris, March 7: Three months have now passed since our reception by the good people of Denton Street Church to our new home. We have not yet met with a heartier welcome. Our home has been fitted up with entirely new furniture throughout. Two poundings have been given us, besides a lovely set of sterling silver spoons by the ladies, and many other things from different parties. May God bless them, every one. We took our conference collections yesterday, and have the full amount in cash and in sight. We will send off our missionary assessment soon. We are laboring for a gracious revival.

**DETROIT.**

P. R. Eaglebarger, March 5: At the recent session of the North Texas Conference we were appointed to this charge for this year. Twelve years have passed since we were in these parts, but we turned this way with glad hearts, knowing that many friends would await our coming. And so it was. We were received cordially, and pounded in splendid style. They came to see us, and have continued to come, with expressions of confidence and kindness that have made us humbly grateful that our lot has fallen to us among this good people. We have purchased another lot, adjoining the one already possessed as a parsonage lot, for a garden, where the preacher might exercise his limbs somewhat. The necessary funds were easily secured, and the garden is now growing. This gives us a splendid lot and parsonage property here. The duties of the year's work have been entered into, and we humbly trust that the results will glorify God and add much to his kingdom here. We have a good, loyal people, and trust that the Great Head of the Church may abundantly bless them in return for the "cup of cold water" given "in the name of a disciple."

**EMBERSON CIRCUIT.**

R. G. Rainey: We are well pleased with our preacher, Bro. S. Crutchfield. He is looking after all the spiritual and material interests of Emberson Circuit. Two years ago I organized a small society in West Paris, and gave it my attention and labors the following year. Last year it was attached to Emberson Circuit, in charge of Bro. I. M. Woodward, and we are now under the pastoral care of Bro. Crutchfield, who will certainly build us a house in which to worship God. A fine, eligible lot has been purchased, for which we paid \$400 in cash, and the deed is now recorded, and the lot belongs to the M. E. Church, South. We are now preparing to build, and I think by the 1st of June next we shall have the third Methodist Church in Paris. The people have been liberal in their donations, and still continue to give. Bro. Crutchfield will build another church during the summer, at Hopewell, and then every appointment on the circuit will have a good and comfortable house of worship.

**ERUDIA.**

Mrs. Abbie Allen: On Saturday, February 26, we had the pleasure of attending, at Wesley Chapel, the first quarterly meeting of this year for Bethel Circuit. The congregation was large for a weekday service. Notable among the visitors was Rev. B. H. Bounds, former pastor of Bethel Circuit, but now of Weston Circuit. A basket dinner was served. At 11 o'clock the presiding elder, Rev. I. S. Ashburn, preached a very entertaining and instructive discourse on "Christian Service," from the first verse of the book of Jude. The interim between this hour's service and the announcement of dinner was spent by the brethren and sisters in social hand-shaking and in interchange of greetings. The dinner was a feast of good things. No higher compliment can be paid the culinary skill of our Wesley Chapel sisters than the hearty manner in which both the substantial and delicacies were enjoyed on that occasion. At the appointed time the members of the Quarterly Conference were called together. The responses to roll-call indicated a fair attendance. The pastor's report of the work under his supervision was encouraging. The claims for the quarter for both pastor and presiding elder were, we believe, entirely met. The Woman's Foreign Missionary Work of the circuit was reported by Bro. Miller, the pastor. We were

glad to note the emphasis with which Bro. Ashburn spoke of this important branch of Church work. Before adjournment a collection was taken for the purpose of supplying the parsonage with some necessary furniture. The session throughout was very pleasant and harmonious. The business was dispatched rapidly, but not hurriedly. Altogether, the day was a most enjoyable one, and we pray that the old time quarterly meetings may ever abide with the Church.

**DONATIONS RECEIVED.**

We have received the following amounts since our last report: From Rev. V. A. Godbey, Jacksonville, \$8; S. B. Ferrell, Granbury, \$1; L. R. Elrod, Brushy Creek, \$1; S. D. Elrod, Brushy Creek, \$1; Mrs. E. Pruitt, Woden, \$10; from the Sunday-school at Joshua, \$1.05. Total, \$22.05. Many thanks to these good people for their substantial expressions of sympathy. The opportunity is still extended to all who will remember us in our time of need. JOHN HEPINSTHILL, P. C. Shelbyville, Texas.

The polychromatic Bible of the Higher Criticism is admirably adapted to meet the wants—of the Higher Critics.—Ram's Horn.

**IRON IN THE STOMACH.**

You May Perhaps Think it Strange That There Is Iron In Your Stomach.

or should be. Do you? At any rate it is true. If there is no iron you are sick. If you are sick, it is probably because you need iron.

Indigestion, with all its discomforts, is caused by the want of iron. Your gastric juice contains iron. When it doesn't, it lacks virtue.

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All these troubles come from indigestion, caused by lack of iron in the stomach and blood.

Have you any of them? You can drive them away with Dr. Harter's Iron Tonic. It puts just the right proportion of iron into your stomach—the form of iron that is needed—the sort that doesn't disorder your digestion or discolor your teeth.

It is not a theory, it is a scientific fact, that iron is found in nearly every part of the healthy body.

Dr. Harter's Iron Tonic supplies the iron that is needed to make you well. Tones up your stomach, enriches your blood, puts strength and vitality into your system.

Indigestion can be cured with Dr. Harter's Iron Tonic. The bad results of indigestion may be righted. Your health will be restored if you take it steadily and perseveringly until your system has all the iron that it needs.

You can tell when you are well. "Office of the Texas Farm and Ranch."

"Dallas, Tex., Dec. 15th, 1897.

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## Old and Young

### Jack Frost.

Why Mr. and Mrs. Frost should have chosen to call their only son John was a mystery to all who knew the family. He was not named for any relative or friend, and they might have guessed that sooner or later he would come to be known as "Jack Frost."

For the first three years of his life he was only "Toddlekins." Then he became "Johnnie," but when he was old enough to join the ranks of mischievous, fun-loving boys, it was not long before he was called "Jack Frost."

Nor did his tormentors stop at merely the name. When he stood near them they soon took to shivering, to blowing on their fingers, and buttoning up their coats. They warned him not to go in the sun for fear he would melt, and when, in spite of himself, the tears came into the boy's eyes, they pretended that they plucked icicles off his cheeks. All these things made Jack very unhappy, and in time he became sullen and studied how he might "get even" with the boys.

One day when they began teasing as usual, he suddenly bounded forward and pinched the ears of the tallest boy in the crowd, exclaiming as he did so, "If I am Jack Frost, I'll have some fun, too!" The boy whom he attacked was too astonished to retaliate, and as Jack made an angry spring toward the next nearest one, every boy was placed on his guard and a free fight began, in which Jack came out bruised and sore, and more angry than ever because his plan had failed.

That night Aunt Mary happened to be passing Jack's room, and heard him sobbing softly to himself. She went in to find out what was the matter, and Jack told her the whole story. It was too dark to see her kind face, but he felt her soft hand stroking his hair and heard her dear voice whisper words of comfort.

And when his sobs had ceased and the angry feeling had left his heart, Aunt Mary told him what a truly noble fellow Jack Frost is.

Just think how many people he makes happy," said Aunt Mary. "He begins by dropping nuts for the squirrels and ripening berries for the birds; he carries brightness into the woods, and paves the dull, brown roads with gold and crimson; he draws pictures for the children who are kept indoors; he makes even old fence rails beautiful, and suggests games and provides new sports; he makes us all feel more like work, and he pinches us to remind us that in our merriment we must not forget the poor. Jack Frost is one of the greatest happiness-makers in the world."

Jack did not forget the lesson. At first the boys thought it funny to see him "acting out his name," as they said. But in time they respected and loved him, for he was always jolly, and put such life into their games that they were glad to have him for a play-fellow.

He took a special pride in drawing, and perhaps his name helped him to believe in himself. At any rate, he soon stood "number one" in that study. But, best of all, Jack remembered the poor, and, like the real Jack Frost (or was it the fairy Jack Frost?), he stirred up others to do good to the unfortunate.

To-day Jack is still a leader among his companions, and young and old who know him declare that he is the "warmest-hearted, the jolliest, and the best fellow in the world!"—in fact, worthy of his name.—Margaret Compton, in Little Men and Women.

### St. Paul's Cathedral, London.

St. Paul's Cathedral is on rising ground, in the very heart of London. It is the masterpiece of the genius of Sir Christopher Wren, that unrivaled oracle of architectural science. Hawthorne says: "St. Paul's appears to me unspeakably grand and noble." It is a glorious fabric, of vast magnitude, and in the form of a Latin cross. The edifice, with its colossal proportions, with its clustered, soaring columns, with its matchless, swelling, sky-cleaving dome, surmounted with a gilded cross, looms up in London above all other objects in grace and beauty inimitable, in majesty and grandeur unapproachable.

In building St. Paul's, Wren said that he was building for eternity.

This is the truth that impresses itself upon us as we look upon the mighty mountain of stone. We think of Wordsworth's lines:

"They dreamt not of a perishable home Who could thus build."

The incomparable structure is built to defy the shock of centuries, to stand in undecayed solidity, in imperishable dignity and sublimity to the very end of time.

What a monument to Sir Christopher Wren is this "eternal ark of worship!" When an old man, ninety years of age, he was often carried, in response to his request, to the cathedral; seated under its wondrous dome, he would contemplate the work which he had wrought. What thoughts must have filled the old man's mind as he thus looked upon this creation of his imagination, this achievement of his own genius.

The interior of the building is a scene of unsurpassed beauty. There are no painted windows, excluding God's sweet light and making all within dim, dark and awfully mysterious; the sunshine, on a clear day, streams into the church through the upper windows. The colors are rich and harmonious; the rare mosaics, the exquisite carvings, the artistic embellishments are in unison with the solemnity of the edifice; the pavement is of marble, gray and white; the arches are lofty and splendidly rounded, giving to the nave a stately perspective. We are dazzled with bedazzlement of splendor as we look upward into the clear, airy spaces of the heaven-aspiring, indescribable dome.

Under the pavement of St. Paul's repose the ashes of many famous men. The walls are encrusted with memorial tablets; the recesses are enriched with the statues of naval and military heroes, and with the monuments of statesmen, philanthropists and divines. Here in the south aisle of the choir is the monument of Bishop Heber; his name brings to our mind his noble hymn:

"From Greenland's icy mountains,  
From India's coral strand."

Here in the nave is the Crimean monument, perpetuating the memories of the officers and men who fell in the Crimean war; in front hang the faded, stained and tattered flags which were carried through the war; on the flags we read the names of the Crimean battles—Alma, Balaclava and Sebastopol. As we read the name, Balaclava, we think of the six hundred (four hundred of whom were killed) whose valor is described by Lord Tennyson in his poem, "The Charge of the Light Brigade;" splendid was their bravery as they plunged down through the narrow valley, lined with Russian guns, belching upon them the fires and flames of death.

"Theirs not to reason why,  
Theirs but to do and die."

As we look upon this monument we think of Florence Nightingale and the band of brave women who as nurses went with her to the Crimean war, to minister to the wounded and the dying; to the suffering soldiers Florence Nightingale was an angel of God; as she would go at night through the dimly lighted hospitals, the men, lying with their faces to the wall and too weak to turn, would watch for her shadow and kiss it as it passed.

In the nave is Gen. Gordon's cenotaph with bronze effigy; he is dressed in his uniform; by his side is his sword. Upon his monument are written these lines of England's poet-laureate:

"Warrior of God, man's friend, not laid below,  
But somewhere dead far in the waste Soudan,  
Thou livest in all hearts, for all men know  
This earth has borne no simpler, nobler man."

Near by is the memorial tablet of Gordon's old-time friend, Sir Herbert Steward, who was killed in trying to reach Khartoum when Gen. Gordon was shut up in the African town, besieged by savages.

In the south transept is the statue of John Howard, the glorious philanthropist; in his right hand is a scroll, upon which are the words: "Plan for the improvement of prisons and hos-

## Hood's Pills

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pitals." His body sleeps, by his own request, in a little village in Russia, in which country he was traveling, visiting prisons and hospitals, when he died. His last words to the friend who was with him were: "Let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral, nor any monument whatever to mark where I am laid. Lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." But such a man as John Howard should be held in everlasting remembrance; and England does well to place to his memory in St. Paul's a monument to speak to future generations of his great work in prison reforms.

Another paper must describe the crypt and some of its contents.—Rev. John Reid Shannon, D. D., in Western Advocate.

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DEVOTIONAL

Perpetual Peace.

Many good people are perplexed by trouble in their affairs. Their plans miscarry; their harvest fail; they lose money; they find it hard to make ends meet, so as to get daily bread. It need not be surprising that in such experiences anxiety creeps into the heart. Yet the Bible teachings do not admit that there are any circumstances in which the Christian's confidence and peace should be disturbed. Our Lord's counsel is simply, "Be not anxious for your life," and he gives sufficient reasons. St. Paul puts the lesson in like words: "Be anxious for nothing." No room is left for worry or care in the divine plan. What, then, are we to do with the things that would naturally perplex us? The Master tells us to first seek the kingdom of God and his righteousness, and then assures us that all needed things will be added to us. That is, our one duty is to do God's will, and leave the care of our life without anxiety in his hands. St. Paul's teaching is practically the same; we are to be anxious about nothing, but, instead, are to make all our requests known to God, and then leave them with him.—Rev. J. R. Miller.

No Want to Him That Fear Him.

I shall not want rest. "He maketh me to lie down in green pastures." I shall not want drink. "He leadeth me beside the still waters." I shall not want forgiveness. "He restoreth my soul." I shall not want guidance. "He guideth me in the paths of righteousness for His name's sake." I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." I shall not want comfort. "Thy rod and Thy staff they comfort me." I shall not want food. "Thou preparest a table before me in the presence of mine enemies." I shall not want joy. "Thou hast anointed my head with oil." I shall not want anything. "My cup runneth over." I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life." I shall not want anything in eternity. "For I will dwell in the house of the Lord forever."—Mrs. John R. Mott, in Northfield Echoes.

Individuality.

Let us learn the lesson of the solemn individuality of the Christian life, and how nobody but ourselves can help us much, and how we shall grow, not so much according to what is around us, or according to the influences that are brought to bear upon us, as according to our own efforts and faithfulness. Many a wild, free creature that can only crop the stunted pasture on the mountain tops is in better case than the domestic animals that are tended down in the valleys, and have their food served out by their master's hands. Our Christian maturity and growth in grace does not depend on church or chapel, privileges or helps, or friends or counselors, but it depends on our own cleaving fast to Jesus Christ, and our use of what is given to us. "If thou be wise, thou shalt be wise for thyself;" and the defect is not in God's provision for us, but in our use of the provision, if we are not all strong and growing Christians.—Rev. Dr. Alex McLaren.

The Dignity of Life.

How trivial seem the circumstances that sometimes unexpectedly come to us, and give, under the providence of God, direction and impulse to our lives! Truly, we "live and move and have our being" in God. The slightest change in our human relations, the falling of an autumnal leaf, the shadows lengthening around us at eventide, the pale, sad face of the sufferer whom we casually meet by the way—these, with ten thousand other incidents in life, are profoundly significant. God watches every one of them. Intent upon our highest good, he approaches us and influences us by the smallest events: nothing is overlooked by him. His ordering of our minutest affairs is always in love. And these slight variations in our human lives, so insignificant—less visible in their effects than the unobserved ripple that breaks upon the shore—are suddenly invested with wondrous meaning when we rightly view them. These variations are made, in the divine thought, the

connecting links through which our whole subsequent lives become resplendent.

Trivial circumstances! Say not this. When we rise to the real dignity of living, nothing seems to us more erroneous than such a view. God is not in the greater, if he be not in the lesser, incidents of our lives. He who is "above all, and through all, and in you all," does not ask us to give him our finite measurements of events or their issues. Our estimates are necessarily valueless, because we are incapable of judging, both as to the special work he has for us in this life, and as to the peculiar circumstances which will aid us in accomplishing our mission. The hallowed meaning of our own providential career eternity alone will fully disclose. So it is everywhere and with us all. O! such an investiture of our personal life should fill us with adoration, and at the same time with meekness of spirit.

When we go forth each day to our appointed tasks, what consecration and divine trust should mark our choices! How near to Him we should live! How painstaking to seize all those little threads of influence which are secretly woven into the texture of life; little in human thought, but mighty, so often, in the formation of character in ourselves and others!

