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EDITORIAL

FACING THE INEVITABLE.

SOMETIMES THE FUTURE, pregnant with vast possibilities of evil, looms dark and ominous upon our horizon. We realize that there are a thousand and one avenues along which trouble may come to us. Moreover, we feel that there are some sorrows which are inevitable. Do what we may, we can not escape disappointment, bereavement, the breaking up of families, and the consequent agony of parting, the pain inseparable from the discipline of life, the liability to poverty and disease and the gaping jaws of the insatiable grave. From such thoughts we at first involuntarily recoil. And later, when we realize that it is the part of wisdom and duty to contemplate them in all their amplitude and awfulness, we still hesitate and refuse. It is only after the most powerful pressure of conscience and the most urgent solicitation of interest that we finally face the inevitable. The sooner we do this and fortify ourselves against it by meditation and prayer, the better for us. There is an ancient fable that an old Sphinx used to sit by the wayside propounding riddles to the pilgrims marching upon that route. The travelers who did not answer the questions were torn in pieces. This life is an evil genius, and unless we solve the problems which she presents, we suffer a similar fate. No traveler can avoid this road or escape this stern catechism. We must disarm life or perish. We must conquer the world or die. We must face with unblenched eye and with unfaltering heart the stupendous problems which confront us or else ignominiously retreat into disaster, despair and death. To refuse to front the future is to hide one's head like the ostrich in the bush or sand, and because we can not see our pursuers and enemies, deem them non-existent. No wonder the Bible says with such frequency and emphasis: "My son, consider!" or "Meditate on these things."

We owe it to ourselves and to those over whom by nature and providence we exercise a spiritual guardianship to face the inevitable in all its manifold and momentous bearings and to provide against it. Thus only can we prevent ourselves from being swept off our feet when the flood breaks upon us. Thus only can we stand like the beaten anvil to the stroke and bear our bosom to the storm. Thus only can we fortify ourselves against the coming evils and prevent the wreck of faith and the dissolution of hope. It is idle to think that we are exceptions to the rule and that we may escape. It is superlative foolishness to suppose that we have special insurance against the universal fate. It is perilous in the extreme to believe that we are the favorites of fortune and enjoy a special exemption from the common lot. Our bitter trial may be delayed, but it will surely come. The evil day may linger, but it

draws on apace. The tempest only sleeps perhaps to break forth with redoubled fury. The inexorable future may tread with velvety step and give but scant foretoken of its coming, but it will overtake us at last. We are held in the meshes of a net which no human power can break. We are encompassed by the iron frame work of a system which yields to the provisions of no philosophy and to the charms of no incantation. We must meet the inevitable in the strength of the resources of revealed religion.

If disappointment waits for us, why not recognize it with perfect intelligence and soften its poignancy by trustful and joyous submission to the will of God? If bereavement is sure, why not, by profound faith in the immortality of the soul and the resurrection of the dead, view such a dissolution of sacred ties as but a temporary parting to be speedily followed by the reunion and recognition of friends beyond the tomb? If through necessity or choice we leave the old homestead and fireside and wander up and down upon the face of the earth, why not in the strength of the joyous assurance of the gospel of Christ regard this as a providential provision for our temporal welfare and as a gracious apprenticeship which disciplines and fortifies us against the adieu spoken from the sepulchre's mouth? If character is developed through wrestling with the temptations and trials of life, why not accept and utilize the fact, and by such choice and service alleviate the pain and grief? If poverty is a possibility, the contemplation of the dread fact may breed an industry and economy which will forestall and prevent its materialization. The anticipation of "the ills which flesh is heir to" may minimize disease and pain. If we must die, let us extract the sting from death and wrest victory from the grave. It will never do to shut out such unwelcome thoughts. The attempt to stave off such problems will only multiply the evil. It is best to know the worst. Thus we familiarize ourselves with the inevitable; thus we prevent surprise and the consequent demoralization; thus we can bring the consolations of our religion to bear upon the inexorable and neutralize it; thus we can brace ourselves both for endurance and enterprise; thus we can take up arms against a sea of troubles and, by opposing them, end them or mitigate their force.

He may be counted happy who has thought all over this ground, and who has reconciled himself to the will of God. It is a masterly victory to have faced this ominous future and to have accepted it with a strong and cheerful heart. It is one of the crowning achievements of life to have unveiled its mightiest portents and its direst evils without any diminution of enthusiasm and hope or surrender of faith. We must drain the cup to the dregs, yet not without discount now and ultimate triumph in the end.

SOME one remarked: "There is nothing great in the world but man, and there is nothing great in man but mind." Mind rules the uni-

verse. Matter is the mere stuff with which it works. Material forces are but the energizing of the infinite Intelligence. Natural laws are only generalized statements of the divine wisdom. Seashell, field flower, starlight, every thing of beauty, is the symbol of thought. The Psalmist speaks of nature as a garment worn about the essence of God. Creation is the pavilion of the King. Behind the glorious form and the mighty movement is the eternal Mind. Matter is changeable and evanescent. Consciousness and spirit are the chief realities.

PERHAPS nothing indicates more fully the power of mind over matter than the human countenance when once the consciousness is thoroughly awakened. Children transplanted from alley and cellar to the schoolroom have been transformed. The stupidity and torpor once dominant have yielded to the brightness and beauty of culture. The physiognomy of savagery has been transfigured. We speak rightly of an intellectual face. Classic features are a reality. The light of the mind shines through the radiant eye and the blooming cheek. The new life is mirrored in the countenance. Inert and impassive matter is illuminated and informed. Intellect suffuses the face as the lightning the fleecy cloud. Mind stamps a refulgent and fadeless imprint.

THERE are some who profess to read character in the face. It would be difficult to persuade them to trust a brutal and repellent countenance. It would be equally difficult to keep them from confiding in a physiognomy refulgent with integrity and love. In some mysterious way culture and character reveal themselves in facial form and features. Children are universally beautiful, except when subjected to maltreatment, because the dormant evil is not yet fully awakened and regnant. We have seen many a venerable countenance in which the glory of the spiritual life was most impressively revealed. The face can not long belie the heart. Character can not but be unveiled. "Your face, my thane, is a book, where men may read strange matters."

ART and religion are intimately connected. For religion deals primarily with the eternal and the unseen, and it is the mission of art to reveal thought. Some one has said that art was born at the foot of the altar. Art received its first great inspiration from religion, and ever since has been largely her handmaid. Painting, sculpture, architecture, music and literature reveal the depths and secrets of one soul to another. Nature, which is only another name for divine art, communicates to us the thought of the Eternal. The divine Mind lies back of the universe. The human mind lies back of history and civilization. More and more the material will fade into the background. Mind, and that which reveals and ministers to it—religion, letters and art—will become supreme. Matter is the shadow and the dream—spirit the substance and reality.

THE LION OF JUDAH.

Directly after the events of Christ's inauguration there occurred his crucifixion and resurrection. It is wonderful to contemplate the protracted methods of divine providence in their history: God's great love in the gift of his Son, and the love which Christ had for us; the length of his sojourn with us before his death; the lingering distinctness of that shrouded tragedy, upon which heaven and earth waited; its repeated judicial process, the agonizing sentence; its inconceivable humiliations at the hands of priests, rulers and people; the buffetings, the scourging, the arraying, the jeering—"He saved others, let him save himself!" And also the leisurely steps and pauses of his resurrection. Not a speedy, direct, completed revelation, but with many intervals of intercourse, of appearance and disappearance, extending through forty days; as if ascending to his Father and ours, his God and ours; and then descending. This employment of time had in it the feature of reducing these powers of life to permanent law; that of the resurrection to a law of regeneration; that of the death of Christ to a universal "propitiation through faith in his blood."

The shock of his death was felt by the entire creation, both of nature and spirit. The sun, the temple, the dead, the graves, the earth itself, the dying thieves, and the watching soldiery, all responded to the tremendous instant when the Son became "obedient to the death of the cross." The transcript of his form, incandescent with the glory of the holy mount, to the opening vision of the Apocalypse would show that the same purpose controlled both events. The one was the glory of his humiliation; the other the glory of his exaltation. All the imagery, all the personal grandeur at the command of the Spirit, whether of the high estates of heaven, or of the Church, its prophets, martyrs, apostles, all are employed in setting forth the sublime Person who is the theme of this poem. "To know him" is the end of life, both here and hereafter.—Bishop Keener, in Methodist Review.

