PART ONE
Pages 1 to 6.

The Texas Christian Advocate.

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Editorial.

THE FUTURE ADVOCATE.

We send out this week a mammoth edition of the ADVOCATE. This is an illustration of what we would be pleased to do in every issue. We trust that this stroke of journalistic enterprise will gratify our readers and constrain them to make an effort to advertise and circulate the paper among their neighbors and friends. Our recent appeal evoked a great many incouraging responses, and if the Church will continue to rally to us and stand by us, we promise that no expense will be spared to make the ADVOCATE the peer of any religious paper published. We have moved the departments which we denominate "Devotional" and "Old and Young" to the second page, and hereafter shall lay under contribution all our resources to make a first-class page for family reading. Bro. W. F. Lloyd contributes an original article which we publish as devotional matter—an article which will richly repay a perusal. Our young people are especially invited to read the beautiful and instructive story which we insert for them. Our Sunday-school and Epworth League departments are prepared particularly for our young friends, and we shall not regret the liberal space accorded them, if they can be trained to delight in Christian journalism and to do the will of God. We will send this week's paper as a sample copy to several thousand, and we trust that they will hand their names to their preachers and go upon our list as permanent subscribers. We hope that our preachers will be on the alert to avail themselves of any interest in the paper which may be developed by this move. We are grateful for past favors, and most earnestly invoke the undivided sympathy and co-operation of the Church.

A FULL-ORBED CHARACTER.

We plead for a full-orbed Christian life—clear-sighted vision, a brimming heart and uniform obedience. No one phase of character or department of experience should be unduly emphasized. Every point of this many-sided life should be equally radiant, and every province of this spiritual empire equally guarded and developed. It is a species of pride to concentrate upon the mere accumulation of religious knowledge. It is the veriest fanaticism to cultivate disproportionately the feelings of the heart. It is legalism of the baldest type to focalize all one's energy upon the external deportment. But knowing, feeling and doing simultaneously, with the same degree of intensity, constitute the well-rounded, perfect Christian character. We want no eccentric development or tangential movement, but a comprehensive enlargement and refinement of the whole being, and a well-ordered, straightforward march to the one divinely appointed goal—"the fullness of the measure of the stature of Christ." Extraordinary brilliancy at one point is often neutralized by a corresponding deficiency at another, and marvelous efficiency along one line is frequently offset by a deplorable impotence and failure in some other direction. This one-sided development is the bane of modern Church life, as it was the curse of the ancient. Many a man carries a catechism in his head and an arctic winter in his soul. Many a man overflows with emotions and tears who is barren of all beautiful self-sacrifice and substantial achievement. And many a man leads a cold, correct, moral life who is both ignorant and unfeeling. Some of the ancients, in the cloister's uninvaded solitude, gave themselves exclusively to meditation and prayer, indifferent alike to the world's weal or woe. Others, in the market place and among the busy, babbling multitudes, neglected such finer spiritual offices and devoted themselves with undivided consecration to practical duty and work. But the ecstatic vision of the mountain-perched recluse was as much of an imperfection as the enthusiastic utilitarianism of the moralist. The Christian life ought to be a Koh-i-noor, all of whose facets have been cut with equal care and which glisten with equal lustre and light. Cherubic knowledge, seraphic fire and love and Christly obedience and service make the ideal man. Knowledge is our guiding-star, love the power which throbs and propels us, and obedience is the measuring off of the long, weary miles which brings us at last to the bosom of our Father and our God.

THE STATE LEAGUE CONFERENCE.

We wish to call attention to this important gathering of our young people in Houston next April. We understand that the railroads will give reduced rates, thus making it possible for all to attend, and that Houston will most generously entertain all who may wish to participate in the conference. An elaborate and entertaining programme is being prepared, which will be announced in due time. We learn that Miss Emma Tucker, of Nashville, a remarkably useful Christian worker, the lady to whom Bishop Hargrove referred so often in eulogistic terms during his recent tour of Texas, will be present and speak on "City Missions." The inimitable Dr. John Matthews, of St. Louis, is also expected, and will, of course, speak to the delight and edification of all present. While attending the General Conference which met in St. Louis some five years ago we had an opportunity to sample the Doctor's style, and we are prepared to pronounce it first-class. Bishop Galloway will also attend and take a leading part. The Leaguers and others will be overjoyed to hear this great man, fresh from his tour around the world and filled with enthusiasm and zeal. Dr. S. A. Steel will also participate, and those who have heard him are prepared to vouch for the fidelity and success with which he will discharge his task. These are samples of the good things in store for those who may attend. We devoutly trust that thousands will gather in Houston and that the conference will be rich in spiritual results.

Whatever is worth doing at all is worth doing well. If there is any reason why this conference should take place, there is every reason why it should be a great success in every respect. Let the attendance be large and representative; let the programme be broad and brilliant; let the music be select and inspiring; let the conference be enveloped in an atmosphere of devotion and prayer; let the Leaguers renew their loyalty to Methodism and plan largely and magnificently for the future, and go forth to glorify God and save the world. We confidently predict a great time and indulge the hope that this conference will inaugurate a new epoch in Church work, wherein young hearts, with the morning freshness upon them, shall contribute wondrously and effectively to the furtherance of the gospel and the spread of the kingdom of Christ.

CONNECTIONAL NEWS.

Emory College, Oxford, Georgia, is more prosperous than ever. The college is entirely free from debt, has ample grounds, excellent buildings, a fine library and museum and over $200,000 of well invested endowment. Dr. Candler, the President, raised $100,000 of this amount. Emory has done a magnificient work with her comparatively small capital and is one of the finest institutions in the South.

There are more than five thousand Epworth Leagues in the Southern Church. A thousand new charters have been issued during the last few months. There will be several great gatherings of our young people during the year and the movement is destined to broaden more and more and to wield an immense influence for good.

Sam Jones, in Tennessee Methodist:

We begun a series of meetings in the city of St. Louis, in the Exposition Hall, at 3 p. m., Sunday, March 3. The great hall, seating five thousand, was filled to overflowing at the afternoon and night services. The 10:30 a. m. service each day will be held at First Methodist Church, the 3 p. m. service at the Third Baptist Church and the night service at the Exposition Hall. The beginning is marked with a fine interest and the attendance is measured only by the capacity of the building. Many of the pastors, of Methodist, Baptist, Presbyterian and Christian Churches, are in full sympathy and co-operation with us, and I see the signs of a great awakening in this city. Bros. Stuart and Excell are hard at it with me. Will the Christian friends who read these lines pray earnestly that God's blessings may rest upon the efforts we make for the moral betterment of this city?

GENERAL CHURCH NEWS.

We are indebted to the Outlook for the following definition and illustration of an "Institutional Church:"

In our list of institutional Churches we have made no mention of any in the great and growing city of Cincinnati. It is not to be presumed, however, that such work is neglected there. Many Churches are doing more or less along institutional lines. We have been much interested in what we have learned of the Wesley Chapel, which is the mother of Cincinnati Methodism. It is a very old Church for a Western city, having been founded in 1803, and consequently being ninety-two years old. It is situated in the heart of the city, on Fifth Street, only a block and a half from the postoffice. Its pastor is the Rev. J. W. Magruder. It is impossible to condense within the limits of a single paragraph its many-sided activities. It is distinctly a Methodist Church, and yet it is conducted on an undenominational basis. The sole effort of the people, so far as the individual is concerned, is regeneration. The institutional work is subordinate to the spiritual. The center of the Church life is the mid-week service, which in its nature is evangelistic. The Sunday evening service is attended by all classes of people—atheists, agnostics, Jews, Roman Catholics, Protestants. The Sunday-school is carefully graded, having a kindergarten department and a normal training class. A band of young men called "The Crusaders" looks after the recreation department of the school during the week. A band of young women provides flowers for the church and the poor. The King's Daughters' department is largely devoted to missionary activity. There is a creche; children are cared for not only while the parents are at work during the week, but also while they are at church on Sunday. There are also a Bureau of Justice, where four lawyers give their services to the poor; a Bureau of Friendly Visitors, who call upon the people in their homes; and a Building Association, by which people are taught to save and become the owners of homes. The work is said to have but just begun, but to us it seems already far advanced. The idea of the institutional Church belongs to no one denomination. It is found among all denominations and in all parts of the country.

CURRENT EVENTS.

Negotiations for Peace.

The Chinese and Japanese plenipotentiaries have exchanged commissions and instructions as preliminaries to the negotiations for peace. It seems to us that Japan has nothing to do but to dictate her own terms and China nothing to do but to accept them. Japan has a fine opportunity to reveal a magnanimous spirit and China a splendid chance to learn an invaluable lesson. This first meeting of the commissioners will probably be followed by an armistice, and in due time by a permanent cessation of war.

Count Tolstoi's Manifesto.

The Czar of Russia, whose reign opened so auspiciously, is revealing a disposition to breathe the autocratic spirit and to imitate the arbitrary and irresponsible actions of his fathers. His recent deliverance, wherein he declared his purpose to ignore all constitutional and representative principles, was met by a counter-manifesto, said to be written by the famous Count Tolstoi—a document which might be very appropriately characterized as bearding the lion in his den. There are a great many thoroughly educated men in Russia filled with the love of liberty, and a little more royal foolery will drive them to open revolt. Already the sappers and miners are at work and ere long this huge and hoary despotism will totter to its final and irremediable fall.

Cuba.

There is a considerable party in Cuba anxious to separate from the mother country. They desire an independent Government, and, to secure this end, are willing to imperil their interests and lives. Two of the provinces are in open revolt now, and there have been several collisions between the Government troops and the insurgents. However, the vigor with which Spain has taken hold of the matter and the immense reinforcements sent to Cuba indicate that the rebellion will be short-lived and ineffectual.

Foreign Items.

A movement to disestablish the Welsh Church is on foot, with encouraging signs of success.—The German Government is relaxing somewhat the iron rule with which, since the Franco-Prussian war, it has controlled Alsace-Lorraine.—There was a fatal duel in France last week, in which M. Le Chatelier, an officer of Marines, killed M. Perchier, one of the editorial staff of the Journal des Debats.

Bissell and Wilson.

Postmaster-General Bissell has resigned and the President has appointed Hon. W. L. Wilson to fill the vacancy. The press, both Democratic and Republican, has spoken in the highest terms of the outgoing officer and the present incumbent. Unimpeachable character and efficiency can silence even the voice of partisanship.

The Modern Death-Trap.

The papers are full of reports of buildings which have recently collapsed, killing a great many persons. The heartlessness which constructs a six-story gossamer shell, imperiling the lives of thousands, deserves the severest reprobation and prompt legal interference.

The Deadly Trolley.

The electric cars of Brooklyn have killed ninety-nine persons—the latest victim being a seven-year-old child, Lula Halle, on her way to school.

Improving Criminal Law.

Tremendous pressure is being brought to bear upon the Legislature to induce it to reform and perfect the criminal code. The deficiencies are so many and so fatal that the punishment of lawbreakers is almost impossible. The Governor, in his recent message, the memorial of the Dallas County Grand Jury, the leaders in the strongest newspapers in the State, reveal the necessity for immediate relief.

The Stockgrowers' Convention.

Over three thousand cattlemen are in Fort Worth at this writing, taking steps to promote the interests of one of the most important and profitable industries in the State. The reports concerning the condition of live stock thus far are decidedly encouraging.

THE PRESS.

The Northwestern says that Dr. Buckley, editor of the Christian Advocate, New York, is authority for the following statement:

On a certain sacramental occasion a lady, a member of the Protestant Episcopal Church, moving in the highest circles, was present. The invitation being given to all Christians to commune, she was disposed to accept it, but naturally delayed until the majority of the members of the Church administering it had communed. Then she rose to go forward, and saw a long line of respectable, well-dressed persons of African descent advancing to the altar, and no white person with them. The pastor of the Church, from whom we have the information, states that as she looked upon them the color fled from her face, and then returned. She sat down, then rose; she half sat down, and finally, with the tears streaming down her face, came forward and knelt among them. Afterward she remarked that if, merely because they were negroes, she had decided not to commune, she believed the Holy Spirit would have taken his flight from her.

If the Spirit would have forsaken this Episcopal lady for refusing to commune with negroes, why is it that He does not withdraw from those vast multitudes of Northern Methodists who refuse to take the sacrament with persons of African descent? Why is it that He does not also take his everlasting flight from hundreds and thousands of Southern Methodists who refuse ecclesiastical affiliation with colored people? We are surprised to see an able editor appearing to indorse such silly sentiments. We think the sister was a trifle hysterical and slightly over-conscientious.

We learn from Zion's Herald that Joseph Cook is a great admirer of the Japanese, whose strong points he sums up as follows:

1. Her island position. Japan is the England of the Pacific. Her people are a nation of sailors, brave, fearless and daring. Unlike China, she has a navy of great strength. She aspires to rule the Pacific. 2. The Japanese are patriotic. They believe in authority and follow their federal leaders. 3. Japan has marvelous power of assimilation. They know how to copy the West. The knowledge they import is digested, and their scholarship becomes Oriental as well as Occidental. 4. The Japanese yield readily to discipline. They obey superiors, and make good soldiers and sailors. There is a fidelity to those in authority which makes them capable of being compacted into a strong nation. The reverence for those in high place has a divine basis. The transfer of their reverence for authority to Christ would make them eminent Christians. 5. The Japanese have a fine physical and mental organism. They are fine-grained—a diamond edition of humanity. With the flesh of a child they have the backbone of a man. They are not merely sentimental; in the delicate form is a resolute and noble spirit.

Ram's Horn suggests a remedy for the "dead line," thus:

He who does not fertilize his mind with current literature will soon become barren. A man can not grow mentally great upon his own stock of information and reflection. A battery with one pole is inert. Memory will not fail with age if it is persistenly exercised. The power of abstraction increases with one's years, if the habit of mental concentration is cultivated. If statesmen and lawyers are at their best when octogenarians, why should not preachers be? A man who has lived eighty years has had great opportunities for knowledge. They should be storehouses for the famished. The "barrel" is the bane of preachers. If the dead "heads" it contains could be buried, the live brain would make itself felt. The second time a man preaches a sermon it should be "a new edition, revised and improved."

The Central says that President Thompson, of Miami University, gave some students recently the following good advice. We believe and indorse every word of it. We could furnish proofs and illustrations, giving names:

It is a mistaken notion that the world won't wait for you. A young man should not be graduated from college before he is twenty. It is better that he spend the five years between twenty and twenty-five in careful preparation for the troubles to come than to plunge forth into the excitement and bustle of the busy world. The world can wait for you better than you think it can. There is no hurry save on your part. The young man who rushes into his life's vocation before he is twenty-five too often becomes wornout and broken down in health before he is forty; while on the other hand the young man who seeks more thorough preparation and enters upon his chosen work between twenty-five and thirty, reaches his prime at an age when the other man has practically run life's course, and becomes a useful citizen and lives to a good old age.

PERSONAL.

TEXAS.

Rev. B. A. Thomasson and Rev. A. S. Whitehurst made the ADVOCATE a pleasant call this week.

Bro. R. S. Keizer has two very sick children, suffering from an attack of the slow fever. They are doing well at this writing with a fair prospect of recovery. He has the sympathy of his many friends.

We publish this week in our "devotional column" an article from the pen of Rev. W. F. Lloyd, with this caption, "A Miracle of Prayer and Faith." We trust that all our readers will peruse it, for it ought to prove a contribution to the development and refinement of our spiritual life.

Mrs. J. F. Follin, of Fort Worth, has been seriously sick for some time suffering from nervous prostration and fever. She is still quite ill and her friends will understand why she has not written to them. Sister Follin is a good friend to the ADVOCATE and we sincerely hope to be able to report her speedy and permanent recovery.

Rev. W. A. Edwards contributes this week an interesting article, written upon his sixtieth birthday and suggested thereby. He makes a good point against location, and the spirit which breathes through the communication indicates that he intends to grow old gracefully and to make his last days his happiest and his best.

A telegram from Rev. A. L. Scarbrough informs us that General Henry E. McCulloch, for a long time a stanch member of the Methodist Church, died in Rockport, March 12, 1895, and will be buried in Seguin. He was in his seventy-ninth year. A prominent Texas character has passed away, much lamented by his numerous friends.

Miss Emma Hawkins, daughter of the late Rev. S. J. Hawkins and Mrs. M. E. Hawkins, was married to Mr. Hardy R. Vantine, in Midland, Texas, February 19, Rev. J. R. Hixon officiating. The wedding was an elegant affair, and the nuptial presents many and valuable. We have known the family of the bride for a long time, and sincerely wish her and her husband a long and happy life.

Prof. Morgan Calloway, of the State University, has just brought out an edition of Sidney Lanier's best poems, with an introduction and copious notes. Our exchanges, North and South, have spoken very highly of the volume. We thank the editor for a copy, which we shall take pleasure in reading and before long notice in the ADVOCATE. Prof. Calloway is thoroughly competent to do a fine piece of literary work like this.

Rev. J. W. Coker, in a private note to the editor, says, among other things, that his venerable father, Rev. M. O. Coker, is nearly eighty years old and has been a subscriber to the ADVOCATE since 1855. This much-respected octogenerian sends greetings and love to his friends within the bounds of the Northwest Texas Conference and does not forget the editor of the paper. He lingers, calmly awaiting the Master's summons to the heavenly rest.

A friend has just sent us a copy of a lecture, delivered by Prof. R. S. Hyer, of the Southwestern University, "to the class in Evidences of Christianity," with this caption: "Why, as a scientist, I believe in God." The lecture was published by request in the Alamo and San Jacinto Monthly. We anticipate a rich treat in the perusal of this pamphlet, for all of Prof. Hyer's literary work is stamped with the impress of a thoroughly educated and cultured mind.

SOUTHERN METHODIST.

Baltimore Advocate: Rev. W. K. Boyle, D. D., died at his residence, near Hyattsvile, Md., February 20, 1895. He was for ten years editor and publisher of the Episcopal Methodist, and was widely known as one of our most devoted and faithful ministers. For some years he has been in feeble health, but was patient and trustful, and had an unclouded hope of a better life.

The Southern Society of New York City has a banquet annually. J. J. Lafferty, of the old Richmond, made a characteristic speech at its recent meeting, answering the disparaging remarks made by Hon. Abram S. Hewitt a year ago concerning the South. More than a hundred Southerners were present, who enjoyed a fine dinner, sang "Dixie" and "The Old Kentucky Home," laughed and talked, and listened to ringing talks from Lafferty and others.

Dr. Candler has been lecturing to the students of Emory College, Oxford, Ga., on the "Evidences of Christianity." They have been pronounced "a marvel of beauty and strength."

J. N. Snow, in the Wesleyan, says of the lectures recently delivered before the students of Emory College by Dr. E. E. Hoss: All his lectures were very good, but two especially ought to be outlined and practiced by every young preacher in Methodism, viz.: "The Preacher as a Student," and "The Preacher as a Pastoral Visitor." His review of theological and secular literature was of inestimable worth to the young men who do not know until they are told what to read. A great force is lost by our young preachers because applied to a wrong course. Thanks to the Doctor for his wise advice. He has crossed the field and knows the ground; hence his right to speak.

Christian Advocate, New York: Bishop Galloway, of the Methodist Episcopal Church, South, arrived in this city, from his tour of missionary service around the globe, on the Etruria, on Saturday, February 23, at 6 o'clock p. m. During many months of travel he had met no storm, no failure to make connections, no accident of any kind. His account of missionary work in Japan, China, and India was most encouraging. On landing he became the guest of the Methodist Social Union at the Savoy Hotel. On Sunday morning he preached in Madison Avenue Church. On Monday morning he was received by the Preachers' Meeting in an unusually full session, and addressed it chiefly on the missionary outlook. On Monday evening he met the Social Union at a dinner given at the Savoy, and gave an address covering several topics, but notably that of fraternity and federation among Methodist Churches at home and abroad. A fuller account of this meeting will be given next week. We can only add now that the geniality, Christian devotion, and great ability of Bishop Galloway won all hearts, and helped on the love which Methodists should bear toward one another. He will be doubly welcomed when he shall come again. He left for his home on Tuesday, February 26.

GENERAL.

Southern Christian Advocate: Rev. M. D. Hoge, D. D., a distinguished Presbyterian preacher of Richmond, will celebrate his fiftieth year in one Church this week. An extraordinary record of an extraordinary man. Bishop A. W. Wilson is among those who are to participate in the services.

Dr. Brodbeck says, in the Christian Advocate, New York, concerning the seventy-fifth anniversary of the birth of Bishop R. S. Foster, which was celebrated at his home in Boston, February 22: "I found the Bishop looking hale and hearty, in every way stronger than for several years, and surrounded by a number of his children and grandchildren, who had come home to celebrate the noted anniversary with their loved and revered sire and grandsire.... The Bishop starts in a few days for Missouri, where he will preside over the three Missouri Conferences; and, perhaps, he has not in many years left home for the discharge of his official duties in greater vigor or better spirits than will mark his departure at this time."

The Northwestern Advocate, referring to Dr. Abel Stevens' last volume of the "History of the M. E. Church, South," just published, says: Dr. Stevens was once regarded as somewhat "southside" in his sympathies, and it is of record that he was superseded in the editorship of the New York Advocate because Dr. Edward Thomson was supposed to be more firmly committed to decisive Methodist legislation concerning slavery. The author who is about to give us the results of his later work retired from active ministerial work three and a half decades ago. He has dwelt apart from battling men, and meantime has essayed to digest fairly and fully that which divided men when he ascended the hills of his more modern contemplation. We care more for his materials than for his conclusions, as valuable as the latter certainly will be.

Devotional.

A MIRACLE OF PRAYER AND FAITH.

In the popular acceptation of the term the age of miracles is past. So far as human observation goes, God does not in these days contrevene the laws of the physical universe to confound infidelity, or carry out his plans. Nevertheless, the promise is: "What things soever ye desire when ye pray believe that ye receive them and ye shall have them."

In this and many other passages God has pledged himself in unmistakable terms to regard and answer believing prayer—prayer for right things, inwrought by the spirit of God. Thousands of earnest Christians have many times realized in the answer to their prayers that God keeps his promises. On the other hand many others are tempted by the devil to a lack of faith, and when they have asked and have not received, they have either repudiated entirely their faith in prayer and the God of prayer, or else have supposed that the promises concerning answers to prayer were not to be taken literally.

Such persons need encouragement. All of us need to be helped to more earnest prayer and deeper faith.

Beyond all question the most remarkable instance in modern times of Divine answer to the prayer of faith, is the wonderful work of George Muller, of Bristol, England. More than sixty years ago Mr. Muller was impressed to undertake in a small way the care of some orphan children. He had no money, but he proceeded to open the home, looking only to God for help. Prayer was his only resource. God heard and answered. The money needed was forthcoming. Other orphan children applied, and soon enlargement was necessary. Step by step the work progressed until finally five large houses, sufficient to accommodate over 2000 children and 112 attendants, were erected.

About the same time he felt moved upon to open a "Scriptural Knowledge Institution for Home and Abroad," in which instruction was to be given in the Scriptures to those who desired it, and books and tracts issued for the poor, and others who were willing to pay a small amount.

Mr. Muller has just given his fifty-fifth report to the public. It reads like romance, so wonderful and glorious are the ways of Providence as therein brought out. Hear him:

The total amount of money received by prayer and faith for the various objects of the institution since March 5, 1834, has been over £1,341,826 sterling (more than $6,000,000); 120,430 persons have been taught in the schools supported by the funds of the institution; 268,110 Bibles, 1,409,842 New Testaments, 21,092 copies of the book of Psalms, and 217,599 other portions of the Word of God in several languages have likewise been circulated since the foundation of the institution; 103,335,248 books, pamphlets and tracts in several languages have likewise been circulated from the commencement of the institution. From its earliest days missionaries have also been assisted from its funds and for more than forty years a considerable number of them. On this object and on the mission schools there was expend during the past year £3355, and from the commencement, £215,109; 9176 orphans have been under our care, and five large houses, at an expense of £115,000, have been erected and fitted up for the accommodation of 2050 orphans at a time and 112 helpers.

With regard to the spiritual result of the operations of the "Scriptural Knowledge Institution for Home and Abroad," we have the fullest reason to believe that many tens of thousands of souls have been blessed, but the day of the Lord alone will fully reveal all the good which, through his wondrous condescension, has been accomplished within the last sixty years by means of the institution.

These figures and words tell an eloquent story of good that has been wrought. The achievement is marvelous. It almost surpasses belief. Considerably over six millions of dollars have been raised for the various benevolences under the care of this one man. Had twenty agents been employed to go to the uttermost parts of the earth and in most eloquent pleading present the cause, the result would still have been marvelous. But when we remember that one man only has been the chief instrument in this mighty work, our wonder grows. How did he do it? The answer is: By prayer and prayer alone. He has never asked a human being for a cent. Even in times of great trial, when it seemed that God had forgotten, he never mentioned the straitened condition to a soul. His only recourse has been prayer.

Mr. Muller says: "More than sixty years since I saw clearly that the Church of God needed nothing so much as an increase of faith; and I, therefore, decided that by God's help, I would rely upon him alone for assistance in the way of obtaining pecuniary supplies; and would not in the hour of need make known my necessities to any human being whatever; and to this plan I have adhered without ever swerving from it. The deliverances which God has wrought for me were recorded afterward, and God has made these narratives a great comfort and encouragement to believers, by strengthening thus the faith of multitudes of his children, so that tens of thousands of persons in all parts of the earth have been benefitted by this my way of carrying on the work of the Lord."

In another place he says: "Without any one having been personally applied to for anything by me over £902,532 has been given to me for the orphans as the result of prayer to God since the commencement of the work."

What kind of prayer was it that thus prevailed with God? It was earnest, frequent, long continued, believing. Dr. Pierson says: "I have stood with uncovered head in the sacred room, on Ashley Down, where three prayer-meetings are usually held every week, and beside these Mr. Muller and his son-in-law, James Wright, pray day by day together, and Mrs. Muller and her husband at least twice daily together, and often as many as six times; and this does not include Mr. Muller's individual prayers alone repeatedly each day; and all this volume of private and public prayer goes up to God for his help for the institution and his blessing on every step taken in carrying forward this multiplied work. What wonder unspeakable bounty is bestowed?"

How such an exhibition of believing prayer puts us to the blush when we think of our own cold and infrequent petitions.

Mr. Muller's object all along has been to show to the Church the power of simple faith in God. He says: "My great desire was that it might be seen, that now, in the Nineteenth Century, God is still the living God and that now, as well as thousands of years ago, he listens to the prayers of his children, and helps those who trust in him."

Sometimes his faith has been subjected to severe trial. God has seemed to have forgotten him. Supplies have been low. Money has been nearly or quite gone. But at such times renewed petitions were offered, and in every instance God has answered in time to meet the demands.

In addition to going to God only for means to carry on his work, Mr. Muller has kept constantly in view two other guiding principles. No debt is ever incurred. Mr. Muller interprets literally the Scripture which says: "Owe no man anything." He dares not venture further than God gives him the means. In one instance he prayed for over twelve months before receiving the first contribution toward the erection of one of his orphan houses. It was two years longer before enough had come in to build the house. But the work was not begun until the money was in hand.

Another ruling purpose with Mr. Muller has been the salvation of the children. He says: "I aimed from the beginning at the salvation of the children. To make them see their lost and ruined condition by nature, through instructing them in the Word of God, and to lead them to put their trust in the Lord Jesus Christ for salvation; and God has given us the joy of seeing thousands of them brought to believe in him."

The result of Mr. Muller's work can not be estimated in words or summed up in figures. Only the day will reveal it. The faith of tens of thousands of God's children has been strengthened. Many other orphanages have been built, until to-day England does not have half the orphan children exposed to the cold world that it did when Mr. Muller began his work. The China Inland Mission, led by Hudson Taylor, and depending alone on God for support, received its inspiration from Mr. Muller's work. Beside these there are many other indirect results. Verily it deserves to be called the Nineteenth Century miracle of prayer and faith.

W. F. LLOYD.

Fort Worth, Texas.

A PRACTICAL TEST.

A Christian Chinese tailor thus described the relative merits of Confucianism, Buddism and Christianity:

A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approached the edge of the pit and said, "Poor fellow! I am sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out, don't get in again." "I can't get out," said the man. That is Confucianism.

A Buddhist priest next came by, and said, "Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest." But the man in the pit was entirely helpless and unable to rise. That is Buddhism.

Next the Savior came by, and, hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, "Go, sin no more." That is Christianity.

Old and Young.

THE LITTLE PHILANTHROPIST.

The door of a cottage, surrounded on all sides by vine-covered porches, suddenly opened, and a French bonne with the characteristic, coquettish cap upon her head, called out: "Lesson-time, Robert, ma chere."

A boy of seven romping with a pet spaniel replied: "Just one more minute, Marie."

It was a July day in the hot valley of the San Joaquin, California. The road leading to the ranch owned by Mr. Main, Robert's father, stretched, hot and dusty, to the nearest town three miles away. The large leaves of the fig trees, which on three sides defined the limits of the ranch, were covered with dust, while the figs in luscious sweetness, dropped, uncared for, to the ground. They were too plentiful to be appreciated. The yellow butterflies chased each other among the blue alfalfa blossoms, and one could almost see the hot air palpitate as he watched them. The only spot at all approaching to coolness was some distance in the rear of the house near an adobe cellar, and where stood a windmill whose reservoir occasionally overflowed with a little splash that cooled the ground. The whole was shadowed by four tall eucalyptus trees. Here sat a dozen Chinamen cutting and placing upon trays for drying, rosy nectarines, yellow plums, and pears. The indispensable Mexican oyah was near by filled with cold tea, and at a little distance one of their number stirred the soup for their mid-day meal.

As Robert turned to obey the summons of his nurse, he caught sight of a boy about his own age, drawing under the fig trees a comical, canvas-covered cart, containing a pale-faced child of five years. He knew this little Mexican boy who lived in a little hovel some distance down the road. His father made temales, the corn-husk-covered delicacies of chicken, corn-meal, and red pepper, so dear to the Mexican, and much appreciated by the American. Every night, winter and summer, was heard his voice upon the streets of Mono, calling: "Temales! temales! nice, fresh, hot chicken temales! one for ten cents or three for a quarter."

"O Vriguel!" said Robert, "come and see my new dog."

"I can't, little Senor, Rita is so sick. I take her to the doctor. It is too hot for Rita." His dark eyes filled with tears. He was accustomed to care and hardships in that family of eight, but his heart was tender for his beloved sister. Robert watched him as he plodded patiently down the dusty road with his precious charge. Then he turned, and went into the house. As he took his book and sat down beside his mother, he said:

"Mamma, when I'm a man, I will not be a doctor, nor a minister, nor a ranchman, nor a merchant. But I think I will be a phi—what is the word, mamma?"

"Is it philosopher?"

"No: it is what a man was who went into prisons, and helped poor people, you know."

"Philanthropist?" said mamma.

"Yes, that's it," said he, eagerly. "I will be phi-lan-throp-ist, and I want to begin now."

When Mr. Main came in, an hour later, wiping the perspiration from his brows, and execrating the intensely hot weather, he noticed his little boy's abstraction.

"Well, son, what is it?" Robert smiled, and sprang to his father's arms as was his wont.

"Papa," he said, "I was thinking of something very important."

Mr. Main winked at his wife. This little old-fashioned boy gave them a great deal of quiet merriment. "Well, let's hear it, son."

"When are we going to the mountains, Wednesday is the day, isn't it, papa?"

"Yes, in two days we will leave these dry, hot plains, for 'green fields and pastures new.' Why my little boy will be like one of those candy canes he likes so well at Christmas time, 'sweetness long drawn out' if we are here longer." Robert did not smile as usual at his father's gay little speeches, but continued to look grave and thoughtful.

"Aren't you glad?" said Mr. Main, gently shaking him.

"Well, papa, as I was telling mamma, I should like to be a phi-lan—what's the rest, mamma?"

"Philanthropist."

"Oh, yes, I should like to be—that."

"It's a pretty large thing to be," said papa.

"But couldn't I be a little one? I don't like to go away and leave little sick Rita, she might die, papa," he went on, with a little choke in his voice.

"I met them as I drove out, Vriguel and his sister. He was trudging along manfully with her in the temale cart."

"Couldn't we take them to the cool mountains, papa?"

"Well, we'll think about it. Any one else that needs to go off for his health?" "Oh, yes, there is Chin Ling, Ah Foo's little boy. He lives in a cellar, just think, and doesn't seem to have any mother, which must be very unpleasant," said Robert. "Did you ever see him play battledore and shuttlecock? Oh, he looks too cute."

Ah Foo was Mrs. Main's Chinese cook and he sometimes brought his little boy to the ranch.

"Well, who else," said Mr. Main, pretending to write down their names.

"Husband dear, do not raise false hopes," said his wife.

"It is all right; who else Robert?"

"Little Josef Azhdarian is getting over a fever and is too weak to play. He is eight years old and a real good boy."

"Down goes Josef's name, and now we'll add one more and stop. We'll take Sara, the 'little Syrian maid,' to care for Rita. She is about twelve, I think."

"O papa, how good you are," said Robert, jumping up and down.

"Won't they be glad! Oh, but I almost forgot dear Motono—Motono Wakasa. He is all alone now."

"He has been a little house servant for one of our neighbors. The family are away at present. He is a nice Japanese boy," explained Robert's mother.

"That makes six; well, we'll see."

It was a strange sight that met the gaze of passers-by on Wednesday morning. Hans Nilsen, Mr. Main's man-of-all work, drove four horses drawing a wagon containing tents, cots, and provisions for a camping party. In it was stowed Ah Foo, the Chinese cook, and his little Chin Ling, resplendent in purple trouses and green blouse; his long queue supplemented by a red worsted braid reaching nearly to his feet. There was Vriguel, with a red silk handkerchief about his neck by way of extra finish to his toilet; and little Rita, with her pink sunbonnet and red calico dress, with innumerable strands of yellow beads about her neck. Then came Josef with a light blue fez upon his head, a remnant of finery brought from the old home in Armenia. And there was Monoto who wished to be "like a Melican boy," as Ah Foo said. His dress was American except his coat, a dark blue quilted one embroided with red, which, with his olive complexion and almond-shaped eyes, proclaimed him unmistakably the Japanese lad. And lastly, little Syrian Sara, in a black dress.

Mr. and Mrs. Main with Marie and Robert drove in front in their surrey. Hans and Marie looked rather condescendingly upon the motly company of children, but Robert's parents were glad to help their little son to make even the least of God's creatures happy. And they had a rich reward in their exceeding jollity, and Robert's extreme delight. On they went very rapidly, hurrying over the hot plains in the cool morning hours, so that they might reach the foothills before mid-day. Having lunched under a large live-oak tree they pursued their upward way until 8 o'clock, when they camped for the night by a cool mountain spring, sleeping out-doors without any tent. Everything was a source of amusement to them. A great rock which they imagined to resemble a man's head, called forth peals of laughter. Another resembled a horse. The chipmunks and gophers, the owls on the gopher mounds, the ground-squirrel making its way up a side-hill made a veritable menagerie: the pine trees dropping their cones, the little stream tumbling down a small canyon; all seemed to inspire them with a new feeling, that the world was a wonderful place. And they lost sight of the fact that they were not one nationality.

"I like it wella muchee," said little Chin Ling. "I likee water splashee."

"Is it not nice and cool, Rita?" said Vriguel.

"So good," she whispered, with a pleased smile on her face.

When the next evening brought them to their camping place 6000 feet above the dusty streets of Mono, they behaved very much as a party of American children would. They raced and romped; they wandered knee-deep in the fragrant purple lupin, and brought great armfuls of the blossoms and large bracken with which to make their beds soft for the night.

Hans and Ah Foo had put up the tents; Monoto and Sara had arranged the bedding and clothing; and after supper the little travelers had gone sweetly to sleep, to rise in the morning to the joy of finding themselves in a new, cool world, with the tall pines all about them, a mountain lake in the distance, and a meadow full of wild flowers on the opposite side of the camp.

"There's a high mountain in my country I've heard them say," said Monoto to Sara. "Its name is Fusi-Yama."

"There are mountains in Syria, too," said Sara. "The hills of Lebanon, I wonder if they are like this. I would like to go there. Mother would go back if she had the money," and she gazed wistfully at the blue hills across the lake. These Syrian people have ever a longing for their native land.

As the days went by Josef and Rita rapidly gained strength. Chin Ling was a pet with every one with his droll ways. All the children tried to eat with chop-sticks as they saw him and Ah Foo do. And when Mr. Main appeared before them, with two long willow canes in his rice bowl for chop sticks, with which he pretended to eat, they rolled over and shrieked with laughter. The innate superstition of the Chinese made Chin Ling timid about many things. The children were taken sometimes to a saw mill near by to see the pine trees sawed into lumber for house-building. The great logs came floating down stream, and were caught one by one by an automatic grappler under the water, hoisted up on the tramway and drawn into the mill. This invisible power threw the little fellow into fits of despair. Also, the "steam nigger," which, indeed, frightened all the children at first with its almost human exhibition of power as it forced the logs into position for the saw, caused him to run away and hide for a long time behind a large rock. And when he came out, he was seen to scatter some Chinese paper money which they are in the habit of using to drive away evil spirits. But, when Mr. Main kindly took him in his arms, and made him touch the monster and see how it worked from below, he finally lost his fear. He told him also of the God of love, who would not willingly harm his creatures, and who made this beautiful world, and did not care for this useless paper money.

At the end of a month they all returned to their home on the plains. Health was pictured upon their faces, and joy was in their hearts.

"Mamma!" said Robert, as they drove up the avenue to their own door, "I like to be phil-an-thropist. I'm going to be one when I am a man."—Ala Chase in the Interior.