How can we live a single hour without prayer? How we ought to cherish habits of charity toward all, increasing the sum of human happiness by our godly cheerfulness, stimulating the virtuous, helping the weak, sympathizing with the distressed, advocating the cause of the oppressed! In this way it will be found that the Master meets us daily in the way, going before us in everything to direct our steps. Thus, in companionship with him, we shall always be ready to hear him speak the final words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!"—Christian Advocate, New York.

"The keys of death!" Then not one of our dear ones passes from us apart from His will and choice. Did the door open the other day, and let your beloved pass through, while a momentary flood of light lit up the chamber of his departure? Jesus was there. You might have detected him had not your eyes been holden. Do not renege too bitterly, lest you sin against His perfect wisdom and hurt His tender heart. "The keys of death!" Then He has the key of every grave in the quiet country parish or the crowded city cemetery. Precious in His eyes are those mounds of earth which hold the bodies He redeemed. Not one key shall be mislaid or lost. You may keep a grave decked with sweet flowers, but he is the custodian of its treasure. At the moment of the resurrection He will unlock the door and bid the imprisoned body arise in the likeness of His own.—Rev. F. B. Meyer.

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All the trouble comes of the other half.

But go by the Index.

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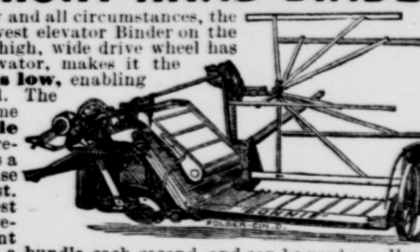
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## CONNECTIONAL NEWS.

The Chattanooga News: The members of Centenary Methodist Episcopal Church, South, are now rejoicing over the accomplishment of a feat which a few weeks ago would have been deemed impossible. This feat was the raising of about \$3000, entirely relieving the Church from debt. For some time the Church has had a debt of \$2800 hanging over it, and the stewards and members have been considerably worried thereby. Of this debt \$500 became due in the near future, and last week the Board of Stewards held a meeting to consider ways and means of raising the money. The ways and means were forthcoming in short order, as several of the members met the issue squarely by contributing \$100 each. In this meeting alone \$800 was raised. At this stage Dr. Monk, pastor of the Church, suggested that an attempt be made to raise the amount of the whole debt. The suggestion was adopted with enthusiasm, and at yesterday morning's service the whole debt was cleared away. Every member of the Church naturally feels a little cheerful.

Bishop Galloway, in New Orleans Advocate: It gives me pleasure to know that the increasing prosperity of Millsaps College is attracting the wisely directed offerings of our people. Such assurance encourages the hope that our equipment will continue to steadily increase, and our plans constantly enlarge. Not long since a valued friend, whose generosity has greatly blessed the college several times before, sent me a check for \$100, which has been applied to our growing library fund. And another noble spirit, whose name she insists must be withheld, a few days ago made a subscription of \$1000 to endow a scholarship, and intimates that this amount may be increased. All honor is due such sanctified generosity. On what a divine mission and ministry will this prayerfully given money now enter! Long after the fair hands of the givers have been folded in death, these sacred gifts will be multiplying and ministering to the enrichment of the Church and Nation.

## GENERAL CHURCH NEWS.

The Undenominational Convention held in London was, from several points of view, an interesting occasion. In the first place, it is regarded as showing that Dr. Temple, Archbishop of Canterbury and Primate of All England, is a man of much broader views than most of his predecessors. The participation by the Dissenters in the conference was at the invitation of the Church of England, and the consideration with which they were treated indicates that the Church of England's government is realizing how great an influence the dissenting bodies possess in Great Britain. Aside from this feature, however, the movement was one of marked importance, indicating, as it does, that in every European country the necessity for temperance legislation has forced itself on the attention of the government.

The American Bible Society has received a report from its missionaries and colporteurs in Seoul, Korea, stating that last fall the discovery was made of many people in the southern part of the province of Kiong who professed Christianity. These people requested a visit from a missionary. The Rev. Mr. Miller and two Korean helpers responded. The report states that in one village 140 Koreans enrolled themselves as desirous to become Christians. The magistrate of the city around a group of visited villages was found to be a professing Christian, though he has not joined the Church. He has read and possesses many Christian books. Whenever a

criminal comes under his charge he deals with him kindly, tells him about the Christian religion, and gives him a Christian book. He is said to be very friendly with the native Christians, encourages them in every way, and also orders destroyed all the houses of devil worship. Many women attended the meetings and professed the Christian faith. The Korean men, who seldom talk with their wives about other than domestic affairs, had been the only means of influencing these women to study Christianity, as no lady missionary had ever been there. No foreign missionary whatever had ever visited any of those places. The work seems to have grown up entirely through Christian visitors and books. The incidents related furnish new illustrations of the power of the printed book going in advance of preachers in a pagan land.

## TEXAS PERSONALS.

Dr. J. R. Allen telegraphs us the following gracious news from Georgetown, under date of March 7: "Glorious victory. Out of total of 1100, prohibition majority 476—195 more than before."

Bro. Jack Dennis, of Farmers Branch, made the Advocate a pleasant call during the week. He is one of the staunchest friends of the Advocate, and has been a subscriber for many a long year. Such men are the salt of the earth.

Revs. Jerome Duncan, of Vernon, and E. V. Cox, of Arlington, Texas, recently made active canvasses of their respective charges for subscribers to the Advocate. Result: The former has sent sixteen new subscribers, in one letter, with more to follow; the latter seventeen, and the good work still goes on. The success of these brethren demonstrates that thousands are simply waiting to be solicited to become permanent patrons of the paper.

Dr. E. E. Hoss, in writing up his Georgetown trip says: "Just now a vigorous canvass is making by the Financial Agent, Rev. F. B. Sinex, to complete the fund of \$50,000 for the new State building. He has reached the point where success seems certain. My belief is that by the end of another year the building will be completed. His energy and enterprise are apparently without limit. When he gets through with this task, he ought at once to be put to raising an endowment of at least \$100,000. The Texas Methodists could give that sum in twenty-four hours, without feeling it. They are 200,000 strong. Many of them are well-to-do. The great majority of them are thrifty and hopeful. No other single enterprise is so worthy of their present attention."

## SOUTHERN METHODIST PERSONALS.

The Wesleyan Advocate pays the following well deserved tribute to certain honored and useful members of the North Georgia Conference: Drs. Lovejoy and Stradley, presiding elders of the two Atlanta Districts, seem to be very busy men. They rarely ever get in from their Quarterly Conferences in time to attend the preachers' meetings on Monday mornings. They have given much time, not waiting for the Quarterly Conference occasions to visit the charges, trying to learn the needs of the preachers and people. They have planned a big missionary rally, to take place in Atlanta during March, and have mapped out a splendid programme for the occasion. \* \* \* Perhaps First Church has never been better organized than she is to-day. Dr. Lewis has done a great deal of hard work, visiting from house to house, and has located every member to be found. He has also been very busy looking after his collections, and has secured in cash and subscriptions about all the assessments ordered by the conference. He is planning for an early revival in his Church, and when it begins will know just where the work is to be done.

W. W. Parker, in Richmond Advocate: A few weeks ago I saw it announced in the Advocate that Bro. Manning had returned from Maryland, and was visiting his daughter in Farmville. I was seized with a desire to write him at once. He was my pastor fifty years ago, at Trinity Church, in this city. Of all the ministers I had had in more than fifty years, I never heard a man who impressed me more fully with sincerity and faithfulness as a preacher. His pure, unselfish spirit had left an impression on my head that was of a sent Savior. Some good seeds had been lodged in my heart. I wanted to tell him I loved him still. He seemed gratified, and answered my letter immediately, sending me some blessed messages from the better world

that have fallen upon his own way in advance of mine. The "well done, good and faithful servant," is already his, and may it in good time be mine, in answer to his sainted prayer.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

## GENERAL PERSONALS.

We copy from Zion's Herald the following beautiful account of the last hours of the illustrious and lamented Miss Frances E. Willard: Thursday morning—the morning before she died—she stretched out her arms to Miss Anna Gordon, who stood by her bed, and said, "Nan, dear, lift me up!" Dr. Alfred K. Hills, who was standing by, assisted, and together they raised the frail form. Miss Willard smiled and said, "There, that will do." Then she took the doctor's hand and began to speak in the most eloquent terms of his skill and kindness. "Doctor," she said, in closing, "I shall remember your great kindness through all eternity, and I say God bless you!" After the doctor left she said to Miss Gordon, "Come, dear, sing my favorite hymn." Miss Gordon sang, "Gently, Lord, O Gently Lead Us," but when she came to the pronoun "I" Miss Willard interrupted her. "No, Anna, dear," she said, "nit 'I,' say 'we.' Christianity is not 'I,' it is 'we,' and it is 'our Father.'" A little later Mrs. Clara C. Hoffman came in. Miss Willard exclaimed, "Why, there's Clara!" Then she addressed her as "dear Clara," and, as if imparting some cherished bit of news, said, "I have crept in with mother." Then she smiled and seemed supremely happy. The last thing she took much notice of was Hoffman's "Christ," a picture which had been given to her by Lady Henry Somerset, and hung on the wall near the foot of the bed. She called Miss Gordon and said: "I want you to take this picture to Lady Henry, but have engraved on the top of it, 'Only the Golden Rule of Christ Can Bring the Golden Age of Man.' Below engrave, 'Neither Do I Condemn Thee. Go and Sin No More,' and don't forget to put somewhere that this great work was painted by Hoffman. Every one ought to know that it was Hoffman who painted this beautiful head." At 1 o'clock Friday afternoon Miss Willard waved her hand slightly, looked up smilingly to those around her and said, "How beautiful to be with God!" These were her last words. After them she sank into a gentle sleep, and at one minute after twelve o'clock she breathed her last. It was a beautiful death, say those who saw it. She simply slept away. Funeral services took place Sunday in the Broadway Tabernacle, New York. The request of the deceased that her funeral service be simple was carried out. The ritual of the Church was used. Rev. E. S. Tipple, pastor of St. James' Church, was the principal officiating clergyman, assisted by Bishop Newman and others. On Thursday a service will be held at Evanston, Ill. Before final interment takes place, however, the body will lie in state in Willard Hall, at the W. C. T. U. Temple, Chicago.

Baltimore Advocate: Max Muller, in the Nineteenth Century, writing of his contemporary authors, comments on Ruskin's slow insanity. Only the observant know that the minds of certain men have eclipses. He is straightforward and open, then close and uncertain, yet without wrong purpose. Pope tells truly that there is a "thin partition" between sanity and dementia:

"His public lectures as professor of fine art were most attractive, and extremely popular at first. But they were evidently too much for him, and on the advice of his medical friends he had at last to cease from lecturing altogether. Several times his brain had been a very serious trouble to him. People forget that, as we want good eyes for seeing and good ears for hearing, we want a strong, sound brain for lecturing. I have seen much of such brain troubles among my friends, and who can account for them? It is not the brain that thinks, nor do we think by means of our brain, but we can not think without our brain."

Zion's Herald is moved by a recent reading of Spurgeon's autobiography to speak of a certain narrowness characteristic of him thus:

The fact remains that Mr. Spurgeon in his excessive devotion to experimental truth—excessive because over-balanced—minimized sensitiveness to the current of theological thought in our day. He lived in the seventeenth century so far as his theology was concerned. That would have been all right for a minister of the gospel in

the seventeenth century, but is was not all right for a minister living and teaching in the nineteenth century. One shrinks from criticising the preacher of the princely brain and heart and tongue, but the conviction has to be expressed that less narrowness in his theological outlook and wider sympathy with the perplexities of men battling with the difficulties of a transition period, would have enlarged Spurgeon's sphere of usefulness without detracting one iota from his unflinching and superb testimony on behalf of the faith once for all delivered to the saints.

## THE PRESS.

### A STRONG ANGEL.

Religion is no haggard and stern monitress, waving you from enjoyment; she is a strong angel, leading you to noble joy. The Bible is not a book of repressions and prohibitions; it is a book of kindling inspiration. God would not have you crouch, like a poor, timid, startled creature, torturing yourself with a terrified watch over your lower desires. He would see you stand erect and manly, like a victor, in heroic confidence, with these enemies beneath your feet.—Canon Farrar.

## CHURCH MUSIC.

What is the origin of the so called "Gregorian Chant?" . . . This chant is the basis of the whole magnificent structure of medieval Church song, and in a certain sense of all modern music, and it can be traced back unbroken to the earliest years of the Christian Church, the most persistent and fruitful form of art that the modern world has known. . . . The whole musical system of the early Christian Church of Rhome was derived from the secular forms of music practiced in the private and social life of the Romans in the time of the Empire, and which were brought to Rome from Greece after the conquest of that country, 146 B. C.—Prof. E. Dickinson.

## THE BENEFITS OF MEDITATION.

The benefits of devotional meditation have been well summed up as follows: "To give insight into that remote and hardly visited region, one's own soul; to bring out some spiritual process into the clear light of consciousness; to take some torpid belief and verify it; by bring comfort to the puzzled or saddened heart by revealing with glad surprise that it is not alone, since here it finds its own difficulties and temptations meeting holy and wise men of long ago; to reassure us, by way of earnest, of the rewards in store for us, and so furnish a stimulus of joy that may tide us over shoals where the thought of duty alone would hardly carry us; to localize Deity to the imagination, that it may be more readily apprehensible, that the soul may give a deeper and more loving affirmation of its obedience." If meditation can do all this for us, is it not strange that we do not resort to it more? It is quite certain that nothing can take its place, and that strong souls can be made in no other way. There should be more of it.

## STRUCTURAL FORMS.

Speaking of poetry, it is noticeable how much more the admiring critic has to say about the felicity of certain lines than about the conception and structure of the poem as a whole. The reviewer gives us "gems," which, we infer are strung upon the string of verses, and that the string has no structural value—is merely a device for hanging the stray "noble lines" together. And the reader of modern verse is thankful for "gems" and "noble lines," and does not always stop to think whether the poem has a purpose, or any discernible structural form. The poem is weak, and does not "get anywhere," says the patient reader. Yes, says the critic, but see what a fine line this is! The cynic, who has been wandering around for weeks in the ambitious vagueness of modern verse, says that most of the short poems are too long. It seems as if the writer, who had an impulse to begin to express a mood or a feeling, did not know where to leave off, and so mandered on and on, in the hope of striking a "noble line."

Another critic thinks of a poem as he thinks of any other work of art—a picture or a piece of architecture—as a conception, having definite form and proportion. The painter must have unity in his canvas; he is not credited with success if he only sticks in here and there a well-painted gem in a wilderness of purposeless color. The architect knows well that if he wishes to make a house, he must have at the

beginning a definite conception of it as a whole, in its perfection, all its lines conspiring to the effect of beauty or grandeur. It is not satisfactory if it only has here and there a fine member, while the whole is disorganized and confusing to the eye. The architect soon learns that he can not join various styles into a harmonious whole, nor can he make one style pleasing and noble unless he has, to begin with, singleness of conception.—Harper's Magazine.

**DANA'S ESTIMATE OF THE BIBLE.**

"There are some books that are absolutely indispensable to the kind of education that we are contemplating and to the profession that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affection; none which you open with such confidence and lay down with such reverence.

"There is no book like the Bible. When you get into controversy and want exactly the right answer, when you are looking for an expression, what is there that closes the dispute like a verse from the Bible? What is it that sets up the right principle for you, which pleads for a policy, for a cause, so much as the right passage of Holy Scripture?"—Chas. A. Dana.

**A GOOD FIELD.**

"If there is a profession which more safely than any other can be recommended as peculiarly enticing in itself, vastly and directly useful to mankind, and not as yet overcrowded, it is engineering in its various phases and branches—civil, chemical, mechanical, electrical, mining, sanitary, hydraulic. Engineers' work, the subjection of man's material environment to man's service, is only well begun. It must and will go on, and it will go far very soon. Probably no man living has more than the faintest foregleam of the development which even the next fifty years have in store for this feature of our civilization. The force working here will have to be vastly enlarged. Only, be it observed, numbers are here as elsewhere of much less consequence than quality. If thorough preparation for one's profession is always important, as is certainly true, it is specially vital to success in engineering, where so much depends on exact knowledge—where mathematics and acquaintance with physical laws figure so conspicuously. Besides being in a high degree both useful and intellectual, engineering is a form of activity in which, if you are thoroughly qualified for it and unremittingly industrious, excellent remuneration may be expected, and that without resort to doubtful devices.—E. Benjamin Andrews, in Review of Reviews.