The constant wash of the sea of life undermines the cliffs and wastes the coasts. The tear and wear of external occupations are ever acting upon our religious life. Travelers tell us that the constant rubbing of the sand on Egyptian hieroglyphics removes every trace of color, and even effaces the deep-cut characters from basalt rocks. So the unceasing attrition of multitudinous trifles will take all the bloom off your religion, and efface the name of the King cut on the tables of your hearts, if you do not counteract them by constant, earnest effort. Our devotion, our faith, our love, are only preserved by being constantly renewed.—Alexander MacLaren, D. D.

Man's best life is dependent upon uninterrupted communication with its source—God. He who neglects regular prayer and Bible study is like a town whose telegraph and telephone wires are down, and whose railroads and other means of communication with the outer world are cut off. A disused Bible is a wire down. Neglected prayer is a blockade of the main highway. The hurry and rush of secular life that preclude daily intercourse with God are a Chinese wall of exclusion against God. The first and sure remedy for spiritual decline is to open up all the avenues of communication with God, and see that they are used.—Sunday School Times.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand and feed upon it.—Fenelon.

Common sense is the knack of seeing things as they are and doing things as they ought to be done.—C. E. Stowe.

Communicated.

GEORGIA LETTER.

The coming of Dr. Pinson from Texas to Georgia was but a just recognition of the debt due us for the valuable men Georgia has given to the Lone Star State. Of course he has been gladly welcomed. I cannot think any Georgian could be little enough to complain because one has come to his conference from Texas to take one of its leading appointments, after so many have gone from Georgia to Texas. If our Texas friends will take care of Pierce, Horton, Harris, Timmons, Lloyd, Hayes, Nathan Thompson and others from our best men, they need not fear that we can not find a place for a man like Pinson. He has a good grip on his Church, and has made a fine impression on the community.

Our Texas emigrants, however, have completely lost sight of old friends. We do not hear from any of them, not even Culpepper; and as for Bishop Key, he never writes his old friends a line. His visit to us last summer was a benediction; his presidency at Savannah, where he married his first wife and where he was pastor in the brightest of his young days, was eminently satisfactory. Bishop Key was cut out for a Bishop, and he fills that place, as he has done all places to which he was ever called, admirably.

Our two conferences were, barring some little occurrences, very pleasant and profitable. The newspapers, especially the secular papers, don't always know what they think they know, and they were led by some things they heard to very wrong conclusions. We are not at all decayed in our morals, nor are we discordant. There was nothing more serious among us than there was in many of the other conferences, and if those conferences had had some men like some we had, to arrest character, there would have been the same trouble. It is all over now, I think, and while I think it was a very needless agitation, I cannot censure the motives of any engaged in it.

In one respect the North Georgia Conference leads all the conferences. This is in its care for the claimants on the conference fund. It makes the most liberal allowance for their support, and pays them more nearly in full than any conference in the Church. The highest amount paid is \$400, but the number of claimants is very large. I was somewhat astounded by seeing in the Texas Advocate the statement, from a correspondent, that the amount paid a superannuate was a charity, pure and simple. If this is so, the amount paid a Bishop, a presiding elder or a preacher in charge is a gift, rather than a hire. The superannuate is as much a conference appointee as any preacher on a circuit. He works, if he can, as does the pastor, and earns his stipend. At best his salary is a small one, not half of that which men more able to work receive. There is no collection so popular as this, and few sympathize with your correspondent in his view. I take my salary as a superannuate, as Bishop Key takes his as a Bishop, or as Dr. Rankin as pastor of the Dallas Church. It is not so large, by a great deal, but it is as honestly earned, and as really mine.

We had, both in Savannah and at Athens, very harmonious sessions, and the appointments gave very general satisfaction. I was sent back to my desk, as a superannuated preacher. I think I ought to be one, and have no complaints to pour out because I am, and, while it makes me a little thoughtful that men so much longer members of the conference than I have been are still at work in the pastorate, I am sure I ought not to be there. Perhaps if I had not been wounded, I might have worked ten years longer, but my lameness unfits me for the heavy work of the pastorate; still I am as much an appointee of the Bishop as if I were in charge, and as sacredly bound to do all I can as any preacher in the connection. I can not preach as much as I would like to, so I use my pen freely. (I use that word "freely" in two senses.) I have not the itch for writing because of any known desire to see my name in print, but I really feel like it is duty to write, and I try to do the duty.

I am necessarily confined largely to my study, and as I get all the papers I read them from cover to cover. I keep up with the preachers on the frontier, with the preachers everywhere. I read about their donations without any weariness, even though I do get a trifle tired of the stale witticism about being "pounded so heavily." A generous donation to a good pastor is truly refreshing news, and should be

told about, and while I get little given me in these days except advice, and not much of that, I am always glad when I hear my brethren in the field are faring so well. I once got fourteen fat turkeys, five pair of yarn socks and three pairs of jeans pants one Christmas time. Alas, for the days gone by! I am feeling it a little harder to keep a bright sky over me, now that I am compelled to be idle, than when I used to travel three hundred miles a month, and preach over twenty times. But the Lord is good, and blessed is the man who trusteth in him, and I have had no reason to complain of his dealings with me.

The one question which comes before me now is, what can I do? I am not willing to be a drone, nor to rust out, and I must work while it is day; but how can I work, and where, is the one inquiry which puzzles me to answer. I have no church in which to preach, so I use the newspapers for my pulpit, and write much to them, and I now and then send out a little book. The "Story of a Georgia Cracker" is a book my Texas friends have not seen, and one, I think, they would enjoy. It is only 25 cents in price, so I am not expecting a fortune from it, but I would be glad to have it read by the boys and girls, and will send it by mail to any of them. It has had quite a run, and is, I think, the only fair picture of Georgia country life I know of. There is one book, however, which I sell at 3 cents, and which I give away by the hundred, which I prize more highly than any book I have ever written. It is "A First Catechism for Infant Classes." We can not teach Methodist theology in lesson papers. If we teach it, it must be done specifically and carefully. I have tried to do the work of preparing this little book very thoroughly. Small as it is, and cheap as it is, I prize it highly. I will be glad to send a specimen copy free to any one writing for it. Now don't think I am trying to get free advertising, for the price of the catechism is only 3 cents.

You have seen how able a delegation we send to Baltimore. And we can, I think, fully trust them; and if there is any doubt that a pastor has the right to control his own pulpit, and that no Bishop, or presiding elder, or traveling evangelist can molest him or make him afraid, as some of you Texans seem to think, I hope that doubt will be set at rest, and our delegation will be on the right side; so that no presiding elder, as at New Orleans, and no evangelist, as at Dublin, shall trespass on the pastor's domain. I think there is no need for a new law, but one thing is certain: The pastors in this section are never going to be held responsible for results, and have a joint partnership with anybody in the work. The plan of the Methodist Episcopal Church, adopted at Cleveland, which requires a pastor to consult a presiding elder before he calls a man to his help, may be a wise measure, which our theory of government calls for, but if you attempt to enforce it, the preachers will demand that the presiding elder shall take charge of the meeting and assume all responsibility. If the pastor is a heretic, the presiding elder can suspend him; if he is inefficient, he can send him to the rear, but while he is a pastor, he certainly should not be little him. It is well to raise the red flag, and in my impartial view the unwise thing that can be done now is to enlarge the powers of the beloved's office. I value at a high price the presiding elder's office, and when I remember how much is expected of a man who has to visit every charge four times during the year, and see that all the questions concerning religious condition, finances, property, education and missions, Sunday-schools and Epworth Leagues, are answered, I can but think it will be very unwise to give him more to do. GEO. G. SMITH.
Macon, Ga.

INDIAN MISSION CONFERENCE.

My old conference paper, the Texas Christian Advocate, is a welcome visitor to our home. Have read every issue of it with interest since my transfer from the East Texas to this conference, nearly six years ago. It seems to us off here that it gets better and better all the time. You people certainly believe in "growing in grace," from the general make-up of the paper. Bro. Blaylock is all right. His part is well done. Blessings upon you all.