WORK AND HEALTH.

Much has been said about the evil effects of overwork and the necessity for proper periods of rest. The point has not been too strongly urged; but it must be remembered, at the same time, that the best health is enjoyed only by hard workers.

The athlete's arm attains its size by virtue of the greater quantity of nourishing blood attracted to it by the severe exercise which it undergoes. The mental athlete accomplishes his extraordinary amount of brain work only after years of mental training and effort.

Rarely do the parts thus exercised fail. The neglected functions and organs are more often the cause of the "breakdown."

Work is essential to health. Health in its perfection is found only where both brain and body are active; and it is possible that the best health has been enjoyed by the hardest workers in the fields of both mental and physical labor.

Sir Walter Scott, whose work stands as a monument to his industry as well as to his genius, was, we are told, most indefatigable in his pursuit of physical exercises of all kinds, in many of which he excelled, and in which he could tire most men as easily as he could excell them in feats requiring long sustained mental effort. Much the same thing is told of Goethe.

These men fulfilled to the utmost the advice of the adage: "Work while you work, and play while you play."

Those whose enjoyment of life is largest, and whose accomplishment of work is greatest for the longest time, are those who go into their work and play in a whole-hearted fashion, or as it is often expressed, "for all they are worth." For such, health is supplied in greatest measure.

The best health is not to be found in the indulgence of "loafing" which is neither rest nor work; it is generated rather by the alternate exercise of brain and muscle. By this means both are flushed with the fluid which gives health and life to all the tissues of the blood.—*Youth's Companion.*

A NEW DANGER.

A great danger threatens the people of the South. Liver Medicines, called by all sorts of names, are being sold to the people when they call for Simmons Liver Regulator. Beware! Take nothing else. The person who tries to persuade you that anything else is just the same is not to be relied upon, nor is the dealer to be trusted who tries to sell you another article in its stead. No; dont be deceived. Wait until the Old Friend, Simmons Liver Regulator, has failed you, then will be time enough to try something else. Remember, Simmons Liver Regulator is put up only by J. H. Zeilin & Co., and a Red Z is on every package.



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AN OBJECT-LESSON ON MISSIONS.

She was sitting before the grate one quiet Sabbath morning in autumn. Fresh fuel had just been put on the fire, so much indeed, that except for a little glow in the bottom of the grate, the fire seemed entirely out. The subject of the morning lesson was "Missions."

"What is the use of it all?" she asked of her mother, who was an ardent mission worker. "You go to the meetings regularly; there may be a dozen of the members present, but more probably there will be only two or three. You have your "teas" every quarter, and because they are pleasant and social you may have fifty or sixty present; but how much good does it do the heathen? You pay your dues every year, and help pack boxes and boxes; but it is only a dew-drop, compared with the floods necessary. I tell you it is just like that fire—there is too much fuel for the live coals."

The mother smiled gently as she buttoned her neat glove.

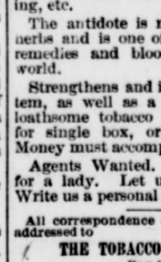
"All we have to do is to see that our coals are alive," she answered.

She went out the door and down the street toward the little brick church whose bell was sweetly calling.

The girl still brooded over the fire. The soft, gray smoke began to quiver up in thin little waves, dying down many times, but each time starting up more vigorously. The coals glowed brighter underneath. Presently the smoke poured up in a thick cloud, and then burst into flame. The mass of fuel was soon glowing in the flames, each particle giving of its life to vivify that which was not yet quickened.

"There is my missionary sermon," said the girl, pointing to the glowing mass, as her mother came in at that moment.

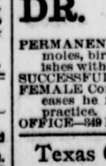
And the mother knew the morning had brought to her daughter her needed lesson.—*Emily D. McBride, in Pittsburgh Christian Advocate.*



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Woman's Departm't.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street, Dallas, Texas.

A GOLDEN THOUGHT.

If asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which in a well-known hymn is called "The Old, Old Story," told in an old, old book, taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—William E. Gladstone.

IN MEMORIAM.

Whereas, It pleased our Heavenly Father to remove on Sunday, February 24, 1895, our beloved sister, Mrs. Elsie Knox, from her earthly home to her home in heaven; and,

Whereas, We, the members of the W. M. S. of Mesquite, wish to express our love and esteem for one so amiable; therefore,

Resolved, That in the death of Mrs. Knox we have lost a true friend, the Church and society a good and useful member, and the family a kind, loving and devoted daughter, sister, wife and mother.

2. That we extend to the bereaved family our sincere, tender sympathy, and pray that they may be sustained by the blessed assurance that their loved one is at rest. May the remembrance of her pure life and triumphant death help the whole family to so live that they may meet her in that blissful land where sickness and sorrow are unknown, and parting is no more.

MRS. A. L. FROST,
MRS. DORA SHAWVER,
MISS LORA SHAWVER,
Committee.

Mesquite, Texas.

WE are sorry it was not convenient to have had the valuable article from Sister Adams, President P. and H. M. S., East Texas Conference, appear the week previous to its appearance in last week's issue, as it contained a reference of importance to the special services—March 6–10—of the society. But there was so much otherwise in the article of interest to our members that we think its mission of good will be accomplished, although somewhat late in publication. We hope to hear from her again regarding the work of the society, also from others of our sisters who feel sufficient interest in the work to write of it.

A BRAHMIN'S VIEWS OF AMERICAN WIVES.

A native Brahmin of India, Purushotam Rao Telang, writes: "The Hindu woman, having been tied to the lot of the man early, thinks only of him. His happiness is her happiness. She loves her husband devotedly. In the Western nations I observe that the man works from morning till late at night to earn money. He has no rest. Who enjoys the benefits of his money? His wife. While he is struggling to get the almighty dollar, his wife is enjoying the luxury and the leisure it buys. If she can not get the newest fashions of ornaments or clothing, she is often unhappy, and consequently if the husband can not buy them, he, too, is made unhappy. The young girl is brought up by her mother to think that she is equal to the man, and in some respects superior to him. She spends much time at her toilet; she wears in her bonnet flowers, feathers, dead birds, sea-weeds, moss, horns, thorns, big needles, and in her dress, pins, hooks, ties, iron and brass bars, clips, stitches, and what not; and on her bosom I have seen her wear a living lizard fastened with a thin chain. Her waist is laced tight by a corset, which makes her pant for breath. In her pride she has forgotten woman's part."

WHAT we weave in time, we wear in eternity.

He who has no vision of eternity will never get a true hold of time. —Carlyle.

It seems that those that are wanted here are the only folks that are wanted in the other world.—George Eliot.

Be thou, O man, like unto the rose. Its roots are indeed in dirt and mud, but its flower still sends forth grace and perfume.

This span of life was lent for lofty duties, not for selfishness; not to be whiled away in aimless dreams, but to improve ourselves and serve mankind.—Sir Aubrey De Vere.

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	Longview
	Timpson
	Crockett
	Shelbyville

Brenham District—Second Round.

Milano ct	Tuesday, 4 o'clock p m, April 2
Giddings ct	April 6, 7
Smith ct	Wednesday, 9 o'clock a m, April 10
Chappell Hill sta	April 13, 14
Brenham sta	April 20, 21
Bellville ct	Tuesday, 9 o'clock a m, April 23
Lyons ct	Wednesday, 3 o'clock p m, April 24
Mt Pleasant	Wed, 8 o'clock p m, April 24
Cameron sta	April 27, 28
Mayfield ct	May 4, 5
Ben Arnold	May 5, 6
Davilla ct	May 11, 12
Cameron ct	May 18, 19
Pleasant Hill ct	May 25, 26
Lexington ct	Monday, 3 p m, May 27
Caldwell sta	June 1, 2

E. H. Harman, P. E.

San Augustine District—Second Round.

Garrison, at Mt Pleasant	March 30, 31
San Augustine and Sexton, at Sexton	April 6
Hemphill, at Geneva	April 7
Alto ne, at Sharpsville	April 13, 14
Chireno, at Melrose	April 20, 21
Carthage, at Clayton	April 27, 28
Timpson and Tenaha, at Tenaha	May 4, 5
Shelbyville, at Carolls	May 11, 12
Minden, at Bethel	May 18, 19
Lynn Flat, at Wallace Grove	May 25, 26
Nacogdoches sta	June 1, 2
Concord, at Boncomoe	June 8, 9
Nacogdoches ct, at Aloyan	June 15, 16
Center ct	June 22
Center sta	June 23

Charles F. Smith, P. E.

Beaumont District—Second Round.

Moscow, at Midway	March 30, 31
Livingston, at Moscow	April 1
Colmesneil, at Rockland	April 6, 7
Kountze, at Olive	April 13, 14
Orange, at Orange	April 20, 21
Woodville, at Spurger	April 27, 28

William A. Sampey, P. E.

SPRING APPROACHES.

An Extract from Dr. Hartman's Recent Lecture on Climatic Diseases of March.

At the close of one of his regular lectures on the practice of medicine, Dr. Hartman said: "March is the connecting link between cold and hot weather in the north temperate zone. Of all the months of the year, it is the most trying to the health. Those who have suffered from any climatic disease during the winter, such as catarrh, la grippe, influenza, coughs, colds or bronchitis, are apt to find themselves much injured by March weather. Even those in good health usually need a course of purifying, renovating, regulating or invigorating treatment. The gradual accumulation of effete matter in the winter ought to be thoroughly expurgated during the month of March in order to preserve health. Everybody, sick or well, finds his system more or less clogged or depressed after a severe winter like the past one, and a course of Pe-ru-na is of priceless benefit, if not absolutely necessary. Pe-ru-na is an ideal spring medicine, because it is a specific for catarrhal affections; it renovates the nerves, invigorates digestion, regulates the circulation, cleanses the blood, rejuvenates the feelings and strengthens the mental faculties. Depressed men, tired women, nervous girls and boys weakened by overwork, study or excesses—all alike find complete restoration by a course of Pe-runa."

A highly instructive illustrated book on spring medicines and diseases will be sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio. This book contains illustrations of value to every physician, student, teacher, invalid and reader in the land.

For free book on cancer address Dr. Hartman, Columbus, Ohio.

She—I—I—think I like you, Mr. Trotter. But I cannot marry and leave my twin sister alone. Wait until she is engaged. He—Yes—but—er—that's just what she said when I proposed to her.

ENGAGEMENT AND WEDDING RINGS

All popular young ladies have their sweethearts to buy their engagement and wedding rings at the old reliable firm of C. P. Barnes & Bro., Louisville, Ky. Send for their Catalogue of Rings. They send it to any address free.

A Year's Work at Fordhook Farm.

This is the title of a new book published by W. ATLEE BURPEE & Co., the well-known seedsmen, of Philadelphia. It is superbly printed on coated paper, and illustrated with fifty beautiful half-tone engravings from photographs. It is intended to present in an attractive manner, by the united efforts of pen and camera, an exact, comprehensive, and impartial picture of FORDHOOK precisely as it appears to the average man or woman visiting the Farm. The following extract from the author's introduction gives an idea of the scope of this little volume:

"Mr. Burpee would be only too glad if every one of the thousands upon thousands of the firm's customers from all over the globe could go to Doylestown and see FORDHOOK with their own eyes; but as this is a manifest impossibility with the larger proportion of them, this little book has been prepared as a sort of humble mirror which will reflect, at least, a feeble likeness of FORDHOOK and its doings to the uttermost parts of the earth, and make all peoples acquainted with the system and processes which have made this one of the greatest seed farms in the world, and the source of one of the most flourishing business enterprises in the United States."

Although the price is 10 cents, W. Atlee Burpee & Co will be pleased to send a copy upon receipt of two 2-cent stamps to the address of any planter who desires to consult it before purchasing this season's supply of seeds. It is a book well worthy of a careful reading.

EPWORTH LEAGUE.

MORE ABOUT THE HOUSTON CONFERENCE.

The Galveston Excursion.

For the benefit of all those who anticipate coming to the State League Convention in Houston, April 16-18, permit me to say: The councils of the Leagues of Galveston met together for the purpose of considering any suggestions that might be offered relative to desirable courtesies to be shown by these Leagues to the excursionists from the State Convention. It was feared that these Leagues, (only two in the city) were not able to undertake, with any hope of making it a success, so great a task as entertaining all the delegates and visitors from every League in the State; but placing faith in the spirit and ignoring the numbers of our Leaguers, we set about to see what could be done. We count on no fewer than a round thousand to come on the excursion and we understand that they will stay only one day. We must plan to make this day one of the brightest spots in the memory of every Leaguer that will accept our hospitality. To help us in this good effort we adopted the following plan:

The "special" is to be met by a selected committee wearing the League colors and a reception badge the color of our oleanders, and unloaded of her happy Leaguers. In a body they will be conducted to the elevator in a large establishment, where they will get a perfect panoramic view of the Island City. When half of the throng have been conducted through this establishment they will be conducted to the wharf, where there will be a vessel in waiting to carry them on a trip out upon the gulf, a distance of five miles, and back. The meantime those who do not go on the first trip on the water will be conducted, on street cars prepared for the occasion, over the city by a person acquainted with the city and who will tell them all things of interest that he can. The party on the boat will land and take the trip on the cars and the other party will sail upon the deep. There will be no expense attached to the boat ride or to any other courtesy that might be shown, except the street car ride. There will be a committee to wait on all in Houston who want to take the car ride and those who see the committee there will get to take the ride (about forty miles) for 12½ cents. The same ride will cost you $1.00 if you don't see committee. It is hoped that more than a thousand will come to the convention and those who come to the convention and do not come to Galveston will miss the opportunity of their lives to see the Island City of Oleanders by land and by sea.

Besides the above, which is in the name of the Galveston Leagues, we are able to speak for the Y. P. S. C. E., the Protestant Churches of all denominations, the citizens of the island and the "strangers that are within her gates" a cordial welcome and worthy respect and ready assistance. Leaguer, come to the convention, and come to Galveston.

IRA M. BRYCE.

Galveston, Texas.

Notice, Leaguers.

I should be glad for every League in Texas that has a good singer to send the name of such a one to me at Sherman. We want our choir well organized before we go to Houston. So, if the names of the singers who expect to attend that conference are sent to me I can furnish them with the music we expect to use there.

W. A. HEMPHILL,
Chairman Music Committee.

Rates to Houston.

The Gulf Colorado and Santa Fe, the Missouri Kansas and Texas and the Houston and Texas Central Railways give the following rates to Houston to the League Conference on the distance plan: From stations within 75 miles of Houston, rate of one fare and a third; from stations 76 to 100 miles from Houston, rate of $3.00, and from stations over 100 miles from Houston, a rate of one fare for the round trip. Tickets will be on sale April 15th and 16th, good for return until April 20th.

A. K. RAGSDALE,
Secretary.

Epworth Leagues.

To any League who will write me, I will forward a blank on which to make out your report for the League Conference. These blanks will aid you in making your report and the Committee on "Registration and Reports" at the Conference. Drop me a card giving name of League and address of Secretary.

A. K. RAGSDALE,
Secretary.

Dallas, Texas.

NOTICE, WEST TEXAS CONFERENCE LEAGUERS.

Two weeks since a notice appeared in the ADVOCATE asking all who intended coming to the Epworth League Conference to notify us at once. Three, speaking for seven, have responded. That seven will be provided for with great pleasure. If you fail to give notice of your coming, you may greatly embarrass the committee of arrangements (and it may embarrass you.) Don't take it for granted that we know you are coming. Seguin is anxious to entertain you nicely. Will you notify us if you are coming?

W. H. H. BIGGS.

Seguin, Texas.

PROGRAM.

West Texas League Conference, Seguin, April 9-11.

Tuesday—8 p. m., address of welcome, Mrs. Maggie Moore; response, Rev. I. K Waller; organization.

Wednesday—(Sunrise prayer-meeting,) 8 a. m., opening exercises, "The necessity and power of personal effort in Christian work," Rev. J. F. Webb; 9 a. m., "The importance and use of the council or special committees in planning and conducting League work," Rev. A. W. Wilson; 10 a. m., "How to make a social meeting interesting and yet keep it in the bounds of propriety," Miss Annie Fisher; 11 a. m., "The true attitude of the pastor to the League and the part he should take therein," J. T. Gillett.

Afternoon Session—2:30., Opening exercises; "The study and use of the Bible in League work," Miss Mattie M. White; 3:30 "The best method of conducting public literary meetings," Prof. Wesley Peacock; 4:30 p. m., "How to organize and conduct Junion Leagues," Miss Minnie Thompson.

Night Session—8 p. m., address to the League Conference, Bishop Joseph S. Key.

Second Day—(Sunrise prayer-meeting,) 8 a. m., opening exercises. "How to make the League a spiritual power and evangelizing agency," Rev. M. S. Gardner; 9 a. m., "How can the League course be read and used to the best advantage," Rev. Thomas Gregory; 10 a. m., "The League and Christian education," Rev. J. E. Harrison; 11 a. m., "Proper and improper methods of raising funds by and for the League," W. J. Johnson.

Afternoon Session—2:30, opening exercises. "The best method of buying the books; shall the Leagues have circulating libraries?" Rev. Sterling Fisher; 3:30 p. m., "How can the three departments of the League be kept separate, and yet preserve the unity of the object?" Miss Rose Bailey; 4 p. m. "Should there be a regular plan giving uniformity in conducting our various meetings?" E. K. Denton; 4:30 p. m., "The Epworth Era," A. T. Galloway.

Night Session—8 p. m., sermon, Bishop Joseph S. Key.

The leading speaker on each subject will be allowed twenty minutes, and the remainder of the hour open for general discussion.

A CONFIRMATION OF M. H. WELLS' STATEMENT.

In your issue February 21 I notice a communication from M. H. Wells on human petrification, and he refers to a child whose body petrified in the cemetery at Monticello, Ark., years ago. I was a neighbor and friend to the mother of this child. She was a widow Parsons, who, after the death of this, her only child, married a wealthy old farmer named Fred Wells, who lived in Morehouse Parish, La., a near neighbor to this writer. Mr. Wells brought his young wife to his beautiful plantation home in Louisiana. The mother (now Mrs. Wells) desired to bring her dead child from Monticello to Louisiana. Mr. Wells, her husband, went with her to Monticello to remove the corpse, and found it petrified, and decided to leave it where it was. Mr. M. H. W. says moved it to another place in the cemetery. In this I think he is mistaken, but I have no doubt this petrified child is the one to which he has reference. This occurred about 1860. N. S. GREENWOOD.

Breckinridge, Texas.

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

PETRIFIED BODY UNEARTHED.

A petrified body, which is said to be the finest specimen ever found in this section of the country, was exhumed on Monday by workmen engaged in removing the bodies from the old Machpelah Cemetery, at Tenth Street and Washington Avenue. The body, which is that of a man, is in a perfect state of preservation. The medical profession of the city is already greatly interested in the discovery, and Superintendent Franklin of the cemetery is overrun with applications to view it.

The body was discovered by a gang of men working in the southeast section of the cemetery and its associations are such as to warrant excitement in the scientific world. Although four bodies were taken from the same grave, two were totally decayed, the third was partially preserved, while the fourth was in a state of perfect preservation.

The body was incased in an old-fashioned walnut coffin, which was also well preserved. When the lid was removed the workmen were surprised to find the occupant fully preserved and having the appearance of a person but recently interred.

"It's a petrified body," said one of the workmen. Superintendent Franklin was notified, and ordered the body placed in the vault.

The body seemed to be that of a man about forty or forty-five years old. Apparently he was a Frenchman, and as near as could be approximated he has been in the grave about fifty years. There were no visible signs of decomposition, the body appearing to be preserved in every part. One of the workmen, in the presence of several spectators yesterday, knocked on the dead man's breast and there was given out a sound such as is produced by a blow on a piece of stone.

The body was enveloped in a white merino shroud, while the hands were encased in white cotton gloves. Aside from the dirt spots caused by the earth falling on it when the coffin was opened the shroud was pure and white and perfectly preserved. The head of the body was, however, the most astonishing feature of the phenomenon. The face, which was round and smooth, was perfect, the eyes being open, while the mouth drooped just a little. Over the scalp was a full growth of brown hair. The arms and hands, which were crossed below the waist, were also perfectly preserved. In fact, the body appeared to have just been placed in the ground.

There was no inscription on the coffin to lead to the identification of the body.

According to Supt. Franklin the body was buried by an undertaker who is known to have been dead for over forty-five years. This gives rise to the belief that the body has been in the ground for nearly a half century.

By what causes the body has been so thoroughly preserved is a matter of speculation. A theory, however, is that when the man was buried his body was in a well preserved condition. After being placed in the ground the body is supposed to have come in contact with a stream of lime water, evidence of which has been found in the ground. As lime water is said to be an excellent preservative of bodies it is supposed that, being interred in soil of this nature, the body was petrified.

A large number of physicians have taken samples of the soil to have an analysis of it made.—*Philadelphia Times.*

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99 44/100 PURE

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

THE PROCTER & GAMBLE CO., CINTI.

UNANSWERED LETTERS.

MARCH 6.

J W Lively, sub. W F Brinson, subs; one for 2 years. C E Statham, sub. W T Morrow, sub. Mac M Smith, sub. J L Russell, sub. J H Wiseman, sub. J W Dickinson, subs. J B Elder, sub stopped. J B Gober, sub. J N Hunter, trial subs. J M Martin, sub. C L Browning, subs and change. T B Hilburn, subs. Geo F Fair, sub. H G Horton, sub. J P Garrett, sub. H Graham, sub. H G Williams, subs. W H Brooks, sub. T B Graves, will stop. W T Melugin, sub.

MARCH 7.

R S Gorsline, sub. Jno R Nelson, subs. N M McLaughlin, sub. H T Hart, sub. W S P McCullough, subs. J S Tunnell, subs. J Sam Barcus, sub. H B Smith, trial subs. N B Read, sub. Robt B Bonner, subs. A E Carraway, sub. Jno A Slaughter, subs. A J Frick, o k. W T McDonald, sub. Sam C Vaughan, subs. H L Hare, sub and change. E P Newsom, sub. S H Morgan, sub.

MARCH 8.

G V Ridley, sub. W L Graves, sub. W B McKeown, sub. Geo H Phair, sub. J C Calhoun, o k. M H Major, sub. E H Casey, sub. W O Shugart, subs. Chas H Peele, subs. A T Culbertson, o k; money received from sub. R S Heizer, sub. R T Blackburn, subs; one at half price. J T Graham, subs. Jno A Brown, sub. J E Walker, sub. J W Harmon, sub. A G Nolen, sub o k. J T McClure, subs. Geo C Stovall, sub. J D Olom, sub. C C Davis, sub. B F Gassaway, subs. J W Dickinson, sub.

MARCH 9.

H M Pirtle, subs. D J Martin, sub. W W Graham, sub. W T McDonald, sub. Jno A Wallace, sub. J W Montgomery, subs. I M Woodward, subs. E G Hocutt, subs. S J Franks, subs. M L Moody, subs. W E Jordan, sub. G W Henderson, subs. E L Shettles, subs. W H Killough, subs. W H Brooks, subs. J C Calhoun, sub.

MARCH 11.

E R Large, sub. S R Hay, sub. E S Williams, sub. J M Armstrong, sub. A G Nolen, subs. W T McDonald, sub. C S Field, subs; 2 cards. J L White, sub. L A Hanson, subs. F L Allen, sub stopped. W W Watts, sub. J A King, o k. C R Lamar, sub. W W McAnally, subs. J E O'Neal, sub. W B Evans, sub. E B Galloway, o k. A R Nash, sub. C M Harless, o k.

MARCH 12.

F M Winburne, sub. M L Moody, subs. J H Trimble, sub stopped. J B Elder, sub. W F Brinson, sub. G W Riley, subs. W P Pledger, subs. W H Moss, o k. M H Major, sub. J B Minnis, subs. D P Cullen, sub. J T Bloodworth, sub.

MARCH 13.

J W Harmon, sub. J. W Horn, subs. J W Sanson, sub. Geo H Phair, subs. C D West, sub. C H Maloy, subs. E D Mouzon, sub. Geo H Adams, subs. Ellis Smith, o k. J B Gober, sub. J G Miller, sub. W V Jones, subs. C E Gallagher, sub. R S Heizer, sub. N M McLaughlin, sub. S C Littlepage, sub. J W Dickinson, sub. Chas W Irvin, sub at half price. J. S Tunnell, subs. C S McCarver, sub and trial subs. J N Hunter, sub and trial sub. W A Coppedge, sub. J T Longino, subs. Sam C Vaughan, sub. L A Hanson, sub and change. M A Black, sub. H G Williams, subs. J D Worrell, subs. T S Williford, sub. Ira M Bryce, subs.

Deafness Cannot be Cured

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

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

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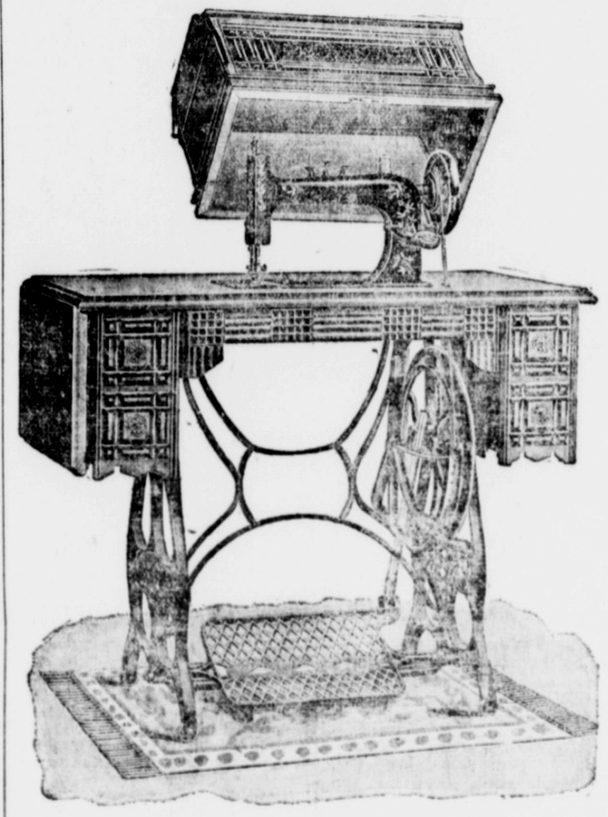
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Mr. L. Baylock, Dallas:

Dear Sir—The Favorite Sewing Machine I bought of you last fall is first-class in every respect. I have used several machines and think the Favorite one of the best ever used.

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Mr. L. Baylock:

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Bolivar, Texas.

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Patrons of the Advocate will confer a favor by making all remittances for subscription, etc., to the publisher, L. Blaylock. When otherwise made, delays are occasioned, besides causing confusion in the office.

LITERARY NOTES.

Brevity.

Be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—Southey.

The Best Literature.

The best wines do not effervesce; and to bubble and sparkle are not the highest qualities of literature.—Birrell.

Tolstoi.

In the current number of the "Forum" Prof. Boyesen thus makes his great Russian god triumph over other lights: "How utterly flimsy and juvenile romantic fiction, such as Stevenson's tales of villainous wreckers and buccaneers, Haggard's chronicles of battle, murder and sudden death, Conan Doyle's accounts of swaggering savagery and sickening atrocities, and S. R. Crockett's sanguinary records of Scotch marauding expeditions, appear to me, compared with Tolstoi's wonderfully vivid and masterly transcripts of the life we all live!

Influence of the Master-Minds.

Homer, Virgil and Horace, Shakespeare, Milton and Tennyson are like the Alps and the Himalayas. They tower above the huts and palaces—inaccessible except to the brave foot of a hero; but, though even the mountain-climber can not live on their heights, they vitalize the air that the plain-dweller breathes, and give flow and sweetness to the waters that course through his furrows. Even the "whistling plowman," as he "stalks afield," lives a brighter, deeper life because of the "Odyssey," the "Æneid," "Macbeth," "Paradise Lost" and "In Memoriam." The influence of the master-writers penetrates to minds unconscious of their words, as the subtle energies of the Holy Ghost act upon the thoughtless artisan who utters oaths as he toils. Life is not quite so low as it might have been had not the good Schiller, the great Goethe and the Great Magician put their lofty souls in sentences.—G. M. H. in Western Advocate.

The Editor and the Typewriter.

It requires a great deal of ingenuity for a writer to gain an advantage over an editor, but that it can be done is shown by the following incident: Having been commissioned to write a certain article, a bright young woman did so, and sent in her manuscript, only to have it returned with a note from the editor, asking her to rewrite it, as she had not treated the subject just in the line he had indicated. Feeling that she had done her work as well as it could be done, she indignantly threw the manuscript into a drawer. Then an idea came to her and she determined to try a little plan. Without a single alteration she had the article typewritten, and then submitted it to the editor with a letter, expressing the hope that the matter would now be more to his liking. Her little plan worked to perfection. The editor not only accepted the article, but thanked her for so kindly and so promptly revising it. The clear, distinct letters of the typewriter revealed to the editor many features of the article that he failed to see in the obscure handwritten manuscript.—The Author's Journal.

Books and Pamphlets.

Sermon Stuff, by S. D. McConnell; The Sons of Ham, by Louis Pendleton; Beckonings From Little Hands, by Patterson DuBois; Women in the Business World, by One of Them; Intermediate Catechism, by Thomas W. Ragan; The World in the Church, by J. T. Sawyer; Life and Immortality, by E. W. Gilman; Minutes of the North Texas Conference, by C. I. McWhirter; Minutes of the Texas Conference, by Seth Ward and D. H. Hotchkiss; Minutes of the East Texas Conference, by J. T. Smith and J. R. Heartsill; Minutes of the Louisiana Conference, by J. T. Sawyer; Minutes of the North Georgia Conference, by Joel T. Daves; Directory of the State Line Methodist Church, Texarkana, by W. A. Kelsey and others; Directory of Nacogdoches Station, by G. V. Ridley; Mission Studies, by Mrs. S. S. Butler; The Southern States, by J. L. M. Curry; Minutes of the Los Angeles Conference, by W. L. Pierce; Minutes De La Conferencia Fronteniza, Mexicana, per T. Del Valle.

Magazines and Reviews.

The Pythian Magazine, by S. E. Ragsdale; the Truth; the Authors' Journal; the Review of Reviews; the Methodist Review; the Cosmopolitan; the Treasury of Religious Thought; Harper's Magazine; Scribner's Magazine; the Methodist Review of Missions; the Missionary Review of the World; the Preachers' Magazine; the Missionary Herald; The Guardian.

GILDEROY'S LETTER.

This has been an awfully severe winter in Mississippi. We have had more snows—ten in all—than I ever knew to fall in one winter. I have seen a few days of colder weather, but never such long cold spells. Texas will no longer bear the palm in the matter of northers. Mississippi contests her claim.

Our people—especially our Methodist people—are glad to have Bishop Galloway home from his long missionary tour around the world. He is now better equipped for efficient service to the Church than ever before. How he will stir the heart of the Church on missions! What stirring sermons he will preach! What grand speeches he will make! What entertaining addresses deliver! He brings the latests and best news from the outposts of the army of the Lord. May the Lord pour upon him the Holy Ghost to give unction to the message he brings.

The Methodists of New York did a good thing in the royal welcome they gave the Bishop on his arrival in that city. Bishop Galloway was personally worthy of this attention and it was a recognition of him officially that has been too long withheld from the chief pastors of our Southern Methodism by our big sister of the great North. The leaven of grace is working, and in the course of time it will leaven the whole lump. We long to see brotherly love begin, and then we hope it may continue on and on forever. The Bishop spoke at the banquet tendered him, and he had somewhat to say of the relations of the two great Methodisms of this country and of federation among them—all the Methodisms. This ought to be, and in the course of time will be. It is impossible for us to get any nearer together by staying apart. We ought to be one in spirit whether we are in form or not. I am free to confess for myself that I am ashamed of the past attitude of the Churches toward each other. I believe the Southern Methodist Church has honestly tried to do the right thing. We should not be deterred from the discharge of our Christian duty to-day through fear of what might happen on to-morrow. To-morrow never comes. It is always ahead of us. I am confident that federation, with all that federation involves, is the duty of Methodism to-day. We should not fail in this through fear of organic or any other union to-morrow. That stump is too far ahead of us to be shying at it now. Our posterity can settle all that with the lights before them when they come on the stage. The federate—if the word were not offensive, I would say the confederate—force of our Methodisms ought to be brought to bare on given points. What momentum, what immense power there would be in it! Like an avalanche, it would carry all before it. If the several corps, divisions, brigades, regiments, companies, platoons and squads of our common American Methodism were to wheel into line and dress on a common center they would form a solid phalanx that would be irresistible. The children of this world would be wise enough to do this. They do federate and confederate in matters of business. They pool their interests. We have, by Divine right, a common interest in the salvation of the world from sin. Our interest is common; we need to combine our forces and our means. We ought to be in league—offensive and defensive—with all who love our Lord, especially so where we are identical in creed and nearly so in form of government. As things have been, and now are, we dissipate our strength and waste the Lord's money in ambitious and unholy rivalries that are a shame—if not sin—to us. I am confident our Lord is not pleased with this. The essence of religion is a spirit of God-pleasing. This should be the first thing, the chief concern, with all who love his holy name. No individual, no Church, no body of Methodists, has anything to lose by federation. Not a single right or claim is to be surrendered. We quit vexing each other—quit pulling against each other. That is all. We agree on a given work, at a given point and given time; and then at the word of command all hands and all together will make a strong pull and a long pull, and things will move as they never have done before. If along in the future, say fifty or one hundred years from this time, it should be deemed best by those living then to enter into closer relations, why all well and good. For one, I am certain I shall interpose no objection to what the Methodists shall agree upon one hundred years from to-day. If I am in heaven, I am pretty certain all closer unions will please me; but if in hell, then I will be pleased to see things as they now are, or wider apart. Divisions, contentions, strifes and heart-burnings among Christian people make devils, deamons and damned spirits dance and laugh for joy.

There will be a wail of utter despair in the land of woe when Christian hearts and hands are indissolubly united in the one great work Christ left the Church to do in this world: "Go disciple all nations and teach them to observe—to keep and to do—whatsoever I have commanded you."

GILDEROY.

Black Hawk, Mississippi.

SAM HOUSTON'S ARMY.

A few days ago there died in Philadelphia one Murphy, and the account of his death claimed him as the "last of Sam Houston's army for the independence of Texas." The claim is an unmitigated fraud, and is on a par with other claims that the said Murphy (or his friends) set up concerning the early days and wars of Texas. A few years ago ten or twelve San Jacinto veterans stood on their feet at a veterans' reunion at Waco. More than half of them are alive. A large number of old men in various parts of Texas are yet alive (and many of them not apt to die very soon) who were in Houston's army for the independence of Texas. The veteran Murphy (if he ever was with Houston) had gone so far north that he had lost sight of men and things in Texas. All of Houston's army for the independence of Texas were not at San Jacinto. Let's hunt up some of these old veterans and see what they have to say about Murphy being the last of the ancient column. Just eight miles east of where this writer is sitting lives old veteran E. V. Dale, eighty-seven years of age; pretty strong physically. Tell him about this Murphy claim and he will tell you that he has really no recollection of veteran Murphy at San Jacinto, but he does recollect more dead Mexicans on that field than he ever saw at any one time before piled up on the ground. Bro. Murphy may have gone up to heaven, but if he will look out he will see a few more old fellows walking in after awhile, right fresh from these low grounds of sorrow. No doubt Murphy was the last one in Philadelphia, but not the last one in Texas. Some of them look as though they were going to live forever. Let them live! Let them be cherished and loved and protected! They are heroes of the olden type. They are the immortals! We are afraid they have few successors. When the last one of them is laid away to rest the grandest set of men that ever trod the soil of the Lone Star State will have disappeared from our midst.

H. G. H.

Seguin, Texas.

A REPLY TO R. C. HICKS.

Because the ADVOCATE is the representative in Texas of one of the leading Churches of America, and because its readers, as well as the contributors to its columns, are usually a moral and intelligent class of citizens, its utterances, whether editorial or communicated, command consideration. In the issue of March 7 R. C. Hicks, writing from Sherman, Texas, criticising Gov. Culberson in commuting the punishment of one Hunt from death to imprisonment for life, says: "We have many laws—some wise, and some otherwise. One of the latter is that one which authorizes our Governor to pardon criminals or commute their sentences. That law should certainly, it seems to me, be wiped out of existence." The writer in conclusion reiterates the same assertion, saying: "I will simply go back where I began and repeat that the right to pardon and commute ought not be allowed to Governors or anybody else." Now let's see if the thoughtful readers of this paper can agree with this writer upon this proposition. Does not one moment's reflection convince us that to wipe this law "out of existence" would overturn all civilized countries? Would it not carry us back thousands of years into the dark ages, to the laws of the Medes and Persians that could not be changed, relaxed, or in any way set aside which caused good old Daniel to be cast into the lions' den, and God alone used this executive clemency and closed the lions' mouths?