**READ THIS.**

What a rare rustler is Sinex, our Financial Agent! He never tires. He secures your subscription, and then tells by your very looks that you have not paid your last installment. It was upon an occasion of this latter sort that I asked him the other day when he would lay the corner-stone of the new building. He replied: "At our commencement, the last of May—that is, if we secure the balance of our first \$10,000." "How much do you lack?" "Three thousand, four hundred and forty-five dollars and forty-eight cents. If we secure that amount by the 25th of this month (March) the building will certainly begin at once."

Now, this is the text for a two-minute sermon. Can we, two hundred thousand Texas Methodists, afford to let this great enterprise lack anything a moment longer? When we measure, by glancing backward at it, somewhat of the vastness of the good already done by this school, and look forward to its possible and probable—yes, almost certain—history of Christian usefulness in the future, can we hesitate to help?

Suppose every one of us who has signed a guarantee note sits down the moment he will pay half, or three-fourths, the whole amount, if that will secure the laying of the corner-stone at some hour during—say Monday, May 30. Then suppose every one who

has not subscribed to this fund does so by letter, or postal card, at once.

This school will continue to do good in the future, whether the new buildings are secured or not. In view of the excellence of the work done here, perhaps too much has been said concerning our extremity on account of needed buildings. Houses can not make schools, as the want of them can not unmake them. Its alumni, its history, its "esprit du corps," its curriculum and its faculty are among the constituents, but buildings and endowments are not. These are necessary to the best work, but are no more a part of the school itself than the mansion in which he dwells, or the fortune which he enjoys is a part of a gentleman of character and standing. But how much, how very much, the comfort, ease and efficiency in work would be enhanced by a wise outlay of some money in more capacious and better buildings! In the name of the Lord, let us do it, and at once.

SAM'L P. WRIGHT.

**WHAT TO DO, AND WHAT NOT.**

The last should be first. It is the most important.

First of all, the General Conference should not adopt the action of the Committee on Federation. I do not wonder at the spirit of the meeting when our diplomatists were so completely outgeneraled. What practical person outside that committee ever dreamed that they would establish a biennial joint session of the Epworth League? They were not there to treat of organic union, but federation. But they accomplished a union, and that of the most unsatisfactory and dangerous kind. I devoutly trust the General Conference will promptly strike out that article. That commission had no more business with the status of the League Convention than with the second blessing problem. The League itself is a tentative affair. In all of its meetings it is feeling itself to find out what it is here for. It has not yet proven that it is best for it to be. It is among the possibilities that the work of the renowned James Freeman Clark may one day be classified with the children's crusade among the great schemes of visionary and impractical men. One thing has been demonstrated—the League will not add to the moral and spiritual forces of the Church without the most assiduous attention and earnest effort of the pastor.

The convention system is abnormal in Methodism. We have a system of conferences. Conventions are sure to clash with them. You can call a League convention a conference, but it is not. We have had no League conferences in the Methodist sense of the word. They have all been conventions. And now for the commission to establish a permanent convention of the two Churches is an absurdity that would scarcely have been possible had our Bishops appointed a few practical pastors on the commission.

This writer is a federationist. For many years my position has been known on the subject. But the editor of the Texas Christian Advocate is correct in his contention that federation should include a territorial adjustment of home enterprises. With the spirit of love that pervaded the commission, a restoration of confidence would have been in order. For one, I am willing to give them title to every piece of property we own north of Mason and Dixon's line, and quit that northern country, if they will reciprocate by withdrawal from the South and make title to us of their property here. Although they may own a little more than we do, what does it matter? Methodism will be a unit. We will own it all, and so will they. If they have religion, and believe what the Lord Christ teaches about money, let them show it. We will do likewise. Such a union would make converts to Christianity and Methodism by the thousand.

The Committee on Revisals should perfect the work begun four years ago relative to local preachers. They should be amenable to the District Conference for their moral as well as official character.

The paper introduced by Nelms and Campbell at our last Annual Conference should be adopted. At least every member of the Methodist Church should be subject to discipline where an offense is committed, as well as where he holds his membership.

The number of collections should be diminished. Some sort of classification should be adopted that would avoid the injury that comes from lumping the collections on the one hand, and the perpetual cry for a collection on the other. A circuit preacher is compelled to lump or fail, as the case stands now.

The missionary societies ought to be consolidated. It is hard to find a half dozen Churches that have a prosper-

# A Characteristic

## Hood's Sarsaparilla Testimonial

A medicine that will cure such severe sickness as alluded to below, is equally effective in reaching and overcoming the numerous ailments so general at this season, and which unless promptly removed, are liable to result in illness of an obstinate nature. "A stitch in time," etc., was never more aptly applied. Read Mr. Hammond's letter:

"Table Grove, Ill., Feb. 4, 1898.

"C. I. Hood & Co., Lowell, Mass.:  
"Gentlemen:—Several years ago I was taken with what the doctors pronounced rheumatism and scrofula. My limbs became drawn up, and I suffered great pain. I remained in this condition for about six months, when running sores broke out on each side of my thighs and on my wrist.

### Pieces of Bone Came Out

of the sores on my thighs, and physicians believed the bone was diseased and thought a surgical operation would be necessary. I was then a perfect wreck and suffered untold misery. I did not have any appetite and my sleep was much disturbed. I was unable to walk and was growing worse

all the time. I finally discontinued the medicine that had been prescribed for me, and began taking Hood's Sarsaparilla. In a short time my appetite returned, and the sores began to heal. My limbs gradually resumed their natural condition, and I was able to throw away my crutches. In six months from the time I began to take Hood's Sarsaparilla I was

### Able to Go About as Usual.

My cure has proved to be permanent, and I am now feeling better than I ever felt before and weigh 180 pounds. It is only a few years since I was a cripple. I have had very little sickness since taking Hood's Sarsaparilla. I gladly recommend this medicine to anyone afflicted as I was."  
URBAN HAMMOND.

### For Your Spring Medicine

To purify your blood, you need a medicine which cures blood diseases. Such cures as the above prove the merit of Hood's Sarsaparilla and should convince you that it is the best medicine for you. One bottle costs but little and will do a great deal of good. Try it this Spring.

# Hood's Sarsaparilla

Is America's Greatest Medicine because it cures when all others fail. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

ous W. F. M. S. and W. P. H. M. S.

The Epworth League should be remodeled. The President should be nominated by the pastor and elected by the Quarterly Conference. Four years' experience have changed my views in this regard. This is the only salvation for the League. All these things I steadfastly believe.

HORACE BISHOP.

### NOTES FROM UNCLE DICK.

On the morning of the third Sunday in February we started to Reinhardt, a distance of eight miles. The way is up—higher and higher for four miles. You look back and the city of Dallas is far below you. The tallest steeples in the city are far below you. Looking north that morning, the wind driving a gale sixty miles an hour, I'm sure, and it felt like there was not a straw between me and the north pole. We were warmly clad, but I declare to you the cold was too bad. We suffered in the flesh. A few people came to Sunday-school and to church. The stoves were red hot and the room comfortable. Bro. Adams and wife were full of the Sunday-school, and work in it as though their life depended on its success. Their zeal is to be commended and honored. Of course, we represented the Orphans' Home. We were there for that business, and in doing that we preached the gospel. How can any man preach the religion of Jesus Christ without saying, "Pure religion, and undefiled before God is to visit the widow and the fatherless and to keep themselves unspotted from the world." The people heard us gladly, and responded to the cry of the blessed Master, we trust as the Lord had prospered them. We think good was done. Bro. Norwood is the pastor, and he is in the hearts of the people. He is going from house to house talking of Jesus and his love. I'm told that everybody loves him. The people are building him a house to live in—a preacher's home. It is to belong to God and the ministry—an eight-room parsonage, one and a half stories high, and that on Reinhardt Circuit. Will everybody want to go to that charge? The house is built of all kinds of wood, but the best wood will be inside—that is, Norwood, the pastor. Well done, good and faithful servant. The fourth (last) Sunday we went to Longview, where Bro. Frick is serving as good people as the Lord has in Texas. A faithful, earnest and painstaking man of God, laboring with and for this soul-saving people. They are my friends, my brothers and sisters. They are the salt of the earth. I would call names, but they would fill this sheet. B. W. Brown was once there, but now in heaven; so Bros. Boren, Methven, and Dr. Job Taylor. "These all died in the faith, and their works are following them." They rest from their labors. When in Longview, our home is at G. A.

Kelly's. His home is our home. God bless them. They were so good to us. They know how to entertain—to entertain a preacher. The family is at home with a preacher, and the preachers with them. The people at Longview love the Orphan's Home, and they help with their money and other good things. The Epworth League made us a donation, and one Sunday-school class, guided by a little woman with a great big heart, had saved up for us and was ready for our coming. The people helped us liberally, and we praise them and glorify God. Oh, that I had strength to serve such a people the year round. Is there any reason why every pastoral Church in the State should not have a day for the Orphans' Home? The manager ought to stay at home, and it costs too much to hire men to go out and collect money. Why not have a day for each charge and let them gather up money and supplies? This could be done. In fact, every Church could have a day, and that would give the Home at least seven hundred days, or two pastoral charges or Churches per day. Were we to organize that way, the children could be cared for with but little trouble. The manager, or some good and wise man, should be on the place all the time. Children are children. Many of these are ten, twelve and fourteen years old. Your children at home need a manager—a father—how much more one hundred? More of this further on.  
R. W. THOMPSON.  
Dallas, Texas.

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# SAPOLIO



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All is not failure which the world calls so.

If your own plans for your life have not succeeded, look for God's plan.

God lets many a man lose his property in order that he may save his soul.

He who surrenders hope and ceases his efforts for one defeat, was not deserving of success at first.

Do not expect to understand how God is leading you, but be content to believe that he does lead.

TOPIC FOR MARCH:

PROVIDENTIAL LEADINGS.

March 20: Strange Ways in Which God Leads Us.—Acts 13:45-49.

Long ago the Lord said, by the mouth of the prophet, "My thoughts are not your thoughts, neither are your ways my ways."—Isa. 55:8. Men's plans are formed in accord with their imperfect understanding of things, and therefore it becomes necessary for the all-wise Father to often intervene and bring to naught these plans, and cause new circumstances to arise and thus alter the whole purpose of the life.

This defeat of one's plans may be so strange as to appear disastrous, but it is only in appearance; nothing can be disastrous to one who loves God. What folly it is for the Christian to lament and pine over the failure of even his most cherished schemes! How wise to believe what God, in his Word, and through the whole history of his Church has taught us, that defeat may be but the preparation for a greater triumph; that our cherished undertaking may fail, in order that the way may be opened for a greater and better one.

We learn from this lesson how Paul's hopeful work among the Jews in Antioch failed. The place was Antioch in Pisidia; here Paul found many Jews and a synagogue. The rulers of the synagogue were friendly toward Paul and Barnabas, and invited them to speak to the people. Paul preached a plain, vigorous sermon, showing how the coming of Jesus was the fulfillment of prophecy and of the promises made to the fathers. The sermon was to Jews, from the standpoint of a Jew, and was well received—many of the Jews accepting the doctrine and following the apostles.

THE OFFENSE TO THE JEWS.

The Gentiles requested "that these words might be preached to them the next Sabbath." The wonderful story of the love and sacrifice of Christ always strikes a responsive chord in the human heart, and Paul was ready to gratify this desire. So on the next Sabbath "almost the whole city" was out to hear. This turned the sentiment of the Jews against Paul and Barnabas. They were moved with envy:

1. That the regular worship in the synagogue should be so eclipsed by the preaching of strangers.
2. That this preaching offended their exclusive pride, and offered the same blessings to Gentiles, whom they despised. So they contradicted, and blasphemed, and the work, so hopefully begun, came to an abrupt and sorrowful ending. We may not doubt that this was a sore disappointment to Paul; he loved his countrymen, and longed for nothing so much as for their conversion to Christ. He gave utterance to his deep yearning for them in his declaration, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."—Rom. 9:3.

MUCH FRUIT AMONG THE GENTILES.

The sorrowful disappointments of Paul's hopes for his countrymen resulted in the greater triumph of the Gospel among the Gentiles. They received the Word with gladness, and many believed, and the Gospel was preached throughout all that region. Thus did one failure lead to larger success, and Paul, rejected by the Jews, became the great apostle to the Gen-

tiles, and, next to his divine Master, the most illustrious example of unselfish and devoted service. This was the strange and providential beginning of the ministry from which our pure form of Christianity and our civilization has resulted.

OUR LESSON.

Let us not be disheartened by defeat. God is wise and merciful to defeat many of our plans. If he takes from us what seemed good to us, it is because he wants to give us something better in its place. If we see our cherished hopes perish before our eyes, it is that the way may be cleared for our clearer and wider vision.

Let us commit our way and our work to the Lord, and so obtain

"For all our sins, his pardoning grace;  
For all our wants and woes his loving-kindness;  
For darkest shades, the shining of God's face,  
And Christ's own hand to lead us in our blindness."

SECRETARY'S OFFICE STATE EPWORTH LEAGUE.

Bulletin No. 2.

Blanks for local Chapter reports to the Galveston session of the Texas State Epworth League Conference, April 19-21, have already been sent out to Conference and District Secretaries, and should be in the hands of local Secretaries by the 10th of March, by which time, if they are not received, this office should be immediately notified.

For the first time in the history of the State League, Junior Chapters are provided with a separate blank for report. This is done to ascertain just how many Chapters are Junior organizations, and to accord them the recognition to which they are entitled. Another departure is, requiring reports to be made in triplicate—three copies—one of which is to be retained by Conference and one by District Secretaries. This is a step in the interest of systematic reporting. In the natural order of things, the District should precede the Annual and the Annual the State Conference. Then only one report from each local Chapter would be necessary during the year, reducing to a minimum the expense of gathering reports and simplifying the duties of Secretaries to an appreciable degree. All reports of local Chapters should go first to the District Secretaries, to be forwarded to their respective Conference Secretaries, and by the latter to this office.

Space is given on report blanks for names of delegates. These should be elected at once, that certificates may be issued entitling them to badges at Galveston. Positively no delegate without certificate can obtain a delegate's badge. This is done to prevent indiscriminate wearing of official badges, and a certificate will be the only guarantee against impostors. Therefore, it is important that reports be sent in as soon as possible, and delegates, to avoid embarrassment at Galveston, should see that these reports are made as requested. Now, don't neglect this duty, and then become angry if you are denied the privilege of representation.

Another item not to be overlooked is the 5-cent assessment. If the full amount can not be paid, send what you can. For the future success of the State League, funds must be provided in advance, and these, in the main, must come from the local Chapters. Failure along the line of finance will cripple every other effort. Consider this, and contribute as liberally as possible to the expense fund. All remittances should be made to Treasurer W. P. Wallace, Kyle, Texas.

The Music Committee is making active preparation for this feature of worship, and will probably have something to say at an early date. For the present Chairman Hemphill authorizes the statement that the book to be used is the Young People's Hymnal.

Announcements from the Committee on Entertainment are expected for next week.

For additional information, address  
GUS W. THOMASSON,  
State Secretary,  
Van Alstyne, Texas.

A SUCCESSFUL LITERARY DEPARTMENT.

How to run a successful Literary Department? is a question that has been asked a great many times. We have here in the First Church at Waco made a success of the matter, to a very large extent. I want to give the readers of the Advocate our plan: (1) We do not follow the course as laid down by the League Board, because we are not

ready for that, as we did not get started with them, and therefore, we must first learn the doctrine of our Church. (2) We do not run the Literary with the Devotional Department.

We hold two meetings each month and our time for meeting is immediately after prayer-meeting on Wednesday night. By this plan we accomplish two objects. We get some people to the prayer-meeting and we get some people to the literary meeting. We are studying a little book that we purchased from our Publishing House—"The Shield of the Young Methodist," by Hudson. It gives the history, polity and government of the Methodist Church. We have regular set programmes and, to a certain extent, follow them. We have discussed the subjects: "Who were the first Methodists, and what became of them?" "When was Methodism first established in America?" "What caused the divisions of the Church, North and South?" "What are the decisions of the Supreme Court in regard to the division?" "Where did the thirty-nine Articles of the Church of England come from?" and a number of questions along that line. There seems to be a good deal of interest in the circle, and we hope that by the time the League Conference meets at Galveston to have a League that knows something about the Methodist Church. I give this information that it may possibly give some one else a suggestion. The members of our circle consist of all the Church members and Leaguers that want to join.  
G. W. BARCUS,  
Waco, Texas.

Notice to Leaguers of Gatesville District:

Our former District Secretary, Miss Jimmie Lumpkin, now Mrs. Truelove, having moved out of the bounds of our District, Miss Corine Ayers, of Gatesville, has been appointed in her stead. Let all communications to the District Secretary be addressed to her accordingly.  
G. S. HARDY, President,  
Gatesville, Texas.