Our work up here is steadily growing. We have nine presiding elders' districts, and 143 pastoral charges. There are 129 preachers in the regular work, exclusive of supplies; 220 local preachers; 16,115 white, and 4258 Indian members. We have 46 Epworth Leagues, and 240 Sunday-schools. Raised for missions last year \$3958.25; for church extension, \$454.75; for education, \$486.25; for conference claim-

ants, \$773.30; for Bishops' fund, \$336.02, and for Bible cause \$43.38. There are 257 churches and 92 parsonages belonging to the conference; 42 of the former and 11 of the latter were built during the past year. During the same period 925 infants and 1324 adults were baptized, and the membership considerably increased. In fact, the minutes show an increase in almost everything. Our statistics will compare favorably with any denomination in the field. We have three schools, namely: Harrell International Institute, at Muskogee; Hargrove College, at Ardmore, and Willie Hallsell College, at Vinita. They are all doing splendid work, and are very well patronized.

Our conference organ, "The Brother in Red," is now published at South McAlester, by Rev. T. F. Brewer, its first editor. While not so large as when Bro. Moore had control, yet, from what we can learn, it is giving much better satisfaction—to a number of the brethren, at least. The removal of the paper last year from Muskogee to Ardmore did not meet the approbation of the conference, hence the change. Bro. Brewer is measuring up to expectations, and giving us a good paper.

Our C. M. Coppedge, formerly of the North Texas Conference, is still presiding elder of the first district of the conference, and heads the list of the General Conference delegation. The other Texas preachers here are getting along, for the most part, very nicely, and are steadily growing in favor and usefulness. Several of them are "beloveds," and most all of them would like to be. We have others just as true and faithful, of whom much could be said and written.

Bro. Methvin is still among the wild tribes, in school and camp work. Methvin Institute, of which he is president, is succeeding nicely. Bro. Methvin is from Georgia, but, of course, is none the worse for that. He is one of our truest, best men.

My own "beloved" is a Cherokee, but, as Bro. Samuel Jones would say, "he gets there." I never had a better presiding elder. This is his second year on the district. Young, gifted, consecrated, with good common sense, he fills the bill, of course.

Several of the brethren are now engaged in meetings, and all are planning for a great time in the work. We are not troubled very much on the holiness, or second blessing, question. The brethren, generally, seem disposed to "live and let live" in the matter. I believe we are honestly striving to steer clear of fanaticism on the one hand and formalism on the other. Either extreme is dangerous, and should be avoided. We be brethren. Let us act as such towards each other. The Lord help us to be like our Master in all things.

My own work is moving along nicely, and am encouraged with the outlook. While we are weak in numbers and finances, and overshadowed to a great extent by other denominations, yet we are strong in the Lord, and our little band of twenty are doing all possible to make ends meet, and bring up their part of the great work. We ask to be remembered at the throne.

J. M. PORTER.

Tulsa, Ind. Ter.

A MANIFEST ERROR.

Truth is consistent. It can not be divided against itself. It follows, therefore, that inconsistency is error, or an evidence of error. Our standards (other than the Bible) affirm that the need of regeneration is based upon, or found in the fact of, "original sin," or "inherited depravity."

Mr. Wesley, volume 2, Sermons, pages 264 to 266, says: "And first, why must we be born again? What is the foundation of this doctrine? The foundation of it lies near as deep as the creation of the world, in the scriptural account, whereof we read, 'And God' the three-one God 'said Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him.' Not barely in his natural image, a picture of his own immortality; a spiritual being endued with understanding, freedom of will and various affections; not merely in his political image, the governor of this lower world, having dominion over the fishes of the sea and over all the earth, but chiefly in his moral image, which, according to the apostle, is 'righteousness and true holiness.' (Eph. 4:24.) In this image of God man was made."

Nevertheless man did not abide in honor; he fell from his high estate. He ate of the tree whereof the Lord commanded him, Thou shalt not eat thereof. Now God had told him before, In the day thou eatest of that fruit thou shalt surely die. And the word of the Lord can not be broken. Accordingly, in that day he did die—he died to God, the most

dreadful of all deaths. He lost the life of God; he was separated from Him, in union with whom his spiritual life consisted. The body dies when it is separated from the soul; the soul, when it is separated from God. * *

* And in Adam all died, all human kind, all the children of men, who were then in Adam's loins. The natural consequence of this is that every one descended from him comes into the world spiritually dead, dead to God, wholly dead in sin; entirely void of the life of God; void of the image of God, of all that righteousness and holiness wherein Adam was created. Instead of this, every man born into the world now bears the image of the devil, in pride and self-will; the image of the beast in sensual appetites and desires. This, then, is the foundation of the new birth—the entire corruption of our nature. Hence it is that, being born in sin, we must be born again. Hence every one that is born of a woman must be born of the Spirit of God."

Dr. Watson's Institute, page 396, says: "It has already been established that the full penalty of Adam's offense passed upon his posterity; and, consequently, that part of it which consists in the spiritual death, which has been before explained. A full provision to meet this case is, indeed, as we have seen, made in the Gospel; but that does not affect the state in which men are born. It is a cure for an actually existing disease brought by us into the world; for, were not this the case, the evangelical institution would be one of prevention, not of remedy, under which light it is always represented." And so Dr. Watson argues that regeneration, or the new birth, is the "remedy" for this "disease"—this state in which men are born, or for "original sin." Hence he says, on page 399: "These passages from St. Paul serve to fix the meaning of the terms flesh and spirit, as used by the Jews, and as they occur in the discourse of our Lord with Nicodemus; and they are so exactly parallel to it, that they fully confirm the opinion of those who understand our Lord as expressly asserting that man is by nature corrupt and sinful and unfit, in consequence, for the kingdom of heaven; and that all amendment of his case must result, not from himself, so totally is he gone from original righteousness, but from that special operation of the Holy Spirit which produces a new birth or regeneration."

Then, according to the standards, regeneration is instituted—provided in the Gospel scheme—as a remedy for "original sin," or inherited depravity. Now, if this be true, then it ought to be clear, beyond all peradventure, that unless regeneration removes, remedies or cures the disease of original sin, it utterly fails of the accomplishment of the one very purpose for which it was instituted or provided, whatever else it may do.

But "second blessingists" affirm that in regeneration original sin "is untouched"—remains after regeneration to be purged away by "a second work" of grace, or a "second blessing." Dr. Caradine, in his book "On Sanctification," page 29, says: "Justification evidently can not reach original sin, and the conclusion is that I stand a justified man, with inherited depravity within me. In regeneration the soul is born again, made new, entered upon a spiritual life. That personal depravity which arises from one's own actual sins is corrected by regeneration; but original sin, or inherited depravity, remains untouched." It is manifest from this extract, and Dr. Caradine's teaching throughout his most vulnerable book, that he founds the necessity for regeneration upon actual sin and its depravity, and makes "sanctification" as a second work of grace, subsequent to regeneration, the remedy for "original sin."

Now, the standards are inconsistent with themselves in that in some of their teachings—notably Mr. Wesley's—they speak of sanctification as though it were an experience to be attained subsequent to regeneration, and hold out the idea that sin remains in believers, after regeneration, until they are "entirely sanctified." "Second blessingists" are inconsistent in accepting the premises laid down by the standards, and not admitting the conclusion that must follow, to-wit:

All men have original sin;
Regeneration is the remedy for original sin;

Therefore, in regeneration original sin is taken away.

Admit the premises as laid down by the standards, and the conclusion must

follow. And this is true, no matter what theory of "original sin" we may have.

What then? Why, manifestly the standards and "second blessingists" must revise their premises, or they must admit that whatever else sanctification is, it is not a second work of grace, subsequent to regeneration, which destroys, kills, removes, remedies, "original sin."

In conclusion of this article, I want to say that, in my humble opinion, much harm and confusion have resulted from the injudicious and indiscriminate use of terms. Sanctification, holiness, perfect love, and perfection, are not synonymous terms—no two of them are convertible terms.