Now is not the proposition of Bro. Hicks wild and extravagant? I do not know in this particular Hunt case whether Gov. Culberson was right or wrong. The presumption is that he was right. At any rate, I am sure he honestly believed that he was right—but he needs no defense from me. But suppose he was wrong, how much harm did he do? He simply spared a poor wretch's life and gave him in lieu thereof perpetual imprisonment—cut off from the outside world, never again to breathe the pure air of liberty. That is certainly very encouraging to those contemplating murder! I will say right here that if Gov. Culberson makes no greater mistakes during his term of office, if his only mistakes are that he is too merciful, then he will have made a most excellent Governor, and the country is to be congratulated. Suppose mistakes are sometimes made in the exercise of executive clemency, does that vitiate the principle underlying this law? The writer says: "Public sentiment here in Sherman has been very loud in its clamor for Hunt's neck." This, instead of being an argument against Gov. Culberson's action, is to my mind a most potent reason for the exercise of clemency, because in such a condition of public sentiment it is quite likely that Hunt did not have a fair and impartial trial. So the argument that the Governor, being "far removed from the scenes," overrules the decision of the jury, who were present, is another argument showing that the Governor was impartial and not tainted with this "public sentiment loud in its clamors for Hunt's neck." The annals of this and every other civilized country teems with cases where oppressed innocence crushed to earth were only reached and remedied by Executive clemency. To my mind, one of the strongest and most forcible papers ever promulgated by Gov. Hogg during his Gubernatorial career, was his published reasons for the pardon of Preston and Krebs, who were convicted eighteen years ago for the murder of the England family in Montague County, and sentenced to life imprisonment in the penitentiary. Gov. Hogg, after analyzing the whole evidence, concludes by saying that he was convinced that the two men were perfectly innocent of the crime for which they had been convicted by a jury, and which verdict was affirmed by the courts and for which the men had served nearly twenty years in the penitentiary, and I confess his argument thoroughly convinced me of the correctness of his conclusions. Just think of it—three men convicted for a foul murder that they perhaps had nothing on earth to do with! One of them, Taylor, died in the penitentiary, the other two remaining there for nearly twenty years until they are old men, and finally the Governor of the State, after most thorough investigation, is thoroughly convinced of their innocence. How can those men be repaid for such injuries? How revolting is such a miscarriage of justice when, no doubt, public sentiment was clamoring loud for their necks! and if that clamor had been satisfied and their necks broken how terrible the sad result! But finally this hand of mercy is reached out by the Governor and the great wrong is, in a small measure, righted. Yet Bro. Hicks would take from the people of Texas this cherished birthright handed down to us by the wisdom of our fathers and send us back to a den of lions. I believe to-day that there are many innocent men serving terms in the penitentiary of Texas and who ought to be pardoned. While reason and intelligence have sway this law will never be "wiped out of existence." Our Executives can have no interest in the exercise of this prerogative save and except in cases where their intelligence and good consciences impel them to exercise it as a bounden duty, and when thus impelled, though "public sentiment clamors loud for the man's neck," a Governor would be a cringing coward and unworthy of his high office should he fail to exercise it. The Governor is not presumed to be infallible, but if he errs he is to be commended rather than criticised for erring on the side of mercy; at least our Savior seemed to teach the doctrine: "Blessed are the merciful, for they shall obtain mercy."

JOHN E. CRAWFORD.

Franklin, Texas.

PREPARATORY SCHOOLS—AN ANSWER.

In the last ADVOCATE I notice a remarkable letter from Bro. Lowe on preparatory schools. As I have the honor of teaching in one of these schools, I feel privileged to speak out in self-defense, and in defense of the dozens of first-class preparatory schools, both public and private, scattered all over Texas. Bro. Lowe either shows great ignorance of the educational affairs of Texas, or has intentionally wronged a number of deserving institutions. Our Church has a number of schools doing good preparatory work, the Baptists have several, and other denominations have quite a number, and nearly every city in Texas has a first-class high school. I doubt not that most of these schools do as thorough work as any of the old State schools mentioned by Bro. Lowe.

I don't believe there is an educator in a high school in Texas that "puts into the minds of young men and young ladies the idea that they are educated when they really have only begun an education." I believe every teacher in these schools urges the pupils forward to a college or university course. That so few go no higher is not the fault of the teachers, but it is because of lack of money and the great haste of the American young people to go into business regardless of preparation. Coronal Institute claims to rank as a first-class high school, and as evidence of her right to the claim, I mention the fact that in mathematics we give all of Wentworth's Plane and Solid Geometry, and Plane Trigonometry, and in other departments equally as much work.

I mention the further fact that our diplomas admit pupils without examination to the State University. I mention the further fact that the last Legislature made our diplomas life certificates. I believe there are scores of schools in Texas doing as thorough work. Besides the large number of Church schools I would mention the public high schools of San Antonio, Galveston, Houston, Austin, Dallas, etc., as doing first-class preparatory work.

No, Bro. Lowe, there is no lack of good preparatory schools; but what we Methodists need most to do is to foster those we have and not start more.

Waco Female College needed help; the San Antonio Female College calls for assistance, and our grand central university at Georgetown needs more buildings and ought to be endowed. As for Coronal, we are out of debt and ask no favors, except the warm sympathy of our friends and our share of the patronage of the people of Texas.

Let our Leagues and all other Methodist influences come to the aid of San Antonio, Georgetown, and other deserving schools already established, and there will be enough to do for the next ten years at least, without projecting any new educational enterprises.

I subscribed my part to help save Waco Female College, and every dollar I can spare will go to help the schools we a ready have, but not a cent to establish new enterprises until those we now have are squarely on their feet.

A. A. THOMAS.

San Marcos, Texas.

INTERESTING CORRESPONDENCE.

Marlin Tex
Feb 26—95

Pastor M E Church

Dear Brother

We Inclose you letter that will explain it Self To all who are Interested in the welfair of young men we have desided to Start a young mens christian association and to do this we have gott to have Sum help from the good whishers So we ask each one to send ten cents in silver to our address and write to 3 other parties asking them to do the same and by dooing this it will ade us in Getting started and by means we all Ready have we'll soon spred all over the State and in a few years will spred throughout the union we have desided to Give up our hole lives for the young men: we are both young men 23 & 24 years of age and have come to the conclusion that this work is our calling our plans are to have sum place for the young men to spend their leisure hours at night and sunday Evening instead of in the back ends of Saloons and Gambling dens which are the places of Distruction and Ruination of the majority of our young men and this is our motto to blot out as much of this as is in our power So we Earnestly ask your prayrs and assistance in this work we remain yours in the Good work

.....
.....
address all mail to.....
at Marlin Tex

COLEMAN, TEXAS, March 1, 1895.

YOUNG GENTLEMEN: The above is a copy of your communication "ad verbatim et literatim et punctuatim et spellatim." Your letter deals with vital issues and should be replied to with something more than "just enough of learning to misquote." I withhold your names from the public eye for prudential reasons. I publish the letter and this reply for a double purpose. Judging from the address of your communication I suppose it to be your purpose to address a similar communication to Methodist preachers generally. By publishing your letter your plans may be laid before them all at once, thus saving your time, labor and postage. Then, again, my answer may be accepted by these preachers as a general reply, sufficient once for all, and obviate the necessity of thousands of letters being mailed to you, thus saving the outlay of talent, time and postage stamps on the part of the preachers. As to the material aid asked for, I would say that my exchequer is low now, being located in the drouth-stricken part of Texas. However, wishing to encourage every worthy enterprise, especially every one of such proportions as that which you propose to enterprise, I am inclined to give you ten cents worth of information and advice. If this should be worth a dollar to you you need not remit the 90 cents change.

The information I have to give you is that there is already in existence a Young Men's Christian Association. Such an institution as you propose to put on foot has been in existence for many years. It has not only "spread over Texas and the Union," but over the world. This may impress you as startling information, and cause you to wish you had been born a hundred years sooner.

The advice I would give you is that you do not allow your ambitious interest in erring young manhood to run away with you so suddenly. Cultivate your judgment until it balances your zeal. To accomplish this I would recommend the spelling book and the Polytechnic College. I would further advise you that such a communication as you address to me is susceptible of ambiguous construction. Some of these Methodist preachers might interpret your enterprise as being a fraud. Some one, thus interpreting your purpose, might publish your letter with ironical comments and damage your cause.

Without disparaging any innocent motives prompting you to save erring humanity, I submit this as yours fraternally,

J. W. ADKISSON.

A KIND WORD FOR THE ADVOCATE.

Permit a layman to say a kind word for one of the very best papers that is before the reading public. I have only been taking it for two years. How I lived and made any kind of growth as a Methodist I don't know. For two years it has been a station preacher at our house, and as long as we keep house it will be one of our necessities of life and all the luxury that can be ours. I will say now, when my time is out in March just move L. L. Byers' name up one notch on the beam. Oh, I wish it was in the home of every Methodist of Texas! It is so full of cheer to the sad homes, made so by death, as ours has been. God gave us a sweet little girl. She blessed our home for two years and eight months, but was burned to death on the 5th inst. Through the grace of a loving Father, and the help of the dear ADVOCATE, we bear our sore trial and look beyond the cloud to a better day. You will excuse the personals. May God bless the ADVOCATE and bless 10,000 new homes with its weekly visits, is the prayer of an humble layman,

L. L. BYERS.

Springtown, Texas, Feb. 17, 1895.

NORTHWEST TEXAS CONFERENCE.

Mansfield.

J. H. Stewart, March 11: Quite a number of my people called on Saturday afternoon and left an abundance of supplies for kitchen and barn. If you want to see a people that know how to treat their pastor nicely just step over this way. Oh, how I long to make them a faithful pastor.

Eastland.

J. H. Trimble, March 5: Our second Quarterly Conference a thing of the past; finances a little behind; presiding elder on hand; preached and presided to the edification of all. We have added a new room to the parsonage; nearly complete; ceiled, canvassed and papered. Moving along well, considering the bad weather.

Bruceville.

C. N. N. Ferguson: We are prospering in some respects at Preacherville. We have a fine artesian well, one-half of a Methodist Church, the Methodists having been married to the Baptists for some time. A divorce is talked of now. We have a fine Epworth League about ten months old. We have about 250 inhabitants and eight preachers, a Methodist exhorter and a Campbellite. Just think of it, and yet there's room.

Round Rock.

Jas. M. Sherman, March 12: We just close a protracted meeting at this place last night. There were 17 conversions and reclamations. The Church has been greatly revived. Bro. C. W. Daniels, of Liberty Hill, did most of the preaching. Prof. G. B. Crews, of Liberty Hill, led the singing. My people are richer in Christian experience, and we expect to be more useful in the Master's vineyard. Conference collections secured for this place.

Bee House Circuit.

J. W. Fort, March 11: The second Quarterly Conference for this charge was held at New Prospect March 9, 10. It is useless to say the presiding elder was on hand, for he is always on hand. Bro. Boone hasn't missed an appointment this winter, yet he has gone through sleet and snow. Truly the "love of Christ is constraining him." We are serving a good people. Congregations at some points large and increasing. Last night at the hall we had about twenty young men and ladies to come forward for prayer and say they were going to lead a better life. This charge has paid $133 for the support of the ministry this year.

Evant.

J. L. White, March 8: Last Saturday and Sunday was our second Quarterly Conference. Bro. E. F. Boone, the beloved, gave us a heavenly feast on Saturday and on Sunday preached two sermons on Christian giving or liberality. It would not hurt anyone to hear these sermons. If this was preached more our people would do even better than they are doing. My reports were poor. I have done nothing apparantly; I think, though, when the grass rises we will do better. The mission spirit is bad on my work—some do not believe in giving to foreign missions. We organized a Sunday-school at Round Valley, which, I think, will do good. We should have one at every point.

Seymour Mission.

R. A. Walker, March 7: Our second Quarterly Conference over. Our elder, Bro. Barcus, was on hand and preached two searching sermons. He loves the Church and is working for her highest interest. He has not missed an appointment; goes through sleet and snow and over swollen streams to reach them. Found the work without a parsonage and was laughed at when I said we must have one. So at our first Quarterly Conference we appointed a committee to raise means to build, and the faithful few rallied to us, and wife is now presiding in a three-roomed parsonage, located in a lovely part of Seymour. We have a fine well of water; "Snip" has a shed, and the garden broken up and partly fenced. Many tokens have entered the preacher's home in the way of butter, eggs, hams and flour. Have had a good rain and are looking for better times.

Marystown Circuit.

C. E. Gallagher, March 6: Our second Quarterly Conference for Marystown Circuit embraced the fourth Sunday in February. The financial report was good. Bro. Wyatt preached a very instructive and impressive dedicatory sermon on Sunday at 11 a. m., and at the close of the sermon our new church at Burleson was dedicated to God. This Church is finished, furnished and payed for. It cost $1,142 and stands as a beautiful monument of the love, labor and sacrifice of Bro. C. A. Evans and the Burleson people. This gives us a good house of worship at every appointment on the circuit and a very good parsonage at Joshua. Our "Do-without Week" services were "snowed under," but we will report $5.00 as the result of self-denial.

Duffau.

Mac M. Smith: A most solemn and spiritual service at the home of W. P. Childress, last Monday morning. The occasion was the baptism of little Allison Bailey Childress, at eight days old. What a noble deed of loyalty and example set by this family! In the five years of itinerate life, the writer has baptized 167 infants. In this I have been brought closer to Christ, for it is a wonderful means of grace. We are hopeful on Duffau Circuit. A sweet service last Sunday morning; received a sweet young lady into Church by ritual—a convert of last summer. This makes five by ritual since conference. Second Quarterly Conference will embrace the fifth Sunday in March, at Union. We expect a good turnout and a great time.

Coperas Cove.

R. J. Tooley, March 12: We have just closed the greatest meeting ever held at Coperas Cove. For two weeks our faith was tried by mud, ice and snow, but victory came at last. Every merchant in town saved but one, also the depot agent and the editor of the Coperas Cove News. Difficulties of long standing were settled and whisky was poured out in the street. We now have one of the most religious towns in the State. Bro. Bond, from Killeen, did most of the preching. Bros. Young and Warner did faithful preaching and work. Forty-two conversions, and a wide-awake Church is the result of this meeting. We have raised nearly $100 in cash to paint and re-seat our Church. Praise the Lord! We are now holding the fort with Bro. Bond at Killeen. The depot agent here was saved in his office Saturday.

Comanche.

J. W. Coke, March 4: Bro. D. C. Stark, our beloved pastor, is moving along nicely on all lines of Church work; is bringing the question of missions to the front. Bishop Galloway's letters have stirred his inmost soul. His sermon last Sunday at Indian Creek Church was a sub-soiler. Dennis Stark is what I call an all-round preacher. Everybody loves him except a few erratic theorists. Presiding Elder Shelton, of Brownwood District, is a man of brawn and brain, and is marshaling his forces for the most successful year in the history of the district. His superior generalship is recognized on every hand. The district is manned by a brainy corps of preachers and some of as intelligent, consecrated laymen as can be found in Texas. With their co-operation Shelton will bring his district to the high-water mark by the meeting of the next Annual Conference.

Mulkey Memorial.

H. A. Boaz, Fort Worth, March 11: The year is opening with pleasing prospects. Our Church is well organized and all willing workers find places for doing good. We have a Sunday-school with an average attendance of 160 or more. The League is very prosperous and is doing an excellent work. The W. P. and H. M. Society has a membership of 40, while the the Young Woman's Parsonage and Home Mission Society has 21. Both are actively engaged in Church work. The Woman's Foreign Missionary Society and the juveniles are wide awake. We are planning and praying for and expecting a great revival, beginning about June 1. Already we have taken in 55 members, and others are to join soon. Pastor and presiding elder have been paid up to date, with the exception of a few dollars. Conference collections secured in cash and reliable subscription. Congregations are large and attentive, and much interest manifested in all Church work.

Italy and Frost.

J. A. Walkup: February 21 was a good day with us who worshiped God in the Methodist Episcopal Church, South, on Italy and Frost charge. The occasion was that of our second Quarterly Conference. The commanding and appreciable presence of our presiding elder, Bro. J. S. Davis, was noticed among the brethren from the first. He was at himself; knew his duty and did it well. Every report indicated that each member of the Quarterly Conference had an acute sense of obligation and a conscience in the matter. We have as promising on outlook for a well-rounded year's work as it has been the privilege of this pastor to have for many years. We are happy to be able to say that this manifestation of zeal upon the part of the Methodist people of Italy and Frost is no

spasmodic effervescense of the animal, generated by any selfish motives, but the result of a personal possession of a living Christ and the quickening of the Holy Ghost. Thank God for a religion that has a soul in it.

TEXAS CONFERENCE.

Rockdale.

E. P. Newsom: The first and second Quarterly Conferences have been held at this charge. The reports, all things considered, were good. Our missionary assessments have nearly all been subscribed and partially paid. Sister W. H. Purcell, of Gainesville, was with us, by invitation, last week, and organized for us a Woman's Parsonage and Home Missionary Society. We started with twenty-three members. The ladies have already had one meeting and are very enthusiastic. We most heartily recommend Sister Purcell to all pastors that wish to organize in their charges this connectional society. We hope to report the organization of a splendid League next week. Our revival begins in a few weeks.

Jewett.

W. F. Brinson, March 11: We are beginning to do something now on Jewett and Buffalo work. The first of this month the Buffalo people gave a pounding for this scribe and family, which we were informed of when we went there to preach Sunday night, the 3d instant. We were sent home loaded with many things—more behind to bring next time. Many thanks to the donors, and may the Lord's blessing rest upon them and help us to prove worthy and to help them close to Christ. Yesterday, the 10th, was the first regular appointment I have filled in preaching at Jewett. Had a good day; large and attentive congregation; received 5 members and had good collections on conference collections. We have made some improvement about the parsonage.

Harrisburg.

J. R. Murray, March 11: Our first Quarterly Conference just over. Our presiding elder Bro. Ward needs no encomiums. The stewards made a liberal assessment for the preacher in charge and had a good report for the first quarter. We were able to report 3 good Sunday-schools. One Epworth League organized since conference; another soon to be organized. A Church organized with 34 members at Genoa; 51 accessions to the Church, 3 dismissed. Our parsonage was located at Clear Creek in Galveston County. We have no Church at this point, but the good people there propose to build the parsonage for us. We will organize a Church soon. At Hitchcock our people have ceiled and papered our church at a cost of $92.50.

Smithville.

L. P. Davis, March 12: First Quarterly Conference is a thing of the past. Bro. J. B. Sears was at his post of duty, looking after the interests of the Church and preaching four of his best sermons, stirring up the people on the missionary cause. Taking a collection, we got $45 in cash and good subscription, nearly half the amount assessed Smithville Circuit. We began a protracted meeting in Smithville on the 4th inst., which has been running with unabated interest ever since. The Lord is in our midst and the people are waking up. We have some of the best people here you will find anywhere. The Cumberland Presbyterians—preacher and a good per cent of his people—are working with us. We have received several into the Church since coming to the work, and believe that before this meeting closes many will be brought to God.

Bryan.

G. W Briggs, March 9: I have been anxious ever since conference to send you some news from Bryan. I am at length furnished with "an item"—I have got the measles! I supposed I had attended to this picturesque business when a lad, and hence aided my wife in nursing our little boys to health, with no thought about myself. On Saturday I felt very much out of sorts, but supposed it to be only fatigue. Sunday morn- ad just dressed for Sunday- when the door-bell rang. I d it. The Superintendent e over to get some informa- other, what I don't now re- . His exclamation when he e put it all out of my head. at in the world," he cried, "is t matter with your face?" I turned to the hall mirror and took one look. Angels and ministers of grace defend us! I was a beauty! Since then I have been in bed, with all the accompaniments—quinine, acetanilid, ginger tea, eyes that can't see anything, ears that hear nothing but bells jangled and out of tune, a brain that won't think anything. But I am grateful that it is no worse, and that the crisis has been safely passed. Notwithstanding the epidemic, the work of the Church has made good progress. The congregations have kept the house full, the prayer service grows steadily, and the people are eager for a revival. There are substantial material improvements also. The sound of the hammer as I write, or rather as my wife writes for me, tells me that the old parsonage fence is no more—peace to its memory!—and that a new and handsome fence of wood and iron will soon inclose the whole property. It is good to know also that there is a snug sum yet unspent which will soon make this house, already roomy and substantial, a delightful dwelling-place for the Bryan pastor. Success to the ADVOCATE. Will send you some subscribers as soon as I get out.

Perry.

J. M. Neal, March 11: We have, after two months' suspension, resumed the Sunday-school (Methodist) work. We open up with about 40 scholars, with prospects bright for more. Have 6 teachers; getting to be self-sustaining. I wish here to thank our Sunday-school at DeLeon, Texas, for past favors in a financial way. We have on foot the building of a Methodist Church, South; have in subscription near $400, mostly subscribed by Germans of the German Church, North, and Lutherans, and by some few Americans, now Church members. Now, if we can get help from Extension Board, we will be able to build, and have already enough of our German friends promised to organize with us, provided we get the Church building. This question was asked a teacher in our Sunday-school: "Who is this man Jesus that you talk so much about?" It was asked by a boy some ten or twelve years old. It is more difficult to manage a Sunday-school where the parents are infidels and wicked than where they are religious and get encouragement at home. We call them together twice a week and try to teach them how to sing. Of course, we get no pay in a financial way for this, but we do feel mighty religious, as I heard a preacher say once while on this duty.

Webberville.

W. W. Horner, March 11: We are moving along nicely on this work. Have collected all our assessments for foreign and domestic missions and the money has been sent to our conference Treasurer. We have also sent $21.50 to Bro. Vaughan for the Orphan's Home, besides a box of clothing, quilts and other things. We re-organized our Epworth League here last Sunday and received 6 new members. Rupert Fowler is the President and Miss Bessie Rosser the Secretary. We are working and praying for a glorious revival all over the work. Our congregations are growing all the time, and our people are hopeful. Long live the ADVOCATE and its new editor.

To have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla.

NORTH TEXAS CONFERENCE.

Dallas Preacher's Meeting.

C. B. Carter, Secretary: The monthly report of the Dallas Preachers' Meeting for the month ending March 11. All the pastors report work in good shape; every meeting well attended. The pastors report accessions for the month as follows:

First Church, 10; Ervay Street, 8; Oak Cliff, 6; Trinity, 3; Floyd Street, 1; West Dallas, 2.

Aubrey.

C. C. Davis, March 8: Aubrey Circuit is still on the upgrade. Our congregations are large and attentive. Our Epworth League Literary meeting here last night was a success. We are to have a local option election for Denton County the 16th inst. Will all who read this pray for our success? We are hopeful that it will carry.

Leonard.

W. H. C. Elliott, March 11: We are in the midst of a glorious revival. The Rev. C. O. Jones, evangelist, of Cleveland, Tenn., is doing the preaching. The pastors and their Churches generally are in attendance. We commenced the first Sunday in this month; had 3 or 4 conversions and Church wonderfully revived up to date. Rev. Jno. T. Bludworth, our pastor, says he is hopeful of glorious results. Pray for us.

Allen.

J. B. Minnis, March 11: Our first Quarterly Conference is just over. The beloved C. B. Fladger was well equipped for the occasion. He gave us three very fine sermons, with which everybody was delighted. Everything smooth in our Conference session. On account of bad weather our congregations were small. However, each class had a representative present. Finances as well up as could be expected. We have been pounded, and it continues. Every few days some one sends in a pound ranging in weight and quality from a sack of flour to a pound of soda. We are serving a good people and we are expecting great things this year.

Wylie.

N. C. Little, March 11: Our second Quarterly Conference, held on the 9th and 10th, is a thing of the past. Presiding elder, Rev. J. A. Stafford, preached three sermons with telling effect. Five children were dedicated to God in the ordinance of Christian baptism by the pouring on of water in the name of the Father, Son, and Holy Ghost. The Quarterly Conference was held at Saint Paul. There was a good turnout of the official brethren. Dinner was served on the ground after the 11 o'clock services. A large crowd was present. Many of the old people were there who had not been able to get to church for quite a while before. It was a time of rejoicing with all. Reported for preacher in charge and presiding elder, $89 25. All of the claims of the Church are being looked after. We could write much more. Will report further soon.

WEST TEXAS CONFERENCE.

Yoakum.

I. K. Waller, March 11: We are moving on well at present. Finances are ahead of any previous year up to date. Have been well pounded twice. Epworth League better than ever since its organization. Congregations not as good as they ought to be, but improving. Protracted meeting in May, with presiding elder and others.

Luling.

E. K. Denton, March 5: Evangelist R. H. H. Burnett and his singer, Bro. W. L. Vaughan, spent a profitable week with us in a meeting recently. The whole town of Luling was more or less infested with measles and the weather at the beginning was very unfavorable. Yet the meeting was a success. Not many conversions, but real good otherwise accomplished. Bro. Burnett left too early. He preached some excellent sermons to good full house. He grew on the people and might have doubled his profit could he have remained another week. Bro. Vaughan was very helpful in the meeting. We received one dozen in the Church Sunday. We are out of debt and paid Bros. Burnett and Vaughan handsomely.

EAST TEXAS CONFERENCE.

DeKalb.

G. C. Hardy, March 9: Rejoice with us. Prohibition carried. More than 500 majority. The saloon men are despondent.

Kelleyville.

L. H. McGee, March 9: The first Quarterly Conference for this circuit was held, embracing the first Sunday in March. The presiding elder, Rev. John Adams, was present and preached four excellent sermons to the delight and edification of the people. He was the first to preach in the church at Kelleyville in 1858, and his old friends were truly glad to meet him again after an absence of thirty-seven years. His presence, prayers and sermons strengthened them in faith. Good prospects for a revival on this circuit.

New York.

A. A. Kidd, March 9: A nice, new garden for the parsonage occupants, and some nice furniture is being put in the parsonage, and it is still coming. "It is good to be here." These New York Circuit people know how to fix a preacher's home up. Our faithful stewards gave us a liberal salary and everyone says it will all come up, and we believe it will. We are encouraged by large congregations and good attention. May God help us to do the best year's work of our lives! We have worked for the ADVOCATE, but so many of our people take it that we haven't succeeded in getting any subscribers yet, but still we work and pray for her continued success.

Newton Circuit.

I. C. Williams: Owing to the bad weather, I never reached my work until the 14th of January. I was received with a hearty welcome; found many true Methodists and friends who opened their doors and bade us welcome. We found no parsonage on our work, but we have a pleasant home with a true Methodist family whose home is always filled with the Holy Spirit. I have thirteen appointments on my work and as the territory is so large and the appointments so far apart, and as the weather has been so very disagreeable, I have not been able to preach at all the places yet. Our first Quarterly Conference convened the 2nd and 3rd inst. On account of the illness of the presiding elder's wife he could not remain with us; so I was compelled to do all the preaching myself. We had very large congregations and good attention. Sunday eve, at 3 o'clock, I organized a flourishing Sunday-school at Salam, it being the place where the conference was held. We feel that God is with us and that we may do much.

Queen City.

J. B. Turrentine, March 11: We have just closed a most gracious meeting at this place. Don't know the number of conversions, but the whole Church was gloriously reclaimed and advanced in the divine life. Bro. J. T. Smith, of Marshall, did most of the preaching and everybody knows who knows Tom Smith that it was well done. Praise the Lord for such preachers! We have no hard words for evangelists; God speed them in their glorious work, but to anyone desiring a sound, Holy Ghost preacher, who emphasizes the great doctrines of repentance, confession, faith, conversion, the witness of the Spirit and the baptism of the Holy Ghost, we recommend J. T. Smith, of Marshall. Bro. Moore, of Atlanta, preached us one fine sermon and our own Father Lane, superannuate of North Texas Conference, was with us, exhorting, shouting and praying. We had 3 accessions to the Church. We were rained out, but God's will be done.

SULPHUR SPRINGS DISTRICT.

I have just completed the first round. The work is in fair condition; all the preachers are hard at work. The Sunday-schools are doing well—I think better than common. Our literature is used and is popular. The Epworth League is making very gratifying progress; I think it bids fair to be very useful. Preachers and people are taking hold of it in many places.

Parsonages have been very much improved. Quite a number have been overhauled and new supplies put in others. Some old debts that have been troublesome have been paid and now most of our parsonages are comfortable. Some of our churches have been improved; one at Sulphur Springs has been completed by addition of a hot air furnace, which makes it one of the most comfortable in the conference. Assessments for the preachers have been advanced in some cases as much as one-third; none have gone back. Collections for quarterage are about an average with last year. Our conference collections are much behind; very few have raised anything owing to bad weather and scarcity of money among the people. Much of the winter we have had very small congregations. Our assessments are heavier than they ever were. How could it happen that Sulphur Springs District has more than $1000 more assessment than Pittsburg District, right by its side, and yet Pittsburg is the stronger district? I know both districts well. It must be that the assessments on North Texas Conference were aimed to fall on our large cities, and yet the country places caught the assessments. We will have a hard pull on collections.

The spiritual state is on the average; many are worldly, others are faithful. We will average on this.

Our poundings have been few and not very brilliant. I hope they may improve.

W. L. CLIFTON.

Sulphur Springs.

MINUTES—CORRECTIONS.

On page 24 of the North Texas Conference Minutes, the missionary appropriation to Crandall, Terrell District, ought to be $250 instead of $150. The printer made the mistake and the editor corrected it in the proof, but the type was not changed accordingly. In the financial table for Dallas District Dallas City Mission stands almost blank. Bro. Hanson, preacher in charge, states that the assessments on the mission aggregated $14. Not being able to attend the session of the conference, he sent his report with draft for $50 to Bro. Alderson, presiding elder, to pay the assessments in full, with $1.00 in access and $5.00 collected on Children's Day. It is probable that Bro. Alderson failed to hand the report to the Statistical Secretary in due time; hence the blank in the table. Books of the Treasurer of Mission Board show $20 received from Dallas City Mission for foreign and domestic missions, and it is likely that the books of the other Treasurers show the balance in the aggregate. I have received no further requests to make corrections. It is quite likely that there are other errors which occurred in one way or another, but not of sufficient importance to require notice in the ADVOCATE.

C. I. McWHIRTER,
Editor of Minutes.

MISSIONARY MEETING AT HOUSTON.

The President of the Conference Board of Missions of the Texas Conference called the board and presiding elders of the conference to meet in Houston February 28, 9 o'clock a. m. The meeting was arranged that we might have the counsel and advice of Dr. Lambuth, who is in our State pressing the claims and interests of the General Board, and we make bold to say that his visit will result in great good.

Rev. J. B. Cochran, President of our Conference Board, was called to the chair and O. T. Hotchkiss was elected Secretary. The following brethren were in attendance upon the meeting: Revs. W. R. Lambuth, E. H. Harmon, J. B. Sears, J. B. Cochran, J. L. Hendry, Seth Ward, G. H. Collins, Jno. E. Green, I. M. Bryce, T. B. Graves, G. C. Rankin, C. M. Keith, E. L. Shettles, C. A. Hooper, O. T. Hotchkiss, J. G. Mueller and Prof. H. C. Pritchett.

The entire day was given to the discussion of questions of great importance. At night Dr. Lambuth delivered an address on our missionary interest, with special reference to the Eastern war and its influence on missions. The address was full of strong points and carried with it the conviction that we are not alive to our opportunities. At a business meeting of the board, after counseling with the presiding elders present, it was decided that we request all the presiding elders to arrange for missionary mass-meetings at every appointment on their second round and also at the District Conferences. It was also decided to buy a missionary map of the world for each district, each district paying for its own map.

We feel sure that great good will come of this meeting and it will result in furthering the interests of the cause of missions in the bounds of our conference.

O. T. HOTCHKISS,
Secretary.

THE PLANO DEDICATION.

Bishop Hargrove will dedicate our Church at Plano on the 24th of March. All former pastors are invited to be present.

F. O. MILLER.

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World's Fair Highest Medal and Diploma.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE

NOTES FROM TEXARKANA.

My reception at the parsonage of State Line Church, on December 27, 1894, was as satisfactory as any I have had during the twenty-five years of my itinerant ministry.

After a stay of more than two months, taking in the situation as best I could, I am ready to report as promising a beginning and as hopeful an outlook as I ever had.

The threatening clouds, which I saw more before than since I came, have passed away, and the sun of promise shines brightly upon us.

The membership of this Church is as loyal and harmonious a body of Christians as you will find anywhere. Our system of Church government is remarkably well adapted for the emergencies that come up in our history.

The coming of Bro. O. P. Thomas to our first Quarterly Conference was a pleasure and a blessing to us. Much is due to the prudence and good judgment shown by him in the management of this charge, and the people love and respect him for it. Sixty have been received into this Church the past quarter, and I have the names of twelve more for membership. We have arranged for a protracted meeting to begin the first Sunday in April. It will be conducted by Bro. Kilgore.

My heart is burdened for the multitude of people here who are without salvation. Oh, how I long for the mighty power of God to come upon us.

The moral element of this city is having a perfect jubilee over the great prohibition victory of last Wednesday. The good women held an all-day paryer-meeting Wednesday and we all joined in a thanksgiving service Thursday.

In sixty days we expect to enjoy the distinction of being the largest city in Arkansas or Texas without a whisky saloon.

We write these notes in our new parsonage on State Line Avenue, to which we moved day before yesterday. The old one on State Street has been sold, and we are bettered both as to house and location.

Our Bro. S. E. Wilson, pastor of Fairview and Rose Hill, is rustling things in his charge. He is pious and educated, and possesses the get-up that will make his gifts and graces felt in the good cause to which he is devoted.

J. W. JOHNSON.

Texarkana, March 8, 1895.

AN INTERESTING LETTER.

The Parent Board of Missions of the Methodist Episcopal Church, South, appointed the "Dew without Week" service to be held February 4-10.

Bro. Charles H. Peele, the pastor of the Paint Rock Circuit, West Texas Conference, for reasons satisfactory to himself and others, changed the time of ours to February 18-24, and it was held in our church at Paint Rock at that time. For winter time, we had pleasant weather all the week, and the service was held every night, except one, closing on the night of the fourth Sunday. All the topics on the program were discussed in their turn by C. H. Peele, G. W. Swofford and R. M. Leaton, the pastor, of course, doing the most of the preaching and the talking. The congregations were generally good and the order and attention were good. A self-denial collection was taken every night which aggregated $6. On Sunday at 11 o'clock the pastor preached an excellent missionary sermon and lifted his foreign missionary collection, and secured in cash and good subscriptions about enough to cover the pro rata share of this appointment as the assessment has been made. This writer was appointed to lead the service on Thursday night. The topic was: "A Prayer for China and Japan—That Their Present Struggle May Be Made of God a Means of Gospel Triumph." In speaking of our work in Japan, when I came to mention Mrs. M. I. Lambuth's school at Kobe, I exhibited a copy of the Review of Missions, which had a nice engraving of seven of the young ladies of that school. It was the January number, 1895. I made some remarks on the school, on the engraving and also stated the price of the Review, and gave it as my opinion that every Methodist family that is able ought to take it. After the congregation was dismissed the only saloon-keeper in the town came to me before I got out of the pulpit, laid down his dollar and subscribed for the Review of Missions. Now, Mr. Editor, we have only one saloon in our quiet little town, and we hope that the reading of the Review of Missions for one year will be a benefit to the soul of that saloon-keeper. Will you join me in secret prayer that he may be soundly converted to God?

R. M. LEATON.

Paint Rock, Texas.

THE METHODIST ORPHANAGE.

Let us not forget that the expenses of this blessed institution are continuous. I learn that West Texas Conference will take her collections for the orphanage on the fourth Sunday of this month. Let us of Northwest Texas do likewise. At least, let not the fifth Sunday pass without our collection in full, and let us forward the amount at once to the Business Manager.

HORACE BISHOP,
President Board of Directors.

When God has put our sins behind his back, we have no right to keep them constantly before our face.

EARLY COLLECTIONS.

To the West Texas Conference Pastors:

Early collections upon your part enabled the Conference Mission Board to pay the drafts of the first quarter promptly. The danger now is of failure in meeting the drafts of the second quarter when they shall fall due. Let the good work of collecting and forwarding go on. Even a small remittance from every charge would meet the emergency. You are not asked to discriminate in favor of the domestic claim. The foreign claim is entitled to equal regard.

A. E. RECTOR,
Treasurer.
417 W. Marshall Street, San Antonio, Texas.

COMMITTEES OF EXAMINATION.

Marshall District.

For License to Preach—A. S. Whitehurst, J. W. Downs, H. B. Smith.

For Admission on Trial—A. J. Frick, D. P. Cullen, J. M. Mills, J. C. H. McKnight.

For Deacons' Orders—W. W. McAnally, J. W. Lively, G. R. Hughes.

For Elders' Orders—J. T. Smith, W. R. Manning, L. H. McGee.

JOHN ADAMS, P. E.

San Antonio District.

License to Preach—New Harris, H. L. Cunningham, R. S. Adair.

Admission or Readmission—F. H. C. Elliott, J. R. Lowe, E. E. Galloway.

Deacons' Orders—A. E. Rector, E. J. Perrin, J. L. Kennedy.

Elders' Orders—J. C. Russell, T. F. Dimmitt, Jas. Hammond.

J. D. SCOTT, P. E.

Beaumont District.

Admission on Trial—W. W. Watts, L. C. Stewart, W. A. Powell.

License to Preach—Leon Sonfield, B. Z. Powell, Thomas Wilson.

Deacons' Orders—W. D. Lum, T. G. Watson, P. J. Waldrep.

Elders' Orders—J. L. Wyche, R. M. Stewart, J. N. Warren.

WM. SAMPEY, P. E.

DISTRICT CONFERENCE NOTICES.

San Antonio District.

Our District Conference is to be held at Sherman Street Church April 12. Bishop Key is to preside. Will each pastor in the district send me at once the number of delegates who will attend from his charge, and also let me know if you will be accompanied by your wives or daughters. The preachers' families are all invited. Ample provision will be made for everyone. We would be delighted to see the editor of the ADVOCATE. Let the pastors write me at once.

H. T. CUNNINGHAM,
Pastor Sherman Street M. E. C. S.
312 Laurel Street, San Antonio, Texas.

Brownwood District—Change of Time.

Instead of June 5th it will meet May 23rd. Bishop R. K. Hargrove will be present and preside.

W. M. SHELTON.

Employer—How did you break that vase? Office Boy—I had it in my hand when I heard your bell ring and dropped it, because you told me yesterday to drop everything and answer your bell whenever you rang.

There are too many people who find it hard to be religious in cloudy weather.