(Paper read by Miss Sallie Morton to the Harbin Epworth League, January 8, 1898):

"In the last issue of our paper our minds were directed to the 'great tree' known as the Epworth League. We were told of its origin, its purpose, its work, and its promise. Now, our minds are turned to the 'branches,' and the fruit they bear. This is a thought for each one of us to consider. God help us. Am I a part of this 'great tree'? Can I bear fruit? Am I worth anything? Can I be of any use? Or am I just merely living along, supported by others—getting all its benefits without any cost? Do I help support its institutions, attend its services, and invite others to take part in them? Let me ask you, will you not promise to give us your support—lend a helping hand, pray more, sing more, labor more, and in this way bear fruit? I know the Lord will own and bless your labors, and will reward you a hundred fold. But one will say: What are its branches, and what part can I perform? First—We have the departments of the League—three great branches. There are the smaller ones: Cottage prayer services, Bible readings, visiting sick, distributing Christian literature, supporting the institutions of the Church, helping our pastor in every way possible, carrying the burdens of the League, winning souls for Christ; last, but not least, living 'all for Christ.' How many of us have a part in this grand and noble cause? We are told in the Good Book that 'by their fruits ye shall know them;' and again, 'If a tree bringeth not forth good fruit, cut it down.' Are we not a part of the 'tree'? Yes, indeed, there is a work for each of us to do, though it may seem very insignificant. We are told that 'whatever our hands find to do, do with all our might.' Then if your or my work is small, let us remember that God will bless us if we do it for his glory. Will we not begin now to bear fruit? Shall we not try to make this 'tree' grow and flourish at Harbin? We can do it; we must do it. Let each officer perform his or her duty as an officer. It is expected of you, and to whatever department we belong we look to our President for advice; our President looks to the pastor, and we all must look to Christ, the great fountain head." Success to the dear old Advocate and its many readers.  
Harbin, Texas.

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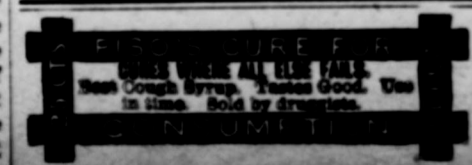
The body of students in attendance this year has never been excelled in the history of the institution, either in correct conduct or in devotion to their studies.

The University has two advantages which can hardly be paralleled anywhere: The first is the presence of a large student body imbued with moral and religious principles; the second is the presence of a Church composed of a large number of influential members who are loyal Methodists and devout Christians.

In addition to these we are endeavoring to secure for our students the advantage that comes from listening to men of lofty moral and intellectual attainments. The present course of lectures by Dr. E. E. Hoss have provided a spiritual and mental stimulus for them.

For particulars, address  
JOHN R. ALLEN,  
Chairman of Faculty,  
Georgetown, Texas.

Pronouncing Bible and Advocate \$4.



**Sunday-School Dept.**

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

**First Quarter—Lesson 12, March 20**

**JOHN THE BAPTIST BEHEADED.**

Matt. 14:1-12.

Time—March or April of A. D. 29.

Golden Text—"Keep thy heart with all diligence, for out of it are the issues of life.—Prov. 4:23.

**INTRODUCTORY.**

Thus far, St. Matthew has written the history of our Savior's ministry in Galilee, not arranging the events in the order of their occurrence, but in topics, so as to suit his main purpose to prove that Jesus is the Messiah, and to show the nature of his kingdom among men. From this point forward he follows the order of time, with a few slight variations made for the purpose of convenience in grouping (in chapters 21 and 26).

**LIGHT ON THE LESSON.**

V. 1. "At that time." Indefinite, though during the time the apostles were on their Galilean ministry. It was the first half of the third year of our Lord's ministry. "Herod the tetrarch." The word tetrarch signified originally the ruler of the fourth part of a province, or district, but was applied by the Romans in the time of our Lord to the ruler of any considerable portion of a province. The tetrarch's mother was a Samaritan; he was distinguished from the many other Herods by the name Antipas. His dominion included Galilee and Perea. As tetrarch of Galilee he was the civil ruler of Jesus, and John's baptizing in Perea put him also in the power of Herod. He had now been ruling about thirty-two years. "Heard of the fame of Jesus." Reports in regard to His mighty works. His works of power, even more than his wonderful teaching, excited the astonishment of the people. Herod resided during the latter years of his life at Tiberias, a town on the southwest shore of the sea of Galilee. The mission of the twelve, no doubt, by this time had excited great interest among the people in regard to their Master. They spread His fame. But for the indifference of Herod in regard to religious matters, he would have heard much of Jesus long before this, because for a year or more he had been actively at work in Galilee, teaching and working a great number of miracles. But the dull, dead heart of Herod had no discernment of spiritual signs.

V. 2. "And he said unto his servants, This is John the Baptist; he is risen from the dead. The emphasis is on "he," implying that this remarkable person (Jesus), of whom they had been hearing, was none other than John the Baptist come to life again.

In Luke (9:7) it is said: "And he (Herod) was perplexed, because it was said by some that John was risen from the dead." The report originated with others, but Herod, in the terrors of a guilty conscience, doubtless gave utterance to these words himself.

"In regard to Elijah, Jeremiah, and the famous prophets, in general, it is believed that one of them might simply come to life again, the same in soul and body (Luke 9:8, 19). Herod at first questioned this view about Jesus (Luke 9:9), but afterward adopted it." (Mark 6:14.) "And, therefore, mighty works do shew forth themselves in him." Greater power it was supposed had been acquired by passing through death.

**IMPRISONMENT OF JOHN.**

V. 3. "For Herod had laid hold on John, and bound him." Both Matthew and Mark here, tell about Herod's putting John to death; and as introductory to that they tell of his imprisonment, which probably occurred more than a year earlier. Mark gives more minute and vivid details than the other evangelists (see Mark 6:16-29; Luke 3:19f). From Josephus we learn that the place of John's imprisonment and death was the Castle of Machaerus, about seven miles from the Dead Sea, on the northeast side. We may suppose that on some former occasion Herod had summoned John, who did much of his preaching on the eastern bank of the Jordan, to come to Machaerus and give an opinion about his marriage, and there left him in prison (Broodius). It was a lonely, dark dungeon, cold in winter and hot in summer. For more than a year, probably, the great prophet languished here, cheered only by occasional visits from some of his followers.

"For Herodias' sake"—Herod's wicked accomplice in sin—his brother Philip's wife. "For John had said unto

him: It is not lawful for thee to have her." The marriage was unlawful for these three reasons: (1) The former husband of Herodias, Philip, was still living. (2) The former wife of Antipas was still living, and fled to her father, Aretas, on hearing of Herod's intention to marry Herodias. (3) Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity (Alford).

V. 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. Herodias held a grudge against him, and wanted to kill him (Mark 6:19). Herod at times inclined to yield to her solicitations, but was then restrained through fear of the masses of the people. To kill one like John, whom they regarded as a prophet, might lead to very serious political disturbances.

**THE BIRTHDAY FEAST AND MURDER.**

V. 6. "But when Herod's birthday was come." He was sojourning at this time, it would seem, at Machaerus, accompanied by leading military and civil officers of his dominions.

"The daughter of Herodias danced before them." This girl was Salome, and daughter of the former marriage of Herodias; she subsequently married her uncle, Philip the Tetrarch. The dance was probably a pantomimic dance. In all eastern countries women being kept in great seclusion, it has always been considered extremely improper for a female to dance in public. It was, therefore, a bold stroke on the part of the wicked, designing Herodias "to send her daughter to dance before Herod and his grandees." The experiment succeeded; Herod and all the company were pleased. A half-drunken crowd Herodias knew would be likely to receive an immodest display with licentious gratification.

"Whereupon (verse 7) he, with an oath, promised to give her whatsoever she would ask." Thus the drunken wretch would play the magnificent before his applauding courtiers. He was in a state of intoxication, which makes a man capable of any degree of crime and folly. The girl might naturally expect some present on the tetrarch's birthday.

V. 8. "And being before instructed of her mother." Put forward by her mother, the power behind the throne, and the mover in all this shrewd, diabolical work. She knew her crowd, and the time to accomplish her consummate hatred against the holy man that had dared to condemn her gross sins. "Said, Give me here." Mark adds, "forthwith." Burning hatred would not lose a moment in its gratification. "In a charger"—that is, upon a dish or platter—"the head of John the Baptist." All would recognize the noble prisoner by this well-known designation.

**THE EXECUTION.**

Vs. 9-12. "And the king was sorry." Called king here as a matter of compliment. (See 2:20.) Herod was sorry, because the thing was wrong, and would be unpopular. But his wife ruled him. His estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable. Herod knew that John was a great and holy man, and sometimes heard him gladly, notwithstanding his weak vacillations. "Nevertheless, for the oath's sake." Revised Version here, and Mark also (6:26) has "oaths" in the plural. We may conclude that Herod had several times repeated the tippy promise to the girl, with various oaths, all characteristic of a drunken brain. "And them that were with him." He was superstitious in regard to keeping his oath, and also ashamed not to keep it, after such ostentatious promises before his assembled dignitaries. "And he sent and beheaded John in the prison. And his head was brought in a charger and given to the damsel; and she brought it to her mother." The prison was probably near by, and all the horrible details of the bloody deed could be quickly carried out. "And his disciples came and took up the body, and buried it, and came and told Jesus." There were still some who regarded themselves as distinctively John's disciples. "And they went and told Jesus"—an evidence that the faith of John had been entirely re-established by his embassy to Jesus, and that it also served to attach the disciples of John to the person of the Savior, a bond further strengthened by the death of their Master.

**POINTS TO BE NOTED.**

1. The daughter of Herodias, afterwards infamous for a life suitable to

**THE OPIUM AND MORPHINE HABIT.**  
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this beginning. Her dancing was a crime not only against the Baptist, but also against Philip, her own father. To engage in a profane dance, in the midst of a banqueting hall, and its circle of spectators, was to forget even the decency and decorum of a Jewish maid (Lange). Following the influence and teaching of her mother, the girl afterwards married her uncle, Philip, the tetrarch of Iturea and Trachonitis.

2. Herod, urged on by the envy and ambition of Herodias, sought at the court of Rome for the more dignified title of king. His nephew, Agrippa, accused him of treasonable designs, and he was banished to Lugdunum, in Gaul, not far from the Spanish frontier. Herodias went with him, and here they both died in obscurity and dishonor. Salome, the dancer, the Lucretia Borgia of the Herodian house, disappears henceforth from history. Tradition alone informs us that she met with an early, violent and hideous death. (Farrar's Life of Christ.)

3. The traits which all mark as conspicuous in the character of John are self-denial, courage, loyalty to conscience, and humility. In the splendor of the grace of Christ, John was happy to be darkened, and in the fame of Jesus he was content to be forgotten. Had his honors been ten thousand times brighter than they were, he would have laid them all at the feet of Christ. "Behold the Lamb of God." "He must increase, but I must decrease," were his great sayings—enough in themselves to preserve his name from oblivion.

4. How mysterious is the providence which left the life of so holy a man in such infamous hands; which permitted it to be sacrificed to the malice of an abandoned harlot, the petulance of a vain girl, and the rashness of a foolish, perhaps drunken, prince, who made the prophet's head the reward of a dance. But we are sure that the Almighty will repay his servant in another world for all they suffer in this. (John Wesley.) Herod, Herodias, John—we can not think of their destiny as being the same beyond the grave.

5. We see the downward progress of wrong-doing. Yielding to lust and ambition, Herod forms an unlawful marriage. Uneasy through popular complaint, he tries to make a prophet speak falsely. Angered by the prophet's refusal, he imprisons and wishes that he could kill him. Won by the prophet's wisdom, he can not preserve him from the wiles of his wife (Mark 6:19f). Wild with drunken revelry, he makes a foolish promise. Shocked and grieved at the consequent demand, he yet has not courage to refuse. Like most weak men, Herod feared to be thought weak. God would rather have us break our word than his word (Gosner). A sedate and devout Christian leaves dancing to goats, calves and children, and orders his steps according to the Word of God, and not the directions of the dancing master (Lange).

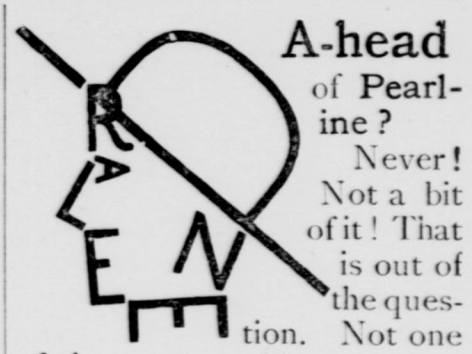
The wine cup played a chief part in the horrible tragedy of John's death, as it now does in the crime and murder of the world. Drunkenness, lust, supreme folly, and every kind and degree of wickedness go together. Wicked men and women and immodest revelries are mixed together.

The foulest and most patent blot on our modern civilization is the license of whisky saloons—always dens of wickedness.

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Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back.  
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Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderewski, and is personally recommended by the above artists, Fannie Bloomfield Zeisler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

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

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

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

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

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

Address communications to Mrs. Florence E. Howell,  
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### TO KNOW OR TO SAVE.

Dr. Nansen, who in many quarters is the hero of the hour, because of his Arctic explorations, is reported to have said to one who censured him for incurring so much peril, involving others as well as himself, for an object of such slight importance: "Man wants to know, and when man no longer wants to know he will no longer be man." Without in the least questioning this bright saying, we feel like changing it a bit, with another thought in view. A Christian wants to save the world, and when he no longer wants to save the world he is no longer a Christian.—Missionary Herald.

### CONTINGENT FUND, W. F. M. SOCIETY.

Every great cause must have means to carry it on. This contingent fund is to pay the actual traveling expenses of our delegate to the annual meeting of the Woman's Board of Missions; also the expenses of the annual meeting of our conference society, the expenses of officers in correspondence for the work and for the publication of our minutes. With these facts before you you can see that we need to pay more attention to this matter. Some have been prompt in the payment of the amount assessed for this, but others have not. This failure on the part of many has resulted in hindering our District Secretaries in visiting in their districts and organizing new auxiliaries, and will prevent sending a delegate to the board meeting. Your dues, pledges, specials, self-denial and thank offerings go from our Treasurer to the Treasurer of the Woman's Board at Nashville, and from there to the fields abroad under the care of our board; so that you see the contingent fund is to meet the contingent expenses of our own Conference Society, and if it is not paid promptly the work is retarded. I feel sure, as you see these facts, you will respond and pay the assessment promptly. Let those who have not paid the 25 cents assessment per member per annum send it in at once. Do not wait until next quarter, but send it now.

MRS. J. P. MUSSETT,  
Cor. Sec. W. F. M. Society, Northwest Texas Conference, Frost Texas.

### W. P. & H. M. SOCIETY.

As there seems to be some doubt in the minds of the Auxiliary Corresponding Secretaries of Dallas District as to my exact address, will you please state that it is 703 Cedar Springs Street, Dallas, Texas. Also add that I have received only two reports from Auxiliaries. I would be glad to hear from each one as early as possible. I can not make my report unless I get theirs. Yours truly,

MRS. R. M. POWERS,  
District Secretary, Dallas District.

### TO THE W. P. & H. M. SOCIETY OF NORTH TEXAS CONFERENCE.

Dear Sisters—As superintendent of the Department of Temperance, I would urge you to some action in this division of the work of our society. The month of May has been given us for this special department, each department having been given some special month. I will send out programmes to each Auxiliary for their use in these services, and will urge each one to hold a public meeting either on Sunday night, with the assistance of the pastor, or at some convenient time. It is very necessary that the subject of temperance be brought before the people and impressed upon their minds and hearts. So let us each engage in earnest prayer during the time that intervenes between now and the month of May, that much good may be accomplished through the influence of these temperance meetings. Let special prayer be made at each meeting of your Auxiliary that God may use our humble efforts in the salvation and returning home of the "wandering boy." The greatest need of to-day, in bringing about a triumphant victory for the cause of temperance, is fathers and mothers who esteem it as much their duty to keep a watchful eye over their boys as they do their girls. Many, ah, too many boys have been lost in the

whirlpool of sin and vice through the carelessness or thoughtlessness of a mother or father.