S. W. TURNER.

Cisco, Texas.

ULTRAISM DANGEROUS TO THE STATE AND TO THE CHURCH

No thoughtful man who has kept pace with the trend of things can feel indifferent to the excited state of the public mind. The temperature is at fever heat—far above normal. Just now we need wise statesmanship to direct the affairs of this government over the perilous sea abounding with breakers. This restlessness is not confined to the civil government. The religious world is not less disturbed. Isms are rife. Heresy abounds. Skepticism is rampant. The tocsin is sounding. The air is full of sulphur. This is not a day for political and ecclesiastical partizanship, for a crisis is upon us, demanding in State and Church broadgauged men who have the intelligence to compass the situation and benevolence and munificence sufficient to prompt wise and prudent action. Ultra men are dangerous to any cause that they may espouse. They bring disaster so far as they bring anything. The world loves a broad-minded, unbiased, magnanimous statesman who has wisdom, and the courage of his convictions. A man who rises above sectional strife and partisanship and with the gigantic sweep of a true philosopher and the magnanimity of a Christly man, sees the right and dares to do it. Who will say that such a man is to be distrusted, whatever may be his political or theological predilection, whether he hail from the hyperborean borders, or from the land of sunshine and flowers, or from the oriental mountains, or the occidental plateaus? If we detest mere partisanship in the commonwealth—a narrow, contracted pigmy, a weakling posing as a statesman, how much more shall we hold in disfavor such a character in the ecclesiastical administration. Shall partisanship become a factor in the Church of God? Shall we know men after the flesh? Shall a man—a minister—be disparaged because he may chance to differ from his brother minister on a question of ecclesiastical polity, or tenet of doctrine—a question of theology which may have been the subject of theological discussion during the past centuries? Shall pressure be brought to bear on any man in any Church, except he be adjudged by the standards of that particular Church a heretic, subject to arraignment and expulsion? And until such action shall be had, shall any be discriminated against in any way whatever? Who will answer affirmatively? Who dare do so, save a Catholic? In this Church with her pontifical chair filled by her intolerant Bonifaces, Clements, Leos, et al., we find the doctrine of infallibility, and the utterances of her Popes fulminating ex cathedra their anathemas, and erecting their inquisitions to estop Christian liberty and restrain the freedom of the gospel. Acting upon this, these intolerant, blood-thirsty, vicegerents of hell have quenched the spirit of liberty, the freedom of the gospel, and baptized the earth with the blood of murdered innocence. They have shocked and horrified the true Christian sentiment of the ages, and forced a prolonged protest maintained by the existence of all truly evangelical Churches. As one who has sworn at the altar of God, erected by the grand old Methodist Church, uncompromising devotion to the principles of religious liberty, I shall continue to give my time, my strength, my talent—all my vital energy and if needs be the expiring breath of life in vindication of this God-given treasure. This embodies all the virtues of our holy Christianity—fraternity, benevolence, love—a correlation of the principles of redemption that cluster about the cross of Christ. Here is the quintessence of the Gospel. Love supreme, to God and to our neighbor as to ourselves; the summum bonum of our faith. Millions of our race have given their lives to achieve and perpetuate this principle. It has been handed down to us an heirloom, to preserve

intact for the coming generations. The Methodist Church has emphasized, as no other Church has done, from the first this great central Gospel element. She has not, nor can she afford to break her record and ignore this fundamental principle underlying her government. And the man who alleges she has, or seeks to break her record, should not be allowed to take shelter under the pretence of defending the Church from invasions of heresy on the one hand, nor from the cry of persecution on the other, nor should mental imbecility or aberration protect him from the censure he so justly deserves. Mr. Wesley, than whom no greater man ever looked upon the light of day, wrote in his Journal (May the 18th, 1788), a little more than two years before his death, the following paragraph: "Look all around, you cannot be admitted into the Church, or society, of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship; but you may continue to worship in your former manner, be it what it may. Now, I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed, since the age of the Apostles. Here is our glorying; and glorying peculiar to us. What society shares it with us?" (Journal, Vol. II, p. 693.)

Again on the 26th day of Aug., 1789, about thirteen and a half months before his last entry in his Journal, (ibid 729) we have the following deliverance: "I then met the society, and explained at large the rise and nature of Methodism; and still aver, I have never read or heard of, either in ancient or modern history, any other Church which builds on so broad a foundation as the Methodists do; which requires of its members no conformity either in opinions or modes of worship, but barely this one thing, to fear God, and work righteousness." Such then was the genius of Methodism, and such it is to-day; nor will we allow ultra men, however they may pose from within, or avowed foes from without, to rob us of glorying in this liberty.

The Methodist Church within her own organization is sufficient and efficient for the conquest of the world. No addendum is necessary. The writer is almost a High Church Methodist, but he trusts not a bigot. Devotion to the Church of one's choice is not incompatible with a spirit of forbearance. On the contrary the love of God in the heart begets love for all the children of God regardless of opinions.

The mission of the Methodist Church is "to spread scriptural holiness over these lands. The Church is professedly a holiness institution, and it should be the aim and purpose of every member of her communion to make her practically so. No other organization is needed. The doctrines and polity of the Church are all right. Her doctrines should be preached, and her laws and discipline kindly, yet surely, enforced against all transgressors whomsoever. We must have law and order, not anarchy. God is not the author of disloyalty and confusion, but of order. No man should get the consent of his own mind to remain in any Church unless he is in harmony with its doctrines.

R. C. ARMSTRONG.

Weatherford, Texas.

ABE MULKEY AT HOME AND THE NEW METHODIST CHURCH.

It is not often this pen writes for the press, especially in praise of men. Its inspiration now is "honor to whom honor is due."

It is due Abe Mulkey to say that no where is his name more respected and his ministry more honored than in his own Corsicana. These people believe in him because they know him. From bankrupt to prosperous merchant, from sexton to local deacon, for "twenty-one years" they have tried him, proved him, and found him worthy. Without regard to Church or class, his influence for good in this city is simply wonderful. Consecrated everywhere and all the time, his own people command him to the utmost of his ability. No private in the rear rank ever gave his superior more loyal, royal support than does Abe Mulkey his pastor. To him the voice of the Church is the voice of duty—the voice of God.

Therefore, last December, when the pastor and Building Committee invited him to lead in an effort to put new life into the new church enterprise, he did not "confer with flesh and blood," but answered "Here am I." The same

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fertile resources, business tact, fund of humor, untiring zeal, holy enthusiasm and prayer of faith, which have been the earnest of victory in his meetings all over Texas, were placed under tribute, and at once the engagement became lively. With consummate generalship, he marshalled everybody and everything possible. A two days' Christmas jubilee meeting, a full-house Wednesday night prayer-meeting, culminating with a unique four hours' watch-night service, and an all day run Sunday, resulted in a "free will offering" of \$4000, without a cent being asked for by the leader. This lifted the "Church debt" of \$3681.97, which, together with the hard times, had paralyzed the enterprise for more than twelve months. The way now being clear, and the people enthused, the battle-cry became "Seven thousand dollars to finish the Church." The business and laboring men of the city came nobly to the rescue. To date, \$4775 has been subscribed in fine spirits, and the end is not yet. As I write, the music of the hammer and saw is heard upon the temple, where so long, with the exception of laying the floor last summer, has reigned the silence as of death. The prospect is now bright and brightening for two new churches in the Oil City before conference. The campaign still goes on; pulpit, press, conversation, everywhere, you hear "new church."