Rev. E. B. Chichester

Blessed by Hood's

The Manager of a Lumber Co., Tells His Story.

"A year ago last spring I was taken with sore throat and could not swallow or sleep. Later my head and face broke out with little pimples. I felt dull and had no ambition to do anything. I did not care to eat, and what little I did eat did me no good. I am six feet, one inch tall and only weighed 157 pounds. The first bottle

Hood's Sarsaparilla Cures

of Hood's Sarsaparilla made such a change in me, I was surprised at myself. I have a number of men working here and I got them to take it, and now I do not go to town but what some one wants me to bring back a supply of Hood's Sarsaparilla. Well, now as to myself, I am on the fourth bottle. Today I can get out and do any kind of work and feel good. I weigh 170 pounds and am gaining flesh every day. What I eat tastes good and I am

Enjoying the Best of Health,

better than I have been for years. I recommend Hood's Sarsaparilla to all for it was a blessing to me." EBONY B. CHICHESTER, Manager of Tuscaloosa Lumber Co., Hull, Ala.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

DISFIGURING HUMORS Prevented by Cuticura SOAP when all Else Fails



CUTICURA SOAP purifies and beautifies the skin, scalp, and hair by restoring to healthy activity the CLOGGED, INFLAMED, IRRITATED, SLUGGISH, or OVERWORKED PORES.

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If you have a deformed child or know of one, describe his condition to me and I will send you this little boy's picture before and after cured while at home playing. Address

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P. O. Box 356,
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Free to all who ask for it

New Spring Dress Goods.
New Spring Silks.
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Samples MAILED ANYWHERE ON REQUEST.

SANGER BROTHERS
DALLAS, TEXAS.

When writing kindly mention the Advocate.

BOOKS for SALE.

I have the following books that I wish to dispose of:

1. Smith's Dictionary of Bible, in 4 vols.
2. Milman's History of Latin Christianity, in 4 vols.
3. Watson's Sermons, in 2 vols., bo'd in sheep.
4. Wesley's Sermons, in 4 vols., bo'd in sheep.
5. Ralston's Elements of Div., bo'd in sheep.
6. Newton on the Prophecies, bo'd in sheep.

Also Better's Commentary on the New Testament, in 2 vols.

The above books are in good condition. Address me at BRUCEVILLE, TEXAS.

C. N. N. FERGUSON.

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WACO, : : TEXAS.

An institution of the Methodist Episcopal Church, South, under the control of a Board of Commissioners, composed of Rev. J. H. McLean, of the North Texas Conference; Rev. R. W. Thompson, of the East Texas Conference; Rev. H. M. Sears, of the Texas Conference; Rev. J. T. Graham, of the West Texas Conference; and Rev. Horace Bishop, of the Northwest Texas Conference.

While this Home is the property and under the auspices of the Methodist Episcopal Church, South, it is open for the reception of ALL orphan children under 13 years of age.

Address all letters of inquiry and make all remittances to

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Nervous Prostration.
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will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle $1 by mail. Small bottle, but 100 doses in each.

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"A GOOD TALE WILL BEAR TELLING TWICE." USE SAPOLIO! USE

SAPOLIO

HOUSTON PREACHERS' CONFERENCE.

Second Monthly Synopsis.

Our preachers, namely, G. C. Rankin, of Shearn; O. T. Hotchkiss, of the Tabernacle; E. L. Shettles, of McKee Street; C. A. Hooper, City Missionary; D. Schrimpf, of the First German; J. G. Mueller, German City Missionary, and C. M. Keith, of the Washington Street, have met regularly every Monday morning and reported their work, and all have been present at every meeting, save once for Bros. Mueller and Hotchkiss, and twice for Bro. Shettles, all of whom were unavoidably hindered.

In a general survey of the ground during the month we see little else than hindrances—rain, cold weather, snow, and last, but by no means least, measles in abundance. These things have militated considerably, no doubt, against the progress that we might have made; but, amid them all, Houston Methodism has been advancing. Shettles, Hotchkiss, Rankin and Keith report accessions to their respective membership. C. A. Hooper, increasing interest at McAshan and spiritual services and brightening prospects at the Fair Ground appointment. J. G. Mueller, German City Missionary, has deeds to lots in the second ward, and reports the early erection of a chapel a foregone conclusion. This will make four German Southern Methodist Churches in our city, and these, added to our five American Churches, make a total of nine—a pretty good showing for Southern Methodism. D. Schrimpf, pastor of the First German Church, reports good congregations, good prayer and class-meetings, and services spiritual.

Shearn Church, the mother of Methodism in Houston, whenever an appeal is made in behalf of some gospel-forsaken community, always receives the appeal. Last week an appeal came to Dr. Rankin in behalf of such a community, about thirty miles out towards Shepherd, on Houston, East and West Texas Railroad. Dr. Rankin sent Bro. Jackson, a local preacher of his Church, last Sabbath to ascertain the facts in the case. He reported that he found quite a large community that were totally destitute of the gospel—only one man in the whole community who had ever belonged to the Church, and plenty of grown men who had never heard a sermon. Just think of such a state of things in Texas and in thirty miles of Houston! They spend their Sabbaths in fishing and hunting. Bro. Jackson gained audience with them and laid the foundation for future work with them, and says the opportunity to do good there is very promising. The opinion prevailed that these people should be looked after until they could be taken charge of by the presiding elder within the bounds of whose district they legitimately belong, and that is thought to be Huntsville. The meeting of the Women's District Missionary Society with McKee Street congregation, the Woman's Union Missionary Society of the city with the Tabernacle congregation, and the Texas Conference Board of Missions with the pastors of the city and visiting brethren in Shearn Chapel, have been matters of special interest, profit and edification in Church work during the month. The interest and profit of the last was magnified by the presence and talks of one of our General Missionary Secretaries, Dr. W. R. Lambuth. His lecture on Mission Work in the Eastern Countries, namely: China, Japan and Africa, was especially interesting and profitable, and doubtless put in motion many a thought-wave that will finally land the mind with which it is connected on more solid missionary ground. There are but two things necessary to be achieved in in order to a forward movement to victory by our Church and these are plenty of religion and information, and we are growing in these requisites, thanks be to our Father.

Fraternally, C. M. KEITH,
Secretary Preachers' Conference, Houston.

DOCTRINAL PREACHING.

An article written by Bro. Wm. Price in ADVOCATE of February 21, on the importance of doctrinal preaching in our Church, meets with our approval. It is no uncommon remark "that the Methodists have no doctrine to defend, for they hear Baptist and Campbellites accuse them of erroneous doctrines, and they never say anything." We know that some of them will accuse a Methodist of anything. Not long ago we heard a Baptist preacher declare to a large audience in an associational meeting, while preaching, that "the Methodists teach salvation by works," and I took opportunity of showing several of my good Baptist brethren the ninth article in our Discipline. Although our book of Discipline is for sale so cheap, yet lots of men with families, and that in our Church, never buy one, and a great many others who have it do not read it, and just go on what the preacher says.

Not long ago I had a man to ask me in all candor if the Methodists had abandoned the doctrine of infant baptism. Said he: "I never see any baptized, and nothing said about it." I told him no, and never would while the world stands; that if he stayed on Green's Creek Circuit long he would find that we still preach and practice it. This charge has not been neglected along that line for some time, but we believe some others have. Let us preach its distinctive doctrines, provided always, of course, that we do it with due respect for the feelings and honest views of others.

A. L. P.,
Of Green's Creek Circuit.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.

THE MOST PERFECT OF PENS.

A PREACHERS' MEETING.

For a good long while I have been noticing in our dear old ADVOCATE reports of preachers' meetings, held on Monday mornings, in our larger cities. From the first I have been struck with the plan. It is a good one. I have thought about it a great deal, and the more I thought the more I thought, until I felt that we must have just such a meeting of the preachers in our town. But there was one difficulty in our case: We had only one Methodist preacher here, as our town is a small one. So I set myself to thinking to devise a plan by which to surmount the difficulty. So I took the Discipline and began to study it. By and by I found that the Board of Stewards had the authority to tell the preachers what they think wrong in them (in the preachers, I mean). But here was another difficulty: I was not a steward, only in an incidental sort of way. But, presuming on that, I proposed to the preacher that he and I go into an organization like our city brethren, and he, bless his soul, agreed to the proposition with alacrity, or thereabouts. So we set the next Monday morning to meet and organize. Now this was just the thing that I wanted; for, you see, our preacher don't always do just according to my idea of things, and this would give me the opportunity to discuss certain points with him in an official kind of way, which I could not do so well without our meeting. Our preacher's ideas are not just what they ought to be to make our Church the most popular Church in town; and I think we would do better if he were a little more "latitudinous" in his views and didn't give it to worldliness quite so severe. If he would tell us more about the goodness of God and such like, and pay no attention to such little things as euchre parties, dancing and theater-going, it would be better. Young folks will be young folks, you know, and you can't put old heads on young shoulders. And then when a brother makes a good trade and pockets a nice little sum, as a result of his fine business ability, why should the preacher say something about covetousness? Now our meetings will give me an opportunity to discuss all these matters. So I hope to hold our preacher on the main track hereafter and let these little side issues alone. We met according to agreement and organized by electing our preacher Chairman and myself Secretary, as there was no one else to fill this important office. So I hope to give the ADVOCATE the benefits of our meetings from time to time. At this our first meeting, our preacher reported a good time on the previous Sunday, although the congregation was quite small on account of the cold weather. True, there were no additions to the Church, but then the congregation was so attentive. Also, one good sister owned to another that the sermon hit her. Now this was just the opening I wanted; and, I think, herein our meeting excels those in our larger cities—they have only the preachers. If they had as many conservative laymen as preachers in their meetings, like ours has, it would do better. So when the preacher spoke of the sister who had been hit by the sermon, it gave me the opportunity to discourse on the more excellent way of presenting the grand and glorious truths of the gospel than the preaching of sermons that hit. This opened up the way for me to speak more at length and refer to some things that had already occured, wherein our pastor did not exactly agree with some things that some of our members had introduced into some public exercises we had had in connection with our Sunday-school. But just as I introduced this subject the time arrived for adjournment, so I will report again next week. Your brother,

BROAD GAUGE.

THE WIFE ELEMENT IN THE METHODIST MINISTRY.

The wife element is a great element.

1. The importance of any wife's influence is beyond dispute. A man may be rich or poor, high or low, still the one thing which is most likely to influence him is the woman whose life is a part of his, whose path is identical with his own. The home life makes or mars the public life of any man; and, subtle as it is, the influence of the wife is the greatest factor of the home life. The silken threads of woman's influence become cables that may "remove mountains."

2. The wife's influence is still more potent in the ministry. Ministers are usually devout Christians, loving and honoring their wives in the true sense of the Scriptures. The more a man truly honors his wife, the more she can help him. We are influenced most by those we love most. Unconscious influence is the greatest influence. Men unconsciously become like their ideals and idols.

3. The minister is influenced by his wife not only in the domestic relations, but in the discharge of his public duties. The wife inspires her husband in the pulpit by her attendance and appreciation of the services. Many a poor serman has been set on fire by the attention of the wife in the pew.

4. The wife may exert an influence on her husband and on the charge by her personal appearance. Every one admires a beautiful woman. They enjoy especially a beautiful pastor's wife. I do not refer to handsome face and figure, but the beauty which is the expression of a beautiful soul.

"What's female beauty but an air divine,
Through which the mind's all-gentle graces shine?
They, like the sun, irradiate all between;
The body charms because the soul is seen.
Hence men are often captives of a face,
They know not why, of no peculiar grace;
Some forms, though bright, no mortal man can bear,
Some none resist, though not exceeding fair."

5. Moreover, the wife influences her husband's career. A minister's career is made by the things that fire his ambition and encourage him. A cheerful wife makes an optimistic minister, and an optimistic minister is a successful one. Nothing is surer to give a man the blues than a mope in the home, who finds fault with his work, bemoans her sphere, criticises the parish, and is a jarring discord among the people. And nothing is more sure to dwarf a minister's career than a chronic case of the blues. A cheery home and encouragement when the world criticises are better than a column of newspaper puffs to turn a minister toward the climbing sun of an honest and honorable career.

The demands made upon the minister's wife.

1. Though the wife of the minister, and not of the charge, still there are demands made upon the time and strength of the "mistress of the manse" which cross no other threshold. The parsonage must be always ready for the transient caller, the unannounced guest who comes to spend the night, and representatives of various organizations and benevolences who visit the minister in the interests of the charge and in the interests of themselves. The parlor should be always swept and garnished for the unexpected wedding party and for the lynx-eyed parishioner who "just drops in" because that's the most comfortable place to wait while the grist is being ground or because the pastor's company is the most agreeable while the horse is being shod. Then there must be meals at unseasonable hours for a husband who has a funeral to attend at a distance or a special service on a remote part of the charge. While she meets these domestic demands the chances are that the family purse is too shallow to afford a single servant unless sickness or something unusual demands it. Then the minister's wife must adapt herself good-naturedly to a parsonage that, likely enough, was built to suit the tastes of a parsimonious committee, and to furniture that was bought to please a woman of different tastes and a family of different proportions.

2. In the Church the conspicuous position of the minister's wife makes her a target for votes and for calls to numerous and varied official positions. Not unfrequently her talents, her education and her opportunities fit her for their discharge, or it is much easier for the ladies of various societies to put her at the head of them than to shoulder the cares themselves. So the minister's wife is expected to be President or Secretary of missionary societies or kindred local ladies' organizations. She is asked to have charge of the religious instruction of the children, whether in Junior League or children's class. Often she must be superintendent of the Sunday-school and sing in the choir, besides being a leader in all the benevolent work of the Church—even to helping pack the missionary barrel. When there is special religious awakening in the Church and many are working for the unsaved, she must lead the van—must see this wayward boy and that wild daughter, and with heart and hands already full she must add more care and work for the love of her Master.

3. Not the least of the duties of the minister's wife result from her relations to society. Of course, like any woman, she must return her social calls and make pioneer calls upon the new-comers. Like all neighbors she must visit the aged and the sick and the afflicted. She is also expected, with her husband, to dine with families where his position makes him a bidden guest. And, last of all, she is expected to accompany her husband to weddings and funerals where his professional services are demanded, or to receptions and social gatherings where his relation to society compels his attendance.

How to meet these demands.

1. Meet them with a courage which "mounteth with occasion."

2. Meet them with common sense. No one person can do all these things; so do the best she can and get the good sisters of the charge to do the rest.

3. Meet them with a determination to follow the dictates of her Christian conscience as it is enlightened by the Divine Spirit. Do the right as it seems to her, and God will honor her effort.

4. Meet them with a will which responds "yes" to any call the Lord sends.

5. Meet them with the thought constantly in mind—I am serving God. My account is to be rendered to him that sitteth on high, who has a heart of mercy and knoweth the weakness of our frames.

6. Meet them with the promise always in mind: "Lo! I am with you alway, even unto the end of the world."—*Mrs. L. P. Tucker, in Zion's Herald.*

MORPHINE SUFFERERS!

DO YOU WANT RELIEF?

Have you endured your torment long enough?

Have you searched everywhere for some door of relief, and searched in vain?

Have you, at last, given up expecting to be set free from your bondage, and settled down to the conclusion that nothing remained for you but to be a slave for life?

Have you felt one power after another failing you, your memory growing dim, your capacity for labor growing less and less, your energies gradually evaporating under the relentless sapping of the enemy who is undermining your entire constitution?

Alcohol excites a man to frenzy, he becomes a maniac, commits crimes, wrecks his home, does terrible things at which he shudders in his lucid moments.

Morphine shuts him up within himself, and says to him, "You shall nevermore be anything but a mere fraction of a man."

The tasks he used to perform easily and swiftly become great mountains of effort he feels he cannot grapple with them.

His mind seems to be clogged continuously—he can not think—he avoids society and wants to be alone. He sees that he is being left behind in the march of life.

He feels keenly what he knows he ought to be able to do and yet what he knows all the time that he never will do.

Sometimes he becomes goaded to desperation, and tries to break away from his slavery.

He endures hours filled with wretchedness, the second stick off misery, the moments measure anguish.

He walks about (for he can not sit still) with pallid face, palpitating heart, drenched in perspiration, filled with apprehensions.

His body is a store-house of pain, his mind a repository of remorse and foreboding.

The past and the future are alike full of shadows.

Hope has a vail over his face which he never expects to see lifted. Is this picture overdrawn?

Ask any morphine sufferer the land over, and he will tell you that it can not be overdrawn, that the half never was, never can, never will be told.

What if some friend should tell you that the veil can be lifted—that your life can be given back to you as good as ever? You would think it a wonderful promise.

DR. DICKEY will promise you that, and make good his word every time. He will not trifle with you or deceive you.

He will not "keep the word of promise to the ear, to break it to the hope." He will not take your money till he gives you back yourself. He will not make conditions that you cannot keep.

DR. DICKEY will tell you candidly, fairly, honestly, just what he can do for you.

He will tell you that he can and will deliver you from what you dread far worse than death. He will ask you to simply be careful and carry out his instructions.

If you think this worth investigating, call on or address DR. F. J. DICKEY, 395 Main Street, opposite Postoffice, Dallas, Texas.

"SEASIDE CAMP-GROUND" ON CORPUS CHRISTI BAY.

I wish to state through the ADVOCATE that, after years of sacrifice, toil and anxious suffering, I have at last succeeded in getting the "Seaside Camp-ground" on a solid basis. By mismanagement it was deeply involved, and about the same time the "association" found that the ground was worthless, revealing to us the sad fact that all who had bought lots of us had no legal claim on the property. Since that time I have been busy, seeking to get the camp-ground properly established, and to secure good deeds to all who had purchased lots and to those who might hereafter buy. Notwithstanding the fact that when the "Texas Land and Cattle Company" foreclosed Col. Ropes, and legal claim on the property passed from the hands of the original "association," I was enabled by a transaction entirely new, and this time with the "company," instead of Col. Ropes, to secure good deeds to all who have bought lots, and also the tabernacle and ground upon which it stands for the Church. The title to all the property is now vested in Mr. James Anderson, of San Antonio, who came to my assistance, and is the principal means by which I have gained this success. Now, with gratitude to God, I announce to all concerned that good deeds will be given for all the old ones whenever they are sent to me at San Marcos, Texas, or to Mr. James Anderson, No. 5. Alamo Insurance Building, San Antonio, Texas; and understand that these deeds are conditional, and, also, that we are now ready to donate to the M. E. Church, South, free of all encumbrance and conditions, the tabernacle, which cost more than $1000, together with the acre upon which it stands; and more, we are not only ready, but are now making the offer. We desire to put it into the hands of the Beeville District, West Texas Conference, as a district camp-ground, and feel safe in saying that it is one of the most beautiful and desirable localities for a great camp-meeting center west of the Mississippi River.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Just so soon as a Board of Trustees is furnished the deed will be made. When this is done the camp-ground becomes an established fact, and all who own lots or who may buy are on the camp-ground, regardless of whatever mistakes the old "association" may have made in the past. Anyone wishing to know more particularly about all this, or about how cheaply those beautiful lots may be bought, will please write to me at San Marcos, Texas, and I will take pleasure in fully explaining. Will state before closing that lots bought are not deeded conditionally as camp-meeting lots, but as personal property forever, with which to do as anyone may wish, save to make, buy or sell liquor.

Now, brethren in the ministry and of the M. E. Church, South, let us throw our influence and sympathy together and make this one of the great rallying points of the Church and a place at which the people and the Lord may always rejoice to meet.

Understand, the old "association" has long since been broken up, and that all deeds come through Mr. Anderson. ALANSON BROWN.

FROM A BOY.

If you will let a boy have a little say, in a great and good paper, I want to say awhile back I got our new preacher, Bro. W. P. Pledger, to send for the ADVOCATE for me. In a little while the paper came, marked to Master Joe J. Bishop. I was delighted.

After awhile a tilt or set-to between Bro. Barcus and a good sister at Benjamin appeared in the ADVOCATE. Bro. Barcus, though a presiding elder, had written a good letter, in which he had aimed to stir up the citizens of Benjamin to repair the parsonage, but he used a little cat that was still too big for the cracks he described. The good sister, and I think the good mother, too—for she wrote like a Christian mother—was hurt at the cat-letter, and got after Bro. Barcus, who came again with an apology, saying he had had sweet dreams, a heavenly trance, holy visions, that gave him a new and increased zeal, and a wake-up for heaven, where no cat-cracks, "chillings winds nor poisonous breath" shall ever come.

Now let the little unpleasantness die away in Christian harmony. Bro. Barcus and the good sister will love in the Lord, and the good people of Benjamin will repair the parsonage, and all will be "merry as a marriage bell" chiming Christian love. I am, as you say, MASTER JOE J. BISHOP.
Athens, Texas, March 1, 1895.

A LITTLE GIRL'S LETTER.

I thought I would write to the ADVOCATE and tell you of the good meeting we are having now. Bro. Lowrey, from Chatfield, Navarro County, came to help our preacher, Bro. Pate. The text last night was, "Thou art weighed in the balances and found wanting." The meeting will close Sunday night.

I go to Sunday-school every Sunday. My papa is Superintendent, and Miss Fannie Harrison is my teacher. Mamma and papa have been subscribers to the dear old ADVOCATE for twenty years. I am twelve years old and joined the Church last night. Seven have joined since the meeting begun. I wish everybody could hear Bro. Lowrey preach. He is such a devoted Christian. All denominations are working faithful in this meeting.

I have three pets: a canary bird and a red bird and a kitten. As this is my first I will close with success to you and the dear old ADVOCATE. Yours truly, MABEL WILLIAMS.
Alto, Texas.

Ayer's PILLS Received Highest Awards AT THE **World's Fair** AS THE BEST Family PHYSIC

AYER'S PRIZE MEDAL AT WORLD'S FAIR PILLS

THE FACTS ABOUT HIS USING MORPHINE AND HIS CURE.

I desire to make a few personal statements through the ADVOCATE, as I understand some rumors are afloat and have been. Hitherto I have stood with my lips sealed and endured what I knew to be impossible to satisfactorily explain while involved. As many of my intimate friends know, I have been a great sufferer for years. In the absence of relief from any other source, in my paroxisms of suffering morphine was resorted to. I innocently took it for relief. My suffering being so constant I soon discovered that I had taken it to that extent that I had to take it to live. Doctors and those who have used the drug know what this means. When I awoke to the fact that such unexpected and embarrassing conditions had obtained, I began in earnest to try to extricate myself. I tried every way to *quit*, but of course could not. I tried the antidotes, "nome treatments," etc., but every effort culminated in my humiliating defeat. I said nothing of my misfortune to even my most intimate friends, hoping ere long to be able to break to them more gratifying intelligence. My hope of deliverance would come and go, growing weaker as the habit grew stronger, until I, under the cloud of despair, requested my brethren of the Northwest Texas Conference to grant me a supernumerary relation, based upon my other afflictions, which they knew (or some of them) to be sufficient. On February 1 I went to Drs. Hill & May, of Dallas, who advertised to cure the habit in twenty-four hours. Dr. Hill gave me one treatment at 11 o'clock, and the second and last at 2:30, only gives two doses. The next morning I took the 6 o'clock train for my home in Fort Worth, a cured man—as free from the habit as an infant. I could scarcely believe my own experience when I saw that I was so soon and so perfectly cured. Now, brethren, these are facts. God knew I did not use morphine from choice. He knew how I struggled. He remembered my pain. He heard my groans. He brought me finally to deliverance. I don't want to close this article without most heartily and conscientiously recommending Drs. J. S. Hill & T. G. May, of Dallas, to all such sufferers. Their treatment is harmless as ordinary food, and will every way transcend the expectation of the most hopeful. M. K. IRVIN.

DALLAS, TEXAS, March 12, 1895.

WONDERFUL DISCOVERY.

Science Helping Grace to Save the Men and Boys.

Science is to the front assisting the grace of God in overcoming many of the more stubborn appetites of man. There are about thirty millions of our fellow-citizens in the United States the abject slaves of a most filthy and degrading habit. These acquired habits are not to be conquered by any miraculous influence. Both the Bible and science teach to the contrary. The man who prays God to remove the appetite for tobacco is worse than wasting his time. "Faith is no guess," said the quaint old Lorenzo Dow. This is not a subject of prayer. The man who thus prays has no promise to plead. God will help the will in forming the purpose to quit, and there Divine helpeneies. You must look into the new papers for something to destroy the appetite. It is true that the Bible recognizes the human agency that figures in our recovery in that statement of St. James—"anointing him with oil in the name of the Lord." Mix prayer and medicine if you want healing. The ingredients and agents of the ROSE TOBACCO CURE stand square on that platform. They have found the human and scientific help men and women need to be rid of the tobacco habit. They propose to enter just where the Divine help ends and render the assistance every user must have to make quitting easy, pleasant, cheap and absolute. The CURE has had a most wonderful career. It is not an antidote or substitute, but an absolute anti-nicotine. It removes the nicotine from the system and leaves you as innocent of tobacco as a babe. The Rose Drug Company has handled it for nearly four years and sold it to many, very many, thousands, and yet have not had a dozen complaints of failure. In these cases parties were honest enough to admit they had not used it according to directions. There does not live the man who, in their estimation, can not be quickly cured. Nothing has ever been invented, nor will likely be, that can surpass it in desired results. It is about PERFFACTION.

It ought to be specially popular in Texas, as a Texan invented it. Rally to your colors, men of Texas! Rev. M. D. Wells, who was for thirteen years a member of the Northwest Texas Conference, has a moneyed interest in it. And he says his honor and conscience are likewise involved, as he could not be tempted to offer any remedy to his brethren without assurance of its genuineness. He invested after testing its merits on himself and two sons-in-law. He really thanks God for the privilege of thus offering aid to his enslaved countrymen. When there is so much need of money it seems a shame (if not a sin) to thus waste millions every year! Help, men of Israel!

For circulars giving particulars and testimonials from M. D's, D. D's, lawyers, merchants, farmers, mechanics, publishers, editors, compositors, and others, write the ROSE DRUG COMPANY,
2105 and 2107 Third Ave., Birmingham, Ala.

☞ See advertisement on 9th page.

Through Wagner Sleepers by the Missouri, Kansas & Texas leave double daily from all points in Texas without change for St. Louis, Hannibal and Kansas City. The only through Sleeping Car from Texas to Chicago without change.

Marriages.

Harrold—Daniel.—At Morrow Street Methodist Church, Waco, Texas, February 19, 1895, at 8:30 p. m., Mr. W. D. Harrold and Miss Ola G. Daniel, both of Waco, Rev. C. W. Daniel officiating.

Martin—Rutherford.—February 25, 1895, at the residence of the bride's sister, Mrs. Eva Baxter, Cooke County, Texas, Rev. J. E. Martin and Miss Birdie Rutherford, Rev. J. W. Murphy officiating.

Polk—Perdue.—At the residence of Capt. James Perdue, in Cass County, Texas, on March 3, 1895, Mr. Henry Polk and Miss Mamie Perdue, by Rev. Stuart Nelson.

POZZONI'S Complexion Powder is universally known and everywhere esteemed as the only Powder that will improve the complexion, eradicate tan, freckles and all skin diseases.

Young Husband—Are my eggs done yet, darling? His Bride (in tears)—Oh, Jack! I have boiled them for an hour and a half and they are not soft yet.

A VALUABLE GIFT.

For the next 30 days, to every purchaser of a bottle of Dr. W. J. Thurmond's Blood Syrup or Catarrh Cure, we will give free a book worth $3.75. This book is a household necessity; it treats all diseases of both man and beast and contains over 100 valuable prescriptions. Call on your druggists or write THURMOND CHEMICAL CO., Dallas, Texas.

To undertake to be religious in a milk and water way is as foolish as to jump toward a chasm to see how near we can come without going over.

Electropoise.

(Trade-mark.)

After using the Electropoise two years I can say I consider it the greatest invention of the age, and I can not see how any family can afford to go without one. Two years ago I suffered with rheumatism, neuralgia and catarrh. I also had a stomach trouble, which also affected the action of my heart to an alarming extent. My two children were pale and delicate. Now the children are stout and rosy, and my health is as good as ever in my life.

I have treated many cases with great success, and I am convinced that the Electropoise, properly used, is invincible. Nothing could induce me to give mine up.

I do not care for notoriety of any kind, nor have I written this statement for publication; but if it can be of any use to you or to suffering humanity in any way, you are at liberty to use it. Respectfully,

MRS. GEO. T. COLLINS.
FULTON, KY., December 5, 1894.

Instruments rented to responsible persons. For a 40-page descriptive circular of the great curative agent, address

W. S. SWYMMER,
Agent for Texas, New Mexico and Arizona.
Southwest Corner 23d and Strand,
GALVESTON, TEXAS.

A CHANCE TO MAKE MONEY.

I have had my first streak of luck and I want to tell you about it. A little over four weeks ago I began selling Dish Washers and have cleared in that time $46. Isn't that pretty good for the first month? I am sure I can do better every month right along, as every Washer I sell helps to sell others. I can wash and dry the dishes for an ordinary family in two minutes, and as soon as people see such a machine, they will have it quick. This is a business any one can do well at, men or women, boys or girls. You can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa. Don't wait till some one else gets your home territory, but start to work at once.

MRS. W. HENRY B.

Henry Lindenmeyr & Son,

PAPER WARE HOUSE,

Nos. 31, 33, 35 and 37 East Houston St.,
(Puck Building, near Broadway)

P. O. Box 2865. NEW YORK

MORPHINE!

COCAINE LIQUOR and all DRUG HABITS CURED without pain or suffering. Patient is CURED of all CRAVING for the drug after taking the FIRST DOSE. NO CURE NO PAY, and NO PAY UNTIL CURED. Call or write for further information about this wonderful cure. All correspondence strictly confidential.

F. J. Dickey, M. D. Middleton Building, Op. P. O., Dallas, Tex.

Insure Your Life!

This means self-reliance—Extinguishment of Mortgage—Payment of debts—Avoidance of the charity of others.

REMEMBER

Providence helps those who helps themselves, and That a policy in a Good Company provides protection, and

The Mutual Life of New York

STANDS WITHOUT A PEER.

☞ Its past record is the best guarantee for the future.
It has paid the largest amount to its members,
It has paid the largest amount of surrender values,
It has paid the largest amount of dividends,
It holds the largest amount of assets to secure its members.
☞ It is the largest tax-payer in Texas.

GOOD CONTRACTS TO EXPERIENCED AGENTS.

For further information write

Edwin Chamberlain & Co.,

GENERAL AGENTS FOR TEXAS,

SAN ANTONIO.

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AGRA AND DELHI.

Death and Love—A Magnificent Mausoleum. A Fervent Heart—A Brilliant Description of a World-Famous Monument.

THE ANCIENT CAPITAL OF THE MOGULS.

A Wilderness of Mosques and Mausoleums. Memories of the Sepoy Mutiny.

(Bishop Chas. B. Galloway, D.D., in Nashville Christian Advocate.)

As our stay in India is limited, we have found it necessary to travel at night and diligently use the days in seeing the famed cities and palaces of this land, so rich in architectural glory. We reached Agra from Cawnpore in the night, and had a few hours' refreshing sleep. Orders were given, however, to be called at half-past 6 o'clock. So, with an early chotohazari (tea and toast) we devoted the morning hours before breakfast, at 10 o'clock, to Agra Fort and its many attractions. Built by Akbar the Great, 350 years ago, it stands as one of the most robust monuments of the engineering skill and warlike spirit of the whole Mogul dynasty. It has a circumference of one and one-fourth miles, and is located on a high elevation at a bend in the river Jumna, and overlooks that sacred stream. Its solid masonry and frowning parapets and splendid towers and square Hindoo walls have stood the test of centuries, and seem as strong to-day as when the heavy stones were swung into place and became an impregnable defense against all invading armies. I have seen buildings more pleasing to behold and "fairer to the eye of beauty," but nowhere in the East a structure so impressive and imposing as the fort at Agra. It is of red sandstone, and made strong enough to resist any engineery of war known to that period of strife and conquest. A regiment of British soldiers are now quartered there, and English guns are planted on its parapets.

We were first conducted into the palace of red sandstone in which the great Akbar, the restorer of the house of Tamerlane, himself resided. Its numerous apartments and graceful arches and stupendous colonnades, though now much neglected, reflect the strong, granite character of that greatest of Mohammedan rulers. But the glory of the structure has been eclipsed by the marble palaces adjoining, erected by his grandson, Shah Jehan. Here admiration was lost in amazement—everything of purest white marble, save as it was relieved by the flashing facets of inlaid jewels, or the marvelous frescoes of some great master. What affluence of exquisite taste! What magnificent prodigality of architectural splendor! What munificent offerings to the love of the beautiful!

We walked into a marble drawing-room where the King entertained his private guests, where the cares of the empire were laid aside. The massive columns and graceful arches were enriched with delicate and elaborate carvings of flowers and wreaths. The marble ceiling was frescoed, but the harmonious colors had been dimmed by the dust and wear of centuries. A small place, a few feet square, restored and retouched by the Government in 1875, on the occasion of the Prince of Wales' visit, at a cost of 700 rupees, indicated how beautiful was the design and how vast was the outlay when the palace was first erected. Adjoining this splendid drawing-room was an open marble court, the galleries around supported by massive columns of purest marble, polished to perfection and glistening like snow in the early morning sunlight. In this open court the King sat to rest, meditate and enjoy the charming landscape of winding river and green valley, waving with growing crops and stretching away into the distance for many, many miles. Up the river a short distance, and in full view was the world-renowned Taj, on which the King looked and wept after the burial of his beloved Queen. On either side of the court was a marble sitting-room in which the ladies of the palace sat and peered through marble screens at the same enrapturing landscape. Thus, however rich her possessions and magnificent her surroundings, woman was discriminated against; she was excluded and secluded and to her eyes the very hills and valleys were obscured by screens. And this seclusion is carried even into the grave. Some of their splendid tombs are shut off from others by a lattice of stone.

Connected with this court is the King's marble bath, so arranged that the self-indulgent monarch could swim in a crystal sea paved with marble, or luxuriate under gentle sprays from the sacred river conducted through marble fountains.

Near the court also are the apartments known as the Queen's Palace, on which the King lavished wealth and art with munificent hand. All India and the world were searched for jewels and precious stones with which to adorn the home of his beloved queen, for whose sepulture he afterward built the Taj, the costliest mausoleum and most beautiful building probably ever erected by human genius. There is an almost bewildering luxuriance of decoration, especially in the octagonal room at the corner, but without gaudiness or the slightest offense against perfect taste. Amid all the rare tracery of figure and flower, and all the mosaics of inlaid rubies, sapphires, agates, and other precious stones, there is nothing tawdry, but a chaste, quiet harmony preserved throughout.

Adjoining these apartments, in a small court, is a marble fountain also inlaid with rarest stones, through which rosewater sent its crystal spray, and perfumed all the atmosphere breathed by the loved and honored queen of Shah Jehan. And connected with the court and its rosewater fountain was a checkerdboard drawing-room—the floor checked with white and black marble—for the queen and her ladies in waiting to entertain the tedium of the days in innocent games. The Queen's Bath, of white marble, is inlaid with small mirrors, so arranged as to give the most marvelous effects of light. When our guide brought in a candle, the whole room, walls and ceiling, was ablaze with jewels, and flashed like the facets of a million diamonds.

Another place especially interested me, as it carries out that national idea of woman's exclusion and seclusion. It was the ladies private market. On a rear veranda, and under a marble canopy, the queen and her attendants sat while the court below was filled with all manner of goods and wares from which to make selection. Though they could not go out the markets of the world were brought to them, and in that way, I suppose, they were able to keep up with the fashions.

But of the Hall of Private Audience where the King sat on Akbar's throne of black marble, and from which he could view the fights below between elephants and tigers, and the great Hall of Public Audience, with its massive pillars and gilded ceiling, and where causes were heard and honors bestowed, and many, many other wonderfully beautiful things, I can not write.

We lingered meditatively for a few moments in a small marble chamber—built originally as a sort of dressing room to the queen's private apartments—in which the deposed Emperor Shah Jehan spent the last seven years of his life as a prisoner. Shorn of crown and throne, the proud Emperor and the world's greatest builder of palaces, died a prisoner in the hands of his own inhuman son, and in a marble prison of his own construction. It is said that just before the hour of release came he begged the privilege of being carried into the large octagonal room that the last earthly thing on which his eye rested might be the beautiful Taj in the distance which he had built and jeweled for the resting place of his faithful and loving wife. There was something strangely pathetic in the story, recalled so vividly as we stood in the historic room. What a mockery of fate! What a bitter revenge of history! He built a palace which became his prison. He wrought in purest marble, which became cold and cruel as iron in his soul. But he reaped the harvest of his own sowing. He suffered at the very point where himself had grievously and grossly sinned. He fought against his father, and in turn was deposed and imprisoned by his own son. It is said of his father, the Emperor Jahanjar that, "his reign of twenty-two years was spent in reducing his rebellious sons." What a bitter and suggestive chain of historic facts! For four generations the Mogul dynasty suffered the curse of rebellious sons.

The Pearl Mosque, connected with the palace, erected in 1654 by Shah Jehan, and of clearest white marble, is claimed to be "the purest and loveliest house of prayer in the world." I have no disposition to dispute the claim, for it seemed to me a magnificent anthem in stone, faultless in tone and absolutely perfect in every melodious measure. Over the archways extracts from the Koran are inlaid with black marble. The ladies of the court had a private entrance on one side, and down that colonnade are forty-five separate places for prayer marked off on the marble floor—one for each lady. In the main body of the building where the men bowed in their devotions there were 570 separate spaces. Here, as in all Mohammedan mosques, there are no seats, no paintings or images, and no furniture of any kind—only a marble stairway on which the priests stand to read the Koran. Worshipers come in, kneel in their places on the floor, repeat their prayers and quietly retire. The great columns supporting the many-domed roof are solid pieces of marble four feet square. The white marble domes looked like fairy bubbles swelling up from the roof and floating gracefully toward the skies.