Now, it may be said by the reader, "The above statement is too strong;" yet it is nevertheless only too true. How many fond yet thoughtless mothers will insist upon keeping in their homes a bottle of this poisonous liquid, feeling that they must not be without it in case of sickness? Then, any time an inmate of that home feels the least indisposed, they dose them continually with that which not only destroys the body, but with it the immortal soul. Oh, what an example! How can a mother be surprised that her son has become a drunkard, when from childhood he has watched his father and mother use it as though it were as pure and harmless as water? How is this evil, this hydra-headed monster, to be thrust out of our fair land? When will this be done? When the Church of God, the greatest power for good that has as yet been organized, when she rises in all her might and strength and says it must be done! When every Christian, every child of God, shall stand shoulder to shoulder in the battle for victory over King Alcohol. When parents shall teach their children from infancy to shun the cup that brings to ruin. Then we shall see the victory indeed.

The Church of God, we are sad to say, has been asleep on this vital subject. "Awake, oh Zion; awake, thou that sleepest!" Urge your pastor to preach much upon this all-important subject.

The question of an enslaved people once aroused America to arms, and on its abolishment hung the destiny of a nation. Blood was shed and lives were lost. We plead the cause to-day of a people whose bondage is ten-fold more pitiable and far more degrading—a slavery that will not only bring the body to death's door, but destroys the soul as well. Oh, the poor, enslaved drunkard, whose appetite for rum has driven him, as with the tyrant's lash, to poverty and the gutter; whose wife and children, bowed down with a burden too great to bear, find refuge either in the grave or in the poor house!

Then, dear sisters, let's to the work of bringing the message of freedom to people now in bondage. Urge your pastors to co-operate with you in your temperance meetings by preaching and praying and using every influence you can, that the best results may be obtained. Let us to this work, given us by our Church, with every effort, with our earnest prayers in secret, that the Church of God, panoplied with God's Holy Spirit, strengthened by his strong and mighty arms, may fly to the rescue of the perishing.

MRS. J. H. BOWMAN,  
Plano, Texas.

### THE HAMILTON AUXILIARY.

The Woman's Parsonage and Home Mission Society held their fifth anniversary service last Sunday night. During these five years they have wrought well. The church and parsonage show the effect of this society; but more than these, and more abiding, is that shown by the development and consecration of their own lives. What would we do without this society. W. B. McKEOWN,  
Hamilton, Texas.

### BIBLE MEETING.

The mass meeting of the Dallas County Bible Society, which occurred at the Central Christian Church, Dallas, Sunday afternoon, February 27, 1898, at 3:30 o'clock, was large in attendance, and warm with the fire of a lofty enthusiasm for the Word of God. The regular Church auditorium and the chapel room were thrown together, and these were crowded by over 1200 people—many standing and a hundred or more had to be turned away.

The exercises were of an unique character and absorbing interest, the Bible being read in a dozen languages by natives in their own tongue. The Rev. Dr. J. H. McLean began the meeting in a very happy introductory speech, and called Judge N. W. Finley to the chair as the presiding officer.

The resident Jewish rabbi, Dr. Kohut, read from the first chapter of Genesis in Hebrew, and from second of Acts in Chaldaic, and again in Hungarian, the language of the land of his birth. Judge Dudley Wooten read the Latin. Rev. G. Dossall the German, Konstantinos Theofelacos the Greek, Mrs. Mary Borgman the Danish, Mr. E. W. Ericson the Swedish, Mr. Evan Morgan the Welsh, Sam Choi the Chinese and Mrs. Motley, a blind woman, in the language of signs. Mr. J. M. Cole read the English, and in the absence of the French and Spanish readers, Mr. Janelli, of the Salvation Army, the well known street hand bill dis-

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### A SIMPLE, HARMLESS REMEDY

Yet it Cures the Worst Cases of Dyspepsia and Indigestion.

Dr. Jennison, who has made a life study of stomach troubles, says: All forms of indigestion really amount to the same thing; that is, failure to completely digest the food eaten; no matter whether the trouble is acid dyspepsia or sour stomach, belching of wind, nervous dyspepsia or loss of flesh and appetite; a person will not have any of them if the stomach can be induced by any natural, harmless way to thoroughly digest what is eaten, and this can be done by a simple remedy which I have tested in hundreds of aggravated cases with complete success. The remedy is a combination of fruit and vegetable essences, pure aseptic pepsin and golden seal put up in the form of pleasant tasting tablets and sold by druggists under the name of Stuart's Dyspepsia Tablets. One or two of these tablets should be taken after meals and allowed to dissolve in the mouth, and mingling with the food in the stomach, digests it completely before it has time to ferment, decay and sour.

On actual experiment one grain of Stuart's Dyspepsia Tablets will digest three thousand grains of meat, eggs and similar wholesome foods.

It is safe to say if this wholesome remedy was better known by people generally, it would be a national blessing, as we are a nation of dyspeptics, and nine-tenths of all diseases owe their origin to imperfect digestion and nutrition.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but a fifty-cent package will do more real good for a weak stomach than fifty dollars worth of patent medicines, and a person has the satisfaction of knowing just what he is putting into his stomach, which he does not know, when widely advertised patent medicines are used.

All druggists sell Stuart's Dyspepsia Tablets. Full sized packages 50 cents.

A little book on cause and cure of stomach troubles mailed free by addressing The Stuart Co., Marshall, Mich.

tributor, volunteered and fluently rendered them, although he had to punctuate it with a resounding hallelujah. The Chinaman provoked much mirth and merriment accentuating the reading with high inflections of the voice and flashes of his eye. He was immediately followed by the blind lady, the pathetic sight of which at once subdued the large audience from laughter to tears. There she stood with those sightless orbs reading with her fingers from raised letters the story of Jesus at Jericho, and the healing of the blind beggar, Bartimaeus, sitting by the highway-side and crying, "Jesus, thou Son of David, have mercy on me." The hush upon the people was painful, and it seemed as if every heart heaved a sigh of tender sympathy. Except this blind lady and the Jewish rabbi, who read a part of the account of the creation in Genesis, all others read from Acts 2:1 to 8, making a striking pentecostal day, with the exception that every man rather spoke than heard, "in the tongue wherein he was born." For all of which we are indebted to the sacrificial, faithful labors of Dr. W. B. Rankin, the District Superintendent of the American Bible Society.

The Dallas County Bible Society effected a reorganization with officers as follows.

President, Rev. W. M. Anderson; Vice President, Judge N. W. Finley; Secretary, Rev. W. Irving Carroll; Treasurer, Ed S. Lauderdale, Esq. Executive Committee—W. White, C. M. Wheat, E. M. Powell, John S. Hetherington.

They hope to vigorously push the work. W. IRVING CARROLL.

### EXTRA COPIES OF JOURNAL.

I have a few extra copies of our journal for 1893, 1894, 1895 and 1896, and quite a number for 1897, which I will send free to any one applying for them and sending for each copy of 1893 and 1894 three cents, and for 1895, 1896 and 1897 two cents, to pay postage. As "first come will be first served," better order quick.

SAM P. WRIGHT,  
Georgetown, Texas.

### A REQUEST.

Are there not one hundred lovers of the Bible who will imitate the example of a good lady of Belton, Texas, by sending us one dollar for the Bible cause? Please do so before March 31—the end of the fiscal year of the American Bible Society. God will bless you. W. B. RANKIN,  
District Superintendent,  
Austin, Texas.

Why Dr. Simmons' Cough Syrup is the cheapest. It is the only cough remedy giving 50 doses for 50 cents. Money is refunded if not benefited or satisfied. Try it. Ask your druggist for a sample bottle.

## MARRIAGE NOTICES.

In the Methodist Church at Brandon, Texas, 12 m., February 9, 1898, by Rev. John R. Nelson, Mr. S. W. Pryor of Barry and Miss Myrtle Canafax, daughter of Rev. J. J. Canafax, preacher in charge of Brandon Circuit, Northwest Texas Conference.

At the home of the bride's parents, on Austin Bayou, Brazoria County, Texas, February 23, 1898, Mr. Cas W. Adams and Miss Mary Ida Moller were united in holy wedlock, Rev. H. G. Williams officiating.

At the Presbyterian Church in Quintana, Texas, February 27, 1898, Mr. Henry Gilbert of Dallas, Texas, and Miss Mary M. Alboun, of Quintana, were united in marriage, Rev. H. G. Williams officiating.

At the residence of the bride's parents in Douglassville, Cass County, Texas, on March 4, 1898, Dr. E. C. Dallas and Miss Mamie Stone, Rev. C. A. Tower officiating.

At the home of the bride's father, December 22, 1897, Mr. Jesse Pevy and Miss Susie Alley, Rev. John W. Sims officiating.

At the home of the bride, near Leesville, Texas, February 27, 1898, Mr. D. A. Pace and Miss Clara Pevy, Rev. John W. Sims officiating.

January 12, 1898, at parsonage at Wichita Falls, Mr. John B. Jenkins and Miss Emma Morgan, both of Jolly, Texas, Rev. R. G. Mood officiating.

February 2, 1898, at residence of bride's mother, Mr. C. O. Walton and Miss Sallie Y. Wofford, all of Wichita Falls, Texas, Rev. R. G. Mood officiating.

February 8, 1898, at the "New St. James Hotel," Wichita Falls, Texas, Mr. W. P. Cole, of Vernon, and Miss Della Cain, of Frost, Texas, Rev. R. G. Mood officiating.

At the residence of Eli Dunlap, February 9, 1898, Mr. E. K. Dunlap, of Archer City, to Miss Mollie Monroe, of Wichita Falls, Texas, Rev. R. G. Mood officiating.

At residence of bride's mother, Wichita Falls, February 10, 1898, Mr. George L. Moore, of Alvarado, and Miss Winnie Collins, of Wichita Falls, Rev. R. G. Mood officiating.

March 1, 1898, at parsonage, H. C. McGlasson and Mrs. S. E. Collins, both of Wichita Falls, Rev. R. G. Mood officiating.

March 2, at Methodist Church, Wichita Falls, Mr. Albert Bass, formerly with Hemphill Quartette, and Miss Grace Van Dyke, both of Wichita Falls, Rev. R. G. Mood officiating.

March 4, 1898, at courthouse, Wichita Falls, Mr. A. C. Cunningham and Miss Nora Warren, and Mr. Ade Evans and Miss Minnie Briley, all of Clara, Texas, Rev. R. G. Mood officiating.

At Hickory Creek, Texas, March 3, 1898, by Rev. W. B. Bayless, Mr. B. H. Claunch and Miss Mattie Warren.

At the residence of the bride's sister, Mrs. Leila Blair, Gatesville, Texas, February 23, 1898, Mr. Karl Armstrong, of Hillsboro, and Miss Minnie E. Scott, of Gatesville, Rev. S. S. Scott officiating.

At the parsonage of First Church, Weatherford, March 3, 1898, Mr. A. B. Flanary and Miss Lola M. Armstrong, Rev. E. A. Bailey officiating.

At the residence of the bride's parents, near Crafton, Wise County, Texas, on Sunday morning, February 27, 1898, Mr. C. B. Turner and Miss Nellie Kibler, Rev. T. M. Kirk officiating.

Nervous people find relief by enriching their blood with Hood's Sarsaparilla, which is the one true blood purifier and nerve tonic.

### PIRTLE AND DENTON DEBATE.

On the 8th of November there was a debate begun at Campbell between H. M. Pirtle and J. W. Denton, Pirtle for the Methodists, Denton for the Campbellites. The debates lasted six days and nights. The propositions were:

1. Infant baptism authorized by the Word of God. Pirtle affirmed; Denton denied.

2. Immersion in water is the act commanded by Christ and practiced by the apostles. Denton affirmed; Pirtle denied.

3. The Holy Spirit, in the conversion of a sinner, sometimes acts independently of the Bible. Pirtle affirmed; Denton denied.

4. Immersion in water is for (in order to) the remission of sins. Denton affirmed; Pirtle denied.

This debate was a grand victory for Methodism. Bro. Pirtle was equal to the task, and on every proposition he was master of the field. J. W. BECKHAM,  
Campbell Texas.

What  
Women  
Will  
Wear  
This  
Spring



The Hats, Gowns,  
Wraps, New Shades  
and Colors,—all the  
Easter Styles are in  
the March issue of  
The Ladies' Home Journal

25 cents for a three  
months' trial, or \$1.00 for  
a year. Agents wanted.

The Curtis Publishing Company  
Philadelphia

MISSIONARY COLUMN

Prepared by Rev. J. B. Sears, Of the Texas Conference. Cameron, Texas.

For the encouragement of those who are interested in missions to the far East we clip the following from the Review of Missions as to the progress of Christian missions:

"Morrison, the first Protestant missionary, went to China in 1807, and labored seven years before winning his first convert. Now converts are baptized by thousands annually. What the Christian Church has been so long praying for, though at times almost losing faith, is now at last being abundantly realized. The walls of China's indifference are falling; the barriers of self-conceit and blindness are giving way; even the literati, for so long wrapped in the ample folds of their own self-sufficiency, and looking with contempt upon the work of our missionaries, are now changing their attitude which has been the heritage of ages. The mission schools, hospitals and mission presses are all busy trying to meet the increasing demands.

"From Korea the news of the good work is most encouraging. In Japan the field was never more hopeful. Japan is soon to enter the comity of nations, and will never turn back from the light of Christendom to the darkness of Orientalism. The Lord will win a nation there. In one word, we are on the eve of great changes in the far East. Heathenism must fall. The field and the victory for Christ are now more a question of our own willingness. The field is clear, the door is open. The first quarter of the new century will bring marvelous things, if the children of the Lord will arise in the strength of the Holy Spirit. The opportunities and responsibilities of the American Christians were never so great. The Church should seek to enlarge the scope of its work, and the number of its missionaries should be doubled.

The latest report from the missionary meeting in Korea (the youngest child in Southern Methodist missions) reports a meeting held the 8th of December, 1897, at Seoul.

The Southern Methodist missionaries in Korea held a meeting in Seoul on the 8th of December, 1897, Dr. C. F. Reid presiding. The statistics are: Missionaries of the General Board, 2; wives, 2; ladies of Woman's Board, 1; total, 5. Native workers (colporteurs), 2. Foreign members, 6; native members, 48; total communicants, 54. Probationers, 198; total adherents, 162. Infants baptized, 6; adults, 45. Colportage Bibles and portions sold, 314; tracts sold, 50. Contributions for church extension by foreigners, \$55 (yen); by natives, \$100 (yen). Collected for other purposes, \$36.12 (yen); total contributions, \$191.12 (yen.) Property of the General Board: Chapels, 4; sittings, 425; value, \$1750 (United States currency); foreign residences, 3; value, \$3450 (United States currency.) Property of the Woman's Board: One vacant lot; value, \$1000.

This may seem the day of small things in the Korean mission, but we may expect this seedling, by the close of the first decade, to expand into a mighty tree.

The Missionary Society of the M. E. Church assessed for the year 1897 \$1,500,000, and they received on that assessment \$1,176,570. Their Woman's Foreign Missionary Society \$312,635, and their Woman's Home Missionary Society \$204,416, making a total of \$1,693,612. The Southern Methodists were assessed \$350,000, and paid about \$221,696. The Woman's Foreign Missionary Society has raised for the same time about \$81,916, making a total of \$303,612.

Every pastor ought never to forget that early collections are the surest way to get full collections. A personal solicitation for a contribution from every member is certain to yield good fruit, not only in offerings, but in sympathy and prayer as well.

"Only the Best"

Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

MISSION BOARD OF THE NORTHWEST TEXAS CONFERENCE.

The semi-annual session of the Mission Board of the Northwest Texas Conference will be held in Morrow Street Church, Waco, Texas, March 29-31. The following is the programme in part:

Tuesday—8 p. m., sermon, "Love the Moving Spirit of Missions," J. S. Chapman. Wednesday—8 a. m., reports from missionaries and presiding elders; 10 a. m., "Present Perils and Prospects of Christianity in China," (1) paper, twenty minutes, John R. Nelson; (2) talk, ten minutes, H. R. Nelson; 2:30 p. m., sermon, W. C. Hillburn; 3:30 p. m., executive meeting of the board; 8 p. m., sermon, M. K. Little; 8 p. m., missionary address.

Thursday—8 a. m., a devotional service, R. F. Dunn; 8:30 a. m., meeting of the board; 9:30 a. m., "Our Mission Fields—Sketches," (1) "Dr. Reid and His Korean Work," paper, ten minutes, W. L. Nelms; (2) "Mexico," paper, ten minutes, from J. R. Mood; (3) "Brazil," paper, ten minutes, J. E. Walker; (4) "Dr. J. W. Lambuth and Japan," paper, ten minutes, M. S. Hotchkiss; 10:10 a. m., "Our German Work," discussion, led by Rev. J. B. Sears, Conference Missionary Secretary of the Texas Conference; 11 a. m., sermon; 2:30 p. m., meeting of the board; 8 p. m., "Money and Missions," missionary address.