The issue was made clean, clear-cut: "Pay what thou owest," and "In giving, thou shalt be blessed." On the high ground of the Bible, a faithful ministry, incessant prayer and hard work, have fought the fight to the finish. The first "dew upon the sheepskin" was seen in a meeting of the Building Committee, when Bro. Mulkey, preaching from the text, "What shall I render unto the Lord, for all his benefits toward me?" in tears asked, "Who were you, who was I, when the Lord and the Methodist Church found us?" The conviction brought "fruits meet for repentance." The first note of victory was heard when this man that would have others "render unto the Lord," convicted that he himself must first "render," rose from his knees at 4:30 Christmas morning and wrote, "Bro. Hotchkiss, I will give \$500 toward the finishing of the church." His gift was by faith, for he did not have the money, and generous, having already given for this purpose \$1000. To use his own language, "The Lord found me sockless, and sockless I will return unto him." With this, the spirit of self-denial spread in the Church like fire in dry stubble, until the recording angel had many beautiful and touching incidents of gifts, ranging from \$1 to \$500, to write in the widow's mite column. Corsicana Methodism is enjoying what she has long needed, a financial revival. Money has been preached, talked, prayed, sung, thought, until the conviction has been produced that giving is a part of worship to Almighty God. Strange as it may seem to some, the financial revival has brought a revival of religion. The "tithes and the offerings" in the "house" proving the Lord, he has opened the "windows of heaven" and poured out the "blessings" of his love. The issue, as made, having been fairly met, the tide of financial and spiritual life runs high.

In this upward movement of Methodism, Milton—tireless, popular Milton—and his able Building Committee have planned and toiled side by side with Abe (the only Abe) Mulkey.

The Benjamin of the district is in his patch on the East Side, deadening timber. The woods will be on fire before time to plant corn; indeed, already smoke is seen over that way.

Neighbor Hay, of Mexia, did some magnificent work at the watch-night service.

Yours for victory in the old Corsicana District. JOHN R. NELSON.
Corsicana, Texas.

A PLEA FOR VERSATILITY.

I have been a reader of your excellent paper for a number of years, even before you became editor, and have been especially pleased with the editorials, but in an editorial in the issue of the 13th instant I find this sentiment: "Avoid the snare of versatility." Now, I must beg leave to differ with you, but perhaps when we understand each other we may not differ very far. I admit one shade of meaning to the word would present a feature of human character that is objectionable, to-wit, fickleness; but take the word in its broadest sense, i. e., the capacity of changing from one task, or even occupation, to another, it occurs to me is a very desirable quality in this practical and progressive age. What man made a greater name, or achieved greater success as a warrior, than Julius Caesar? and yet the versatility of his genius was a wonder to the Romans. And in our own State, what man has left more enduring fame than our own Sam Houston? and he was a teacher, then a warrior, and then a statesman of national renown. And if we turn to ancient history, Aristotle, the Greek philosopher, was said to possess the most versatile genius of any man of his or perhaps any other age.

Now let us take another view of the subject. You are perhaps a young man, or at least in the meridian of life, and have capacity and adaptability to the editorial chair, but when gray hairs come and old age is upon you, is it not in the range of human possibilities another sphere of usefulness may present itself, or even become necessary? Then should you have no versatility or adaptability to other work, how would the matter stand? In my profession, that of teacher, the young men are stepping to the front, and the older men, those who have stood the heat and burden of the day, have to stand back, and those of us who desire to fall with the harness on may be driven to other employment, and if we have no versatility or adaptability, what will be the result? For, strange to say, in our profession, so nearly related to that of preaching, there is no provision made for the old, worn-out teachers.

Back in Georgia your Uncle, Rev. Thomas Pierce, was my presiding elder the short time I was in the itinerant ministry, but my health failed in the ministry, so I was forced into other fields of labor, and have nearly ever since been a teacher, and had I not possessed adaptability and capacity for the work I would not have been able to accomplish the little good which I trust, under the guiding hand of God, I have been able to do.

This article is not written in the spirit of criticism, but, if possible, to elicit some discussion or light on the subject. Light is what we desire, and what better medium for the diffusion of information on subjects of this nature than a religious paper that reaches many of our brethren and friends.

G. M. ROBINSON.

Austin, Texas.

Don't bear the burden of the wash-board any longer. Hasn't it caused damage and trouble and weariness? Do you realize the amount of wear and tear that it brings to your clothes in a single year? Get Pearline—get rid of the wash-board and that eternal rubbing. Be a free woman. You ought to see for yourself that Pearline's easy way of washing—soaking, boiling, rinsing—is better for the clothes and better for you.

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Northwest Texas Conference.

ROGERS.

G. W. Harris, Feb. 6: We are moving off on our fourth year at this place. The people have received us generally with marked kindness. We had a pounding on the 4th of January.

MAY CIRCUIT.

R. B. Young, Feb. 7: We were sent to the May Circuit from the last session of the Northwest Texas Conference. We find plenty of work to do, and are trying to do it. There are no churches on the work, but we will build some this year. Some of the good people have shown us kindness by sending us good things to eat. Our beloved was on hand at our first Quarterly Conference, and proved himself to be a man of power in the pulpit, and affable in the chair. There are but few Advocates coming to this charge, but we are trying to increase the number, believing it will help us greatly in all our work.

CORYELL CITY.

R. J. Tooley, Feb. 7: Our first Quarterly Conference for this charge was held last Saturday and Sunday at Mosheim. It was a very pleasant and profitable occasion. Bro. Wiley Jones, of Harmony Circuit, was with us Saturday, and preached an excellent sermon, which was greatly enjoyed; afterward we had three very strong and convincing sermons by our presiding elder, Bro. Hardy, which were highly appreciated by all. We are on this work for our third year, and find that it gives us plenty to do. Our congregations are good, and our people, for the most part, are loyal and liberal. We are planning for a successful year.

MANSFIELD.

L. W. Cain and wife, Jan. 25: We want to acknowledge through the Advocate that we are the grateful recipients of an up-to-date "pounding" by the appreciative and big-hearted people of Mansfield. Along with the large amount of eatables of the various kinds that usually go to make up such donations, was a handsome sum of the pure, hard cash, which was also thankfully received. Truly, we have been placed among some of God's best people. Again thanking the kind donors, and praying heaven's richest blessings upon them, we take courage and press on, hoping to do more and better work, and make this better than any past year.

GLEN COVE.

R. V. Galloway, Jan. 28: Glen Cove is situated in Coleman County, fourteen miles from Coleman, about twenty-two miles from Ballinger. A good place for a merchant with about a \$500 stock of goods. We also need a good gin. We have about one hundred and twenty-five pupils in school. Are surrounded by a good country. We have recently traded our parsonage lot for a larger one—plenty of room for a church. We will soon have a new parsonage, and we want to build a church this year. Glen Cove Mission will come to the front yet. Our first quarterly meeting is past. Our presiding elder was on hand, doing his work well. We are planning, praying and working for a glorious year. Success to the grand old Texas Advocate.

BANGS MISSION.

J. W. Coker: After the great itinerant wheel at Weatherford had made its revolutions, we lost our "Moon," but in a few days a "Stark" alighted on this mission, and has been flying all over it; not with wings, but on wheels, making music of various sounds. It was but a few days until the brood of little "Starks" arrived. Some were most too small to sing. I regard D. C. Stark as a model pastor; people well pleased. The signs indicate a prosperous year for our beloved Zion. First Quarterly Conference held 29th and 30th ultimo. Presiding Elder Sensabaugh on hand in time; a more affable, congenial, pleasant presiding officer I have never been under. Sensabaugh, in point of preaching ability, I regard as the equal of any man in the Northwest Texas Conference—and I have heard nearly all the big guns. The stewards made an advance on pastor's salary over last year, and paid nearly one-fourth. We need an old-fashioned revival, and are praying to that end.

BEE HOUSE.

H. L. Munger, Jan. 27: Bee House Circuit is situated among the hills of Coryell County, and a more rugged country or a better people would be hard to find. There are five preaching appointments and four Sunday-schools,

two of the latter having been organized this conference year. The official board is composed of men measuring up to the disciplinary requirements, and are noted for their punctuality and faithfulness. The last fourth Sunday the first Quarterly Conference was held at Bee House Chapel. The presiding elder, Bro. Hardy, preached several sermons, which were the source of much encouragement. Thirteen members were added to the roll at that place. Although the financial condition of the country is depressed, the assessments and collections were good, all things considered. The outlook for a successful year seems to inspire the hearts of all to lay themselves out in honest and consecrated effort.

NOLANVILLE.

F. M. Winburn, Jan. 31: We are in a good meeting here; eighteen or twenty converts to date. House full last night; some twenty-five mourners at the altar. We expect "great things." Bros. Lassetter and Steele are with us; both efficient workers. Any man will do well to secure their services. Our first quarterly meeting, by Bro. Hardy, was a pleasant success.