But I have lingered too long in Agra Fort. There are other architectural and historic glories in this ancient city of the successors of Tamerlane. Passing out the great fortress attention was called to a richly carved and heavily paneled gate from a Hindoo temple at Somnath, made of sandal wood and 1000 years old. By the wise order of the Governor General in 1842, it was brought here for safe keeping. I noticed also a tablet inscribed to Sir John Strachey, who rescued and preserved the Taj and other famous monuments. It was erected by the Earl of Lytton in 1880. Such a man, with an eye to appreciate the works of genius, and the courage to stay the hand of vandalism, deserves grateful and prominent memorial.

After breakfast we drove out to Secundra, five miles from Agra, the palace tomb of Akbar the Great, the real founder of the Mogul Empire as it existed for two centuries. Ascending the throne at fourteen he reigned for nearly fifty years, and has left all over India imperishable memorials of his greatness as a man and King.

The ample grounds at Secundra, adorned with trees and flowers and fountains, are entered through magnificent arched gateways, one on each side of the vast parallelogram. The one in front is itself an architectural wonder—a sort of triumphal arch in red sandstone, tessellated with white and black marble, with lofty columns of white marble from 50 to 75 feet high, springing from the four corners. These, however, bear the marks of shell, shot by contending armies before the days of the mutiny. Inside of the great gate you stop for a long and charmed view of the tower-palace, four stories high, crowned with domes and numerous small towers of pure white marble which shone like burnished silver under a vertical sun. Within the building you are amazed at the rich marble paneling, carved with flowers, fruits and vines and all adorned with gold leaf. Into the vault below we were conducted by a guide with a lantern, and stood beside the plain marble sarcophagus which contains all that was mortal of one of the greatest heroes in history. In a room on the floor above is the beautiful pure white tomb of Akbar's favorite daughter, while in another were the modest marble coffins of the last King of Delhi and his wife. On the flat roof of the grand edifice, in a court of marble, surrounded by a balustrade of delicate marble screens, each corner surmounted by a dome, is another tomb of the great Akbar, with the most elaborate and exquisite carvings. The longer one looks at that marvelous tracery of line and figure its beauties continue to appear. There are lilies, chrysanthemums, ferns and palm leaves with flitting butterflies—and all preserving the most perfect harmony. This tomb is a solid piece of purest marble brought from Jeypore. At the head of the tomb is a marble urn, in which the celebrated diamond, Koh-i-noor, once worn in his crown, is said to have flashed its myriad and glorious lights, though now the property of England's Queen.

The afternoon was given to the Taj, the crown of Oriental architecture, and the consummate flower of the world's ideal in stone. Many things in nature and art, much lauded and rhetorically described, at first view disappoint an excited expectation. Hopes have been enkindled beyond possible realization. But I have never heard of such an experience of any visitor to this world-fame palace tomb. The tender story of its inception and construction—the expression of a King's pure and passionate love for his wife, desiring that she should have the loveliest and costliest tomb in which a fair form ever slept—itself fascinates before one gets a first view of this royal dream in marble. For seventeen years he watched the progress of the building, while 20,000 men worked daily from morning till night, and often wondered if he would live to see the last stone put in its place, and the last jewel in the marble casket where his dear one sweetly dreamed. The fifteen millions of treasure expended in its construction were gladly given, and twice the sum would have been but a poor offering of his ardent, grateful love.

The first impression one gets of the Taj, standing inside the grand gateway of red sandstone, is of an exquisitely beautiful and faultless picture. Then, as you examine it in detail—each separate arch, minaret, dome, frieze and panel, up to the golden crescent on the central spire—every one seems a perfect piece of art and beyond the faintest criticism. Involuntarially you feel, and are almost ready to say, How beautiful! Too pure for mortal conception—too delicate to be wrought by human hands. It was the dream of a seraph and the handiwork of angels! I stood and gazed and wondered—was almost transported. But this rapture suffered a rather rude interruption. As I remained for a time admiring the picture, unconscious of my surroundings, suddenly two men at my side began a conversation. One said: "Bill, I tell you, she's fine!" "Yes," said Bill, "she's nice—very nice." And this was the comment of men who had made a pilgrimage to see a building which an accomplished historian says "should be reckoned as one of the wonders of the world."

From the gateway to the first broad marble terrace there is a long, artificial lake, with a paved walk on either side, filled with lotus flowers, on which numerous fountains play and keep them in glorious bloom. Flowers and foliage plants of every name and tint adorn the gardens, which are generously and beautifully kept by the English Government.

The building rests upon two platforms, the first of red sandstone about 5 feet high, 1000 feet long and 400 deep; the second of white marble, 20 feet high and 400 feet square, with a graceful four-storied marble minaret, 137 feet high at each of the four corners. In the center of this marble terrace stands the palatial mausoleum, 130 feet square, with the corners cut off to give it an octagonal expression, and a central dome tipped with a golden crescent, which rises to the height of 275 feet. The sides of the structure are relieved by dome-shaped recesses, each adorned with carved panels that give the most exquisite effects. Over the graceful arch of the main entrance and on the facings of the doorway, sentences from the Koran, in Arabic characters, are inlaid with black marble. Whether the entire Mohammedan Scriptures are thus inlaid, as is claimed, I can not say.

Under the central dome, and enclosed by a marble screen, six feet high, which seemed delicate enough for the finest lace and inlaid with the rarest jewels, are the tombs of the Emperor Shah Jehan, and the Queen of his heart, Mumtaz Mahal. These are of solid white marble, inlaid with jewels and precious stones, and all set so as to bring out the most delicate tints of various flowers. Attention was called to one, a poppy flower, which contained no less than thirty different stones. On the tomb of the Queen are inlaid Arabic characters in black marble, said to be the ninety-nine names of God. Around the sides of the large octagonal room, for four feet from the floor, there were great carved urns with flowers and foliage plants drooping over their sides, as if mingling their tears with the nation over the loved and honored dead. Of the rare and distinct echoes which fall back upon the ear from that wonderful dome we have all read. We made it reverberate with the name of our God, and as it came back in melody to our souls, I prayed that all India might soon learn to love and sing that precious name. The bodies are buried in a vault just below, and sleep in marble coffins exactly like those in the room above. There are eight rooms in the building, besides the great rotunda. Those on the corners are octagonal, the others are square, and each finished as elaborately as the one in which the King and Queen are laid to rest.

We climbed to the top of one of the minarets, and quietly studied the miracle in marble from another angle, located in a garden of flowers, and laved by the waters of the sacred Jumna. But the finest view is from the front, so there we returned and lingered long, that the glorious vision might be so stamped upon the soul as to never fade away—that the majestic music of that inspiring anthem in stone might be set to the measures of our psalm of life. And all this affluence of beauty and wealth of genius was a heart's tribute to a woman, and in a land where woman is degraded to the level of a beast of burden.

We also went across the river to see the white marble tomb of Etmad-od-Doulah, the Prime Minister of Akbar the Great, whose genius contributed not a little to the glory of the Mogul dynasty, and whose appropriate title signified "Trust of the Empire." His tomb was erected by his daughter of a romantic history, who afterward became the wife of Emperor Jehanjir. This mausoleum in white marble, though not so large as the Taj, is really a gem of architectural symmetry and beauty. I regret that space will not allow a full description. Etmad-od-Doulah was a Persian by birth, and the grandfather of Muntaz, for whom the Taj was built.

In Agra are seen the contrasts in Indian life. Under the shadow of these wonderful palaces are the mud hovels of the poor, which are cheerless and filthy as the bleak holes of prairie dogs in the great West. And the streets swarm with beggars who have the most forbidding way of displaying their deformities in order to extort charity. So the extremes of life are met together in this once brilliant Mohammedan capital.

The day spent in Agra will ever be notable in the memories of life. Its dawn opened the gates of the hope of years, and the evening twilight rested upon its joyous realization. I am glad and grateful.

Jeypore, December 7, 1894.

A visit to India would be quite incomplete without at least a day or two in Delhi, the once splendid capital of the great Mogul Dynasty, and yet one of the leading cities of the empire. Dating back to the year 57, B. C., when the foundations of the first Dilli, or Dhili, were laid by Rajah Dila, eight or ten miles from the present city walls, it has witnessed the struggles of more contending armies, the rise and fall of more pretentious dynasties, the success and defeat of more would-be emperors and the shedding of more human blood than possibly any other capital in all Asia. In looking over the history in order to refresh my memory, with this visit in view, I have been amazed at the continued story of storm and carnage—of intrigue, revolt, conquest and massacre. Within a few miles of the present city, which was originally called Shahanabad, built by the Emperor Shah Jehan in 1648, are the ruins of seven or eight other great capitals, with their magnificent citadels and strong fortresses and brilliant palaces. As I passed out over that weary waste of dismantled and buried grandeur it seemed like a veritable dwelling among the tombs. Here the violent and vandal Genghis Khan, with his conquering invaders, came to plunder and destroy, and here came the perfidious Tamerlane to set up his throne for a season and wield a scepter of iron. And on through the centuries this record of blood continued, closing with the sad chapter of the Sepoy rebellion at the Cashmere Gate, September 15, 1857. During the invasion of Tamerlane, it is said over one hundred thousand inhabitants of Delhi were cruelly murdered, and in other wars her streets were made to flow with human blood.

We arrived during the night from Agra, and after some hours of needed rest started out to see the historic capital of Shah Jehan, as well as "the desolations of former generations." The whole city seemed to have on its best attire. From public buildings flags were flying, and in shops and private dwellings there was not a little display of bunting. At certain cross streets we noticed triumphal arches and in the distance heard the stirring notes of a brass band. Such an ado had not been made over our visit to any other Indian city, so we inquired the occasion for Delhi making that a gala day. A young soldier whom we chanced to meet said that the new Governor General, Lord Elgin, was on a vice-regal progress through the provinces and was at that moment expected to arrive by special train in Delhi. That explained the display and preserved our modesty.

We first visited the ancient fort, within which is the famous palace. This was built by the Emperor Shah Jehan in 1638, and at an expense of fifty lacs of rupees, and was twenty years in progress of construction. (A lac is one hundred thousand.) The walls, one and a half miles in circumference, are of red sandstone, with lofty turreted pavilions of the same material on the corners and at other intervals. Over the magnificent Lahore gate, the one we entered—a grand Gothic arch—there is a tower and pavilion in which were the apartments of the officer of the Palace Guards. They are now occupied by a British officer connected with the battery whose great guns frown the parapets of the Mogul fortress. Many of the splendid buildings which once adorned the grounds inside and used by the members of Shah Jehan's court—probably the most brilliant in the world—have been removed. But the palace remains, with the halls of audience, and the marvelously beautiful little pearl mosque where the royal family were supposed to offer their daily petitions to Allah and his Prophet.

We first stopped at the Hall of Public Audience, a large building open on three sides and supported by immense pillars of red sandstone. It is said these were formerly adorned with gilding and stucco work. Against the wall is a marble throne, eight or ten feet high, covered by a marble canopy, and adorned with mosaics in precious stones of the flowers, fruits, birds, and beasts of India. Just in front of the throne was a large white marble slab somewhat raised above the floor. It is said of Akbar the Great, the grandfather of Shah Jehan, that he stood or sat below the throne to administer justice. Whether this slab was ever so used by one of his descendants is not one of the traditions yet in possession of our loquacious Indian guide.

The Hall of Private Audience, for the reception of kings and nobles, is a pavilion of white marble, open on all sides, and supported by massive colums of marble, which, with the graceful arches, are elaborately ornamented with inlaid flowers and birds of precious stones. The ceiling was once thickly covered with filigree work in silver; but when the Mahrattas captured Delhi, in 1759, it was melted down and coined into money, amounting to £170,000. On the interior cornice, at each end of the hall, are gilt letters, said to be in the Persian language, which, being translated, are: "If there is a paradise upon earth, it is this, it is this." The arch over an entrance gate of marble screen work is ornamented with a pair of golden scales. Whether they were intended to represent the principles of justice which should be the habitation of a Mohammedan throne, or the golden generosity with which he would dispense gifts to his loyal subjects and allies, the symbol was appropriate and the adornment most beautiful. Had not my dictionary of adjectives been exhausted on Agra, I should be tempted to linger in this gorgeous palace. In this hall was the celebrated Peacock Throne of Shah Jehan, so called from the fact that it had the figures of two peacocks standing behind it, with expanded tails, and so inlaid with sapphires, rubies, emeralds, pearls, and other stones, as to seem like real life. The throne itself was of solid gold inlaid with diamonds, emeralds and rubies. The canopy was of gold, supported by twelve pillars, ablaze with jewels and fringed with pearls. Between the two peacocks stood the figure of a parrot of ordinary size, said to have been carved out of a single emerald. Upon this gorgeous work of art the Emperor expended over $6,000,000. This throne, with almost incalculable treasures, were carried off by the Persian invader Nadir Shah, in 1739. A model of it, I am told, is preserved at Lucknow, which would have been visited had I known it in time.

Adjoining this hall are the royal baths, all in white marble, and ornamented with inlaid stones on a scale of splendor equal to that displayed throughout the palace. But the hand of the vandal has been at work; many of those rare jewels have been picked out, and are no doubt set in the rings and pins of the wealthy in many climes.

After breakfast we drove out the Delhi gate and visited the tombs and ruined palaces of the six or eight great cities that lie buried on the hills for many miles. The dusty road was crowded with curious little canopied vehicles, filled with natives and drawn by bullocks, while donkeys and women trudged along beneath their heavy burdens. But however filthy and burdensome her load, every woman was bedecked with rings and bangles. About four miles from the city is Emperor Humayon's tomb, the father of Akbar the Great, and built by his widow, Haji Begum. This is claimed by competent authority to be "the earliest specimen of the architecture of the Mogul Dynasty," and undoubtedly furnished the model for the matchless Taj. The building, which rests on two broad terraces, is of red sandstone inlaid with white marble, while the magnificent dome is entirely of white marble, and is a marvel of majestic grace. The upper terrace was once entirely surrounded with marble screen work, but that has nearly all disappeared. In the center is the sarcophagus of the Emperor in beautifully cut marble, while other royal Moguls sleep in the adjacent rooms. The place was shown us where the last Mogul Emperor was captured in 1857, and near by where his sons were arrested and shot.

The old strong-walled fort within which the Emperor Humayon lived, and where he died, is nearer the city, and was also visited. The large mosque therein, with its five horseshoe arches decorated with blue tiles and marble, is said to be "a fine specimen of the architecture of the Afghan period." It was the call to prayer in this beautiful building that led to the accidental death of the Emperor. He was occupying a large stone octagonal building not far away as a library, and hearing the call to prayer he started up suddenly and fell headlong down the stairway. We climbed up into the dreary chamber by the very irregular steps on which the nation lost its King. But when I read in a book this morning of that Emperor's heartless treatment of his brother, it seemed a strange fact that he should lose his life in an impatient desire to attend the house of prayer. The story is that when he conquered and captured his rebellious brother Comran, he ordered that his eyes be put out by having them pierced repeatedly with a lancet, and that lemon juice and salt should be squeezed into the wounds. To atone for such a crime he ought to have been willing to break his neck in an anxiety to pray. The wonder is that he did not spend the days and nights on his kneeling stone in that great mosque, and there die a martyr to his devotions.

Near Humayon's Tomb is a wilderness of mosques and mausoleums. Some of the latter contain distinguished dead, and are kept in a fair state of preservation. There is the Sixty-four Pillared Hall, built of marble throughout, the pillars supporting twenty-five domes. The cut marble screen which once inclosed it has been almost entirely destroyed. Here rest in marble sarcophagi some of the illustrious members of the royal families. But a few paces away is the beautiful tomb of Jehanara Begum, the daughter of Emperor Shah Jehan. She is said to have been an estimable Princess, and on account of Emperor Aurangzeb's treatment of their brothers, soon refused to share the splendors of his court. On her tomb, in inlaid Arabic characters of black marble, is this inscription dictated in part by herself: "Let no rich canopy cover my grave; this grass is the best covering for the tomb of the poor in spirit. The humble, the transitory Jehanara, the disciple of the holy men of Cheest, the daughter of the Emperor Shah Jehan." And so the grass does wave over her peaceful grave, but her virtues are more applauded than those who sleep under marble canopies.

Near by is the tomb of the poet Khusroo, not very happily styled "The Parrot of India." Certainly, great respect is paid to his resting place, and it is said that the music of his lyre, which was the delight of courts and princes, have been for five hundred years the popular songs of the people. So while the pomp and splendor of royal thrones have become a mere memory, humble, but immortal genius, lives and reigns in the hearts and melodies of millennial years. Though his fame had not reached the New World, I was glad to learn the story, and lingered at his tomb for a few moments to study its impressive and suggestive lessons.

Returning to the city from these graves of buried centuries we had a good view of ancient stone pillar not very far from the Delhi gate. It dates back to the third century before Christ, but was not placed in its present position until the year 1351. An authority on Indian history and archæology claims that this was one of the seven pillars erected by order of King

Asoka, on which were carved edicts containing the principal doctrines of Buddhism. But in a little book I found several days ago there is a clever Hindoo legend about this stone. It is that this, with another great stone, were the walking-sticks of their shepherd god, and their theory was that this pillar could not be removed from its resting place in Kumaon till the day of judgment. Feroz Shah, hearing this, to confound the Hindoos, ordered the removal of the stone, and had it set up in its present place. Of its ancient origin and Buddhistic inscriptions there can be no doubt.

We drove down Chandni Chouk—the long and wide street of the city, with a row of shade trees in the center, and celebrated for its brilliant shops and picturesque scenes. But apart from the crowds of curiously and gaudily dressed people who thronged the thoroughfare, many of them attracted thither hoping to see the Viceroy, there was nothing to command special attention. I had read accounts of the moving masses of richly dressed natives "riding on caparisoned horses, lounging on elephants, or borne along in party-colored palankeens," and expected to be dazzled with the Oriental splendor. But all that has passed away, never to return. I did not see an elephant, and only a few poorly-fed camels moving meekly under their immense burdens. Thus the Occident encroaches upon the Orient. The dazzling glories of the India of history will soon fade away. Every day marks a change, whic his little else than a downfall. I would be glad to think that the incoming is better than the receding order of things. But we must not mistake a so-called Christian civilization for Christianity. And in this connection I must express my profound sorrow over the reported indifference, if not hostility, of the English official classes to Christianity. They are an obstruction to missionary work, and a stone of stumbling to the heathen, who interpret Christianity through them. I have heard of one, to whom a servant, under conviction of the Spirit, applied for counsel, actually advising him not to give up his religion and become a Christian; told him the sacrifice was too great—he would lose caste with his own people and have no corresponding or compensating place with the Europeans. Of course, there are honorable and honored exceptions, but the great body of them are nothing more than heathen representatives of a Christian Government.

As Delhi was one of the storm centers of the Sepoy mutiny, and with its recapture the rebellion ceased, we visited the field of battle which so signally displayed the superiority of courage and intelligence over more force of numbers. A force of less than 10,000 effectmen besieged and captured a strongly-fortified city defended by 60,000 armed soldiers. We alighted from our gharry at the Cashmere Gate and read the inscription on marble reciting the story of how one leaf of that gate was blown open at sunrise on the morning of September 16, 1857, immediately followed by storming battallions, who soon gained complete possession of the citadel. On the high ridge beyond stands the lofty "Mutiny Monument, 110 feet high"—an open Gothic structure of red sandstone of chaste and elegant design. Around its pedestal, inscribed on inlaid white marble, are the roll of officers who commanded the British forces, the number of regiments and men in the ranks, the list of casualties, and the names and dates of the terrific battles in which brave men went down to heroic death. We climbed to the top by a spiral stairway, and had a magnificent view of the country for many leagues. From that height we looked down upon the ruins of eight cities and the buried civilizations of more than twenty centuries. In the distance, eleven miles away, was Kootub Minar, the highest pillar in the world, standing like a sentinel over the sacred tombs of ages, and wearing a gilded helmet burnished by the slanting rays of the evening sun.

The last place visited was Jumna Musjid, the most famous mosque in the East, and the largest in the world. It is located on a high rocky elevation within the city, half way between the Cashmere and Delhi Gates, near the celebrated Chandni Chouk on one side, and not far from the fort and palace on the other. It is the most conspicuous and massive building in the city, and its tall minarets of red stone and white marble are first to greet the coming of every visitor to the ancient Mogul capital. There are three great gateways of red sandstone, and each is approached by a long flight of stone steps. These lead into an immense quadrangle of 450 feet, in the center of which is a large marble reservoir, where the worshiper must stop and wash his hands, mouth, face, and feet each three times before he enters the house of prayer. On the west side is the mosque, 201 feet long, and 120 broad, surmounted by three domes of white marble, each crowned with a gilt spire. This is faced and paved with marble, each slab on the floor bordered with black, forming a kneeling place for a worshiper. There is a small recess in the wall, which fronts toward Mecca, and by it is the marble stair pulpit. The two minarets are 130 feet high, made of stone and marble placed in vertical layers. The other sides of the quadrangle are inclosed by long stone colonnades, and on each corner is an octagonal pavilion of white marble. This magnificent pile was built by Shah Jehan at a cost of over £100,000, and is said to have employed 5000 workmen for six busy years. I am told that not less than 4000 persons crowd this spacious and sacred hill at one time on Fridays when the muezzin chants the call to prayer. By the way, I discovered a few days since in a recent and charming volume on Egyptian manners and customs, the reasons for fixing upon Friday as the Sabbath of the Moslems. It is said they did it "because Adam was created on that day, and died on the same day of the week, and because the general resurrection was prophesied to happen on that day."

The building, confiscated after the Sepoy mutiny, was restored to the Mohammedans, and repaired by the Government on condition that all Europeans should be allowed free access. At other Mohammedan places of worship we have tried to visit—in Madras and elsewhere—privilege was only given to stand without and afar off, lest Gentile feet should profane the sanctuary which looks toward Mecca, and echoes the prayers to Allah. As we turned away from the massive building, so wonderful in architecture and faultless in finish, the falling twilight shadows seemed to sympathize with my sorrow that it did not represent a purer faith and was not the shrine of a holier and more intelligent worship. The day surely will come when every Mohammedan mosque and Hindoo temple will become a place of Christian worship. The conquering Christ not only claims, but intends to have, the heathen for an inheritance. However firmly the foe may be intrenched, and however devoted the heathen millions may now be to their false gods and foolish superstitions, the day of deliverance will come, and Christ will be crowned Lord of all. That hope has been kindled afresh as I have studied, often with a sorrowing heart, the great mission field of the East.

Bombay, December 10, 1894.

METHODISM—MORE STATISTICS.

If you believe the following figures will be of any importance to your readers, I will feel that I can yet do something for the benefit of the Church. The statements given below have been carefully compiled from trustworthy and authentic sources. I give the strength of each Methodist organization in round numbers, including traveling and local preachers, and begin with the Wesleyan Methodists outside of America:

Wesleyan Methodists	763,382
Other denominations of Methodists	394,999
Methodist Church in Canada	295,244
Methodist Episcopal Church in the United States	2,698,291
Free Methodists in United States	29,959
Wesleyan Methodists in United States	492
Protestant Methodists	17 740
African M. E. Church	443,891
Colored M. E. Church in America	125,395
M. E. Church, South	1,402,877
Grand total	6,318229.

The African Methodist Episcopal Zion Church and several smaller bodies of Methodists are omitted for want of reports. 4,884,549 of the above members have their existence in the United States. In the M. E. Church, South, there are 1,402,877; one-eighth of whom are in Texas; to-wit—182,304.

North Georgia Conf. leads with	92,287
Next comes Virginia with	87,068
" " S. Carolina "	71,770
" " Tennessee "	65,450
" " W. N. Carolina with	64,945
And Northwest Texas	63,170

There are several other large conferences. We give the six largest ones and the Northwest Texas ranks sixth in numbers and fourth in contributions to Church Extension.

Let it be remembered that these figures include the adult membership, both lay and clerical. The Methodist Episcopal Church has in traveling and local preachers 16,652; the Methodist Episcopal Church, South, 12,506. The Methodist Episcopal Church reports 33,577 infants baptized in 1894, and the Colored M. E. Church reports 5527. This does not look like abandoning infant baptism. About 150 years ago Mr. Wesley held his first conference. Now what do we see? A vast Church covering the land as the product of that small beginning. If those Churches claiming "apostolic succession" had increased in the same ratio with Methodism, the world would now be evangelized. Or if we should continue to develop in the next century as in the last, we will soon take the world for Christ. Why not? I see it stated on good authority that during the century ending with 1890 the population of the United States increased sixteen fold, the Baptist Church fifty-six fold, or about four times as fast as the population. During the same period the Methodist Church had an increase of eighty-one fold. In 1790 the Baptists were 150 years old in the United States and the Methodists only twenty-four years old; now Methodists lead with 4,884,549, while the Baptists numbered in 1890 3,917,969; this includes all denominations of Baptists. May these great Churches increase their labor and zeal for the salvation of the world. E. L. ARMSTRONG.

Corsicana, Texas.

CHURCH EXTENSION WORK.

By reference to the minutes of the last Texas Conference it will be seen that I was requested, by our Conference Board, "to write for the TEXAS ADVOCATE an article explaining this work and urging its claims." I now undertake to comply with this request, but feel incompetent to do full justice to such an important subject.

That the work of Church extension is important no lover of Christ and human souls can, for a moment, doubt. Let us endeavor to take a broad and intelligent view of this great work.

1. What does the work of Church extension mean? What is its significance, design, purpose? Most unquestionably it means obedience to our blessed Lord's command: "Go ye into all the world and preach the gospel to every creature." "Go teach all nations," etc.

That it is absolutely our duty to send the gospel to every quarter of the globe where human souls are found, is a truth that no one will question unless it be a few anti-missionary spirits whose souls are too small to appreciate the glorious gospel of Christ, or to enjoy the pure religion of the Bible.

The missionary spirit and the Church extension spirit are one and the same, and it is difficult to see how a man can be a true Christian and yet fail to be deeply interested in, and take a part in, this great work of spreading the gospel to earth's remotest bounds. Now all intelligent, right-thinking persons can see at a glance that while it is the absolute duty of the Church to carry the gospel to all lands, it is equally their duty to build houses in which to worship God, where this blessed gospel can be preached without being molested or disturbed.

Building churches, then, is the special work in which the Church Extension Board is directly engaged, and this work has been abundantly blessed of God since the organization of the board in 1882. Looking at this work, then, from a Bible standpoint, we would say that the successful prosecution of the work means the spread of the gospel, the conversion of sinners, the salvation of souls, and the glory of God!

Now, if all this be true, how can any Methodist's converted soul be indifferent to this great work? How can any preacher in our Church fail to raise his assessment for Church extension, and then have a quiet conscience? And yet, notwithstanding all these truths, some of our people, and a few of our preachers, are very negligent on this part of their duty, and large deficits are reported in nearly all our conferences!

In the Texas Conference alone there is a deficit of $459.95. Our assessment was $1797.45, and only $1337.50 of this amount was paid.

Imagine the embarrassment of our board when we had applications for $2400 and we only had $968.25 in our hands to disburse! It was very painful to us when there were earnest, brave men of God before us pleading strongly for aid, and all of them urging their claims strongly and telling us of the great need their Churches were in and how badly they wanted help. We wanted to help them all, but could not for want of money. Some of them we had to give only half the amount called for, and others we had to refuse to help at all.

"My brethren, these things ought not so to be," and would not be if our people were thoroughly in harmony with the great leaders of the Church, or if they had the true spirit of Christ in them. We plead with the Texas Methodists and beg you, in the name of that Christ whom you profess to love, and ask you to do your whole duty in the work of Church extension.

We do not believe that our people are disloyal on this subject, but their indifference, at least in many cases, results from a lack of information—first, on the subject of Christian giving, as the Bible teaches it; and, second, because the pastors have not made a specialty of the work of Church extension, but have lumped the collections all together, and if there was a shortage this work had to suffer in common with all the other claimants.

Let us give our people more information on the special work of Church extension and show them how important it is. I would emphasize the necessity of building Methodist churches in every community, and get out of union churches and school-houses as soon as possible. It is a well known fact that if we preach to our people at all we are compelled to do so in school-houses, where the children and young people attend school all the week, and they become so familiar with such places that they do not feel that reverence and respect for them that they do in houses that are built exclusively for the worship of God, and the result is that we have bad behavior during divine services. There is not that dignity and sacredness about a common schoolhouse that we find in the house dedicated to God and set apart from all common or secular purposes.

Now, without the aid that we get from the Church Extension Board, it is almost impossible to build churches in destitute regions, and the consequences are that souls are dying and going to perdition all the time in communities where we have no churches of our own in which to preach the soul-saving doctrines of our beloved Methodism.

But let us consider for a moment the magnitude of this great work and what has been accomplished through this agency:

Since the beginning of this great work the following amounts have been raised and disbursed, by donation and loan: In the United States alone, $87,463 have been donated to Churches by Conference Boards, and $154,177 by the General Board. The sum of $93,350 has been loaned to aid Churches that were not able to build without borrowing the money to build with. Fourteen Churches have been aided in foreign countries in our missionary fields to the amount of $9560.

The grand total of Churches aided since the organization of the Board is 2718. The amount of money donated by Conference Boards is $267,277, and the General Board has donated $227,775 and loaned $179,900 to be used in building churches in places where the people were not able to build without such assistance.

Now, in view of the vast amount of good accomplished through this department of Church work and of the great, sore, pressing need for more churches in destitute sections of the land, we beg, implore and entreat our people, both clerical and lay, to take a deeper interest in this great work and determine to build churches everywhere that they are needed and to do more in this line than ever before. I would urge our preachers especially to pay more attention to this matter and be sure to raise our Church Extension money without fail this year; and thus push forward this work until there shall not be a place in our broad land that is destitute of a house where God's people may worship in spirit and in truth.

I am sorry to say that one of the very strongest Churches in our conference only paid $10 last year for Church Extension, and that some paid nothing at all. Brethren, let us do better in the future than ever before and go to conference with full reports, and we will all feel better and the Lord's cause will more abundantly prosper under our administration.

I will say before closing that all who intend to make application to the General Board for help, should send in their applications at once so that they can be duly acted on and signed by the Executive Committee and forwarded to the General Secretary, Dr. Morton. Rev. E. D. Mouzon, of Flatonia, is our Conference Secretary, to whom all applications should be sent. He will sign them and forward to me and then they will be promptly forwarded to Dr. Morton. Be sure, brethren, that your applications are properly made out and signed by the proper person. This is very important and should in no case be neglected.

I intended to say something about the Woman's Department of this work, but as this article is already long enough, I will defer that feature of the work and will write of that later on.

W. W. HORNER,
President Board Church Extension, Texas Conference.

PRAYER-MEETINGS AND CLASS-MEETINGS.

As inquiries have appeared in the ADVOCATE at different times concerning the best way or the best mode of leading these meetings in order that they may be made most profitable and successful, and as no one has attempted an answer, I now propose, first, to answer them in part at least, and second, to offer a few suggestions and observations on the subject. I have been a member of the Methodist Church, South, for forty-eight years; have been under "circuit-riders," under town and city pastors, and some of these have been successful and some have been failures. As successful as any on this line is our present pastor, the Rev. A. F. Hendrix, who is now on his third year. I was one of the class-leaders when he came. After observing his manner of conducting his prayer-meetings, I said to him: "Sir, it's no use for me to try to hold class-meetings the way you are doing." "Why," said he, "what's the trouble?" "Trouble enough!" I replied. "It's no use for you to squeeze everything out of a lemon and then throw the rind to me. You get everything out of the membership and there is nothing left for a class-leader to do." He agreed to this and there have been no class-meetings since. Know all men that there is but one A. F. Hendrix. His manner is peculiar to himself. The service is opened with song and prayer; then he reads the lesson, makes a few comments, after which four or five prayers follow from the older people; then he opens up the Scripture, reads and requests everybody to say something on it, and they generally do. The time passes rapidly and pleasantly by and soon he says, "Our time is up," and closes promptly. On the next Wednesday night the services change. After the prayer and song service he will again insist that all present must make short talks and comments on the lesson, and this time the appeal is made directly to the Leaguers and young people. If there is a manifest backwardness or diffidence, he will call them out by name, and ask: "What have you to praise the Lord for? Where do you find most delight? What benefit do you receive from secret prayer? What good do you derive from a regular attendance of God's house?" and similar questions. Once in awhile he will call for an experience, and if there is one present who seems to be cold and not enjoying religion, that is the very one who must say something or lead a prayer. Before you would think it, the hour has passed to the regret of all, and the preacher, with his strong voice and uplifted hands, strikes off on, "Praise God from whom all blessings flow." The next Wednesday comes, and long before the old bell taps I sometimes hear one say, "I'm so glad this is prayer-meeting night. They are the very best meetings we have." Yes, we are always glad to go up to the house of the Lord. We go, but a new program awaits us. Old and young, citizen and stranger, are mixed, all mixed up; talks, comments, experiences, tears, amens, interspersed with strong spiritual songs. Everything moves. The pastor is religious and all seem moved, led and filled with the Spirit. There is no long, dead, awful pauses, but everything goes from beginning to end. Alas! the "sweet hour of prayer" is gone again, and after the benediction the congregation seem loth to leave. Our pastor is a good manipulator and a "many-sided man." His meetings are spiced with variety, and no two are alike. He strives to reach every one, and to cause all to feel an individual interest, and in this he has succeeded. The place where his honor dwelleth is holy, and there around one common mercy-seat all our doubts and fears are quenched. There fresh loaves are broken and handed out to us, and thank God they are multiplied in our hands! Conversions have occurred in our prayer-meetings, and visiting ministers attending them have said they knew nothing like it. Now, where is there a place for class-meetings under such leadership? There is none.

T. J. B. NEELY.

Whitesboro, Texas.

UNWISE CONSERVATISM.—No. 1.

"Conservatism" is used where the temptation to use a term more truly expressive of that stubborn adherence to the erroneous and the effete which marks the movement of legislation and reform of every description seen in matters ecclesiastic. The writer had for a number of years been regarded as an infidel, which was not very far amiss, if that word of such immeasurable breadth of meaning be made to describe dissent from what was regarded at that date as orthodox. A Methodist by family and heredity, I was trained under the ministry and in the Sunday-school of a Calvinistic Church, and, unfortunately, came to believe that the Bible was Calvinistic. Whereupon, notwithstanding I had been a professor of religion and a member of the Church at ten years old and was active, as a boy, in revival work amongst the young and old, from the very beginning of my religious life, I felt compelled to doubt the teachings of the Bible as taught by Calvinists as subversive of a true deism, and as a deist I doubted Bible Christianity, and doubting was followed by denial. I remained in this condition for quite a long time and could never deliver myself from the meshes of the horrible net in which I had been taken by the use of logic, or any of the methods employed about reasoning. I just resolved to serve God the best I could and seek Divine guidance, and commenced a religious life which had been laid aside for years. I verily thought that I ought to preach the gospel, if for no other reason, because there was such a large per cent of honest doubt with which the pulpit did not sympathize and with which they were unprepared to cope.

In the study of the history of doctrine and in considering it as read in the rituals of the Churches, I encountered the old troubles in the attachment of my own Church to effete error and antiquated ritual, conformed more or less closely to this error. My charges were for a time in the midst of communities largely Roman Catholic and Protestant Episcopalian, by some of whom I was styled an ignoramus touching the views of my own Church. Of course I replied as best I could, doing so in lectures on secular evenings. But the fact remained that while I denied that my Church held the doctrine of baptismal regeneration for instance, it was true that in the pulpits they denied them while they confessed them at their altars, using in many cases the very language employed by the Roman Catholic and the Protestant Episcopalian Churches when the work of regenerating a child was to be accomplished. And it is not to be wondered at that a clever Episcopalian rector told the people that the trouble with the young man was that he did not know his own authors.

I was well aware of great ignorance; and my Church was doing its best to cure me of that same ignorance, and to do this had me studying Watson's institutes, the book of Discipline, etc. Reading the Institutes, I was rejoiced to note how finely and with what a trenchant pen the great Doctor vanquished the Roman Catholics, Protestant Episcopalians, Lutherans, et al. But, alas! he finally raises the question, "Cui bono?" when discussing infant baptism. The learned Doctor proceeds to answer his own question, and, doing so, unsays, in effect, about all that he had said in all of the fine writing of hundreds of pages. Doing so, he refers to the blessing which comes upon posterity because of the faithfulness of parents, and cites Abraham's case. Having done this, he proceeds (I speak from memory): "It secures, too, the Holy Ghost, in those secret influences whereby those children which die in infancy are regenerated and saved." There it is, page 721 of the one-volume edition, I think.

I would be pleased if some one would tell me the religious, moral or logical difference there is between accomplishing a work or effecting a result immediately and doing the same work identically by means of second causes brought about by the same agency. Any link in a chain is as responsible for the drawing of a thing as the one next the thing drawn. Water baptism "secures the Holy Ghost in those secret influences whereby," etc. Why not say it does this immediately as to say it does mediately by the offices of the Holy Ghost which it—water baptism—secures? What possible difference? "Ah, but," says one, "we are not in physics now. There is no chain mechanically drawn. What is the value of the difference? It, 'water baptism,' secures the Holy Ghost in those secret offices whereby," etc. The case is not just as a chain drawn by mechanical force. This is a securing of the Holy Ghost in those secret influences whereby those children which die in infancy are regenerated and saved. But the Holy Ghost is not necessitated to effectuate the regeneration of the children which die in infancy. He freely does regenerate those who die in infancy which have been baptized. So that there is no fatalistic or mechanical chain compelling his action. But why does he not regenerate little children dying in infancy who have not been baptized? Who art thou, O vain man, who durst presume to question God's dealings? It would be a sufficient answer to say, I am a man who has not questioned God's dealings, but I arraign, with the spirit of a Christian, those who slander God, charging him with such things as only foolish, bigoted men are guilty of in their thoughts. Again, why are only those children who are appointed to die in infancy regenerated when they are baptized? Why not all infants so baptized?