The completed programme will be published in next week's issue of the Advocate. Presiding elders will please furnish the board with reports concerning missionary territory, missionary collections, plans and methods for disseminating missionary intelligence, and the spirit of missions in their respective districts; and preachers in charge, serving missions, of their respective works and labors since the Annual Conference. Forward these reports at once, please, to the Secretary, either at Corsicana or Waco. Members of the board have been assigned to District Conferences as follows: Georgetown, Horace Bishop; Waco, M. K. Little; Corsicana, J. H. Wiseman; Fort Worth, M. S. Hotchkiss; Waxahatchie, J. T. L. Annis; Dublin, W. C. Hulburn; Weatherford, J. S. Chapman; Gatesville, J. E. Walker; Brownwood, S. P. Wright; Abilene, R. F. Dunn; Vernon, John R. Morris; Clarendon, W. L. Nelms. The Secretary is general reserve.

H. BISHOP, S. P. WRIGHT, JOHN R. NELSON, Executive Committee.

CONFERENCE MINUTES AGAIN.

Let the following errors and omissions in the North Texas Conference minutes be noted.

In the list of the class of the second year the name of Atticus Webb ought to occur. See page 7.

On page 40, in roll of delegates to General Conference, the delegation for 1894, by an unaccountable oversight, was omitted, which was as follows: Clerical—R. M. Powers, E. W. Alderson, J. W. Hill, J. H. McLean, W. L. Clifton, J. M. Binkley, Lay—E. B. Perkins, B. M. Burgher, J. A. Weaver, H. N. Tuck, R. A. Morris, W. A. Cann.

The headings of reports on District Conference Records and Orphanage were accidentally transposed by printer. See pages 26, 27.

The roll of lay delegates to the conference, by a strong oversight, was omitted, which ought to have occurred immediately after the clerical roll on page 40, as follows:

Dallas District—B. M. Burgher, W. H. Chandler, I. B. Walker, Rev. F. B. Sinex. Terrell District—Sid Bass, Rev. J. E. Russell, C. G. Jordan, J. M. Nickens. Greenville District—W. G. Perkins, Rev. Wm. Allen, S. L. Barnes, James Church. Sulphur Springs District—J. M. Fleming, Rev. A. R. England, J. A. Weaver, E. J. McKinney. Paris District—F. M. Bishop, W. H. Hancock, J. T. Webster, W. B. Douglass. Bonham District—M. A. Taylor, S. B. Nelson, Rev. C. B. Jennings, P. C. Thurmond.

Sherman District—B. G. Patty, H. N. Tuck, Rev. J. C. Read, W. A. Walker. Gainesville District—J. F. Barlow, J. O. A. Whaley, E. Gollubing, L. J. Yates. Bowie District—Sil Stark, W. F. Manning, H. H. Halsell, R. L. Patterson, M. E. Mackey, F. H. Welch, C. H. Morris were substituted for W. G. Perkins, S. L. Barnes and J. M. Fleming, according to the order in which their names occur.

Cut this out and paste in your copy of minutes.

Bro. Marvin Nichols made some statements in last Advocate in regard to statistics of which he has charge.

C. I. M'WHIRTER, Dallas, Texas.

HOW A WOMAN MADE MONEY IN 1897.

Having read numerous accounts of persons making money easily, prompts me to give my experience. During the past few years I have tried selling various specialties, Dish Washers being included, but usually met with failure until I tried the Imperial Dish Washer. Since taking up this work I have made from \$100 to \$150 per month, and only worked part of the time.

It requires little or no ability to sell the Imperial Dish Washer, as it is only necessary to show it in operation to makesales. When the housekeeper once sees it wash, dry and polish the dishes in three minutes, without the operator wetting her hands, it requires little or no argument to make a sale.

If any of your readers desire a profitable and genteel employment, I would strongly recommend the business of selling these Dish Washers. Ladies can do the work as well as men. No experience is necessary.

You can secure full particulars and get a start in the business by writing to the Imperial Dish Washer Co., St. Louis, Mo. "F. M."

Every Sunday is a link of gold in the chain of time. A blessed eternity is an endless chain, and all of its links are those of gold.—Ram's Horn.

Every dog is a lion somewhere.

EPWORTH LEAGUE NOTICES.

RATES NOTICE.

We are glad to state to all delegates and visitors who desire to attend the East Texas Woman's Parsonage and Home Missionary Society meeting, to be held here (Lufkin, Texas), March 24 to 28, 1898, that we have secured rates of one and one-third fare over the following railroad lines, within the limits of East Texas Conference: St. Louis Southwestern railroad; Sherman, Shreveport and Southern; Texas, Sabine Valley and Northwestern; Texas and Pacific; International and Great Northern; Missouri, Kansas and Texas; Houston East and West Texas; Southern Pacific; Gulf, Beaumont and Kansas City. Tickets will be on sale at your respective stations March 23 and 24, good till March 29 for return. It will be well to see your agents beforehand, that they may have opportunity to ask for orders before it is too late, in case authorities fail to give due notice. MRS. MATTIE J. ABNEY, Corresponding Secretary W. P. & H. M. Auxiliary, Lufkin, Texas.

SPECIAL LEAGUE SERVICES.

Upon suggestion of our Missionary Committee, Sunday, March 27, is designated as "Missionary Day" for Texas, and it is sincerely hoped that all of our Leagues throughout the State will at once begin to prepare for this occasion, so as to make it a great success. The topic card subject for that day is "Missionary Leadings," and this can well be converted into a special service on missions. The demand is urgent. Only a few weeks till the close of our three years' contract, and yet about half of our pledge for the third year is unpaid. Our Leaguers have supported the cause nobly thus far, and we can not afford to allow a shortage at the end. Your people will gladly pay the amount needed, if you will only lay the matter before them correctly. Missouri has named the same date for a special offering in behalf of their work in Korea. Let us join hands, hearts and prayers with them, and make this a memorable day in old Texas also for missions. A special committee should be appointed at once to secure private contributions, and also to have charge of this special day's services, which should be so conducted as to best meet the circumstances and conditions of each League. Consult your pastor as to holding the night services in the interest of missions, and in this way reach the public in general with your cause. You must act, and that without delay. So go to work now, and see to it that your assessment is paid, and, if possible, overpaid, for it is sorely needed by this great cause that we love so well. Bro. A. K. Ragsdale will gladly furnish suitable literature to assist in making these services interesting, if you will only ask him. Yours, in the name of missions, F. P. WORKS, President.

DISTRICT SECRETARIES, ATTENTION!

Our annual meeting of the N. W. T. L. Conference will soon dawn upon us, and in order to be ready with full and satisfactory reports from the different departments of our League work, we must begin communication now. I want every District Secretary in this conference to furnish me with the following data:

- 1. The number of devotional meetings held each quarter.
2. The average attendance upon same.
3. The number of conversions this year, (i. e.) since last annual meeting.
4. The method of conducting the meetings.
5. Any remarks.

I want, if possible, to have my annual report of the devotional department of the League ready, or nearing completion, by the 1st of May.

As this is the first appeal of this kind, I trust it will not pass the Secretaries unanswered. This is the Master's service, and we can not afford to treat the appeals with indifference. Will you kindly begin at once to furnish me with the information desired? With all reports full and complete, we can make our meeting at Temple much more beneficial, and our Lord's name more highly honored. Yours in the work, R. F. BROWN, First Vice-President N. W. T. L. Conference, Coleman, Texas.

POSTOFFICE ADDRESS.

Rev. H. C. Jolly, Potosi, Texas.

UNANSWERED LETTERS.

March 3.—E. W. Simmans, sub. Zoro B. Pirtle, sub has attention. W. W. Graham, sub. J. D. Hudgins, sub. W. A. Bowen, sub. J. T. Gillett, sub. C. G. Shutt, sub. C. M. Shuffler, sub. J. M. Adams, o. k. J. H. Trimble, change made. R. B. Young, sub. J. H. Braswell, has attention. March 4.—Jerome Duncann, sub. O. P. Kiker, sub. Jos. B. Sears, sub. J. T. Bludworth, sub. C. D. West, sub. J. M. Linn, sub. J. L. White, sub. E. R. Large, sub. T. T. Booth, has attention. W. F. Brinson, sub. J. A. Melver, sub and change. W. W. Watts, sub. S. H. Morgan, sub. March 5.—J. M. Perry, sub. Geo. H. Phair, sub. John A. Wallace, sub. H. C. Jolly, sub. E. S. Smith, sub. B. A. Snoddy, sub. B. D. D. Greer, trial subs. March 7.—H. M. Haynie, sub. R. T. Blackburn, sub. S. M. Thompson, sub. F. L. McGehee, sub. J. M. Armstrong, sub. J. W. Horn, sub. E. R. Large, sub. J. A. Kerr, has attention. E. P. Ray, o. k. Seth Ward, sub. I. N. Crutchfield, sub. March 8.—W. H. Terry, sub. W. S. P. McCullough, sub. J. H. Braswell, sub. L. F. Palmer, sub and change. S. Crutchfield, o. k. L. H. McGee, change. M. S. Hotchkiss, sub. S. N. Allen, sub. M. D. Hill, sub. E. V. Cox, sub. J. W. Johnson, sub. Samuel Weaver, sub. J. E. Vinson, o. k.

J. W. Blackburn, sub. H. G. Horton, sub. W. F. Brinson, sub. B. J. Guess, has attention. W. H. H. Biggs, sub. H. M. Haynie, sub. J. A. Wyatt, subs. J. J. Canafax, has attention.

March 9.—C. L. Miller, sub. K. S. Van Zandt, sub. J. P. Rodgers, sub. J. W. Beckham, sub. J. E. Roach, sub. Albert Little, sub. O. A. Shook, sub. J. E. Walker, sub. J. H. Braswell, sub. C. A. Tower, sub. B. H. Bounds, has attention. J. A. Black, sub. J. M. Brewer, sub. S. P. Ulrich, sub. J. M. Baker, sub. J. T. Bloodworth, sub. J. N. Broyles, sub. W. B. Bayless, sub. W. N. Curry, sub. S. W. Jones, sub. I. M. Woodward, sub. o. k. New Harris, sub. J. L. Russell, sub.

THE TEXAS-COLORADO CHAUTAUQUA

Is an association formed by leading educators of Texas, and duly chartered, for providing a summer resort for Texans who annually migrate to the glorious Rocky Mountain region, for the benefit of the wonderful climatic and scenic attractions. The grounds will be platted and arranged with a view to furnishing permanently a summer retreat to the people of the South who are forced to seek a change of climate and scenery. There will be established a regular summer school for teachers and others, the faculty of which will be composed of the leading educators of the United States, wherein the higher course of study will be available for those seeking such advantages. Added to this will be popular lectures on current events, wit, humor, history, etc., by the best platform orators of the country. Another special feature will be a constant programme of superb music, one of the finest orchestras to be obtained being heard daily in concerts and with the evening attractions.

The Chautauqua will be particularly attractive to mothers, on account of the special lectures on kindergarten work, child study and household economics, and other interesting departments will be added. Already some of the leading Chautauqua workers of the United States have expressed their preference for work in the Colorado Chautauqua, on account of the many advantages offered, both climatically and from a scenic standpoint.

It is not expected that the attendance will be altogether from the teachers, but from people of culture and refinement generally, who will in this way be constantly associated with persons of like tastes.

Economy is the watchword; hence the management of the Chautauqua will offer specially attractive rates, which will guarantee a delightful summer's outing at a very reasonable expense. Those who are interested will be furnished further information by addressing:

ELL A. HIRSHFIELD, Secretary, Fort Worth, Texas.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY

The Chesapeake and Ohio Railway,

with its connections, offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kenaha River are followed, Kanawha Falls are passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for fifty miles, the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge mountains and Piedmont section, the most beautiful of the Appalachian Valley. After passing through Charlottesville and Gordonsville, the route is through the most memorable battle-fields of the civil war; among them, Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

For complete description of the Chesapeake and Ohio route, address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

OFFICE OF COMMISSIONER OF AGRICULTURE, INSURANCE, STATISTICS AND HISTORY. AUSTIN, TEXAS, Feb. 24, 1898.

To All Whom it May Concern:

This is to certify that the Georgia Home Insurance Company of Columbus, Ga., has in all respects fully complied with the laws of Texas as conditions precedent to its doing business in this State, and that said Company holds a Certificate of Authority from this office entitling it to do business in this State for twelve months from the 1st day of January, 1898, to the 31st day of December, 1898.

[L.S.] Given under my hand and seal, at office, in Austin, the day and date first above written.

JEFFERSON JOHNSON, Commissioner.

TOM MURRAN, Local Agent, Austin, Texas.



THE MAN WHO TAKES NO ONE'S DUST

is the man who gets the strongest and lightest vehicle that he can find, and he usually finds it right here. We keep nothing but the finest stock in light wagons, buggies, phaetons, surreys and road wagons, and sell them at a reasonable price.

Write for our 1898 Vehicle Catalogue, which will be mailed you free of charge.

PARLIN & ORENDORFF CO., DALLAS, TEXAS.

SAVE YOUR EYES



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

This firm is reliable—Texas Advocate.

**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 manuscripts are sent. Price, five cents per copy.

**YOUNG.**—Vena Young, infant daughter of Charles and Lara Young, was born September 25, 1897, and died January 20, 1898. The little one only remained with the household a short while, but long enough for all to love it most devotedly. Bro. Webb, the former pastor on this charge, baptized little Vena in her early infancy. The parents are commended to God and the promises of his Word.

E. R. EDWARDS.

Holliday, Texas.

**MEDFORD.**—The subject of this notice, Arra Pearl, the daughter of Bro. Jeff and Sister Mattie Medford, was born July 26, 1890, and on February 4, 1898, Jesus said "Come up higher, and be an angel!" Little Pearl lay sick nineteen days. She was never heard to murmur. She was the pet of the family. While the parents are heartbroken and the home is sad, little Pearl is waiting at the beautiful gates of heaven, where there is no pain nor burning thirst. Her aunt,

S. A. MCLESKEY.

**MCLESKEY.**—Tuney Luke McCleskey, son of T. O. and S. A. McCleskey, was born Feb. 9, 1849, and on March 16, 1888, Jesus took him home out of this sinful world. He bore his sickness without a murmur. He was a kind and obedient child. He is now resting. Let us look to a God on high, and he will comfort us. Let us all try to be ready when Jesus says, Come and meet this child in heaven, where parting is no more, but joy, peace and happiness. His mamma,

S. A. MCLESKEY.

**MCLESKEY.**—Burlin McCleskey, the little son of T. O. and S. A. McCleskey, was born October 29, 1887; died June 6, 1890. Our home has been made sad, but Jesus said, "Suffer little children to come unto me." Father and mother know if we are true to God, when we reach heaven we will meet sweet little Burlin there. We will be glad that he escaped the sins and follies of this life, and his precious soul went home to God. May our heavenly Father draw our aching hearts close to himself, and comfort us as no earthly friend can do. His mamma,

S. A. MCLESKEY.

**COULTER.**—Alice G. Coulter (nee Weatherly) was born in Jasper County, Georgia, 1857; was married to Bro. J. T. Coulter, December 20, 1875, in Jones County, Georgia, and died in Robertson County, Texas, September 19, 1897. Sister Coulter was converted and joined the Methodist Episcopal Church, South, at Round Oak, Georgia, in the summer of 1882. She leaves a kind husband and seven children, and many friends, to mourn her untimely death. From the day of her conversion until death her life was that of hope and consecration to the service of God. Her suffering was great for a number of months before her death, but she was so patient and kind in her afflictions that a heavenly atmosphere seemed to fill the room. Surely God's saints die well! She talked much about the future, and her only trouble was her dear boys. Sister Coulter died the death of the righteous. After preaching her funeral in our new church at this place, all that was mortal was followed by a large concourse of weeping friends to the cemetery at this place, and deposited to await the resurrection morn, to meet loved ones and be forever with the Lord. Her pastor,

J. O. JORDEN.

Petteway, Texas.

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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.