KILLEEN.

F. M. Winburn, Feb. 3: We closed our meeting at Nolanville last night, with forty conversions and reclamations. Great power manifested in the Church. Any brother will do well to secure Bros. Lassetter and Steele as helpers. We begin here on the 5th instant, when we expect, in His name, a great meeting, having accessions all over the work.

F. M. Winburn, Jan. 10: Went to Nolanville last week; visited, and preached to good crowds several nights. Just from Reese Creek; preached twice; shook hands; called mourners; added six new members to their roll; visited five families. "Labor is rest, and pain is sweet" if He is with us.

PEORIA.

C. S. Cameron, Jan. 10: I trust to do the best year's work of my life this year. The people have received me gladly. In many respects this is a pleasant charge. We have not received a cyclone of pounding, but many tokens of love and respect have found their way to the parsonage, both from my own good people, and from a distance as well; in fact, my people kept pounding me all during the past year. We feel encouraged, and are trying to administer to the people in spiritual things. We look forward to a good year, under God. My first Quarterly Conference is past. Our beloved was here, in the Spirit of his Master, preaching to the edification of the people. He is a strong man, and grows on our people. My officials have made liberal provision for our support, and made a very good report this last quarter. We are laboring to indoctrinate this people, and working and praying for great things of the Lord.

LITTLE RIVER.

Annie Wilson, Jan. 31: We had a good day yesterday. Thank God for such a man as our good preacher. He has preached us four good sermons, and had Church Conference Saturday night. We had thirty-one members at this place, but some of them have moved away. Our new church is nice, and we pray God to bless every person who gave to build it. We have so much to praise God for in this beautiful world! May God bless our good presiding elder and family, and Bro. Story, our good preacher, and family. We have all learned to love him. We are looking for and expecting a glorious year at this place, Wilson Valley. We have been taking the Advocate fourteen years, and we love it. May God bless it and its readers; and may God bless the motherless and fatherless children at our Orphan Home at Waco. We are longing for the next Quarterly Conference, as it is to be here.

FLEMING MISSION.

J. W. Bowden, Jan. 25: Our first Quarterly Conference has come and gone, but has left in our memories some rich and encouraging thoughts. While finances are behind, we put on record two new church houses and another in course of construction. Our conference was held at Newberg, a little village where we organized a small class last fall, consisting of four male and thirteen female members, with no house of worship but a brush arbor. But, believing where there is a will there is a way, they went to work to build a house of worship, and, with the aid of the Board of Church Extension, which gave them \$50, they were enabled to present for dedication on last

Sunday morning a neat little chapel, 24x36 feet, costing \$436. This solemn and impressive service was performed by our much esteemed presiding elder, Bro. O. F. Sensabaugh, at the close of one of his most soul-stirring and instructive sermons. As he spoke of the rise and progress of the people called Methodists, and their attitude toward all Christian Churches, we could but say, Thank God for a place in the ranks of this Christian army. Of our other Churches we will write you further on. We hope to be able to report \$1500 worth of Church property on our little mission at the end of this conference year, whereas we had only \$140 worth at the commencement. While we have the church-building revival sweeping over our field of work, we are hoping, praying and working for a genuine revival on every line of Church work, and especially a revival of God's grace and power in the souls of all of our people. We want a holy, consecrated and aggressive people, with houses we can call our own, and then we can expect to accomplish some good in this great work for God and humanity.

CROWELL MISSION.

R. A. Walker, Feb. 2: Bishop Granbery, in his wisdom, moved us from Seymour Mission to Crowell. We reached our work the first Sunday after conference (fourth Sunday in November), and found the people waiting to receive their new pastor. The more I learn of the itinerant system the more I am impressed with it. It is a great system in many ways. It is the greatest system to preserve a consecrated ministry in existence. It is hard to give up old and tried friends, but Methodist folks are about the same wherever you meet them. Some people have never been taught but to love Methodist preachers. We have strong evidence that we are among a people that know just how to make their pastor feel welcome and at home. A terrific storm struck the parsonage Christmas Eve, and a great many (too numerous to mention) good and valuable things were presented by the Crowell people, but that storm did not cease then—from that day until this fragments of good things have drifted to the parsonage. Our first Quarterly Conference convened January 29 and 30, which was a very delightful occasion. Bro. Daniel, our beloved, was with us in his usual jolly, good-humored style. All but two charges were represented. Highland and Paradise failed to put in their appearance. The Board of Stewards made a very liberal assessment for the preacher in charge—\$445. They have collected up to date \$127, and I believe, from the start they have made, will collect the full amount. Sunday was a high day in Crowell, especially to the old soldiers of Texas. We held a memorial service, in memory of Governor Ross. Bro. Daniel was master of the occasion, and preached us a fine sermon. We have a very fine W. P. and H. M. Society in Crowell. They are doing a fine work; they have had quite a lot of work done on the parsonage since conference, built two brick flues, canvased and papered two rooms, had a large cistern dug and plastered, and have ordered guttering for the house, and also paint to paint the parsonage. Through this society we are building a nice church house in Crowell. We are now laying the foundation, and hope to finish it in the near future. We hope to have a good year on Crowell Mission. We are pushing the interest of the Advocate.

FARMER DOTS.

W. B. Ford, Feb. 3: A new charge for us. We reached it a few days after conference and spent ten days on it before moving. We left many warm friends at Harrold and have found that all the good folks do not live there. This brush has its "pro rata" of people loyal to God and the Church and true to their pastor. What has been done? One thing new is the pounding. It's worth a good deal to see the faces of a storming crew and to feel that the attack is on you and yours. We want to be a blessing to each donor. The zinc tank and 300 feet of piping have been bought and will be attached in a few days to a brother's mill, forcing the water into the par-

sonage kitchen. Entry, pantry and closet have been built; ceiling and weatherboarding on the road. Some carpets are planned—sure go—for the women are bossing. The largest donation (except pastor's of course) to this parsonage improvement is \$5. Isn't it a shame that the pastor's wife, in his absence, has been forced to leave home to wash and to carry the water to the parsonage for twelve years, when it could be gotten so cheap? These conveniences will enable the preacher to do better work. We have received several into the Church and dismissed more; married the living and buried the dead. Little Wayne Pitman, seven years old, very bright, went sweeping through the gates saying, "Mamma, don't grieve, for Jesus knows best." Rev. B. Hawkins fell on sleep saying, "I'm ready." Well, thank God, our people still die well. Our League work is moving up slowly. Our Sunday-school interest is growing. In some respects Farmer has the best school I ever saw; recite with closed books, and over 90 per cent perfect lessons. Who can beat it? Now listen: We pose as a General Conference adviser—how dizzy! This neck of the woods belongs to Vernon District—about 100 miles from Vernon and sixty miles from nearest railroad point in the district. This cuts us off from district association. Let the General Conference so change conference lines that the south side of Vernon District can get better district service and be in touch with the district work and feel the power of our Methodist machinery. This country is too local.

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I gave him powerful nerve tonics and blood remedies, but to no purpose. As an experiment I finally bought a fifty-cent package of Stuart's Dyspepsia Tablets at a drug store and gave them to him. Almost immediate relief was given, and after he had used four boxes he was to all appearances fully cured.

There was no more acidity or sour watery risings, no bloatings after meals, the appetite was vigorous, and he has gained between 10 and 12 pounds in weight of solid, healthy flesh.

Although Stuart's Dyspepsia Tablets are advertised and sold in drug stores, yet I consider them a most valuable addition to any physician's line of remedies, as they are perfectly harmless and can be given to children or invalids, or in any condition of the stomach, with perfect safety, being harmless and containing nothing but vegetable and fruit essences, pure pepsin and Golden Seal.

Without any question they are the safest, most effective cure for indigestion, biliousness, constipation and all derangements of the stomach, however slight or severe.

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North Texas Conference.

PETTY.

W. H. Brown, Jan. 28: I am just home from Ector, where I have been assisting Bro. Guber in a great revival. The Lord has wonderfully blessed his town; the Church is on shouting ground, and about fifty or sixty have professed religion. It is not necessary for me to say Bro. Guber stands well with his people. He is simply (as the boys say) out of sight.