It must be evident that the Holy Ghost is very much straitened, or he would regenerate all of the children who are baptized, unless it is best not to regenerate them, for some reason known, doubtless, to medieval theologians, which, for wise and gracious reasons they have not told us. It might have done us as much harm as regenerating them would have done the baptized infants not appointed to die in infancy. But they have not left us in entire darkness in this matter. Mr. Watson proceeds, "And which." "Which" what, or what "which?" which influences, secured by baptism to regenerate children which die in infancy. The relative pronoun carries us quite back to the secret influences of the Holy Ghost secured to them in and by baptism, whereby those who die in infancy are regenerated and saved, and which influences so secured to them remain in them who do not die, remain in them a seed of life whereby they are enabled to profit by parental instruction."

And, in the same spirit [but without a book I fear to attempt to quote further], the author goes on and shows how these abiding influences, which have their source in infant baptism, enable the adult sinner to hear the gospel, repent and be saved.

Now, let us go back a little and consider:

1. That little children dying in infancy must be regenerated in order to be saved.

2. That this regeneration is made possible by water baptism.

3. A great many small children die—die in infancy, and are not saved because they lack the procuring cause, which is the condition of their possible salvation.

We are told to "train up a child in the way," etc. But Solomon didn't know that the possibility of rightly training a child hinged upon the question of his baptism in infancy, as taught by Dr. R. Watson, and through the Bishops to the ministry and membership of the M. E. Church, South. It will not do to say that circumcision was with Solomon exactly what water baptism is with Christians. We do not choose to argue this point—it does admit of debate. And if it were not exactly what water baptism is to the child, no man can rationally affirm that it carried with it the identical consequences, i. e., that it regenerated and saved them.

H. V. PHILPOTT.

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A FORWARD MOVEMENT IN NORTH TEXAS FEMALE COLLEGE.

The great growth of the College patronage makes enlargement a necessity. The building now used as a dining-room is the oldest one on the campus—more than twenty years old, and of necessity "the worse for wear." The increasing number of boarders has outgrown its capacity. WE MUST HAVE ROOM. In other words, we must put up a new building which will furnish an ample dining-hall and other accommodations to meet the need of this most prosperous and popular institution.

The building is to be placed on the College grounds and will thereby add to the value of the property of the North Texas Female College, which belongs to the North Texas Conference.

The trustees of the College have ordered it, and the last Annual Conference approved; and though the time may seem unpropitious, God and the people can bring it to pass.

A worthy cause needs no advocate. Surely this call makes its own appeal. The College is straitened for room. The growing patronage must be provided for. The girls must be comfortably housed and fed.

Public-spirited Texans should give to Texas girls facilities for the largest education on our own soil, and not send them off to be educated among strangers.

The College is now entirely unembarrassed. Thanks to the generosity of the conference at Bonham, the last dollar of indebtedness is paid.

The help we now ask is for facilities to do larger and better work for the girls of this great State. Help us and you will get your reward.

All gifts to this purpose will be acknowledged in this paper.

LUCY KIDD KEY.

SHERMAN, TEXAS.

Sunday School.

[Address all communications for Sunday-school Dept. to Rev. I. W. Clark, Paris, Texas.]

[In these paragraphs we have the thoughts and expressions of some of the best Sunday-school workers in Texas.]

THE child who repeats every night at its mother's knee, "Now I lay me down to sleep," is learning the alphabet of the heavenly language, and the mother who thus trains her children will bring sheaves with her at the great harvest.

NEVER get too busy to answer the questions of children. It is the opportunity to lead the mind and heart in the right direction.

GAIN the confidence and love of the child and you may lead it where you will, but lose these and you have a ship at sea without chart or compass.

IF the human will is free before conversion, it is free after conversion, and Calvinism is as dangerous to a believer as it is to a sinner; in either case it deprives man of the freedom of the will, and man, without a free will, is as incapable of acceptable service to God as matter in any other form.

LET the teacher collect the passages that throw light on the lesson and have the class to read them from the Bible, requiring each pupil to find his passage.

REPENTANCE is more than a mental conception. The drunkard resolves to turn, and his mind is as certain in its conclusions as can be, but until he loathes the character of the drunkard and experiences contrition of heart he will never reform. He who explains away this heart-felt repentance towards God will never experience faith in our Lord Jesus Christ.

THE teachers of infant classes and also the intermediate classes should be familiar with the Old Testament biographies. The class will listen to the biographical sketches of Bible characters with the intensest interest. Don't depend too much on the lesson papers; they are good, but the Bible should be allowed to tell its own gospel. If the child grows up without reading from the Bible the probability is that it will never become a Bible student.

FIRST QUARTER—LESSON 12—MARCH 24.

PURITY OF LIFE.—Rom. 13:8-14.

GOLDEN TEXT.—*Abstain from all appearance of evil.*—I Thess. 5:22.

If people would recognize the fact that love regulates all law, human and divine, we would have cause for gratitude for the peace and quiet of society as the result. We profess to desire a knowledge of first causes, and spend much time and labor in investigations, not satisfied short of an explanation as to the minutest details of all material phenomena; philosophers, as the name indicates, are lovers of wisdom, and their search for causes that satisfy the human mind constitutes the loved employ of their lives.

To them we are indebted for the improvements in arts and sciences, the facilities for accomplishing the routine duties of life, such as steam, electricity, telephone, phonograph and other inventions and discoveries which save human muscle and economize time.

The ox-team and mule wagon have given way to the more rapid transit of steam and electricity; the slow processes of tilling the soil have been quickened by the inventive genius, while the waste of the farmer has been made to become important elements of commerce.

The old methods of the schools have been relegated to the slow steps of infant civilization, and the children of our day move through the systematized grades with the same increased facilities that we find in other branches of industry.

Books on improved plans, with illustrations that catch the mind and fix the truth without the dull and slow process of mental investigation.

Pictures and other representations, addressed to the eye, add much to the perfecting of short and easy methods of imparting knowledge.

Curiously formed diagrams often contain the profoundest problems to be given to the eye in hieroglyphic language, saving the time and labor of old methods.

These wonderful strides in all departments indicate the wide-awake and progressive mind of man; but, that he has never seen the secret of government, and discovered the source of all laws and the cause of all causes, is certainly the wonder of the age.

If a philosopher, as profound as was Jesus Christ, should come on the stage of human action, and begin to declare and prove his theories with the force and conclusiveness that Jesus enforced the great doctrine of love, the world would forget common proprieties in the fulsome adulations bestowed, and the acknowledged gratitude for the benefactions received.

The courts of our country are plodding on the same slow step that unraveled the crimes of the dark ages.

The attempted places of reformation, such as punishment by labor and confinement, public executions, reproofs and rebukes, have all failed, and will fail, for the same reason that a prescription for deafness will not restore the sight.

Every man is governed by the law of love, for God has so made him and Jesus taught it while he was with us in the flesh.

The young man who came to him asking what he must do to inherit eternal life, needed only to transfer his love from riches to Jesus and his whole life would have been transformed from darkness to light.

No amount of law books or statutory enactments can improve the grade of human morals; we must get the love of human hearts fixed on what is right, and then law is written on every heart and the peasant is an expert in matters of law as well as the student of Blackstone or the follower of Greenleaf.

The philanthropist says, "He who discovers a law of universal application that will keep men from legal conflicts, and thus save time and money, will be the greatest benefactor to the race." Behold the Son of God, Jesus Christ, has given us the very thing we seek, for "*love worketh no ill to his neighbor, therefore love is the fulfilling of the law.*"

Love will not allow any man to owe an honest debt without exhausting every effort to pay it; it will not permit the tongue to speak evil of our fellow; any unjust advantage taken to seek what is not our own will receive the severest rebukes; nor can the name of our fellow be handled to his injury in the presence of love.

Love guards not only the mouth from evil words, the hands from evil actions, the feet from evil steps, the ears from evil suggestions, the eyes from evil light, but it guards the heart, the source of all action, from the least approach of sin.

When a man speaks evil, we know his heart is evil, and every expression of wrong through any organ of the body, is evidence of evil in the heart and we know that at the time of such evil expressions love is not reigning in our hearts.

The presence of love in human hearts is, therefore, to be greatly desired, not only because of the individual peace and happiness, but also because of the good it brings to the community.

If love could be kept in every heart in the nation, we would need no jails, and the lawyer would find no employment.

We conclude, then, that whatever laws can be enacted to keep and encourage the presence of love of right, is the most wholesome legislation, and whatever opposes the law of love should be forbidden. Love is the constitution, and any law that contravenes this is not binding under the interpretations of revelation.

The licensing of saloons can never be harmonized with the law of love; it is inhuman, brutal and deserves the contempt and scorn of civilization.

License men to express in their business something worthy of man.

The lawyer is useful in relieving his unfortunate fellow from trouble, the merchant gives him food and clothing, the farmer provides for his bodily wants, while the teacher supplies the mind with mental food, and so on through every lawful avocation until we come to the whisky vendor, who offers nothing expressive of human sentiments.

He offers to dethrone reason, destroy health, beggar children, debauch women, outrage society, violate law and damn human souls.

He disregards the obligations of life and hands to his posterity the curse of a reckless character, to the community he leaves the blight and mildew of an evil influence, and to eternity the sufferings due a life spent in murdering love and debauching humanity.

The saloon-keeper is the cause of more evil than the robber, for he manufactures robbers; he is viler than the whoremonger, for the bawdy-house could not live without the encouragement of his business; he is meaner than the thief, for manhood debauched in the saloon is the sure step to the thief, for he who robs his own wife and children of food and clothing will not hesitate to rob other people. The saloonist is a synonym of every crime, for he destroys by his nefarious drug the consciences of men, and thereby makes them the willing tools of the devil.

He who votes for the saloon will vote for all the saloon brings. Men favor saloons who would not speak out in favor of the darker deeds, or give expression of sympathy with the war the saloon brings on female virtue, but the time has come when men must cease to plead ignorance of the consequent evils of the whisky traffic, and he who votes to tolerate the saloon must bear the charge of favoring all the crimes and evils that spawn in this cesspool of hell.

Epworth League.

[Address all communications on Epworth League to Rev. E. C. McVoy, Alvord, Texas.]

REV. JOHN A. LOWE, our pastor at Uvalde, writes that he has a fine League, and more than 300 young people every afternoon are in attendance upon their devotional services. They have certainly solved the question, "How to get the young people to attend?" out there.

WE are glad to note that on the evening of February 17 a League was organized at Henderson with thirteen members. Officers as follows: President, R. M. Mays; First Vice-President, Miss Page McClure; Secretary, W. W. Aiken; Treasurer, Mrs. Frank Bennett. They are expecting an increase in membership, as an interest is already manifested. There is no reason why East Texas should not come to the front in the League movement.

EVERYBODY is talking about the Houston Conference. Surely we are going to have a rousing time and a big crowd.

NORTH TEXAS LEAGUERS, read President Halsell's letter in this issue.

THE Church needs consecrated, cultivated, educated men and women, and our colleges are accomplishing much along that line. Let us, as Leaguers, see to it that our Church schools are patronized by our people. / Loyal Methodists are loyal to the schools of Methodism.

THERE are people who are opposed to the Epworth League and all organizations of this kind. One reason we have heard given for this opposition is that these organizations are a bridge between the Church and the world; that they put a low estimate on conversion. Those who make this charge certainly are ignorant of the history of this great young people's movement. Already the League has been instrumental in hundreds of conversions and it is winning many worldly-minded young men and women over to pure and undefiled religion.

AT a "harvest home," festival in a Church in Massachusetts, the Epworth League provided carriages for aged people and invalids, who would otherwise have been unable to attend Church on that day. Able-bodied men from the ranks of the League were on hand to help the old people in alighting from the carriages at the church door.—Ram's Horn.

WE are glad to learn that here and there the societies of Christian Endeavor in the M. E. Church, South, are changing into Epworth Leagues. This is right. We hope the day is not far off when there will be an Epworth League in every pastoral charge in Southern Methodism. Let us be loyal, not to men who, at their best, are fallible and open to criticism, but to principles and to the Church. The Church has put its seal on the Epworth League. It is our duty to push it and make out of it all that it can become to the young people of our Methodism.—Epworth Era.

A CLAPPER in an old church-tower professed to be greatly grieved because the bell it hung in was cracked. It was ever and anon telling of its grief in most dolorous tones, and excited the sympathy of the unsophisticated people. But the ghost of Diogenes coming along said, "Cease your whining, Master Clapper: remember, in the first place, that you cracked the bell; and, in the second place, no one would know it was cracked if you didn't tell them."

Moral—When you meet a man who is always complaining of the heterodoxy of the Church, and want of harmony among its members, tell him this fable.

Those who make the most complaint are often those who are most to blame. How is this with you, anyway—is there a cracked bell in your Church, and are you the clapper?—The Presbyterian.

THE Epworth League that does not make it uncomfortable for the saloons of the town is not in normal condition—Epworth Herald.

FOR any information relative to the State League Conference, address H. E. Jackson, President, Mexia; A. K. Ragsdale, Secretary, Dallas; Rev. J. R. Nelson, Chairman Program Committee, Georgetown.

NORTH TEXAS CONFERENCE LEAGUES.

I want to call your attention to the meeting of the Texas State Epworth League Conference, to be held in the city of Houston, April 16-18. You are doubtless aware of the fact that ours was the first State League organized in Southern Methodism, and that the first session was held in Dallas three years ago. That session was a grand success from the first service to the close, and each annual session has brought with it an increased attendance, enthusiasm, zeal and spiritual power. Now I hope that every League in the North Texas Conference will do everything possible to make this session the best of all. This can not be done without personal, individual effort. Let every member feel a personal interest in the work to be done. I hope that every League in our conference will be represented at Houston. Dear Leaguers, see to it that you send a full delegation. If you do it will be an incalculable blessing to your League. If their hearts are in the work they will not only come back to you with their souls fired with zeal, but also with a more intelligent comprehension of the work and its methods, thus enabling you to plan for larger usefulness in the Master's cause. Through this Houston meeting let's make the power of the Epworth League felt for God and for his kingdom throughout the State. If it is not possible for you to send delegates be sure to send your reports to the Secretary, A. K. Ragsdale, at Dallas. Give full, but short, concise reports of what you have done for the year. Don't let your League fail to be reported. Let us pray earnestly for our work, for this meeting, for our beloved Methodism and for the Kingdom of Christ in the world. Yours in Christ Jesus,

H. H. HALSELL.

Pres. N. T. Epworth League Conference.

ARE YOU GOING TO HOUSTON?

Our conference promises great things—April 16 to 18. Bishop Galloway has been invited. Dr. John Mathews, of St. Louis, will be present. Misses Tucker, of Nashville, will come. Your League is entitled to only three votes, but to any number of delegates. Houston wants a thousand. Excursion to Galveston on the 19th. Don't miss it. Rev. T. R. Pierce preaches the opening sermon Tuesday, 8 p. m. You want to hear him. Rates will be published next week. One fare is expected.

WHO GOES TO HOUSTON?

Our State Conference of Epworth League, which meets in Houston, April 16, promises to be the grandest conference ever held west of the Mississippi River.

Dr. Rankin, of Shearn Church, writes that Houston is expecting just such a conference.

Word comes to us from all the conferences they expect to be well represented. The East Texas Conference has caught the spirit of the League movement, and promises us to be on hand in full force.

Bro. Nelson and his committee have prepared a magnificent program.

Bishop Galloway has been invited to be present.

Dr. Steele has promised to be with us.

Other distinguished League workers have been invited.

Houston has prepared to entertain all that may come. A grand League rally is what they are looking forward to, and they will not be disappointed, if we read the signs aright. West Texas and East Texas, which were not represented in Waxahachie, will be in Houston. Texas, the home conference, will send in a crowd and North and Northwest Texas will not allow the distance to decrease their numbers. They are in the League work to stay.

We want to get in on time; be on hand to hear the opening sermon, preached by Rev. T. R. Pierce, Tuesday evening. The local committee has arranged for a grand excursion to Galveston on the 19th. The railroads promise an exceedingly low rate for this excursion, which will add no little to the pleasure of the conference.

In conclusion, we would say, come prepared to work, to talk, to listen and to learn. Our conference is for profit more than pleasure.

H. E. JACKSON,
Mexia, Texas. President.

THE STATE EPWORTH LEAGUE CONFERENCE AT HOUSTON IN APRIL.

To the Organized Leagues of the State of Texas and Pastors and Churches Who Contemplate Organizing, Greeting:

DEAR LEAGUERS AND BRETHREN—At a meeting of the "Union League Council" of Houston, composed of the pastors, presidents and vice-presidents of the different Leagues of our city, held in Dr. G. C. Rankin's study, February 18, much enthusiasm prevailed as we discussed the presence and work of our conference here April 16, 17, and this scribe was delegated to communicate to you our desires.

We are sure we desire, in common with you, that our conference prove a success from beginning to finish, such as will be commensurate with Methodism in the great State of Texas; success that will revive, invigorate, enthuse and inspire every League in the State with renewed life and enery; that shall promote religious—social—life and intelligent personal piety among our young people to the remotest bounds of our organic body; that shall go forth fired with the Holy Ghost and touch and fire the heart of League and Church with such zeal for the work as will culminate soon in presenting us to the world as a hive of busy and intelligent workers for the Lord. Now the question is, how shall we attain to such success? It can not be reached, in its fullest sense, by a full delegation from one or two conferences, nor by all of one or two conferences coming *en masse*, but it may and can only be reached by all the Leagues of all the conferences in the State sending, as far as they possibly can, their full quota of representation—three delegates and the pastor from each League. Let each League, therefore, at once elect their delegates, provide for railroad fare to insure their coming, and send their names forwith to J. V. Dealy, that we may have ample time to arrange everything in apple-pie order for your reception and entertainment. Any pastors or representatives from Churches having no Leagues, desiring to meet with us that they may learn more of the plans and methods and catch the enthusiasm for League work, let them also send their names to J. V. Dealy, that we may provide for them as for the regular delegates.

We shall anxiously await your arrival, and pledge you, beforehand, a hearty welcome, and shall spare no pains to make your stay among us most pleasant. Get close to God through prayer, that he may increase his love in your hearts to overflowing that you may come to us manifestly full of the Holy Ghost that our conference may present such a burning flame of Divine influence that the most careless and unconcerned may be aroused, attracted and captured by it for our Master and immortal glory.

Notice of railroad rates will be announced in due time. Very truly yours fraternally,

C. M. KEITH,
For the Union League Council.

Houston, Texas, February 22, 1895.

READ ON.

Notwithstanding we urged in the above letter all the Leagues in the State to elect their delegates at once and send their names to J. V. Dealy, that we might have ample time to arrange for their "reception and entertainment," and gave notice to pastors or representatives from Churches having no Leagues to send their names that we might "provide for them as for the regular delegates," we have already received a communication telling us we are so inexplicit that they don't know whether we mean that we will bear the expenses of the delegates during their stay in Houston or not, and hence we are necessitated to write, if possible, more explicitly.

Yes, we mean to entertain you free of cost to you as royally as our ability will permit.

Let each pastor see that his League or Leagues elect their quota of delegates (three in number) at once, and have the Secretary to send their names to J. V. Dealy, and state, as far as he may be advised, how many of those delegates we may expect to attend, that we may know who and how many we are to provide for.

We invite the pastor, or a representative from any Church having no League, but contemplate organizing soon, who may desire to come and catch the fire that they may be the better prepared for the work, to send their names likewise to J. V. Dealy that we may provide for them as for the regular delegates.

C. M. KEITH,
For the Committee.

TOPIC FOR MARCH 24.

Clean and Unclean.—Lev. 11:47; Ezek. 22:26.

We who live in this age of the world's history often wonder at, what we consider, the strange doings of ancient times. We are perplexed to know the reasons for many of the peculiar actions of the people of the long ago.

And in studying the history of the Israelites we find ourselves asking all sorts of questions pertaining to the manners and customs of this strange nation.

But we should remember that God rules the world, and especially did he exercise oversight upon the children of Israel, his chosen people. In those early times the people needed special training along certain lines. For 6000 years the world has been to school, and God has been the teacher.

THE LAW ENACTED.

Not only was God interested in the spiritual welfare of his chosen people, but also he was interested in their temporal good.

He tells them what they shall and shall not eat.

Among the beasts, those which both part the hoof and chew the cud, were clean, and none others.

As to fish, they were allowed to eat only those that had fins and scales.

All birds of prey, and those otherwise unclean in their habits, were prohibited. Under this head twenty varieties are mentioned.

Many species of worms and insects were not allowed for food.

THE AUTHORITY OF GOD.

We believe that one purpose God had in view in commanding these people not to eat a certain class of food was the establishment of his authority. Every time they thought of these laws they recognized that they were under higher power than that of man.

Every day as they sat down to eat they could but remember God. Discipline of this kind was necessary for these people, for they were prone to wander away unto the gods of the heathen.

GOD'S INTEREST IN THEM.

Then there was reason as well in this prohibition. If you will read the whole of the eleventh chapter of Leviticus, you will see that most of the meats forbidden were not fit to be eaten. To take such food would have been hurtful to their bodies, and caused sickness and death. Hence God prohibited them from eating this food because he loved them.

A PECULIAR PEOPLE.

There were many things which distinguished the Jews from the surrounding nations, and another purpose of these laws of food was to make them more peculiar still. Many of the creatures which God pronounced unclean were held in high esteem among the heathen, and sacrificed to their gods. Here we see the wisdom of God in making that an abomination among his people which was venerated by others. God intended a great contrast between his people and the people of the world.

QUESTIONS.

The gospel of Christ has brought with it liberty, and we all know that God does not hold us to these laws of food now. But, in a spiritual sense, many things are unclean and forbidden to us.

We often hear the question asked, "Why is it that the Church draws the line so closely?" The young man says, "I don't see any harm in attending the theater or a social game of cards." The young lady says, "It doesn't hurt me to go to the dance. I think religious people are so stupid and narrow-minded." The world says, "What harm is there in a little recreation anyhow? People must have enjoyment."

ANSWERS.

There isn't an innocent pleasure in the world that the Church opposes. It is only those things that have proven themselves hurtful that the Church condemns. It is down on the theater because of the immoral tendency of the thing. It is down on the ball because it leads astray our young people. It is down on the card table because it makes gamblers. It is down on whisky because it blights the home and destroys the soul.

Besides these things there are thousands of innocent amusements that Christians heartily approve of which have no immoral tendency. The Church is trying to give the world a higher and grander conception of life.

WHAT GOD SAYS ABOUT.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:2.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—II Cor. 6:14-17.

"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

"And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. 21:27.

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A TRIBUTE.

[Written in memory of my mother, Mrs. C. A. Walker, who departed this life November 26, 1894, and was buried in the cemetery at Ripley, Miss.]

I lost my dearest earthly tie;
Two months ago to-day
I stood and watched my mother die,
To wake in the dawn of eternal day.

Oh! how I miss her gentle voice,
So fraught with virtue given;
This life seems nothing now but dross,
Since mother's gone to heaven.

Oh! yes, I miss my mother much;
Each morning, noon and night
I miss her soothing, gentle touch,
Which thrilled me with delight.

I long to see her noble face,
So tender, true and mild;
But He alone can give me grace
"To wait a little while."

For just inside those portals grand
I have a treasure rare;
I long to clasp that aged hand,
And kiss that brow so fair.

Oh! yes, I know it won't be long
Ere I shall cross the flood;
Then I will sing redemption's song
Before the throne of God.

A few more lonely, dreary years
Without my mother's care;
So flee away, all doubt and fear,
I, too, will soon be there.

And then the lonely, weary past
Will quickly flt away,
When I will have reached my home at last—
My home of endless day.

Oh! Savior, guide my erring feet,
That they may never stray;
And when I reach the golden gate,
Oh! turn me not away.

Oh! give me strength unto my day,
To bear the cross thou hast given;
And when I, too, shall go away,
Exchange it for a crown in heaven.

Oh! let me lean upon thy rod,
My comfort and my all,
Until I answer to my God,
His tender loving call.

Then take my weary, trembling hand,
And lead me safely on
Until I reach the shining strand
Where my dear mother's gone.

MISS TINIE WALKER.

Ripley, Miss., January 26, 1895.

JOB VERSUS DANCING.

A Family Picture.—Job 21st Chapter.

1. This chapter gives us a family picture. A glance at the home of a wicked, worldly-minded man.

2. If Job had written this chapter to describe the home of some Nineteenth Century man instead of a home 3000 years before Christ, he could not have made it more applicable to the ambitious.

3. When Job draws back the curtains of this home we catch a glimpse of an old man with white hairs, surrounded by a group of laughing, rejoicing children.

Let us notice their mode of living: 1. It is a home of luxury, wealth and affluence. "They spend their days in wealth."—Verse 13.

2. Through windows we see well cultivated fields, fine pastures, fat cattle and well filled barnes.

3. None of the family were religious. "Therefore they say unto God: Depart from us, for we desire not the knowledge of thy ways."—Verse 14.

4. God took them at their word and abandoned their home. "Their houses are safe from fear, neither is the rod of God upon them."—Verse 9.

5. They hated God. "What is the Almighty that we should serve him?"—Verse 15.

6. They sent their children to the dance. "They sent forth their little ones like a flock, and their children dance."—Verse 11.

Notice, 1. It is out of such homes that the ball-room gets its material.

2. It is seldom if ever that a boy or girl goes out of a home that is pure, holy and religious and goes into the ball-room.

3. Nine out of ten cases you will find that Job has dissected the character of every parent whose children dance.

4. I don't know of a single instance where children have gone from family altars and become dancers.

5. From the home where prayer is made unto God morning, noon and night, no dancers go forth.

Let dancers learn the fate of this dancing family:

1. The children have great trials. They die suddenly and probably in the ball-room. "How oft is the candle of the wicked put out and how oft cometh their destruction upon them."—Verse 17.

2. God's wrath is visited upon the parents. "God layeth up his iniquity for his children, he rewardeth him and he shall know it." "His eyes shall see his destruction, and he shall drink of the wrath of the Almighty." Verses 19 and 20.

3. God confounds them in their ways and turns their home into a pandemonium of fierce and contending powers. "For what pleasure hath he in his house after him."—Verse 21.

Once more and I have done.

1. These parents no doubt imagined that their children were well accomplished, elegant dancers, yet their minds were utterly destitute of intellectual culture. Poor children! I pity all such in my soul—educating their feet instead of their head and heart.

2. How much better for this family if the children had never learned to dance. They lived all their young life and only learned to play the fool.

3. They lost their souls. "That the wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath."—Verse 30.

A noble price for the boasted accomplishment of the ballroom. Those who now advocate our modern promiscuous round dance ofter try to justify themselves by saying the Scriptures teach dancing. But I affirm that there is not a word of truth in it. Such a thing as the dancing of the sexes together is not to be found in the Bible. David danced before the ark, but it was a religious service; Miriam danced at the Red Sea, but it was a solemn, religious service, for God had given them the victory. There is not a single example of our modern fashion of dancing—the men and women together—in all the Bible, from Genesis to Revelation.

T. J. MINNIS.

Marysville, Feb. 8.

A NEW ARGUMENT.

We are all, I trust, seeking for honest light. I think I have found an argument against close communion that, to me at least, is new; it may be to others. Read Acts 10, where Peter saw the vision and received the messengers of Cornelius. See his defense in the 11th chapter of Acts when arraigned on his return to Jerusalem for eating with the uncircumcised. Then read Acts 15:4-10, inclusive. How nobly Peter spoke. He was broad then. Now turn to Galations, 2d chapter, and read from the 9th to the 14th verses, where he (Paul) rebuked Peter because he withdrew from the Gentiles for fear of the circumcision. This term, withdrew, is suggestive. Is it applicable to any religious denomination of our day? Even a good man may go wrong in bigotry. Yes, even an apostle that lived with the blessed Jesus may be too exclusive, and have to be set straight by one with larger conceptions of the magnitude of the kingdom of God. Neither circumcision nor uncircumcision availeth anything but a new creature in Christ Jesus. Suppose we say of water as a mode, neither immersion, sprinkling or pouring availeth anything but as signifying the baptism of the Holy Ghost? GEO. E. CLOTHIER.

A SUGGESTION.

The remark was made lately, "How little is known, thought or said of the great, fundamental and wonderful work of the Bible Society in publishing the Holy Scriptures, translating them into the languages of the world and in reducing spoken language to a written form for heathen nations so low as to have not even an alphabet, thus opening them to the Church and civilization." The suggestion is made that a little time be given at religious meetings to the consideration of such events as are related to the spread of the Bible and of its influence in the world. Why not introduce this as a new feature in missionary meetings, prayer-meetings, Epworth Leagues, young people's meetings? etc. A few moments devoted to this fundamental work need not interfere with the regular subject, but might prove a spice of variety to improve the tone of the meeting.

W. B. RANKIN.

Austin, Texas.

"THE REVIVAL AND THE PASTOR." A NEW BOOK.

Permit me, Mr. Editor, to call attention to the valuable book with the above title by Dr. J. O. Peek, of the M. E. Church (North). I have just finished reading this wonderful production, and it has been such a blessing to me, and so fired my soul, that I feel it to be my duty to commend it, in the warmest terms, to my brethren in the ministry who desire to become successful revival preachers. It is a well-known fact that for thirty years Dr. Peek was one of the most successful and popular revivalists in our sister Church, and that thousands of happy souls were converted under his faithful ministry.

In this book he gives many valuable and important suggestions on the general subject of revivals and how to conduct them so as to accomplish the very largest and best results. The author gives the methods and plans adopted in his meetings, which led to his marvelous success as a revival preacher, and shows how he won so many souls to Christ.

In the chapter on revival power, he says: "When Methodism ceases to be a revival Church, her glory will have departed. In seeking revivals many seek new machinery, but the need is more Divine power. Our agencies are all-sufficient. With the laity consecrated and empowered for individual efficiency, each pastor, who is filled with a passion for souls and with Divine power, has all the machinery needed for a glorious revival. * * * * * If all the time and thought that are spent in planning new machinery were devoted wholly to consecration, believing prayer and direct work for the conversion of men, 1,000,000 souls would be yearly added to the Methodist Episcopal Church. May God send us more power."

On the much-mooted question of evangelists he is sound, clear, and scriptural. He thinks that true Methodist pastors are the grandest evangelists in the world, and he is clearly right. His last chapter, headed "Counsel to Young Pastors," is alone worth the price of the book. I would advise all our pastors, young and old, to get this book, read it, yea, devour it, and then, as far as possible, carry out its valuable suggestions.

I feel that reading this book has made me a better man, and I am determined, by the grace and help of God, to be a better pastor, and to labor to secure wide-sweeping, soul-saving, sin-killing revivals of pure and undefiled religion wherever I may labor. O God, give us all more revival power! W. W. HORNER.

A Humorous Fact

About Hood's Sarsaparilla—it expels bad humor and creates good humor. A battle for blood is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and other blood diseases.

Hood's Pills act easily, yet promptly and efficiently on the bowels and liver. 25c.

"There is a good story told of a Hertfordshire farmer. A few nights ago he went home late and drank a pint of yeast in mistake for buttermilk. He rose three hours earlier the next morning."

An Old Nurse for Children.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

PROHIBITION.

For the information of the public and encouragement of temperance workers we give below a list of the "dry" places in Texas. Names will be added as they are received:

Angelina county....Burke.

Atascosa county....Amphion.

Bandera county....Medina City Precinct.

Bee county....Precinct No. 3.

Bell county....Killeen.

Bosque county....Kimball, Walnut Springs.

Brazoria county....Alvin.

Brown county....Brownwood.

Camp county....Leesburg Precinct.

Cass county....Douglassville, Bivins, Linden.

Coleman county....Atoka, Burkett, Camp Colorado, Coleman, Couch, Glen Cove, Novice, Rockwood, Santa Anna, Silver Valley, Talpa, Trickham.

Collin county....Plano, Wylie, Blue Ridge, Farmersville, Nevada, Weston.

Cooke county....Marysvile Precinct, Precinct No. 3.

Coryell county....Jonesboro.

Crosby county....Emma, Estacado, Falcon, Mount Blanco, Pansy.

Dallas county....Farmer's Branch, Richardson, Carrollton, Trinity Mills, Garland, Rose Hill, New Hope, Riley, Kleburg, Seagoville, Mesquite, Wilmer, Hutchins, Lancaster, Precinct No. 6 (Cedar Hill is in this Precinct), Precinct No. 7 (Oak Cliff is in this Precinct), Precinct No. 8.

Dickens county....Snyder Precinct

Dimmit county.

Eastland county....Cisco, Gorman, Carbon and vicinity.

Ellis county....Midlothian, Milford.

Erath county....Bluff Dale, Dublin Precinct.

Fannin county....Windom, Leonard and School District.

Franklin....Mt. Vernon.

Grayson county....Van Alstyne.

Gonzales county....Waelder (3 miles each way from old corporation limits), Precinct No. 2 (including Belmont).

Gregg county....Kilgore.

Hale county....Clisbee, Hale City, Plainview, Progress, Running Water.

Hamilton county....Hico, Pottsville, Fairy, Carlton.

Harrison county....Hallville.

Hays county... San Marcos.

Hill county....Hillsboro, Woodbury, Osceola, Brandon Precinct.

Hood county....Thorp Spring, Paluxy, Lipan.

Hopkins county....Carroll's Prairie, Pickton, Black Jack Grove.

Hunt county....Wolfe City, Celeste, Floyd, Caddo Mills School District.

Johnson county....Alvarado, Buel, Burleson, Caleb, Cleburne, Cuba, Donald, Egan, Equestria, Freeland, Godley, Grandview, Joshua, Marystown, Nathan, Pleasant Point, Riovista, Stubblefield, Venus.

Karnes county....Kenedy.

Kaufman county....Kemp Precinct No. 7.

Lavaca county....Precinct No. 4.

Liberty county....Devers, Dayton.

Matagorda county....Precinct No. 1.

Milam county....Gause.

Motley county—Northfield, Matador, Gilpin, Teepee City.

Montague county....Illinois Bend, Saint Jo, Bonita, Dye, Amo, Hardy, Forrestburg, Denver, Uz.

Navarro county....Hubbard City Precinct.

Palo Pinto county...Strawn Precinct.

Parker county....Weatherford.

Robertson County....Precinct No. 3.

Rusk county....Glenfawn, Pine Hill, Concord, Minden, Mt. Enterprise.

San Saba county....Richland Springs Precinct, Cherokee Precinct.

Shackelford....Albany.

Stephens county....Breckenridge.

Tarrant county....Mansfield.

Taylor county....Merkel Precinct.

Travis county....Manor, Webberville.

Upshur county...Glenwood Precinct, La Fayetté Precinct, Simpsonville Precinct, Calloway Precinct, Diana Precinct.

Van Zandt county....Martin's Mills, Wills Point, Edgewood, Ben Wheeler, Edom, Grand Saline, Owlet Gree.., Canton.

Wilbarger county....Harrold.

Williamson county....Round Rock, Hutto, Georgetown, Florence, Liberty Hill.

Wilson county....Fair View, Lavernia.

Wise county....Alvord Precinct.

Wood county....Quitman Beat, Yantis Beat, Winnsboro Precinct.

Zavalla County.

Penelope—Mr. Goldrocks has never paid me any attention before, but he danced with me five times last night. Priscilla (jealous)—Oh, well it was a charity ball, you know.

Mrs. Fannie Dignam, 141 Mott St., New York City, makes a miraculous cure of her rheumatism. She writes: "I owe unspeakable and never-to-be-forgotten gratitude to Salvation Oil. It made a miraculous cure of my rheumatism."

"What are you arresting that man for?" asked the curious citizen. "He gimme too much gab," said Policeman 99. "Wanted to know if I was marked down from $1"

Don't Put It Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum, and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

The man who believes in a holy God cannot be satisfied with anything short of righteousness in himself.

N. B. SLIGH, late proprietor of the McLeod Hotel, Dallas, and who was successful in keeping it up to a high standard, has leased the Hotel Palmo at Waco, Texas, one of the neatest and most comfortable hotels in the State.

Those who know Bro. Sligh will go to see him when in Waco

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1895	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1895	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	...	1	2	3	4	5	July	...	1	2	3	4	5	6
	6	7	8	9	10	11	12		7	8	9	10	11	12	13
	13	14	15	16	17	18	19		14	15	16	17	18	19	20
	20	21	22	23	24	☽	26		21	☽	23	24	25	26	27
	27	28	29	30	31	...	...		28	29	30	31	...	...	...
Feb.	...	...	...	...	...	1	2	Aug.	...	...	...	...	1	2	3
	3	4	5	6	7	8	9		4	5	6	7	8	9	10
	10	11	12	13	14	15	16		11	12	13	14	15	16	17
	17	18	19	20	21	22	23		18	19	☽	21	22	23	24
	☽	25	26	27	28	...	...		25	26	27	28	29	30	31
Mar.	...	...	...	...	...	1	2		...	...	...	...	...	...	...
	3	4	5	6	7	8	9	Sept.	1	2	3	4	5	6	7
	10	11	12	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	☽	19	20	21
	24	25	☽	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
Apr.	...	1	2	3	4	5	6	Oct.	...	...	1	2	3	4	5
	7	8	9	10	11	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	☽	19
	21	22	23	☽	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...
May	...	...	...	1	2	3	4	Nov.	...	...	...	...	...	1	2
	5	6	7	8	9	10	11		3	4	5	6	7	8	9
	12	13	14	15	16	17	18		10	11	12	13	14	15	☽
	19	20	21	22	23	☽	25		17	18	19	20	21	22	23
	26	27	28	29	30	31	...		24	25	26	27	28	29	30
June	...	...	...	...	...	...	1		...	...	...	...	...	...	...
	2	3	4	5	6	7	8	Dec.	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	☽		15	☽	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30	...	...	...	...	...	...		29	30	31	...	...	...	...