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**VANDIVER.**—Sister Mattie Vandiver, wife of Bro. George Vandiver, died at her home in the Hackney settlement, February 24, 1898. Sister Vandiver was only 25 years of age at her death. She was converted seven years ago, and joined the Methodist Episcopal Church, South, with her husband, at that time. She was a devoted Christian, a true wife and a loving mother. It was my privilege to be at her bedside a short while before she died. She was extremely happy as she bade us all good-bye. At times her face was luminous with joy. Especially affecting was the scene when she committed her four little children to her husband, and tenderly kissed them all good-bye, with a solemn request for them all to meet her in heaven. Thank God for such testimony, under such circumstances! May the God of heaven comfort the sorrowing husband and take care of the innocent little ones under these trying sorrows, and at last bring them to the home of the pure and good, to be with wife and mother forevermore.

R. J. TOOLEY.

**BELL.**—Another hero has fallen. A. J. Bell was born in Orange County, Virginia, September 15, 1825. Died in Knox County, Texas, December 30, 1897. He was married to Miss Helen I. Foster October 7, 1847. His aged wife survives him. He leaves five children, all members of the Church except the younger son. They greatly mourn their loss. He joined the Missionary Baptist Church at the age of fifteen, in which he lived till God said, "It is enough; come up higher." His death was very sudden and unexpected. He died with hemorrhage of the lungs. As a Christian he was zealous, true and brave; as a husband he was affectionate and kind; as a father, gentle, loving and firm; as a citizen he was indeed patriotic. We mourn the loss of a good man, but we sorrow not as those who have no hope. Earth hath many sorrows, but they can not last.

J. S. HUCKABEE.

Millsap, Texas.

**BOLIN.**—Mrs. Lavenia J. Bolin was born December 8, 1856, in Carroll County, Missouri. Thence her parents, Mr. and Mrs. W. H. Graham, removed with her to Denton County, Texas, in 1871. In 1873 she was soundly converted and joined the Methodist Episcopal Church, South. On the 18th of February, 1882, she was happily married by Mr. James M. Bolin, by Rev. Lewis M. White, and the happy husband and wife moved to Dallas the same year, 1882, where she died February 20, 1898. She was sick for a long time, and suffered much, yet she, without murmuring or complaint, cheerfully bore her part of pain and labor on life's road, and they led her to her God and her home. Her light afflictions, which were but for a moment, have worked out for her a far more exceeding and eternal weight of glory. To her, life was a pleasure, a joy. She was happy in home, in the association of loved ones, in her Church, and, above all, in the religion of Christ. To her devoted husband and her three loving, confiding children; to her aged parents, who, like lambs, are borne in the bosom of the great Shepherd and Bishop of our souls; and to her affectionate brothers and sisters, her death is an irreparable loss; but to her own loving and lovable and pure spirit, an everlasting and infinite gain. Beyond the surging, swelling tide, she waits and watches to welcome her loved ones to God's home. What a happy reunion there will be in our Father's home some sweet day! Her pastor,

C. M. HARLESS.

**NOBLE.**—Mrs. Fannie A. Noble, daughter of Capt. Wm. Scurlock (a Mexican war veteran) and wife of I. O. Noble, was born in Sabine County, Texas, February 10, 1840; was converted and joined the Church in girlhood; was married September 10, 1859, and died at her home in Sabine County, August 12, 1897. Her life was like "the path of the just," which shone brighter and brighter to the close of her earthly career. The community in which she spent her life was blessed by her godly admonition and her beautifully consistent Christian example. God was as devoutly and fervently worshiped in the home as in the sanctuary. Her six children have all been converted and are members of the Church. Her neighbors came to her in distress for sympathy and counsel, and the penitent sought an interest in her prayers. She was a friend and helper to her pastor, and every preacher who has served that charge will bear testimony to her faithful work in every department of the Church. During a revival she was a power in the altar—singing, praying, shouting, and directing penitent souls to Christ. She knew for several hours that the end was near, and she talked tenderly, lovingly, to her family, and assured them that her spirit rested in Jesus in per-

fect peace. She was my playmate in childhood; we sat together in the same class in the old log schoolhouse; we lived as neighbors, and we labored together in the Church, and I esteem it a privilege to bear testimony to her beautiful life and exalted Christian character. We commend her family to the Savior she loved so devotedly, and served so faithfully.

L. M. FOWLER.

**MARSHALL.**—Mrs. Carrie D. Marshall, daughter of Grey and Sallie Blackburn, was born in Fayette County, Tennessee, February 20, 1836, and died at her home in Blossom, Texas, February 27, 1898. Her father moved to Texas when she was ten years old. She was married to Capt. C. L. Marshall April 19, 1855, in Cass County, Texas. To them were born five children, the two youngest of whom are still living. One of them, Dr. J. S. Marshall, is one of the assistant physicians in the State Insane Asylum at Terrell, Texas, the other being the wife of Dr. F. M. Lenoir, of Blossom, Texas. The feminine graces of the one and the manly integrity and culture of the other indicate something of the true mother that Sister Marshall was. She was devoutly religious, and a great friend to the preacher. Being possessed of a goodly portion of this world's goods, she took great delight in ministering to the Lord's poor. Religion was her theme. Among the last things that she said while rational was, "Pray for me, that I may hold out faithful." We all feel that we have lost a friend indeed, but we know where to find Sister Marshall. May the God of all grace comfort the hearts of the bereaved husband and children, and give them a happy reunion in the last day.

R. C. HICKS, Pastor.

Blossom, Texas.

**BULL.**—J. W. Bull was born in Granger County, Tennessee, June 1, 1818, and died in Erath County, Texas, February 12, 1898. Bro. Bull was one of the first settlers in Erath County, having come here in 1859. He was one of the first members of Marvin Chapel Church. Bro. Bull was converted and joined the Methodist Epis-

copal Church, South, about sixty-five years ago, and for forty years was a steward in the Methodist Church. His entire life was embellished with all those characteristics which bespeak, all the time and everywhere, true Christian manhood. In 1844 he wedded Miss Jane S. Easterly, a native of Tennessee. His first wife died in 1883. The following year he married Mrs. Mitchell, a native of Arkansas. She died November 17, 1885, leaving one child. In 1886 he was married to Mrs. Long, a native of Georgia, who survives him. By his first wife he had six children. Truly, a great man has fallen. He died triumphant; his house was in order when God called, and he fell as sweetly asleep in Jesus as a child goes to sleep in its mother's arms.

J. W. FORT.

**JONES.**—Mary Lee Jones, born February 3, 1877; married to Quitman Jones February 24, 1892, and died January 26, 1898, leaving a husband and one child to mourn her loss. Sister Jones was a member of the Methodist Church at Long Prairie, Navarro County, Texas. Just before she died she told those at her bedside that she was going home, and was ready. She told her husband what to do with their little girl, told them "good-bye," and her suffering was ended.

J. DAVID CROCKETT.

Kerens, Texas.

**HERRICK.**—Mrs. J. E. Herrick (nee Jordan) was born in Cass County, Nebraska, February 22, 1860, and died at her home near Riesel, Texas, January 19, 1898. She came with her parents to Washington County, Texas, in 1876. She was converted in 1877, under the ministry of Rev. Robert Alexander, at Independence, Texas, and joined the Methodist Episcopal Church, South, of which she remained a consistent member till her death. Her parents are Rev. J. O. and Mrs. C. Jordan, of the Texas Conference. On November 16, 1879, she was united in marriage to Mr. F. H. Herrick. To this happy union five children were given, two of whom preceded her to heaven. Sister Herrick's suffering was intense, but the God whom she loved and trusted so

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- JEWETT New York.
- ULSTER New York.
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- SOUTHERN Chicago.
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- COLLIER Chicago.
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well sustained her through it all. She was an earnest, zealous, consecrated Church and Sunday-school worker. In speaking of the great hereafter, she said, "It is all right with me." Sister Herrick was a loving wife, an affectionate mother and a kind neighbor, who always left the impress of her beautiful life wherever she went. We commend the grief-stricken husband, children and friends to our heavenly Father, who alone can give comfort in this dark hour. J. A. RUFFNER. Mart, Texas.

**LOVELACE.**—William Thomas, infant son of E. E. and Lena Lovelace, was born near Greenwood, Texas, January 18, 1897; died at the same place December 4, 1897. Little Willie was taken sick with meningitis; his sufferings were great, but he bore them patiently. While little Willie is gone, we know where to find him. Oh, how hard it was to give him up, yet we know he is on the other shore, beckoning for us to come on. We laid him to rest in the Rush Creek cemetery, and returned home, to miss, if possible, more than ever, the face of our sweet little Willie. May we so live that by and by, when life is ended, we may all meet little Willie in heaven. God's will be done. HIS GRANDMA.

**BUSBEE.**—Little Mary Virginia Busbee, daughter of J. M. E. and J. H. Busbee, took her flight to heaven Monday night, twenty-five minutes after eight o'clock, February 7, 1898. Sweet little Mary was five years, eleven months and ten days old. We have said farewell to her, the dearest thing we held in life. No one knows how we loved her! She was the sunshine of our lives. There is a vacancy in the home that will never be filled in this life. While our hearts are torn and bleeding on account of your absence, little darling, heaven will have a sweeter sound to us than ever before. Farewell, little angel, till we meet in the sweet bye and bye, where parting will be no more. HER AUNT BELLE.

**MORRIS.**—Mrs. Susan Adline Morris (nee Keen) was born February 26, 1855. She professed religion and joined the Methodist Episcopal Church, South, when about twelve years of age. She was married to J. H. Morris December 2, 1875. She departed this life February 16, 1898. Sister Morris was a devoted Christian, an affectionate mother and a loving wife. She died in the triumphs of a living faith, exclaiming when near death's door, "The angels are in the room! How beautiful! How glorious to be a Christian now!" She leaves a husband, seven children and many relatives and friends to mourn their loss. May God help them to keep their promise, that they may be an unbroken family in heaven. J. R. ATCHLEY.

**TYERS.**—Sister Mary Elizabeth Tyers was born in Washington County, Texas, March 8, 1857, and died January 1, 1897, in Kerens, Texas, where she was a member of the Methodist Church, and had lived for many years. She was married to Robert M. Tyers December 15, 1881. To this union six children were born; two of them preceded her to the better world. Her husband died just four days before she did, and though he had lived a wicked life, just before his death he gave some hopes of his acceptance with Christ, which gave his wife great joy. Sister Tyers was said to be a patient Christian woman (we never knew her). May the Lord preserve the dear orphan children, and other loved ones. J. DAVID CROCKETT. Kerens, Texas.

**HINES.**—Toose Hines, daughter of Toose and Willie Lee Hines, was born March 4, 1896, and fell asleep in Christ January 25, 1898. Like a beautiful flower, little Toose just lived long enough to entwine herself around the hearts of her mother and grandparents, and then, when her sparkling eyes were closed in death, it almost broke the hearts of her young mother and grandfather, who had bid farewell to mother and wife only about a month before. Little Toose's father died before she was born. She is out of suffering now, and in the arms of Jesus, and with papa and grandma. J. DAVID CROCKETT. Kerens, Texas.

**HOOD.**—Mrs. Annie C. Hood was the daughter of W. C. and H. S. Carmack. She was born June 28, 1874, near Nolanville, Bell County, Texas, and died January 17, 1898, a few miles from the place of her birth. Annie, as she was familiarly called, found sweet peace with God in her thirteenth year, and true to her training, united with the M. E. Church, South, and remained faithful and true till God called her home. Annie was happily married to Mr. O. Hood, December 11, 1891. A

little girl and boy are the fruits of this marriage. These little children are left as a precious memento to Bro. Hood and Annie's parents. It was my sad privilege to officiate at her burial, while the clouds were dark and the rain falling. I thought of her young, beautiful life, and then of the "unclouded day." A few days later I saw her bereaved husband happily converted and come into the Church of his sainted young wife. To all her loved ones, let me exhort you, Be faithful! If so, you will soon meet Annie in "the land that is fairer than day." Affectionately, F. M. WINBURNE.

**WOOD.**—Jeremiah Wood was born in Tennessee, December 14, 1810. In 1816 he moved to Alabama, in 1842 to Arkansas, and in 1890 to Texas. He was converted in early life and joined the Missionary Baptist Church, but in 1865 joined the Methodist Church. His wife passed on before him, some thirty years ago. He departed this life February 1, 1898. He had never put his letter in the Church since coming to Texas, for he was unable to go to Church. He died a triumphant death. He rejoiced to see the preacher come to his home. "I'll soon be at rest," "I'm going home," were some of his last words to me. We shall meet him again, in the saints' rest. JAMES A. PLEDGER, P. C. Lockhart, Texas.

**HAMILL.**—After a long, useful Christian life, Sister Hamill fell asleep in Jesus. She was born August 15, 1815, in the State of Georgia; professed religion in early life; was married to Rev. J. N. Hamill January 29, 1833; moved to Texas late in 1852; died at the home of her son near Coffeeville, Texas, July 2, 1897. Her husband was a member of the North Texas Conference at his death, June 1, 1867. For more than thirty years after the death of her husband she lived to adorn the doctrine of God and raise her children for God and the Church. Three of her children survive her. She was a model Christian, as was demonstrated by her good works, her love, her patience and happy life, even in affliction's dark valley. She was blind for fourteen years before her death; also paralyzed for some years; yet sweet-spirited and happy in the love of God. Her mind never gave way. Amid the wreck and ruin of life, the loss of sight, of hearing and of movement, her faith, strong in God, towered above it all. She died happy, and went to heaven. C. A. TOWER.

**ECKLES.**—Mrs. Christian R. Eckles (nee Butler), daughter of Thomas Butler and wife, Sarena Butler, granddaughter of Pinkney Butler, born in Jackson County, Georgia, November 24, 1872; born of the Spirit when about twelve years old; joined the Methodist Episcopal Church, South, soon after conversion, and remained until her departure. Sister Eckles moved from Georgia with her husband to Commerce, Texas, four years ago. By her quiet demeanor, industry and devotion to her husband and children, she commanded the respect and confidence of her neighbors, and by her patience, meekness and humility she impressed the genuineness of her profession of Christian life and character. She lived well; therefore we have the assurance of a happy exchange from earth to heaven. Her husband, two little daughters, relatives and friends mourn her departure, yet rejoice that she fought the battle and obtained a crown of life. E. B. THOMPSON, P. C.

**DOSS.**—At Essex, Upshur County, Texas, December 30, 1897, the death angel visited the home of Dr. and Mrs. Doss, and took from them their sweet little Lois. She was in her fourth year, just at the age of sweet childhood. She was the sunshine of the home, beautiful in form, gentle in disposition, and above an average in intelligence. Her parents are among the writer's best friends, and little Lois was one of our favorite pets. She had been carefully taught by her Christian mother that Christ loved little children, and that they go to heaven when they die. I believe she had a clear conception of divine things than any child I ever saw of her age. She died of membranous croup, and was conscious to the last moment. Just before her death her mother told her she was dying, when she called for her papa, kissed him and her mother, and said, "I am going to live with Jesus," and mentioned her little sister, who

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had preceded her to heaven. Sister Doss and little Lois were among the happy ones that accompanied us to and from conference at Palestine. Little did we think the little beauty would so soon be cold in death. Truly, death loves a shining mark. Oh, how sad it is to give up our little jewels, that make life so sweet! From a human point of view, it is cruel, but with the open Bible in hand, that declares "of such is the kingdom of God," and with a heart full of love and a life full of hope, we can say, "The Lord hath given, the Lord hath taken away; blessed be the name of the Lord." C. A. TOWER.

**MADDOX.**—Mrs. Maggie Maddox was born in Lawrence County, Mississippi, November 29, 1848, and died at her home in Red River County, Texas, September 25, 1897. When six years old her father moved to Faulkner County, Arkansas. At the age of fifteen she was converted and joined the Methodist Episcopal Church, South, in which she lived a faithful Christian until the day she passed to her home of rest on high. Sister Maddox was married to L. V. Maddox September 3, 1873, and to this union there were born eight children, seven of whom, with her devoted husband, live to mourn their loss. Sister Maddox had been a sufferer for some time before her death. As her lungs were gradually being devoured by the "last enemy," her soul was fast ripening for the celestial city. Death, with all of its gloom, caused not one shudder of fear or despair to enter her "life." When she had bid farewell to her husband and children, and had their promise to meet her in heaven, all of her sorrow vanished, as God's everlasting peace came sweeping over her soul. W. H. WRIGHT.

**COFFMAN.**—Ella and Stella, twins of Bro. A. M. and Sister S. J. Coffman, were born April 22, 1897. They were baptized July 11 by Bro. J. D. Crockett. Peculiar interest was manifested by all the neighbors for these lovely children. Little Ella died February 15, 1898. Now deep sympathy is felt by the many friends of the greatly bereaved father and mother. They believe their beautiful bud will in heaven bloom eternally, and in the sweet bye and bye a conscious reunion will come. Though dead, she lives in their memory. We laid her little body to rest in Price Chapel cemetery, to await the second coming of Christ, who says, "Suffer the little children to come unto me." H. M. GLASS. Cuba, Johnson Co., Texas.