CALLISBURG.

R. F. Bryant, Jan. 24: We have begun our second year on the Woodbine Circuit. Everything is hopeful for the new year. Our first Quarterly Conference is past. Bro. Binkley, our new and young presiding elder, was on hand, preaching to the delight of all. I said young; yes, he gets around over the district like a young man. We are moving on with our new church at Callisburg. When completed, we will have a good church house at every appointment. The stewards are looking after the temporal interests of the preacher. We are hoping, working and praying for a good year.

FAIRLIE.

J. T. Bludworth, Feb. 7: The first Quarterly Conference for Fairlie Circuit was held last Saturday and Sunday. A large attendance of official members. The conference session was both business and spiritual. The reports showed the work to be in a prosperous condition; \$126.90 was paid to the support of the ministry. Our new church building here will be completed in two or three weeks' time. This is a building that will be an honor to God and a triumph to Methodism in this town and country. Our new presiding elder, Rev. C. B. Fladger, was with us, presiding and preaching with great acceptability. We shall look with much interest to his visits to us. We are expecting a great year.

TERRELL.

C. C. Davis, Jan. 31: Our first Quarterly Conference convened at College Mound Saturday and Sunday. Our presiding elder, Rev. M. H. Neely, was with us, and preached us three sermons, which will bear fruit. He dedicated our new church Sunday. It was completed and paid for without a public collection; total cost \$1302. The stewards made a liberal assessment for the pastor's salary. College Mound alone paid, for the support of the ministry, \$108.75. Total raised for all purposes the past quarter about \$1460. We hope to make a clean record on the finances, and have the best year spiritually that we have ever had.

CRANDALL.

N. C. Little, Jan. 24: On each fourth Sabbath we preach at a schoolhouse two and a half miles northeast of Kaufman, known as Eagan's Branch. Here we find a little handful of Methodists (community largely Baptist) organized two years ago by Rev. A. H. Brewer, and served in the capacity of pastor last year by our esteemed friend and predecessor, Rev. J. B. Minnis. Last Sunday at the close of the morning service we held a Church Conference. Bro. J. B. Sharrock was elected Church Secretary, Bro. B. R. Steagall Class Leader. Bro. Sims and Bro. Jones were kept away on account of sickness; the last mentioned is steward. Bro. George B. Hubbard is our faithful and efficient Sunday-school Superintendent. At the close we called for representatives of the Texas Christian Advocate, but found none. We then made a three minutes' speech for the paper and took seven subscriptions. We felt that our work was

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not in vain, though this was the second time we had come, and each time had ridden fifteen miles through mud and water to preach to the little company who could not be kept away by bad weather and roads on the black land.

GRAND PRAIRIE.

C. M. Shuffler, Feb. 4: Our first Quarterly Conference was held January 29 and 30. Good attendance of official board. Dr. McLean was present, and in the Spirit. We protracted the services until Thursday night. Results: Six conversions and seven additions to the Church. We have received twenty-nine in the Church since we came to Grand Prairie and raised about \$60 for parsonage improvements. Already signs of revival appear at every place. We are expecting this to be one of our best years so far. With four Sunday-schools, two Leagues and prayer-meetings all round, of course we will have revivals.

PETTY.

W. H. Brown, Feb. 3: Our first Quarterly Conference was held last Saturday and Sunday. Bro. I. W. Clark, our inimitable presiding elder, was on hand, and carried everything on in grand religious style; no foolishness, but a revival, at the Quarterly Conference. The conference passed resolutions on the loss of Bro. E. Burgher, who was a great man among us. Bro. J. K. Ribble was licensed to exhort. The salary was about one-fifth paid. We have made some nice improvements on the church, in the way of a stove flue and an altar. We have money on hand to paint and paper the parsonage, and last, but not least, we are in a fine revival here now: are expecting the town for Christ. \$77 in cash and a good subscription on conference collections. Dr. Boyd expressed all our minds when he said: "God, not man, got up the meeting."

MESQUITE.

J. B. Minnis, Feb. 5: We came here on the 6th day of December. We were kindly received by our people. I found many things needed about the parsonage, which were soon supplied by the good people of Mesquite. A large wash-kettle, stove vessels, and many other things have been furnished, all of which were badly needed. We have just finished a good barn at the parsonage. We are now repairing the garden fence. Will soon have things in good shape. Well, what about the pounding? I never saw anything like it before. The fact is, almost every day since our arrival, good things to eat have found their way to the parsonage. Thanks to the good people of Mesquite for an \$18 suit of clothes for this preacher. The board assessed for the preacher \$600. We are well pleased so far. I think the outlook is good for a prosperous year on the Mesquite Circuit.

MESQUITE.

J. B. Minnis, Jan. 11: 1898: We are comfortably housed in the little parsonage at Mesquite. After five weeks' mixing and mingling with my people, I can truthfully say, I am glad my lot has been cast among such a kind and good people. We have had a very warm welcome. No regular pounding as yet, but many presents, such as chickens, eggs, butter, lard, and many other good things to eat, have found their way to the parsonage. Almost every day since our arrival we have received some token of kindness. I have preached at all my appointments but one. Good congregations met me at each place. I am very favorably impressed with my work. I aim, by the grace of God, to give this people the best year's work of my life. Now, last, but not least, an \$18 suit of clothes was presented to this preacher by the Church at Mesquite. God's blessings upon the donors. Some of the material is on the ground to build a barn at the parsonage, and we are going to do quite a lot of improving about the parsonage very soon.

KINGSTON.

R. H. Fields, Jan. 15: We have been kindly received on our new work. Not many nights after we arrived the parsonage was suddenly filled with bright faces—both old and young. After depositing many good things in the dining-room, Dr. Spaulding, with a few expressive words, made us feel that all were leagued to make the coming year happy. From the first Sunday in this month we protracted the services at Salem for thirteen days. The congregations were almost depressingly small, both evening and morning, at first, but as the revival fires began to kindle and glow, the people came. Nearly all the indifferent Church members were revived, old

differences seemed to be overpowered with love, and the first thing I knew they were apologizing to each other; and soon sinners came to the altar, and continued to come, till fifty-two were happily converted. Forty-one joined our Church—the others belong to Baptist families. Bro. Simpson, who preached two excellent sermons and worked faithfully in the altar; also Sister Nicholson, a good Baptist woman, at the organ, added much to the meeting. We closed by raising

PILOT POINT STATION.

P. L. Smith, Feb. 4: We were returned to Pilot Point Station at the last session of the North Texas Conference. We have been kindly and gladly received. Our congregations are large and appreciative. On the night of February 1 they pounded us, and right royally did they perform their work, bringing things both good and substantial too numerous to mention. The longer I stay in Pilot Point the more attached I become to her people. You can say to the brethren: We serve one of the best stations in the conference. We expect to have a very pleasant year, and we trust it will be a profitable one.

DODD CITY.

Samuel Weaver, Feb. 1: I will say a word about the work that I left. They gave myself and family some very nice things in the way of clothes, and some other things, in token of their love to us, for which we will ever remember them with much gratitude. This people have been very kind to us since we came on the work. They did not give us a regular pounding, yet they have sent to us a good many nice things in the way of eatables. Our first Quarterly Conference has just passed, at which the stewards made a liberal assessment for the preacher. As for the general state of the work, we are getting on pretty well. Have two Sunday-schools and three Leagues, and our congregations have been good; so on the whole we may say that the work is an average, or more, and we go to work with the hope of a good year in every respect.

KINGSTON CIRCUIT.

R. H. Fields, Feb. 7: This work is a pleasant one to serve. We received a hearty welcome at each appointment. The pounding came a few nights after we arrived, and it seems as if they mean to keep it up. Last week a large case of honey found the parsonage. We held a fourteen days' meeting at Salem, resulting in fifty-two conversions and a glorious revival in the Church; also \$78 was paid and subscribed for the conference assessments. We closed a two weeks' effort at Kingston last night. While we are disappointed in the results, yet there were a few conversions. Seven of the converts joined our Church. Bros. Ballard, Glanville, Shumate and Day assisted in the meeting; \$11.55 paid and subscribed on conference assessments. Bro. I. S. Ashburn held our first Quarterly Conference the 29th and 30th of January. Finances very well up. The presiding elder's sermon Sunday was even more than we, who knew his ability, expected.