DISTRICT CONFERENCES.

District.	Place held.	Date.
San Antonio	Sherman Street	April 12
Georgetown	Belton	May 16
San Marcos	Luling	May 23
Brownwood	Goldthwaite	June 5
Tyler	Canton	June 26
Huntsville	Huntsville	June 27
Greenville	Nevada	June 27
Gatesville	Jonesboro	June 27
Paris	Clarksville	June 27
Dublin	Stephenville	July 4
Vernon	Vernon	Aug 28

Church Notices.

NORTHWEST TEXAS.

Brownwood District—Second Round.

Ballinger sta......March 17, 18
Brownwood sta......March 27
Comanche cir......March 30, 31
Santa Anna cir......April 3
May cir......April 6, 7
Indian Creek cir......April 9
Glen Cove cir......April 13, 14
Coleman sta......April 15
Thrifty cir......April 20, 21
Goldthwaite sta......April 26
Mullin cir......April 27, 28
Lometa cir......April 29
Comanche sta......May 1
Blanket cir......May 4, 5
Robert Lee cir......May 11, 12
Ballinger cir......May 18, 19

The District Conference will convene at Goldthwaite on Wednesday, June 5, 1895, at 11 a. m. Opening sermon by Rev. J. W. Adkisson. I would urge the stewards to bring up any deficit on the first quarter, as well as full amount of second.

W. M. Shelton, P. E.

Abilene District—Second Round.

Baird, at Putman......March 16, 17
Abilene mis, at Union Grove......March 23, 24
Buffalo Gap, at Tecumseh......March 30, 31
Sweetwater, at Merkel......Apr 5
Roby, at Avalon......Apr 6, 7
Snyder, at Browning......Apr 13, 14
Midland sta......Apr 19, 20
Big Springs sta......Apr 27, 28
Colorado sta......Apr 29
Nelnda, at Angoria......May 4, 5
Nubia, at Bardus' Chapel......May 9

M. K. Little, P. E.

Georgetown District—Second Round.

Belton......March 16, 17
Holland......March 23, 24
Temple......March 30, 31
South Temple......Apr 2
Rogers......Apr 3
South Belton......Apr 5
North Belton......Apr 6, 7
Georgetown......Apr 13, 14
Round Rock......Apr 20, 21
Florence......Apr 27, 28
Salado and Corn Hill......May 4, 5
Jonah......May 11, 12

District Conference will convene in Belton, May 16, at 9 a. m.

W. L. Nelms, P. E.

Waco District—Second Round.

Peoria and Red Point......March 16, 17
West, at West......March 23, 24
Whitney, at Whitney......March 30, 31
Bosqueville, at Greenwood......April 6, 7
Aquilla at Wesley Chapel......April 13, 14
Troy cir, at Oenaville......Apr 20, 21
Lorena cir, at Oak Grove......Apr 27, 28
Moody and Eddy, at Eddy......May 4, 5
Bruceville and Mooreville, at B......May 11, 12

Jas. Campbell, P. E.

Clarendon District—Second Round.

Canadian, at Canadian......March 16, 17
Mobeetie, at Miami......March 19
Floyd......March 30, 31
Silverton, at Lone Star......Apr 2
Plainview sta......Apr 4
Tulia, at Tulia......Apr 6, 7
Wellington......Apr 13, 14
Memphis, at Estelline......Apr 20, 21
Kirkland......Apr 27, 28

R. A. Hall, P. E.

Gatesville District—Second Round.

Brookhaven, at Brown's Creek......March 16, 17
Gatesville, at Rowland's Chapel......March 23, 24
Gatesville sta......March 31
Lampasas cir, at McCreaville......Apr 6, 7
Lampasas sta......Apr 7, 8
Killeen, etc, at Killeen......Apr 12, [illegible]
Coperas Cove, at Reese's Creek......Apr 13, 14
Valley Mills, at Clifton......Apr 20, 21
Meridian......Apr 21, 22
Oglesby, at Tonk Creek......Apr 26, 28
Crawford, etc, at Crawford......Apr 27, 28
Coryell City, at Mosheim......May 4, 5
Harmony, at Cave Creek......May 11, 12
Hamilton, at Springdale......May 18, 19
Jonesboro, at Evergreen......May 25, 26
District Couference, at Jonesboro...June 27, 30

E. F. Boone, P. E.

Weatherford District—Second Round.

Weatherford 1st Church......3d Sun in March
Weatherford cir, at O. B......4th Sun in March
Peaster cir, at Poolville......5th Sun in March
Ranger......1st Sun in Apr
Breckenridge, at Eolian......2d Sun in Apr
Eliasville......3d Sun in Apr
Gordon and Thurber, at G......4th Sun in Apr
Huckabay......1st Sun in May
Lipan......2d Sun in May
Santo......3d Sun in May
Mineral Wells miss......Thur, May 23
Whitt......4th Sun in May
Aledo......Thur, May 30

Delegates to the District Conference are to be elected this round. A full attendance is very much desired.

E. A. Bailey, P. E.

Vernon District—Second Round.

Harrold, at Grapevine......March 16, 17
Farmer, at Marvin Chapel......March 23, 24
Graham mis, at Salem......March 29, 30
Graham sta......March 31, April 1
Seymour sta......April 6, 7
Chillicothe, at Big Valley......April 13, 14
Crowell......April 21, 22
Mangum, at Mangum......April 27, 28
Altus, at Aaron......May 4, 5
Quanah and Childress, at Childress..May 11, 12
Eidorado, at Paradise Valley, at 2 o'clock......May 13
Navajoe, at Navajoe......May 18, 19

Jno. M. Barcus, P. E.

Fort Worth District—Second Round.

Osceola......March 16, 17
Covington......March 23, 24
Cresson......March 30, 31
Smithfield......April 6, 7
Grapevine......April 13, 14

G. S. Wyatt, P. E.

Dublin District—Second Round.

Iredell, at Iredell......March 16, 17
Hico, at Clairette......March 18, 19
Carlton, at Center......March 23, 24
Granbury cir, at Post Oak Grove...March 27, 28
Duffau, at Union......March 30, 31
Rising Star and P., at Cayope Peak...April 6, 7
Sipe Springs, at Oakland......April 9, 10
Carbon cir, at Gorman......April 13, 14
Desdimonia......April 16, 17
Proctor cir......April 20, 21
Green Creek, at Green Creek......April 27, 28

District Conference will convene at Stephenville, Thursday, July 4, at 9 a. m. Delegates to the district Conference will be elected on the second round.

E. A. Smith, P. E.

Corsicana District—Second Round.

Richland......March 16, 17
Irene......March 23, 24
Cotton Gin......March 30, 31
Mexia cir......April 6, 7
Mexia sta......April 8
Barry......April 13, 14
East Corsicana......April 20, 21
Hubbard......April 27, 28
Blooming Grove......May 4, 5
Wortham......May 11, 12

J. T. L. Annis, P. E.

Waxahachie District—Second Round.

Red Oak cir, at Bell Chapel......March 16, 17
Milford cir, at Derr's Chapel......March 23, 24
Hillsboro sta, at Hillsboro......March 30, 31
Itasca sta, at Itasca......April 6, 7
Grandview cir......April 13, 14
Alvarado sta......April 16
Midlothian cir......April 20, 21
Reagor cir......April 27, 28

John S. Davis, P. E.

EAST TEXAS.

Marshall District—Second Round.

Hallville, at Summerfield, Saturday, April 13
Longview sta......April 14, 15
Northside, at Grover......Saturday, April 20
Marshall sta......April 21, 22
Beckville, at Beckville......April 27, 28
Jefferson sta......May 4, 5
Harrison, at Willie's Chapel......May 11, 12
Church Hill, at Church Hill......May 18, 19
Kellyville, at Avinger......May 25, 26
District Conference, at Longview......June 27, 30

John Adams, P. E.

Tyler District—Second Round.

Emory, at Pleasant Ridge......March 16, 17
Mineola sta, at Mineola......March 17, 18
Wills Point cir, at Palmer Grove......March 23
Wills Point sta, at Wills Point......March 24, 25
Athens and Malakoff sta, at Athens...March 28
New York cir, at Oak Grove......March 30, 31
Grand Saline cir, at Antioch......April 6, 7
Edom cir, at Tunnell's Chapel......April 12
Canton cir, at Wesley Chapel......April 13, 14
Troupe and Overton cir, at London......April 18
Walton cir, at Mallard Prairie......April 20, 21
White House cir......April 27, 28
Lindale cir, at Sabine......May 4, 5
Tyler cir......May 11, 12
Tyler, Marvin, at Marvin......May 12, 13

The District Conference will convene at Canton June 26, and embrace the fifth Sabbath. Delegates will be elected on this round.

T. P. Smith, P. E.

Palestine District—First Rounds.

Jacksonville cir, at Cove Sp'gs......March 16, 17
Trinity and Groveton, at T......March 23, 24
Saron mis, at Jossrand......March 30, 31

L. M. Fowler, P. E.

Pittsburg District—First Round.

New Boston, at DeKalb......2d Sun in Mar
Daingerfield, at Hughes' Spr's...3d Sun in Mar
Belden, at Belden......4th Sun in Mar
Dalby, at Hubbard Chapel......5th Sun in Mar
Quitman, at Liberty......1st Sun in Apr
Linden, at Douglasville......2d Sun in Apr

O. P. Thomas, P. E.

Beaumont District—First Round.

Burkeville, at Burkeville......March 16, 17
Jasper sta......March 23, 24

Wm. A. Sampey, P. E.

Marshall District—First Round.

Kilgore, at Kilgore......March 16, 17
Henderson, at Marvin Chapel......March 23, 24
Henderson sta......March 30, 31
Centennial, at Walnut Hill......April 6, 7

John Adams, P. E.

San Augustine District—First Round.

Center cir, at New Hope......March 16, 17
Center sta......March 23, 24

Chas. F. Smith, P. E.

TEXAS.

Huntsville District—Second Round.

Zion cir, at Zion......March 30, 31
Madisonville, at Madisonville......April 6, 7
Anderson cir, at Roan's Prairie......April 10, 11
Bryan sta......April 13, 14
Millican cir, at Millican......April 20, 21
Navasota sta......April 27, 28
Courtney and Stoneham......May 4, 5
Hempstead sta......May 11, 12
Montgomery and Plantersville......May 18, 19
Hockley cir......May 25, 26
Cleveland mis......May 29, 30
Conroe and Westfield......June 1, 2
Cold Springs......June 5, 6
Willis sta......June 8, 9
Prairie Plains......June 15, 16
Dodge cir......June 22, 23
Huntsville sta......June 29, 30

Delegates to the District Conference will be elected this round. The District Conference will be held at Huntsville, June 27-30. The opening sermon, Wednesday night, June 26, by Rev. J. B. Nutter.

W. Wootton, P. E.

Calvert District—Second Round.

Franklin......March 16, 17
Calvert......March 23, 24
Marlin......Marlin 30, 31
Alto, at Union......April 6, 7
Kosse......April 13, 14
Bremond......April 20, 21
Jewett......April 27, 28
Oakwoods......May 4, 5
Chilton......May 11, 12
Rosebud, at Cedar Springs......May 18, 19
Durango......May 25, 26
Centerville, at Leona......June 1, 2
Rogers Prairie......June 8, 9
Bald Prairie......June 15, 16
Personville, at Personville......June 22, 23
Fairfield, at Sunshine......June 29, 30
Mt. Vernon, at Una......July 2, 3

J. B. Cochran, P. E.

Houston District—First Round.

Matagorda......Mar 16, 17
Wharton......Mar 23, 24
Damon's Mound......Mar 30, 31

Seth Ward, P. E.

Huntsville District—First Round.

Prairie Plains cir, at Union Gr......March 16, 17
Hockley cir, at Springer......March 23, 24

W. Wootton, P. E.

Brenham District—First Round.

Pleasant Hill cir, at Pleasant Ret'rt...Mch 16, 17
Lexington cir, at Lexington......Mch 23, 24
Caldwell sta......Mch 30, 31

E. H. Harman, P. E.

Austin District—First Round.

Columbus sta......March 16, 17
Weimar, at Weimar......March 23, 24
Flatonia sta......March 30, 31

Jos. B. Sears, P. E.

NORTH TEXAS.

Terrell District—Second Round.

Terrell sta......3d Sun in March
Forney cir, at Allen's C'l......4th Sun in March
Kemp, at Kemp......5th Sun in March
Rockwall, at Rockwall......1st Sun in Apr
Terrell cir, at Morrows Chapel..2d Sun in Apr
Fate cir, at Royse......3d Sun in Apr
Chisholm cir, at Poetry......4th Sun in Apr
Cochran and Caruth, at C'n......1st Sun in May
Kaufman sta......2d Sun in May
Pleasant Mound, at Rylie......3d Sun in May
Mesquite, at Pleasant Ridge...4th Sun in May
Crandall......1st Jun in June
Garland, at Reinhardt......2d Sun in June
Allen......3d Sun in June
Prairieville cir......4th Sun in June

C. B. Fladger, P. E.

Bonham District—Second Round.

Brookston, at Shelton's Chapel......March 16, 17
Ladonia sta......March 23, 24
Ben Franklin, at Pecan Gap......March 30, 31
Honey Grove......Apr 6, 7
Lannius, at Allen's Chapel......Apr 13, 14
South Bonham......Apr 20, 21
Gober, at Gober......Apr 27, 28
Trenton, at Medlintown......May 4, 5
Fannin cir......May 11, 12
Randolph......May 18, 19
Bonham sta......May 25, 26

J. R. Wages, P. E.

Paris District—Second Round.

Pattonville, at Glory......March 16, 17
Woodland, at Woodland......March 23, 24
Detroit, at Detroit......March 30, 31
Centenary, Paris......Apr 6, 7
Lamar Avenue, Paris......Apr 6, 7
Annona, at Shawnee Chapel......Apr 13, 14
White Rock, at Liberty Hill......Apr 20, 21
Clarksville......Apr 22
McKenzie, at Brewster Prairie......Apr 27, 28
Rosalie......Apr 29
Emberson, at Bethel......May 4, 5
Lake Creek, at Brushy Mound......May 11, 12
Powderly......May 13
Maxey, at Post Oak......May 25, 26

F. A. Rosser, P. E.

Sulphur Springs District—Second Round.

Winnsboro sta......March 16, 17
Black Jack Grove cir, at Mt. Z'n...March 23, 24
Campbell cir, at Friendship......March 30, 31
Reily Sp'gs mis, at Forest Home......Apr 6, 7
Commerce cir, at Center Chapel......Apr 13, 14
Sulphur Bluff cir, at Sulphur Bluff...Apr 20, 21
Wolfe City sta......Apr 27, 28
Mt Vernon cir, at Pine Forest......May 4, 5
Mt Vernon mis, at Hopewell......May 7
Sulphur Springs sta......May 11, 12
Fairlie cir......May 18, 19
Celeste cir, at Celeste......May 25, 26
Leonard cir, at Grove Hill......June 1, 2
Bailey cir......June 8, 9
Cooper cir......June 15, 16

W. L. Clifton, P. E.

Dallas District—Second Round.

First Church......March 17, 18
Oak Cliff......March 24, 25
Wheatland, at Duncanville......March 31, Apr 1
West Dallas, at Haskell Avenue......Apr 6, 7
Oak Lawn......Apr 7, 8
Lewisville, at Cemetery Hill......Apr 13, 14
Aubrey, at Friendship......Apr 20, 21
Renner, at Alpha......Apr 27, 28
Ervay Street......May 5, 6
Plano......May 11, 12

E. W. Alderson, P. E.

Sherman District—Second Round.

Van Alstyne......March 16, 17
Bells, at Cannon......March 23, 24
Whitewright sta......March 24, 25
Pottsboro and Preston, at Pres......March 30, 31
Denison mis, at Starr......Apr 6, 7
Sherman cir, at Cedar......Apr 13, 14
Whitesboro cir, at McComb......Apr 20, 21
Whitesboro sta......Apr 21, 22
Collinsville cir, at Tioga......Apr 27, 28
Gordonville cir, at Cedar Mills......May 4, 5
Pilot Grove cir......May 11, 12
Howe cir......May 18, 19

J. M. Binkley, P. E.

Greenville District—Second Round.

Quinland......3d Sun in March
Blue Ridge......4th Sun in March
Weston......5th Sun in March
Lone Oak......1st Sun in April
Kingston cir and Greenville...2d Sun in April
McKinney......3d Sun in April
Merit......4th Sun in April
Nevada......1st Sun in May
Floyd......2d Sun in May
Farmersville......3d Sun in May
Bethel......4th Sun in May

J. A. Stafford, P. E.

Gainesville District—Second Round.

Woodbine cir......3d Sun in March
and Broadway at night.
Denton Street......4th Sun in March
Dexter cir......5th Sun in March
Marysville......1st Sun in April
Mountain Spring......2d Sun in April
Argyle......3d Sun in April
and Denton at night.
Sanger......4th Sun in April
Boonsville......1st Sun in May
Dye Mound......2d Sun in May
Garvin......3d Sun in May
Rosston......4th Sun in May
Era......1st Sun in June
Rhome......2d Sun in June
Decatur cir......3d Sun in June
and Decatur sta at night
Denton cir......4th Sun in June
Greenwood......5th Sun in June

R. M. Powers, P. E.

Montague District—Second Round.

Iowa Park, at Nesterville......March 14, 15
Wichita Falls sta......March 16, 17
Bonita cir, at Dukesberry......March 23
Montague and St. Jo, at St. Jo......March 24, 25
Spanish Fort, at Liberty Chapel......March 30
Nocona and Belcher, at N......March 31, Apr 1
Blue Grove cir, at Blue Grove......Apr 6, 7
Henrietta sta......Apr 13, 14
Chico cir, at Pleasant Ridge......Apr 20
Alvord sta......Apr 21, 22
Sunset cir, at Pleasant Hill......Apr 27, 28
Crafton cir, at Willow Springs......May 4
Bowie sta......May 5, 6
Benvanue cir......May 8
Belleville cir, at Stoneburg......May 11, 12
New Hope and Christian......May 18, 19
Jacksboro and Bryson......May 25, 26
Post Oak cir......May 25, 26

W. D. Mountcastle, P. E.

WEST TEXAS.

San Angelo District—Second Round.

Paint Rock......3d Sun in March
San Angelo......4th Sun in March
Mason......5th Sun in March
Pontotoc......1st Sun in Apr
Brady......2d Sun in Apr
Richland Springs......3d Sun in Apr
Junction City......4th Sun in Apr
Sonora and Ozona......1st Sun in May

Jno W. Stovall, P. E.

Beeville District—Second Round.

Goliad sta......3d Sab in March
Laredo sta......4th Sab in March
San Diego cir, at San Diego..5th Sab in March
Corpus Christi......1st Sab in Apr
Rockport......2d Sab in Apr
Lagarto cir, at Wade City......3d Sab in Apr
Oakville cir, at Mineral City......4th Sab in Apr
Floresville cir, at Floresville......1st Sab in May
Lavernia cir, at Sandy Elm......2d Sab in May
Stockdale cir, at Sutherl'd Sp'g..3d Sab in May
Helena......4th Sab in May
Runge......1st Sab in June
Skidmore......2d Sab in June
Dist Conf, at Corpus Christi......5th Sab in June

Delegates will be elected this round. Candidates for the ministry and for orders, take due notice.

John S. Gillett, P. E.

San Antonio District—Second Round.

Devine, at Black's Creek......March 16, 17
Cotulla and Pearsall......March 23, 24
Utopia, at Hondo City......March 30, 31
City Mission, at S. Flores......Apr 6, 7
East End and South Heights......Apr 7, 8
Sherman Street, Dist. Conference......Apr 12-14
Travis Park......Apr 21-23
Benton City, at Bexar......Apr 27, 28
Pleasanton, at Fairview......May 4, 5
Amphion, at Oak Island......May 11, 12

The District Conference will be held at Sherman Street, April 12-14. Bishop Key will preside. Let all delegates make special effort to be present.

J. D. Scott, P. E.

Cuero District—Second Round.

Waelder cir, at Moulton......March 16
Nursery cir, at Concrete......March 23
Hallettsville......March 30
Victoria sta, at Victoria......Apr 6
Rancho cir, at Sandies Chapel......Apr 13
Williamsburg cir, at Shiner......Apr 20
Clear Creek cir, at Rocky......Apr 27
Yoakum sta, at Yoakum......May 4
Leesville cir......May 11
Weesatche cir......May 15
Port Lavaca cir......May 18

A. C. Biggs, P. E.

San Marcos District—Second Round.

Lockhart......3d Sun in March
Seguin......4th Sun in March
Luling......5th Sun in March
San Marcos......1st Sun in Apr
Gonzales......2d Sun in Apr
Lockhart cir......3d Sun in Apr
San Marcos cir......4th Sun in Apr
Harwood cir......1st Sun in May
Belmont cir......2d Sun in May
Dripping Springs......3d Sun in May

District Conference meets at Luling Thursday night before the fourth Sunday in May.

B. Harris, P. E.

Llano District—Second Round.

Willow C'y cir, at Comanche..3d Sun in March
Blanco cir, at Live Oak P't......5th Sun in March
Boerne cir, at Lock Hill......1st Sun in Apr
Round Mt. cir, at Rockvale......2d Sun in Apr
Llano cir, at Sandy Mountain...3d Sun in Apr
Llano sta......4th Sun in Apr
Centre Point sta......1st Sun in May
Rock Springs and Ingram......2d Sun in May
Bandera cir, at Medina City......3d Sun in May
Kerrville sta......4th Sun in May

Delegates to District Conference elected this round.

M. A. Black, P. E.

MEXICAN BORDER.

San Antonio District—Second Round.

Del Rio, at Standart......March 30, 31
Allende, at Nava......Apr 1, 2
Eagle Pass......Apr 3, 4
Cotulla, at Pearsall......Apr 6, 7
San Diego......Apr 9, 10
Corpus Christi and Alice, at C. C......Apr 11, 12
Picoso, at Floresville......Apr 13, 14
San Antonio......Apr 20, 21
Luling, at Gonzales......Apr 27, 28
Austin and San Marcos, at A......Apr 30, May 1
Bandera, at Polly......May 4, 5

T. del Valle, P. E.

NEW MEXICO.

El Paso District—Second Round.

El Paso......March 17

C. C. Edington, P. E.

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DILLINGHAM.—In the midst of life we are in death, was painfully verified when the sad news winged its way from house to house and heart to heart that Mrs. Fannie Dillingham, wife of E. E. Dillingham, had passed away. Fannie was born March 3, 1865, and died December 10, 1894. She was converted at ten years of age and joined the Church, and remained faithful until death. She was sick thirty-six days. It was the writer's privilege to visit here during her illness. She bore her sickness with great fortitude. Toward the last she lost hope of recovery, and expressed her readiness to go. Fannie was a loving and dutiful daughter, an affectionate sister and devoted wife. She leaves a grief-stricken husband and three sweet little girls and a host of friends behind. May God bring them to her in the sweet by-and-by. The blessings of heaven upon all the bereaved.

R. L. PATTERSON.

JOHN McCARTER.

The subject of the following sketch was born in Westmoriand County, Pa., February 10, 1813; departed this life in the triumphs of the Christian faith at his home in Houston County, Texas, January 27, 1895, wanting only a few days of eighty-two years of age. At an early age he left his native State and went to Illinois, where he remained twelve years. He was married while there to Miss Betsy Frasier. To this union six children were given.

At about thirty-five years of age he came to Texas and settled in Dallas County. After some vicissitudes he settled in Smith County in 1851. He was married a second time to Miss Jane Lasiter, August 13, 1854. Four sons and five daughters were born to bless this union, all of whom survive him. He removed to Houston County in 1870, and settled near Crockett, where he remained until his death.

A soldier, tried and true, has fallen. A Christian, faithful and loyal, has heard the summons. Throughout his long life he was religious. Blessed with hereditary religious susceptibilities and early Christian environments, from a child he knew the Holy Scriptures and believed them. The first half-dollar he ever earned he gave to the cause of missions. He was reared in the Presbyterian Church, formally recognized as a member at an early age; lived a consistent life, but did not have a satisfactory experience until a later date. At a camp-meeting, held by the Methodists on Seven Leagues, in Smith County, in 1854, he had a deep and glorious experience. After this he was never again troubled by a doubt. Here he united with the Methodist Church and remained a member until he joined the Church triumphant. Religion was a great and joyous reality with him. His grasp of divine things was complete as his purposes were inflexible. He talked of the Bible and its promises as if he knew they were infallible and that every word of it was true.

We have never known a man of stronger faith. He loved experience meetings and always talked in them. It is no wonder that he was often appointed class-leader. He had no confidence in a religion that could not be realized and the landmarks of which could not be defined. He often shouted aloud the praises of Him in whom he trusted. He had special inspiration and power in prayer. Often has the great congregation been made to thrill and glow and weep under the eloquence of his simple, direct, whole-souled, fervent appeals to a throne of grace.

He literally talked with God, and the Lord seemed to come very near to him. In exhortation, too, he had splendid tact and influence. In the grace of liberality he was not wanting, cheerfully giving the tenth (often more) of his income to the cause of Christ. His home was always the preacher's home. Transparent honesty and child-like simplicity were prominent characteristics of him. Of robust constitution, and strong common-sense, resolute and energetic, he was a man of affairs and business success.

Conscientious, of decided views, always responsive to the calls of duty, he threw himself unreservedly into the opportunities of the present, and faithfully served his day and generation. He grew and ripened in the Christian graces as he grew older in years. The blessings of God rested upon him with increasing fullness.

His manifestations of joy and hope were like sunbursts from the heavenly world. The fact that all of his children were religious, and that two of his sons were in the ministry, gave him special consolation. His was a sunny old age. Of life's sorrows he had had his share, burying all of his first family, and meeting many other reverses of fortune, but no murmur escaped his lips. Though already beyond his eightieth year, and though gathering infirmities admonished him that the time of his departure was near, yet he was cheerful as a boy of sixteen, and even talked of death as if it were some pleasant episode.

His decline was gradual, but his sufferings were great. Loving hearts and willing hands administered to his earthly wants, so far as they could be administered unto. No daring chieftain on a field of battle ever met death with greater fortitude and composure. When asked by the writer, a short while before his departure, if he had any doubts or mis-

givings with reference to the future, he said: "No; my passage is clear."

The valley of the Jordan was all bright for him. About three hours before he breathed his last he fell asleep, and when he awoke it was amid the beatitudes of the City of God. Glory be to God for the legacy of a father's faith in life and triumph in death! Ten thousand dearest memories fill my heart as I write of him this day. To the bereaved companion who walked with him for more than forty years and to the sorrowing children we would only say: Our loss is his gain. The great company whom he loved and lost in life have welcomed him. The blessed Master has said unto him: "Well done, good and faithful servant; enter thou into the joys of thy Lord." Let us be faithful for a few short years and then there will be a great and blessed reunion. Farewell, dear father, till we meet again. His affectionate son,

J. M. McCARTER.

NEWPORT.—Mrs. Fannie Newport (nee Bland) was born March 30, 1874; joined the Methodist Church while a child; married to Mr. George Newport December 23, 1890; died at her home in Orange, January 23, 1895. From her infancy she had lived in the town of Orange, where she was well and favorably known. This was fully attested when a great congregation of sorrowing friends attended the funeral services conducted at the Methodist Church. She was one of the most amiable characters this writer ever knew. Few persons ever attain to that degree of human perfection that was marked in her character. Upon her the affections of many hearts were concentrated. She filled the vista of many hopes, and formed the subject of many dreams of the future which were cherished by her friends and family. But, alas! a blight has fallen upon our high hopes and expectations. A fatal sickness came, and in three short days withered the bud of her promising young life. The sun of her life just shone above the horizon for a short while and then set.

W. W. W.

ANDERSON—Mattie A. Anderson (nee Ivey) was born January 31, 1856; was married to J. H. Anderson, of Hopkins County, Texas, February 27, 1878. She joined the Baptist Church in 1876 or or '77, but afterwards united with the M. E. Church, South, in order to be with her husband, in which she lived till she was called up higher, January 4, 1895. She leaves a husband and six children behind, while one tender infant went before to meet her at her coming. A few hours before she passed away she called her children to her and kissed them, telling them to meet her in heaven. She died in great peace. She loved the Church. For some three or four years she had no church privileges. She prayed often that the matter would change. She lived to see the Church organized in her neighborhood and her two oldest children in the Church. She was truly devoted to the Church; loved and esteemed by all who knew her; kind and true to all. She was willing to die, but desired to live to bless her husband and children.

W. T. AYERS, P. C.

BERRY.—Samuel Joseph Berry was born at Marshall, Texas, April 25.—; reared in Harrison County, Texas; married to Elsie Gaither in 1881; died at home of Capt. H. L. Berry, of Woodlawn, January 17, 1895. Samuel Berry was a true and honest man, open and generous in soul; a friend indeed to the poor and helpless; a dautiful and loving son, a faithful and devoted husband. When a mere boy he united with the Church and has endeavored to live a Christian life. Of recent years he has been true to his attendance at church and his family altar. We attended him in his last sickness. For months he was a great sufferer. With great meekness he bore his great sufferings. His end was peace; he died fully resigned. His devotion and tenderness to his wife were touching. A noble man has fallen. But his spirit is with the true and the good. We commend his faithful wife and parents to God.

J. W. LIVELY.

BEACH.—Mary E. Beach (nee Burt) was born in Florida, November 28, 1828; was married September 28, 1847, to J. H. Stewart. Shortly after this union they came to Texas. Stewart died 5th of July, 1863, leaving her a widow with one child. On 8th of March, 1875, she was again married to T. J. Beach, who has preceded her some years. Sister Beach was converted in childhood and joined the Baptist Church, in which she lived for about twenty years. Then she united with the M. E. Church, South, and lived a devoted Christian unto the end. She died at the home of her daughter, Mrs. J. B. Wilson, Coryell County, Texas, 14th of February, 1895. For four months prior to her death her mind became very much impaired, but when at herself her whole conversation was on the subject of religion. About one week before her death she awoke the family shouting the praises of God. Her last song upon earth was, "Savior, wash me in the blood." To the sorrowing ones I would say, Weep not, for your mother and loved one is better off; and while she is gone from your home, yet, thank God, you know where to find her, and may you so live as to meet her in heaven.

R. S. HEIZER.

BAILEY.—One of the many attractions in the home of Brother and Sister Bailey was their twin boys, Bob and Roy. Beautiful and bright, how the parents' hearts twined about them, and how anxious were they that the children should grow up together. But God in his wisdom saw fit to take little Roy unto himself. He was born June 12, 1893, and died November 4, 1894, and went home to live with God and the angels, and to welcome his dear mamma who soon followed him.

C. V. OSWALT.

MAYNARD—Myrtle, the daughter of A. G. and Lida Maynard, was born July 17, 1882, and died September 7, 1893. Myrtle was a great sufferer, but she is now at rest. The strong love of parents and skill of physicians combined to prolong life, but all was in vain.

J. H. WISEMAN.

Lorena, Texas.

DEAVER.—The subject of this sketch, Sister Effie, daughter of W. J. and Susan Deaver, aged eighteen years and eight months, departed this life August 26, 1894, at the home of her father near Bluff Dale, Texas. She was converted and joined the M. E. Church, South, at about fifteen years of age, in which she lived a consistent and happy member until the Master said, "It is enough, come up higher." Her late illness was long and her sufferings were intense, yet she bore them as can only those who abide under the shadow of the Almighty. Truly death to her was but the gateway to that rest that remaineth for the people of God. Sister Effie leaves behind a father and broken-hearted mother, together with a host of friends and relatives, to mourn their loss, which was her great gain. May they ever live to emulate her Christian example and by-and-by be privileged to strike hands with her in that land where sickness, sorrow, pain and death are felt and feared no more.

L. A. C.

SIBLEY.—John Arthur Sibley was born the 22nd day of October, 1869, in St. Frances County, Arkansas, and moved to Gonzales County, Texas, December, 1891, and in July, 1892, he attended a protracted meeting at Shiloh, on the Lockhart Circuit, conducted by the writer. He professed religion and joined the M. E. Church, South. My appointment was changed by the conference, which separated us until December, 1894, I met him at his parents' home on his sick bed in the last stages of consumption. He told me his stay was not long and thanked God he felt prepared to grapple with the last enemy. He was gladly waiting and watching the summons of the Master. He bore his afflictions patiently and often requested his kind, loving mother, sister and other loved ones not to grieve for him, but to live faithful and meet him in heaven. His last words, looking up towards the heavens, clasping his hands together, were: "Oh, I see the beautiful gates!" and he fell asleep in the arms of Jesus on the 8th day of January, 1895, near Harwood, Gonzales County, Texas.

A. G. NOLEN.

WHITE.—The Scripture declaration that "God's ways are past finding out," is emphasized by nothing more forcibly than by the death of a young Christian wife and mother, who has an intelligent conception of the delicate and weighty responsibilities growing out of her position. Such were my reflections when notified of the death of our dear friend and sister, the wife of Rev. W. D. White at Temple, Texas. Mrs. Mary Alice White (nee Ledbetter) was born at Lockhart, Texas, Augus 22, 1870; was married to Rev. W. D. White, then of the Texas Conference, at Bastrop, Texas, July 8, 1890, and was called to her Father's house above on Sunday morning at 12:05 o'clock, January 13, 1895. How short her probation! yet it was long enough, for when the time came for her to exchange worlds she was ready. She died of consumption, and when her husband told her just three days before her death that the end was near, he wrote me: "She received the intelligence with much more calmness than it was given." She exhorted him not to sorrow for her, realizing that "to depart and be with Christ is far better." Sister White was converted and joined the M. E. Church, South, at the age of twelve years, under the ministry of Rev. Blair, of our Church, at Luling, Texas, and from that time to the day of her ascension her Christian character developed in strength and beauty. It was my privilege to know her intimately, having been her pastor for some time. I saw much in her to admire as wife, mother, friend and Christian. She was richly endowed by nature, but grace added beauty to every virtue in her character, and crowned the whole with that charity which is the bond of perfectness. The two graces of strength and gentleness were blended in her character in such singular beauty as to make her an example worthy our imitation. She was as gentle as a sunbeam; and yet her faith in God and devotion to his cause were so strong that the severest trial could not move her. But she is gone. We who knew and loved her were made better by her association. Thank God we shall meet again! Her bereaved husband and baby girl we commend to the God of all grace. May he heal the wound himself hath made.

W. H. TERRY.

West, Texas.

ARETRY.—Mrs. Eva V. Aretry, daughter of Mr. Wm. E. and Cassandia Ballard, was born in Coffeeville, Yalabusha County, Miss., December 19, 1838; was married to Mr. John Julian March 12, 1867; in the latter part of the same year removed to Kentucky; in the fall of 1873 came to Texas. Mr. Julian died February 5, 1883. She was married to Mr. W. F. Aretry October 22, 1888. Their union was a happy one until February 4, 1895, when death claimed her as his victim. She was converted and joined the M. E. Church, South, when quite young, in which she lived a consistent member until her death. She was a devoted wife, an affectionate stepmother, a true worker in the Church. She was a great sufferer for several months before her death with a cancer; though amidst all her suffering she was never heard to murmur, but often rejoiced aloud in her Savior. She leaves a husband, two stepsons and three sisters to mourn their loss. "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors."

W. F. CLARK.

MORROW.—Bro. J. S. Morrow was born May 5, 1813, in Tennessee. While young he moved with his parents to Alabama, where he lived until 1837, then moved to Texas. He was converted at an early age and joined the M. E. Church, South. Bro. Morrow was a good man, and many hearts were made sad by his death. His children are all grown and, so far as the writer is aware, they are all Christians. Praise God for religion—a religion that is comforting even in the hour of death. Bro. Morrow was prepared for a better world and seemed to be anxious to take his rest. We mourn not as those who have no hope, but expect to meet him on the other bright shore. He died January, 1893. May God bless those left behind, and may we all live such lives that we will be counted worthy to enter in and meet him again.

ROBT. B. BONNER.

ROGERS.—Mrs. Martha Rogers, (nee Dixen) wife of Bro. F. A. Rogers, of Mt. Calm, was born in Old Fort Houston, Anderson County, Texas, December 28, 1838; was married to F. A. Rogers October 23, 1879, and died December 2, 1894. She leaves an aged mother, one sister, some half-brothers, a husband, one child and three step-children, besides a large number of friends who are sorely bereaved. In life she had often expressed a desire that her obituary should contain but a brief statement of her life and death, and this leads us to remember how short are the obituaries God writes. Her death was sudden, though not unexpected to her. She was ready and yet her heart and hands were full of work for the Master. Converted in childhood, she gave her life in unselfish service to God and the Methodist Church; a mother in Israel and the pastor's true friend. God bless the bereaved husband in his declining years, the aged mother and bereaved ones and may they be an unbroken family in heaven.