**TERRY.**—Lucy L., daughter of William and Sarah J. Terry, was born December 21, 1881, and went home to rest where sorrow nor death can never enter December 30, 1897. While Lucy just spent a few days over sixteen years upon earth, her life was such that earth was made richer. There is a stream of sunshine and joy that outspans the sufferings of death, and reaches from heaven, her home, back to the afflicted home where her father and mother and three brothers dwell in their sorrow; but thank God they sorrow not as those who have no hope. Yes, Lucy was a Christian. How could she have been anything else, with such influences as have gone before her? She professed religion and joined the Methodist Episcopal Church, South, some years ago, and lived faithful to her trust while she stayed among us. She was a sufferer for some years, but through it all

manifested the true spirit of patience and humility. May her quiet, modest example be as a shining light to those who follow after her, to their home beyond this vale of tears. W. H. WRIGHT.

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A CARD FROM REV. G. C. RANKIN.

The Florence Crittenton Mission, carried on for nearly a year under the management of Mr. E. R. Stuart, in this city, has been abandoned by the order of Mr. Charles N. Crittenton, himself. It was a failure, and has ceased to exist. What time it did live it was mostly supported by contributions from neighboring towns, secured by the efforts of Mrs. Edholms. Many people who aided this mission thought that they were helping our Methodist Rescue Home, but such was not the case. The Crittenton Mission, as it was managed, was an injury to rescue work. But it is out of the way now, and people who really want to aid in the work of rescue, can send their contributions to Mrs. Johnson, who represents this needed work, now supported by our three annual conferences. No worthier cause can appeal to the liberality of our people. They now have some thirty-five or forty girls in the Home, and the interest is constantly increasing. The outlook for a great institution of this character is very bright indeed. Let the people give it support. G. C. RANKIN.

PLEASE CORRECT.

In my article last week I meant to say that we ought to have \$150,000 in a Book Concern in Dallas. The types made me say \$15,000—a very insignificant sum for such an enterprise. W. F. LLOYD, Fort Worth, Texas.

CORRECTION.

In looking over the minutes of the Northwest Texas Conference for last year, I discovered two mistakes in the report of the Bristol Circuit, which I desire to correct. The printed minutes report the parsonage on that circuit as valued at \$1000, when it ought to have been \$700, according to my report. The second mistake is in regard to the amount expended for churches and parsonages. The printed minutes have it \$170, when I reported \$1170.05. This is no guess work: I have before me the exact figures that I reported at conference. I do not know who made the mistake in the printed minutes: but I know the statistics that I put on the Secretary's table at conference. W. A. GILLELAND.

DISTRICT CONFERENCES.

Weatherford, Strawn ..... March 29
San Antonio, West End, S. A. .... April 11
Beeville, Rockport ..... April 13
Paris, Lamar Ave., Paris ..... April 28
Vernon, Chidress ..... May 26
Abilene, Cisco ..... May 26
Dallas, Trinity, Dallas ..... June 17
Sulphur Springs, Commerce ..... June 23
Gatesville, Meridian ..... June 23
Bonham, Honey Grove ..... June 23
Tyler, Athens ..... June 30
Brownwood, Coleman ..... June 30
Dublin, Ireddell ..... July 1
Presiding elders who fail to see their District Conferences in this column, will please send us time and place of holding same and we will add them to the list.

WACO DISTRICT CONFERENCE.

The time of the Waco District Conference is indefinitely postponed on account of State Sunday-school Convention, which meets in Waco at time appointed for the conference. JAS. CAMPBELL, P. E.

CALVERT DISTRICT LEAGUE.

Please send the names of your delegates to the District League Conference before March 31, 1898, to Rev. Geo. H. Phair, Hearne, Texas.

The Tyler District Conference will convene at Athens June 30, and embrace the following Sabbath. JOHN ADAMS, P. E.

WORTH THE PRICE OF THE PAPER.

I have just finished reading your editorial in issue of January 29, on "Responsibility of Leadership," and have no hesitancy in saying it is worth the price of the Advocate (yearly), especially to those who are by nature and special providence endowed with the capabilities of leadership. It is simply grand, and has been a blessing to this writer. As a result, I have a higher conception of the awful and weighty responsibility of leadership. How can any Methodist be an up-to-date, intelligent Methodist without the Advocate? Your brother, J. W. COKER, Trickham, Texas.

FINAL APPEAL.

Of the sum assessed on the Annual Conferences for the General Conference Expense Fund, just a little less than three-fifths has been collected to the date of this final appeal, January 31, 1898. The committee having this matter in hand feel constrained, therefore, to submit for the consideration of the Church the following facts and figures, which tell their own story with great plainness of speech:

Table with columns: An. Conf., Assessed, Collected, Deficit. Lists various states and their financial contributions.

Thus it appears that of the forty-two conferences, only two have paid their assessments in full; three have collected two-thirds and above, thirty half and above, three one-third, four are yet to be heard from. The collections are still in progress, and should be pushed to completion by the 1st of May, when this great representative body of Southern Methodism meets in the city of Baltimore, Maryland. The money should be promptly forwarded to Messrs. Barbee & Smith, Treasurers, Nashville, Tennessee. ALEX. G. BROWN, Chairman, Ashland, Va. B. M. BURGHER, Secretary, Dallas, Texas.

DELEGATES TO GENERAL CONFERENCE.

WEST TEXAS CONFERENCE. Clerical—Rev. J. D. Scott, San Antonio; Rev. Sterling Fisher, West End, San Antonio. Lay—J. S. McKinnon, Tobey; J. E. Pritchett, San Marcos. Reserves—Rev. I. T. Morris, San Marcos; Rev. J. W. Stovall, San Marcos; Alonzo Rees, Center Point; V. M. West, Tobey. NORTHWEST TEXAS CONFERENCE. Clerical—Rev. W. L. Nelms, Waco; Rev. James Campbell, Waco; Rev. S. P. Wright, Georgetown; Rev. J. R. Nelson, Corsicana; Rev. E. A. Bailey, Weatherford; Rev. J. M. Barcus, Temple. Lay—Asa Holt, Abilene; J. M. Robertson, Meridian; G. H. Mulkey, Fort Worth; D. S. Switzer, Weatherford; R. S. Hyer, Georgetown; J. W. Robbins, Vernon. Reserves—Rev. H. Bishop, Waxahatchie; Rev. E. A. Smith, Dublin; Rev. W. F. Lloyd, Fort Worth; W. H. Lastinger, Waco; W. H. Knight, Hillsboro; W. L. Ayers, Gatesville; B. H. Wood, Corsicana; E. T. Murchison, Vernon; W. J. Barcus, Lorena. NORTH TEXAS CONFERENCE. Clerical—Rev. J. H. McLean, Oak Cliff; Rev. I. W. Clark, Bonham; Rev. T. R. Pierce, Dallas; Rev. I. S. Ashburn, Greenville. Lay—B. M. Burgher, Dallas; Rev. F. B. Sinec, Georgetown; P. C. Thurmond, Bonham; Sid Bass, Terrell. Reserves—Rev. J. M. Binkley, Sherman; Rev. W. H. Hughes, Dallas; W. H. Hancock, Paris; H. N. Tuck, Sherman. TEXAS CONFERENCE. Clerical—Rev. Seth Ward, Houston; Rev. E. W. Solomon, Georgetown. Lay—H. O. Pritchett, Huntsville; J. D. Campbell, Brenham. Reserves—Rev. O. T. Hotchkiss, Houston; Rev. J. B. Cochran, Bryan; E. P. Hamblen, Houston; J. E. Crawford, Franklin. EAST TEXAS CONFERENCE. Clerical—Rev. T. P. Smith, Pittsburg; Rev. John Adams, Tyler. Lay—T. S. Garrison, Timpson; Dr. A. J. Gray, Ben Wheeler. Reserves—Rev. J. T. Smith, Timpson; Rev. O. P. Thomas, Palestine; F. S. Eberheart, Gilmer; J. R. Heartsill, Marshall.

Now is the Time

To purify your blood with Hood's Sarsaparilla. March, April, May are the trying months of the year. At this season your blood is loaded with impurities which have accumulated during the winter, and these impurities must be immediately expelled. Hood's Sarsaparilla is the One True Blood Purifier. It is the medicine which has accomplished many thousands of remarkable cures of all blood diseases. It is what the millions take in the spring to build up health and ward off sickness.

The life of the Christian who does not love his Bible is never marked by close resemblance to Christ.

A cough is an easy thing to cure if taken in time. It is dangerous to neglect one for any length of time. Dr. Simmons' Cough Syrup is guaranteed. Fifty cents a bottle.

Georgetown District—Second Round.

Bartlett, at Wilson's Valley, Mech 27, 28
Granger, at Willis' Creek, 11 a. m. Mech 29
Liberty Hill, at Leander, 11 a. m. April 2
Burnet, at Burnet, Apr 3, 4
Bertram, at Mt. Horeb, 3:30 p. m. Apr 4
Florence, at Prairie View, 11 a. m. Apr 5
Salado, at Corn Hill, 11 a. m. Apr 6
Round R, at Robinson's Ch., 11 a. m. Apr 16
Taylor, Apr 16, 17
Georgetown, Apr 17, 18
South Temple, 8 p. m. Apr 20
Temple, Apr 23, 24
Belton, Apr 24, 25
Rogers, 11 a. m. Apr 25
Moffat, 11 a. m. Apr 26
Sam P. Wright, P. E.

Austin District—Second Round.

Merriltown and Walnut, at M., Mech 19, 20
First Street, Austin, Mech 20, 21
Cypress cir, at Pleasant Valley, Mech 20, 27
Hotchkiss Memorial, Mech 29
Manhaca cir, at Carl, Apr 2, 3
South Austin, Apr 3, 4
Webberville cir, at Haynie's Ch., Apr 9, 10
Tenth Street, Austin, Apr 10, 11
McDade cir, at Oak Hill, Apr 16
Elgin sta., Apr 16, 17
Manor sta., Apr 18
Rastrop sta., Apr 22
Cedar Creek cir, at Red Rock, Apr 23
Smithville sta., Apr 29
West Point cir, at Ford's Prairie, Apr 30
Lagrange sta., Apr 30, May 1
Flatonia sta., May 7, 8
Weimar and Osage, May 8, 9
Columbus sta., May 9
Eagle Lake and Rock Island, May 10
H. M. Sears, P. E.

Sherman District—Second Round.

Bells cir, at Canaan, Mech 19, 20
Collinsville cir, Mech 26, 27
Pottshoro and Preston, at P., Apr 2, 3
Sherman cir, Apr 9, 10
Whitesboro sta., Apr 10, 11
Whitesboro cir, at Kendall's C., Apr 16, 17
Denison miss, at Greenwood, Apr 23, 24
Van Alstyne, Apr 30, May 1
Travis Street, May 7, 8
Wilson sta., May 8, 9
Denison sta., May 14, 15
Howe cir, at Ferguson's C., May 21, 22
Pilot Grove, at Blackman's C., May 28, 29
Whitewright sta., June 4, 5
Gordonsville, June 11, 12
Gunter's mis, June 18, 19
J. R. Wages, P. E.

Calvert District—Second Round.

Marlin sta., Mech 26, 27
Stranger and Harmony, at Stranger, Apr 2
Bremond and Reagan, at Bremond, Apr 3, 4
Hearne and Wheelock, at Hearne, Apr 7
Kosse and Alto, at Kosse, Apr 9, 10
Calvert sta., Apr 16, 17
Centerville cir, at Evans Chapel, Apr 23, 24
Rogers' Prairie, at Oxford, Apr 27, 28
Franklin cir, at Concord, Apr 30, May 1
Franklin sta., May 7, 8
Buffalo and Oakwoods, at B., May 14, 15
Personville cir, at Personville, May 16, 17
Fairfield cir, at Mt. Zion, May 21, 22
Jewett cir, at Cedar, May 28, 29
Pettoway cir, at Boon's Prairie, June 4, 5
Mt. Vernon cir, at Mt. Vernon, June 8
Durango cir., June 11, 12
Rosebud, June 14
Chilton and Lott, June 18, 19
George A. LeClere, P. E.

Sulphur Springs District—Second Round.

Winnsboro sta., 1st Sun April
Reilly Springs, at Forest H., 2d Sun April
Sulphur Springs sta., 3 p. m., April 11
Sulphur Bluff, at Denny's, 3d Sun April
Como, at Park's Chapel, 4th Sun April
Cumbo, at Oakland, 1st Sun May
Mt. Vernon, at Pine Forest, 2d Sun May
Commerce sta., 7:30 p. m., May 13
Fairlie, at Wesley's Chapel, 3d Sun May
Campbell, at Friendship, 4th Sun May
Cooper, at Long Taw, 5th Sun May
Leonard, 3 p. m., June 3
Celeste and Lane, at Lane, 1st Sun June
Wolfe City sta., 7:30 p. m., June 10
Ben Franklin, at Pecan Gap, 2d Sun June
County Line, 3d Sun June
The District Conference will convene at Commerce, June 25, at 9 o'clock a. m. Opening sermon will be preached by Rev. J. W. Chilton, at 11 o'clock a. m. same day. C. B. Fladger, P. E.

PERSONAL.

My son, Ellis Fair, left home about a month ago, and we have not since heard of him. He is eighteen years of age, about five feet eight inches tall, weighs about 125 or 130 pounds; slender build; fair complexion, light hair and blue eyes. Left home afoot and without money. If any readers of the Advocate know of his whereabouts, please write to me and oblige his father. GEORGE F. FAIR, Lometa, Texas.

The household remedy is Hunt's Lightning Oil. All aches and pains quickly relieved. Satisfaction or money refunded.

He is far from home that has none to go to.—Ram's Horn.

A TEXAS WONDER.

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

Bellville, Texas, Sept. 12th, 1896.—This is to certify that I have used Hall's Great Discovery for kidney and bladder trouble in my family, and can truthfully say that it gave good satisfaction. J. B. LEWIS, Tax Collector, Austin County.

E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas druggists.

The Texas & Pacific run free Chair Cars daily to Memphis and Saint Louis.

Get More and You Get Less

Why is it every sarsaparilla which tries to sell itself, ranges itself against Ayer's as the standard? Why is it that all have to offer extra inducements—bigger bottles, fancy wrappers, cheaper price—anything, everything, but the one inducement of quality?

Ayer's Sarsaparilla

has never been equaled by any cheap imitation of it, and quality tells, just as blood tells.

It is the Standard.

"I have sold Ayer's Sarsaparilla for more than twenty-five years, and have never heard anything but words of praise from my customers; not a single complaint has ever reached me. A preparation must possess great merit to maintain such a reputation. I believe your sarsaparilla to be the best blood purifier that has ever been introduced to the general public. I often hear other manufacturers say that this is "as good as Ayer's," but no one ever yet heard it said that Ayer's was "as good" as any other kind. They always set Ayer's up as the standard of excellence."—S. F. BOYCE, Duluth, Minn.

Thank God for what you are, not for what other people are.

If the Baby is Cutting Teeth.

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

Potluck may be poor luck, if taken with a stranger.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.

What is it? A cure for Coughs, Colds, Croup, Whooping Cough, Hoarseness, Sore Throat, and all Bronchial Affections of the throat, Chest, and Lungs. 50 doses for 50 cents. Money refunded if it fails to give satisfaction; we mean Dr. Simmons' Cough Syrup.

A NEW CATALOGUE

is being issued by C. P. Barnes & Co., jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silverware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

We are anxious to build up Western Texas, and commencing at once, and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round trip tickets to Abilene, Pecos and stations intermediate, and to Eddy and Roswell, N. M., at a rate of one and one-third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest Ticket Agent for further information, or address E. P. Turner, General Passenger Agent, Texas and Pacific Railway, Dallas, Texas.

It is too much to have to scratch for a living and for relief also. Hunt's Cure will not help you in the former case, but will sure cure the Itch, Tetter or Ringworm, Itching Piles, or it costs you nothing. Price 50 cents.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

Uriah Jones, Hezekiah Brown and John Peter Smith will testify to the wonderful curative properties of Dr. Simmons' Cough Syrup. Sample bottles free. Satisfaction or money refunded.

No ferry transfer at Memphis via the Texas & Pacific—double daily trains each way, thus preventing delay on your return trip.

The Texas & Pacific give you choice of routes via Memphis, Shreveport or New Orleans.

The world is what you make it.