C. V. OSWALT.

WADE.—Died, at Jacksonville, Texas, February 20, 1895, G. W. Wade. He was the son of Col. Woolson Wade, and was born near Birmingham, Ala., January 29, 1845. His father moved to Larissa, Cherokee County, Texas, and lived there till 1857, when he moved to Fort Worth. G. W. Wade was married to Miss C. N. Blow June 12, 1873. He made a profession of religion about three years ago under the ministry of Rev. T. T. Booth, but did not join the Church. Those who knew him best say he lived a Christian life and died in the faith. He was sick for two months; was fully aware of his critical condition and expressed himself as ready and willing to die, regretting only to leave his wife and the little boy whom they had raised. He was a good and orderly citizen, having the good will and confidence of all who knew him. He was a kind and fond husband, making his home joyous and happy. We humbly believe and trust he has found a place with those who do rest from their labors.

I. ALEXANDER.

Jacksonville, Texas.

BAILEY.—Mrs. M. A. Bailey, wife of Bro. Ed Bailey, of Prairie Hill, and daughter of W. H. and Mary E. Coulter, was born January, 1854; joined the M. E. Church, South, in 1880, and died January 6, 1895. She was a victim of that fell-destroyer, consumption; but, amidst all her suffering, she manifested that Christian fortitude and submission characteristic of those who live close to the Savior—an exemplary Christian, whose conseeration shone more in actions than in words. She delighted in the Lord, and filled her place in the house of God as long as she was able to sit up. She had much to live for, but was ready to go. All that kind hands, loving hearts, medical skill and travel could do, was hers, but to no avail. The beautiful spirit took its flight to the city of God, leaving the rich legacy of a pure Christian life to husband, children and a host of sorrowing relatives and friends. May the Holy Spirit comfort the bereaved ones and guide them safely home to heaven.

C. V. OSWALT.

NEELY.—Sarah A. Neely was born in Meade County, Ky., March 25, 1827. Her maiden name was Stith. She was the daughter of Thomas H. and Lucy Stith, old-time Methodists known in Methodist history in Kentucky. She was converted and joined the Church in early life; was married to J. M. Dowell April 29, 1846. They moved to Texas and settled in Crockett in 1858, and removed from there to Sherman. Mr. Dowell died July 18, 1863. She was married to Rev. M. H. Neely, D. D., in Sherman, April 23, 1865. Bro. Neely was then filling Sherman Station. He has filled nearly all of the prominent stations and districts in North Texas Conference. About three years ago he transferred to the Denver Conference on account of his wife's health. He has filled some of the most responsible positions there. He is now on Denver District. His noble and loving wife died of apoplexy in the city of Denver January 29, 1895. Her funeral was preached by Rev. J. H. Ledbetter February 1. I have known Sister Neely well for more than thirty years, having married her and Bro. Neely, and can truthfully say I have never know a more devoted and consecrated wife and mother than she has been to Bro. Neely and his children, especially his poor, afflicted daughter Ella. Dear brother, you and Ella have lost more than tongue or pen can express. She was not only a good wife and mother, but a devoted and unselfish Christian, living to bless and do good to others. My old-time friend and brother, in compliance with your request in writing this obituary, I feel deeply for you; know you are sad and lonely, but look to heaven where you have many loved ones gone before. She is not dead, but sleepeth.

J. M. BINKLEY.

FORD.—Little Liller, aged three years past, and little Snow, aged about eight months, son and daughter of D. F. and N. L. Ford, died at their home in May, one the 24th and the other the 27th of February. This double stroke left the home desolate, being all the children they had, but the mansions in heaven are made brighter and more attractive. The Lord bless the bereaved parents and relatives. We can go to our children, but we cannot bring them back to us.

R. V. GALLAWAY.

PETERSON.—Mrs. Amanda Peterson (nee Kirby) was born in Atascosa County, Texas, May 30, 1875; was married to G. W. Peterson June 23, 1889. She was converted and joined the M. E. Church, South, during Bro. Collard's meeting, August, 1893, and died January 25, 1895. Sister Peterson was a sweet-spirited Christian, and her beautiful life was a blessing to the world. The messenger came unexpectedly, but found her ready. She leaves a husband, mother, three sisters and many friends to mourn her departure. May the Great Physician bind up their broken hearts.

S. J. DRAKE.

FOSTER—Valiria Viola Foster, wife of Jefferson Foster and daughter of H. C. and S. F. Miller, was born in Dallas County, Texas, July 17, 1874; was converted and joined the M. E. Church, South, in Ben Franklin, Texas, in 1888, at the tender age of fourteen years; was married to J. D. Foster December 24, 1893, and died near Ben Franklin, February 19, 1895. Thus has passed away one whose Christian life was consistent and beautiful. She was a true Christian, a devoted wife and an obedient daughter. May her husband and relatives emulate her example and meet her in heaven.

R. N. BROWN.

Ben Franklin, Texas.

SMART.—Ora and Dora, little daughters of J. T. and Flora Smart, were born February 17, 1895. Little Dora died Saturday at 1 o'clock, p. m., February 23, while little Ora lingered until March 1, 1895; aged six and twelve days respectively. Although their stay on earth was brief, it was hard to part with them; but we know that they are bright, shining jewels, enjoying the sweet paradise of heaven. Therefore, papa and mamma, weep not for your little ones, but strive to meet them in a better world than this where there is no parting or suffering, but will all be united and our Savior delighted, to dwell with the saved ones at home.

A FRIEND.

Comanche, Texas.

LUSK.—Lena E. Lusk, daughter of J. C. M. and Buena V. Lusk, died November 3, 1894, aged nine months and three days. She was delicate from birth, but quiet, naturally submissive, and illumined her face with many smiles. The tender care required because of her delicacy only bound mother's heart more closely. She was the joy of her papa, and a sunbeam of happiness to the children. It was hard to give up our precious jewel, but we know she is better off in heaven with Jesus than she could have ever been in this world of struggles and sorrows. We can not, or would not, bring her back, but we can go to her.

PAPA AND MAMMA.

Sidney, Texas.

DALTON.—Arrijane Dalton was born in Kentucky, August 23, 1839. Her parents, George M. and Flora Kinder, moved to Missouri in her infancy. She was married to J. M. Dalton February 19, 1858; moved to Dallas County, Texas, in 1878, and died March 6, 1895. She leaves a husband and two sons who deeply feel their loss. Early in life she joined the Methodist Church. When the summons came she was ready. In her home "her price was far above rubies," for "she looked well to the ways of her household." Her departure is an irreparable loss to her family, but her influence and prayers for them will still linger with them while she has entered into the peace of God, which is full, unbroken and forever, and into that home beckons her loved ones to come. God blessed her with sound reason to the very last moment; and as we stood around her she spoke so beautiful I think the very angels in heaven listened. Dear ones, it is hard to say "thy will be done;" but, would you call her back? It would sever a link from that heavenly chain that binds you closer to heaven and your God, who doeth all things for the best. Blessed Lord, help her husband, son and brother to fulfill their promise and meet her "in the sweet by-and-by."

FANNIE C. DANIEL.

Dallas, Texas.

COLE.—On the morning of August 26, death took from us our darling, little Bobbie T. He was born in Kaufman County, Texas, October 2, 1885; was the son of R. T. and M. M. Cole. Nearly a year before he died he joined the Church, and I believe it was the most beautiful scene I ever witnessed. He was a dear lover of Sunday-school; always had perfect lessons; formed one of the choir and if there was a call for money in Church or Sunday-school, he would give his last nickel. While our hearts are broken since our home has been robbed of this precious jewel, we know he is with our blessed Savior who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." He was such a bright, intelligent little Christian that it seems his life would have proven an honor to himself and family. His stay with us was short, but his life was one worthy of imitation and we believe was an example for the rest of us. Little Bob T. is gone, but by our loss heaven is richer.

HIS SISTER.

Fairy, Texas.

KNOX.—Mrs. Elsie Knox, wife of Calhoun Knox, was born in Maryborough, Queens County, Ireland, June 11, 1872. She came to America with her parents in 1875; was happily married to Bro. Knox March 5, 1887. They were very much devoted to each other. 'Tis sad for them to be separated by death so early; but it is the will of God; he does all things right. She professed religion and joined the Methodist Episcopal Church, South, about four years ago. Faithful physicians, her mother and many friends did all that loving hands could do for her recovery, but in spite of it all she breathed her last February 24, 1895, whispering as she entered the cold river: "Bless the Lord, O my soul." Sister Knox was sick several months and suffered much, but bore her affliction and pain without a murmur, and braved the king of terrors and the terror of kings as only a Christian heroine can. The writer was acquainted with her, and was her pastor nearly three years. She possessed a gentle, sweet spirit, was a good, kind wife, an affectionate mother, and every one was her friend. Oh! how she will be missed by Bro. Knox and the precious little children, Roger and Winnie. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

D. T. BROWN.

CARRELL.—The death angel has entered another home, busy at his appointed work. On the 27th of February, 1895, Charles Joel, infant son of Dr. C. A. and Jennie Carrell, of Cedar Hill, left his earthly home to be with God. He had a severe attack of that dread disease, the whooping cough, to which he finally yielded his life. Another angel has appeared before the Father's face. To the bereaved parents we tender our heartfelt sympathies. May the Great Physician heal their bleeding hearts, and some sweet day give their loved one to them again.

J. B. COLE,
Pastor.

Wheatland, Texas.

WATSON.—Sister Lula Watson was born in West Feliciana Parish, La., August 20, 1875. She professed religion and joined the M. E. Church, South, in 1890. She was married to W. J. Watson in 1891. She was confined to her bed with consumption for nearly two years. Sister Watson was a good woman and lived a consistent life, and talked much of death. She was perfectly willing when death came, and died January 10, 1895. She leaves her mother, father, husband, one little boy two years old, and many relatives to mourn their loss.

N. M. MCLAUGHLIN.

LILES.—John M. Liles was born in Hall County, Ga., May 20, 1820; afterwards moved to Coosa County, Ala., and from thence to Nacogdoches County, Texas, where he lived until his death, which occurred February 10, 1895. He was married to Miss Sarah Dawson September 8, 1853, with whom he lived very devotedly for forty-two years. God blessed their home with five precious children; two had preceded him. The remains of Bro. Liles were laid to rest in the North Church Cemetery, four and a half miles north of Nacogdoches, followed by a wife and three children and a host of sorrowing friends to mourn their loss. The time of his conversion is unknown, but it was in an early day in Texas. He united with the Methodist Episcopal Church, South, twenty-five or thirty years ago, and has been a very efficient worker in the Church since that time. He was an able songster, and in his youthful days he would go far and near to assist his pastor in holding his meetings. But we hope that we will be permitted to meet and strike hands in that beautiful city of God, with all the redeemed.

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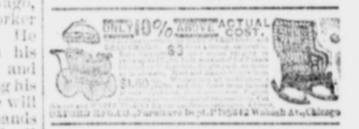
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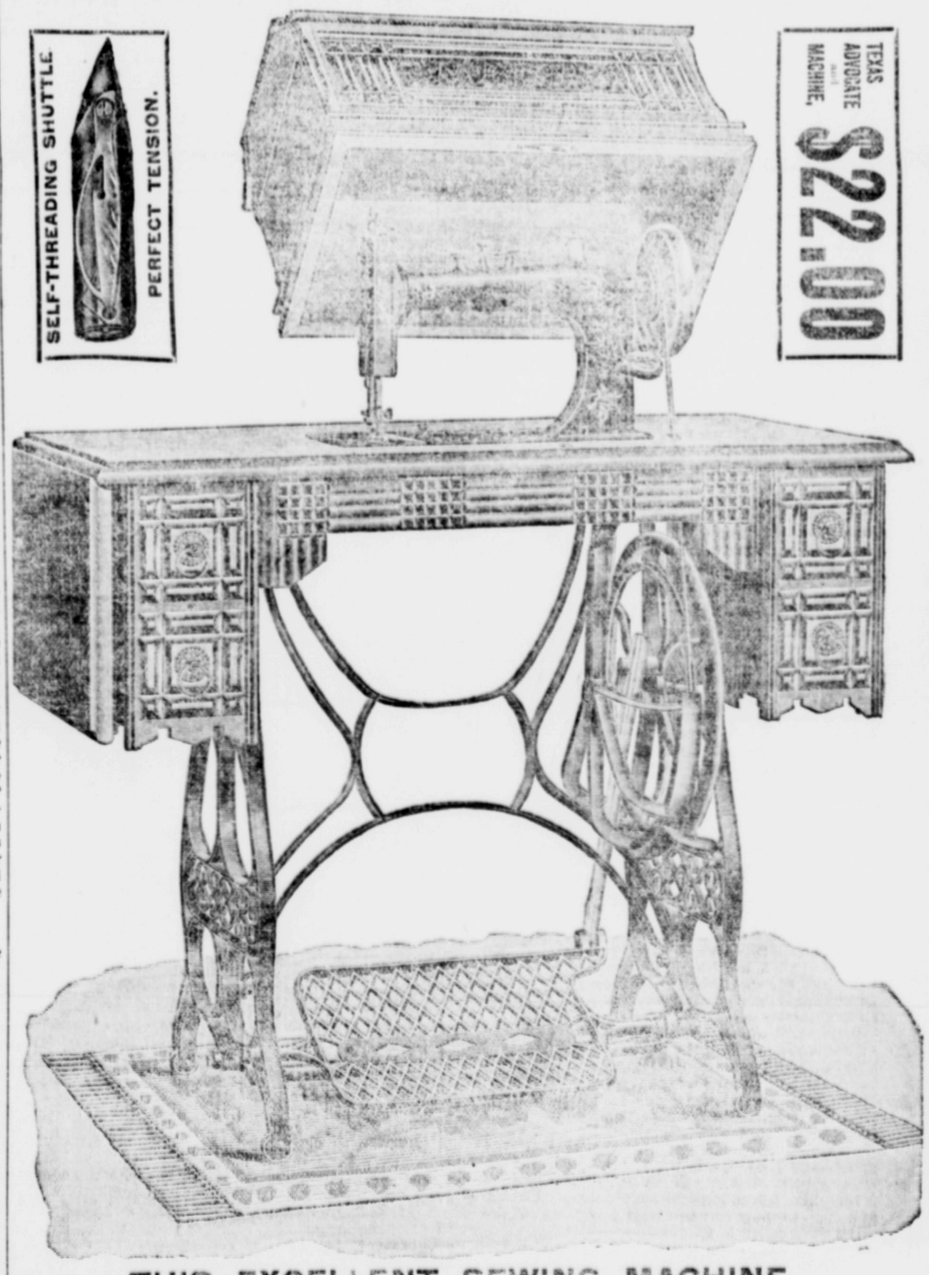
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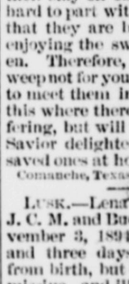
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PICTURES IN THE PULPIT.

I like pictures. I like the pictures that men paint, when in colors stolen from oils and ochres they body forth on canvas the creations of their fancy and set for contemplation the erstwhile invisible creations of their genius. I like the pictures that men paint, when with warm and sun-bright words they give form and color and fire to their thought, and to cold conceptions give a robe of wooing beauty. I like the pictures that God paints when at morn he sends forth thaumas and electra, wonder and brightness from their home in the heart of the sun, to pencil on the eastern clouds a glorious propheecy of what the panoramic day will show—beauty in the deeps of the sea and the sky, beauty on mountains and mist, beauty in the hues of fruits and the hearts of flowers, beauty wherever a scintilla of the thought of heaven has found expression—pictured beauty painted everywhere. And yet I know there are many who do not like pictures at all. It is with these I want to agree and disagree in this writing. I do not like pictures that serve no purpose, or that paint nothing. Neither do I like pictures that are mere splotches or splashes of color, unselected, uncombined; I do not like that sort of word painting that takes the *aurora borealis* and pins it around the neck of the moon with the north star." I do not like painting after the "impressionist" school, a mere jumble of words or colors, a conglomerate mixture of fused fancies and figures. I do not like sophomoric star-splutterings unless they are thus crude because uncultivated. But I do like pictures that give beauty, vividness and power to thought or emotion. I like reason, but not reason robeless; I like thought, but not thought wingless; yea, I even like that fledgeling flying that mixes its colors or metaphors in essaying the stars, provided that God meant that the uncultivated talent, now so awkard, should one day soar with ease and grace at home amid the shining spheres. And thinking thus, I am aroused to indignation in reading often criticisms on "fine" writing and "fine" speaking. "Every man to his talent," but let no man belittle a God-given gift. Why do you scorn flowers, brother? Is it because you have no blossoms in your garden, and your neighbor has imperial blooms? Why do you deride painting? Is it because your barn or barn door knows too well the awkwardness of your brush? Every man loves his own genius, I know; but is there nothing lovely except that you love?

When I hear even you, friend critics, speaking, I hear you using figures. It is true that they are of the sort that "used to be poetry;" they come out of the common-place store-house of literature, but they are figures nevertheless. Why not use the best and vividest while you are searching out a symbol? The plainest speech is continually striving to make itself more vivid, and figures are always the result of the striving. More than this, we are forced by the exigencies of language to use figures. Some spiritual facts, for instance, can never be conceived even, unless expressed in terms of the material world. "Ah, but," you still maintain, "this age is too practical for pictures. The time for the oratory of Beecem or of Prentisshas passed away." I tell you nay; the time for pictures is just coming. Philosophy has just waked up to the use of the eye: kindergartens, object lesson teaching, laboratories, scientific experiments, travels at home and abroad to view the master-pieces of God and man, Bishops sent to survey mission fields, pictures scattered as thick as leaves for advertisement for adornment and for illustration—these are the evidences that the day for the eye and for painting is just here. Whatever comes to the soul through the eye, comes most vividly. Pictures painted with words to be seen by the eye of the mind are no exception. Let me see a thing and my attention is riveted while the light beams reflected from it photograph it on my soul. Whatever I truly see, I truly possess and whatever I most see is most truly mine. Do you see?

Attention is the first requisite of success in speaking—objective attention as well as subjective. A preacher may have in one sermon thought and theology enough to fill a book, and yet without attention it is worth nothing. Why not paint a picture and get people to look at it, and then while they look show them what is in the painting. Or, if need be, the picture has served its end when it has secured attention.

Clearness is another prime element of successful speech. In abstractions there are a thousand chances for metaphysical, theological or practical dimness and darkness. But in the region of the concrete, clearness is most possible. A thought only becomes concrete when it becomes a figure, a metaphor, a picture.

Inspiration of emotion that will find expression in action is the ultimate of speech. We never move unless we are "moved." Will only responds to emotion. What so inspiring as a picture! You have led your audience along a hard road of logic up to the climax of your thought. Testing every stone has been a weary business; almost at the top they are tired. You have strengthened them with food, now warm them with fire; hurry them on with the flame wings of imagination to see the picture of your thought. Behold, on the peak at last, they drink in great draughts of inspiration and enthusiasm, and God-purposes start up when they see the sunlit beauties, the far-spread verdures and valleys of the "promised land." It is when we see that we are roused to action. When we see, we pity; when we see, we love. Aye, my brethren, He, "whom having not seen, we love," is one that to the eye of spirit is a present God, pictured, imaged in our soul.

And who are these critics that have grown so great that they must needs set the standard of style for the pulpit and platform? Upon what food, terrestrial or celestial, have they fed that their epicurean or stoic taste must be adopted by the world? Why, one is Dr. Dryasdust, who feeds his audience on sandy sandwiches—chips with powdered August roads between. Another is Dr. Toodeep, who "roots" among dead languages and searches in the "dust of antiquity" to find food for hungry souls. Still another is Chef Theologue, who serves up split hairs done to a "nicety," and "doctrines" done to a "turn." And little Mr. Sermonette, with a few nicely selected "wordys," and a small saucer of "prunes and prisms," comes next. And here comes one who hands out spice-boxes of wit, or the coarser condiment of humor, and, forsooth, he is a critic, too. Brethren, may we not serve wings instead, not for food but for flying—flame wings of fancy that our hearers may go with us themselves, see with us Olympian beauties and taste with us the "food of the gods."

When God wants to convey a truth, he incarnates in in a symbol. One time it was in the rich and glorious ritual of the tabernacle and the temple; another time it was in the Word on the cross. Glorious symbols have in all ages told to the world the thoughts of God. Heaven believes in the picture method. Christ painted many pictures. Every analogy, every "likening-unto," every parable, was a picture. It is true that the colors are simple, but who can say that the simplicity is not the simplicity of inspired synopsis? Certainly his sermons were longer and more elaborate than the germ thoughts preserved in Scripture.

Who criticises the prophetic writers in the Old Testament? Their exuberant imaginations fairly boil over with figures. They make the mountains leap and the hills dance and the little hills clap their hands for joy. Everything is personified and stars sing and waters have a voice and thunders speak. The gold of imagery gleams in every utterance. Paul, whose characteristic style is thought to be logical only, fairly strains the beams of language sometimes to hold the weight of his thought. Search his writings and you will find many places where he piles up symbols and imagery till they nearly topple with their own weight. Paul believed in pictures. All Scripture is warm with colors and rich in oriental hues, full and overflowing, like autumn woods with painted leaves, with pictures for the pulpit.

Beecher "thought in pictures." Talmage owes his wonderful popularity to his paintings. Munsey, while not a model for preachers, owed his fame to his pictures. He stressed the artistic too much, however, and made the fatal mistake of painting pictures for themselves and not for the truth they might convey.

Nearly all the orators of war times, late and remote, were men of fiery fancy. Dr. Benjamin Palmer, the great Presbyterian divine of New Orleans, where for forty years he has charmed and molded thousands, is my ideal preacher. His style just suits me. He is a man of wonderful depth of thought; but he relieves and vivifies his thought with pictures. I wonder if the critics would have carped at him if they had heard one of his great sermons, as I did, in a festival season in New Orleans. The grand old man would walk like a giant along the hard but tessellated stones of logic, and then, inspired with the vigor of his kindling thought, would soar, like a morning lark, for lightness and melodious joy. He did not disdain to talk of "stars" and "roses," even at the risk of being called "flowery." I remember one expression of his, or rather paragraph; if I had used it the critics would have said: "Away with such stuff!" He was talking of God's glory and started to paint a picture, but stopped and said: "Brethren, when I talk on this majestic theme I am as a fool; I am like a wounded bird that flutters down to earth on broken wings when I would fain soar into the deeps of the highest heavens!" See how a few hesitating touches of a master-hand painted the picture! It was inspiring beyond expression.

My young brother preacher, I urge you to paint if God has given you the power. Let no cold, cruel, unjust, ignorant criticism kill your power of language or figures. You and I may paint crudely as yet, but we will only learn better by painting still more. But, above all, let the spirit that moves us be not the spirit of art, but the Spirit of God. Paint; but paint first and last and all the time for God and immortal souls.

HUBERT D. KNICKERBOCKER.
San Antonio, Texas.

"A STEWARD RESPONDS."

I read your plea to the pastors for the ADVOCATE and I heartily indorse it. I think a pastor fails to do his duty if he don't press the interests of the ADVOCATE. I find all who take it take more interest in the Church; pay more, pray more, and live nearer God than those who never see it. If my pastor don't do his duty I am going to take his place in this and see that all heads of families read it. I will send you a list of names. Please send a copy and I will do my best to get them to suscribe. I think our paper has improved so much; it is a feast to me each week; can't see how I could get along without it.

T. J. DAVIS.
Fowler, Texas.

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SOME THOUGHTS ON MY SIXTIETH BIRTHDAY.

I am to-day sixty years old. "A monument of amazing mercy." Great men at stated periods often give to the world bits of personal history and incidents of personal life. The human family devour these sweet morsels that fall from the lips of great men, and beg and sigh for more. Indeed, I have thought the nearest approach most of us make to greatness is when we hear great people talk or read their their writings. But I have thought as there are but few great men and many little ones, that it might interest some to hear something of the thoughts of only a babe on his sixtieth birthday. If no one else is profited, it uncloses the valves of my own mind and heart and turns its steam loose, and that does me good.

I am not old-maidish about my age. I do not care who knows it. I am proud of it. I would not recall it again if I could. For sixty years the hand of a kind Heavenly Father has led me on, and I can truly say to-day, "The Lord is my Shepherd I shall not want."

To say I am proud of my age is not egotism. I do not mean life has been full of brilliant successes and good deeds, but I mean that my birth, my life and all have been at the time appointed of God, and that pleases me; besides, if I could go back to my mother's breast again, live life over, I might not do so well as I have done. I am perhaps six-seventh of the way from the cradle to the grave, and that I am thus far "safe on the road to heaven," it seems to me that I ought to be proud, and the best thing to do is to "press towards the mark for the prize of my high calling in Christ Jesus."

This has been one of the happiest days of my life—not a thing to molest. In 1870, one day in the month of July, the Weather Bureau reported that there was not a single cloud over any spot on the United States—clear, North, South, East, West. So I feel to-day that my religious experience is clear, not a cloud over heart or mind. I realize, too, that I am nearer in touch with the spirit-world than ever before. God's presence is more real. His Spirit is more powerful and heaven and loved ones are nearer to-day than ever before. This is the first day in my life that I have looked backward. My eye has always been forward and thither it shall turn on to-morrow again, but I had determined to spend this day with the friends and things of the past—to open the book of life and read its pages over.

When I open this book, instead of a musty record, blurred and mutilated by time and usage, I find its lines have been so deeply chiseled on the tablet of my memory that scene after scene of life flashes with panoramic beauty and vividness before my eyes, and friend after friend arises either from social life or the graves and say, "talk awhile with me." Some of the scenes of early life affect me in memory's researches with the same rapturous delight they did my young and ambitious heart fifty years ago. I to-day clasp the hand of my schoolmates with the same fervor I did when, with the glow of youth on my cheek, we met on the recitation bench or play-grounds.

I have been a close student under many difficulties for fifty years. I have acquired some knowledge of many things, but it seems to me that I have never mastered anything. The greatest wonder to me is that I could have lived and studied so long in this age of every facility for acquiring knowledge and know so little as I do.

If I could have selected my own time to have been born I would have taken the 28th day of February, 1835.

Allow me to enumerate a few changes that have come up since my eyes first saw the light. When I was born there were not 500 miles of railroad in the world. Steamship navigation was in its very infancy. I recollect very distinctly when it required from twenty-eight to thirty days for every trip from New York to Liverpool. I was a young man grown when telegraphy was invented. No human mind, I suppose, had ever in its most visionary dreams thought of talking for many miles over a wire. Electric lights and electric cars have all come to life in recent years.

I well remember when there were no cooking-stoves. When they first came into use there was strong prejudice against them. The people said the victuals were not good nor healthy. There were no sewing machines. The postage on letters was five cents, paid in money, and paid generally at the office of delivery. Then a small box of friction matches cost 10 cents, and not more than one in three would strike fire. Every family had a "tinder-box" and gun flint and scorched cotton to strike fire. Wagoners would carry a chunk of fire for miles to a watering place.

Since my day 4,500,000 of slaves slaves have been freed in the United States, and 40,000,000 in Russia. As far back as recollection sweeps the past, the source of the Nile was an unsettled geographical question. The gold of California was discovered, and I well remember how many poor fellows were lured there, expecting to get rich, and died and were buried—some in the Pacific Ocean. But time fails me to tell of the wonderful developments in sixty years.

Socially, there has been a complete revolution in the South. The Southern planter was as complete a lord as there is in England to-day, and his family raised and kept even more delicately than himself. But one thing I am satisfied of and that is the world is as good to-day as it has been for fifty years, at least. There is less drunkenness now than in my boyhood. The "good old times" when everybody made and drank good whisky and no body got drunk, was before my day, if there was ever such a time. On election days I have seen half the population drunk and a good part of the sober ones fighting. There was more profanity fifty years ago than now.

It would seem proper, in an article like this, that I should say something definitely about the religious status now and then, and when memory reverts to this subject, there are many things similar and many things dissimilar. I have often thought the song, "'Tis the old time religion," was calculated to create the impression that religion is not now what it once was, but so far as I can judge religion is the same now that it always was, and its manifestations do not differ as much as some would have you believe. Fifty years ago religion made some persons happy and they shouted, and some did not. I see the same manifestation of its power to-day. Protracted meetings were sometimes a success and sometimes a failure. It is so now. Some camp-meetings, with multitudes in attendance, would close after a week's hard labor without a conversion, and again many souls were saved. There was more show of dress and display then than now. The Church had the same trouble with dram-drinking, dancing, theater-going and fighting members then that it does now. The Bible and catechisms reigned supreme in Sunday-schools. The Lesson Papers were unknown, and I have my doubts whether the change has been forward or not. The parents did not go with their children better then than now.

One change is noticeable. There were more great preachers then and more little ones than now, or at least I am that way impressed. There were men that stood head and shoulders above the rest of their brethren, and the rank and file were so far from the leaders they could not be compared. Now the valleys have either filled up, or the hills are not so high. There is a far better average at the present day. Salaries were better then than now, but circuits and districts larger and stations much fewer.

One of the greatest changes I have been an eye-witness to is in Calvinism. The Calvinism of the present time is so diluted that its old friends would not recognize it. I have heard preachers of no mean intelligence say they believed there were infants in hell not a span long, and this not the exception, but the staple of their preaching.

There has been quite a change in the fraternal relation of the Baptist Church to other denominations. When I first remember there was in my locality as free an interchange of pulpits between the Baptist and Methodist as there is to-day between the Methodist and Presbyterians. The exclusiveness of that Church, so far as I have personally known it, has come up since the debut of J. R. Graves. But I will not further pursue this line of reminiscential thought. I am fully satisfied that both the Church and ministry of the present day are as good as they have been at any time within the period about which I am writing. I again repeat, I am proud of my age, of my country, of this great State, of the stirring period of the world's history in which my life has been cast. I am proud of my Church, of my wife and family; of all the environments of my life. I am proud that I have been so well preserved.

You ask, are you as strong in body as when young? I answer, no! nor do I believe any other man is as strong in body at sixty as at thirty. But I have bodily strength to do all the work of an itinerant preacher, and ask no favors on that line. I feel that I have as much mental vigor and as impulsive a heart as I ever had in my life. I determined when young that I would never grow old voluntarily; that I would never fall behind the age in which I lived; that I would never get out of touch with young life and living issues, and that I would move pari passu with the onward march of the world. I think I have so far lived to this resolution. I have kept up my habits of study, so that my mind is as vigorous as it ever was. I do not attach so much importance to names and dates as I once did, and hence they slip out of the memory more rapidly. But I attach more importance to facts and impressions, and find an increase in the retentive power of memory on that line, but I can command my memory in any direction I choose; can make it carry whole columns of dates and names when I need its service in that way. I am still determined to keep my armor bright, and my theory is that as long as I use my mind and heart as I did in younger days, that long it will be as vigorous as ever. So I stand to-day on sixty. I can persue any of my investigations as long as I ever could. I never took a drink of whisky as a beverage in my life. Do not use tobacco in any of its forms. Can preach as often and, I think, as well as I ever could; can sit up as late at night and sleep as late in the morning as any member of the North Texas Conference.

I feel that the worst mistake of my life was transferring from the Alabama Conference. I do not believe that it is to any preacher's interest or to the Church's interest to transfer after he is forty years old. Stay, brethren, with your old friends.

I have committed one unpardonable sin, or at least it seems that I will never be forgiven for it in this life. I allude to my location. Now, I mention this fact that I may thereby help others to shun the same rock. When I told Bishop Doggett I was going to locate, with very great emphasis he said: "Bro. Edwards, I entreat you, I beseech you, I beg you, not to locate;" but I took the responsibility, and well and dearly have I paid for it. Now, my brother, if you are called of God to the work of the itinerant ministry, never locate. It will be best for you not. "Fight it out on that line if it takes all summer."

In conclusion, I ask an interest in the prayers of the Church that I may be more useful than ever in my life.

WM. A. EDWARDS.
Oasis, Texas, February 28, 1895.

REMINISCENCES.

If a letter be acceptable from an old laymen, nearly seventy-five years old, who has been an humble Methodist during more than fifty-five years, I wish to mention a few facts, the memory of which are recalled by Rev. E. L. Armstrong's letter on "Then and Now" in the ADVOCATE of February 7.

I begin with our Church papers. In 1839 and '40 I was a constant reader of the Southwestern Christian Advocate, published at Nashville, Tenn. It was the predecessor of our present Nashville Advocate. Rev. Thomas Stringfield was its editor. Preachers and laymen who wrote for the paper did not address "Mr. Editor," but "Bro. Stringfield." Since then I have written occasionally for our TEXAS ADVOCATE. (Some of our editors published my letters, but others did not). At first I addressed the editor by name, as "Bro. ——," but when my contributions saw the light the address was changed to "Mr. Editor;" and I was thus driven to the adoption of this new style, as my present address to you demonstrates. I regret this change of address as applied to the editors of our Advocates. It is too cold, fashionable and worldly. Those old-time letters to "Bro. Stringfield" seemed to come from the hearts of the writers, to address the heart of the editor, and to extend to the hearts of the readers. The address being brotherly, the entire letters were generally brotherly, and filled with brotherly love. But our modern letters to "Mr. Editor" are not often so. I wish that our beloved Church would re-adopt the old address. I believe that it would be a great help to our piety.

But in another particular our Church papers have improved. Those of that time were, compared with those of the present time, deficient by want of female correspondents. Excepting a few letters from Sister (it is now the custom to say "Mrs.") Elizabeth Carl Heim, we had nothing from ladies excepting a few short poems. Now our sisters in the Church are writing for our papers and doing good work for our Lord and Savior. In this change I rejoice.

Bro. Armstrong mentions a few of the old members of the East Texas Conference. I remember some of those of the Texas Conference, rather Mission District, when it embraced the entire Republic of Texas. In 1838 Littleton Fowler, Robert Alexander and Martin Ruter took the field as explorers or pioneers. Fowler explored the country east of the Trinity River, Alexander that west of the Trinity, and Ruter was preparing to found a Methodist High School. During the same year Daniel Carl came to avoid preaching. In Tennessee his brethren had importuned him to preach the gospel, but, himself unwilling, he had fled to Arkansas. There he was again importuned and came to Texas, where preaching was a rarity and, he judged, seldom thought of. But here he found Alexander and Ruter; also Dr. Manley, a local preacher and physician, all near the site of the present town of Chapel Hill, Washington County. Nearly all the men in the country were grossly wicked, but some of the women were pious. Some of the latter said to him, "Mr. Carl, my husband and sons render me unhappy by their profanity. I am afraid that they may lose their souls; I do wish you would try to get some of those preachers to come and preach for us. I know that they are few and can not go everywhere, but if they can not come to us, it seems to me that you might preach for us sometimes. Do try. It may save the souls of those dearest to me, and it may save many others." Such appeals often caused tears to roll down his cheeks and made him almost willing to try to preach.

During his voyage from New Orleans to Houston, Bro. Carl had become acquainted with Mr. Hardy Jones and family—immigrants from Tennessee to Texas. Mr. and Mrs. Jones and their daughters were pious members of the Methodist Church. He had proceeded with them from Houston to the vicinity of Kennard's Prairie, now Roan's Prairie, in the present County of Grimes. Bro. Jones' eldest daughter died about two weeks after their arrival. Her parents had known Bro. Alexander in Tennessee, and, at their request, Bro. Carl solicited him to come and preach her funeral. The congregation was large and attentive.

Bro. and Sister Jones also requested Bro. Carl to invite some other preacher to come and hold service at their residence. Accordingly, Dr. Manley sent an appointment; but, while on his way, Dr. Manley was called to attend the last sickness of Rev. Dr. Martin Ruter. He sent Bro. Carl to inform the congregation of the cause of his failure to come. A considerable number of people had assembled, and evidently regretted their disappointment. Having solicited Dr. Manley's appointment, Bro. Carl felt responsible for the people's disappointment and thought that he ought to try to alleviate it. Accordingly, he took his stand, and, for a text, read several of the first verses of the fifth chapter of Matthew's gospel. From these he discoursed upon the question, "Who are the blessed?" This was his first effort to preach, and was unanimously pronounced a success. He knew how to begin, what to say, how to say it, when to quit, and how to quit; and he did it all well. Yet I believe that the work was not so much his own as God's work by him. Thenceforth, Daniel Carl was a preacher.

I feel a yearning to say more; but, not knowing that what I say will see the light, I must close, after writing one more paragraph.

Daniel Carl!—that earnest and true philanthropist and lover of souls; that humble Christian, but great and successful preacher! He was naturally timid, and had but little confidence in himself, yet his confidence in his Master was great; and, urged by a consciousness of duty, he was bold in his Master's work. Preaching was a great cross to him, but he bore it heroically. He has done more to ennoble the people of Texas than any General has done to make them free. Long ago he was called to his reward. I expect to meet him again.

W. P. ZUBER.
Iola, Texas.

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MRS. HUNTLEY.

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MRS. NAY.

I wrote to Dr. Pierce for his advice, which he sent by return mail. For my recovery he requested me to use his 'Favorite Prescription,' his 'Golden Medical Discovery,' and his 'Pleasant Pellets.' He also gave me some directions for every-day living. These means accomplished my complete cure. I am thankful we can have such reliable medicines brought into our homes without great expense."

"Female Weakness."



MRS. E. E. SMALL, of *Lisbon Falls, P. O. Box No. 196, Androscoggin Co., Me.*, writes: "I write you a few lines to thank you for the goodness of your medicine. When I began to take it I was so miserable with female trouble that I could not walk to the neighbor's, across the road—I could not do any work to speak of; but I bought a bottle of your medicine (Dr. Pierce's Favorite Prescription), and before I had taken the first bottle I felt a deal better; and after I took the first bottle I felt so much better I took the second one, and I now feel as well as I ever did, and am pleased to recommend it to others."

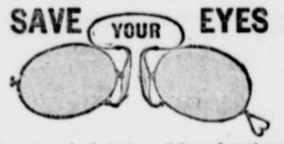
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