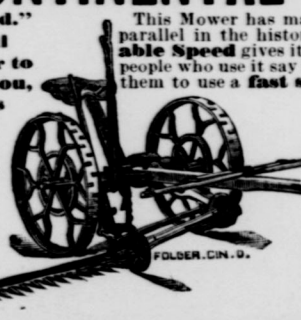
MARSHALL.

W. W. Graham, Feb. 2: The only thing of special note from these parts is the sickness of Sister Towns, wife of Bro. D. W. Towns, of North Side Mission. For the past twelve months her death at any time would not have been a surprise to any of us. I spent a night with them some weeks before our last conference, and I honestly felt as if she would be dead before morning. I write this to say that material help is needed and will be highly appreciated, though not asked for, by Bro. Towns and his family. I have reference to the brethren in the ministry. Many of them, as well as myself, know what such sore trials

(CONTINUED ON PAGE TWELVE.)

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This Mower has made a record in Texas that is without a parallel in the history of Mowing Machines. Its Changeable Speed gives it a prestige over all Mowers, because the people who use it say it's practical and useful. It enables them to use a fast speed in Bermuda patches, or when the team walks slow, and to use oxen, if desired. This change of speed is accomplished by the mere touch of a lever without even stopping the team. The slow speed is the same as all other mowers. The fast speed is half as fast again.

We use serrated ledger plates, which insure the greatest cutting capacity with least possible power, and prevents grinding knives so often. Each machine furnished with a splendid weed attachment. There are many other points of merit that we can't name here, but the Continental has come to stay. It is the lightest draft, best finished, and will out-cut any mower on earth. Catalogue mailed free. We

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Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation,

Rheumatism, Neuralgia,

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WHEN USED INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

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*BE SURE TO GET RADWAY'S.

McELREE'S Wine of Cardui

has demonstrated ten thousand times that it is almost infallible

FOR WOMAN'S

PECULIAR

WEAKNESSES,

irregularities and derangements. It has become the leading remedy for this class of troubles. It exerts a wonderfully healing, strengthening and soothing influence upon the menstrual organs. It cures "whites" and falling of the womb. It stops flooding and relieves sup-



pressed and painful menstruation. For Change of Life it is the best medicine made. It is beneficial during pregnancy, and helps to bring children into homes barren for years. It invigorates, stimulates, strengthens the whole system. This great remedy is offered to all afflicted women. Why will any woman suffer another minute with certain relief within reach? Wine of Cardui only costs \$1.00 per bottle at your drug store.

For advice, in cases requiring special directions, address, giving symptoms, the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

Rev. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at home for falling of the womb and it entirely cured her."

WHERE IS MONEY FOR YOU.

A correspondent says: I was awfully hard up and it seemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling Non-alcoholic Flavoring Extracts and have cleared over \$36.00 a week; one day I made \$8.00. Everybody wants them, as they are in powdered form and lovely for ices, puddings, cakes, candies, etc. They are perfectly pure and far superior to liquid extracts and twice as strong. Address the U. S. FRUIT CO., St. Louis, Mo., and they will start you at once, and it's your own fault if you don't make money. It's nice work for ladies. My sister sold as much as I did last week. You can sell over and over to the same families, hotels and restaurants, etc. Why be idle when you can make \$26.00 a week?

BED WETTING CURED. Sample FREE

Dr. F. E. MAY, Bloomington, Ill.

Old and Young

"The Message of Sir Walter Scott."

We see grandeur in Milton and the close relation between the tragedy and comedy of life in Shakespeare; we have a feeling of awe when we read of Dr. Samuel Johnson; Pope commands our respect; De Quincey fascinates us by his brilliant imagination; Rossetti holds up before us beautiful pictures, and Wordsworth teaches the reader to love nature and nature's God; Burns set the life of the common people to music, while the charm of Scott is in his goodness of heart, his high sense of honor and integrity, his love for that which is noble and virtuous, the old chivalry and true knight-hood. He had no gloomy faith. His life, so far as readers can tell, was spent in the sunshine. At the same time he knew of the oppressions and the hardships which were the lot of a large part of mankind.

Scott's writings have rendered famous nearly every hill and valley of "bonnie Scotland;" he clothed with a garb of romance characters of every age and condition of life, from the proud baron to the poor beggar, from advocate to fisherman. He did more, however, for the district of which Melrose is the center than for any other place. Here was the scene of his first great poem, "The Lay of the Last Minstrel." How musical is the description of the ruined Abbey:

"The sacred tapers' lights are gone,
The moss has clad the altar stone;
The holy image is o'erthrown,
The bell has ceased to toll."

Sir Walter had somewhat of ancestral worship in his make up. His forefathers were of the Scottish nobility, of a fighting and hunting clan. The Auld Wat or Harden mentioned in the Lay was a lineal forefather. The son of Auld Wat, William, was captured by Sir Gideon Murray, during the raid by the Scots over the English border. After his capture the choice was given to marry the ugliest of Sir Gideon's three ugly daughters, or to be hanged. Wm. Scott asked three days to consider the offered choice, for he had heard of her father trying to marry off ugly Meg and he had doubts as to whether it was best to die or to be compelled to live with her. His love for life conquered, and he married the large-mouthed lady. Tradition says that she made him a good wife.

Once Sir Walter, when three years of age, in the parish church during the service, began to sing the ballad of Hardyknute so loud that he prevented the minister from being heard. When acting as clerk to his father, he kept his desk full of works of imagination. The summers he spent exploring the ruins of castles and churches; sleeping in shepherd huts and gathering together the legends of the people.

As we read his writings, we see perfect pictures of what he is describing painted on a canvas before us; no name need to be put on the frame of the picture; it is its own interpreter:

"Tramp! tramp! along the land they ride,
Splash! splash! along the sea;
The scourge is red, the spur drops blood,
The flashing pebbles flee."

His love of Scotland was intense. Life there seems to be deeper, nobler, purer and richer than language can describe. Imagination, bravery, patriotism, romance and poetry are products of her soil. The mind seems to breathe in some of the majesty of the hills, and the blood of the Scotch imbibes the spirit of the mountain torrent. Sir Walter Scott said that all he did in his works was to polish what he saw about him. His description of the setting sun in Rokeby is unexcelled in literature.

A relative has written: "He passed from the cradle to the grave without making an enemy or losing a friend." Every great literary character of his age was his friend. He visited Wordsworth at his home at Grasmere and together they climbed some of the mountains of the beautiful Lake district. Lord Byron he recognized as a greater poet than himself, and instead of criticizing the rival who had taken from him the public's favor, heartily praised him and became his friend.

Loyalty to his friends was his watchword. He ruined his own fortune in his desire to help others. With Mungo Park he took long walks to learn of his travels; an encouraging word was ever ready for Erskine, and the death of Leyden, the great scholar, affected

him as if he had been a member of his family. He was always ready to help the Ettrick Shepherd, a man without culture or refinement, but who possessed native poetic genius.

Not only was he a friend of his equals, but of Wm. Laidlow, the farmer, and Tom Purdie, his forester. After he became financially embarrassed, his servants would not leave him. The butler became an ordinary servant on half pay, and old Peter, who had been the dignified coachman, rather than leave Sir Walter became the plowman. Between master and servants confidence and friendship existed.

Scott lived to be, rather than to be seen. He ever was listening to the voice of duty and the call of conscience. He esteemed living a monumental character more important than writing about it and believed that a man's life is a trust from God, which no one has a right to waste.

His castle home at Abbotsford is a living monument of one of his great ambitions—but how different from his expectations are the verdicts of time. Scott expected to be remembered because of the re-establishment of the family name among the nobility of Scotland. His old home to-day is practically a museum, and the Mecca of students and lovers of Scottish life and literature. Abbotsford is but a border poem and a novel on chivalry in stone. The "romance in lime and stone" is what Scott called his castle.

When plunged into debt, no favor did he ask but time; and he set to work with such untiring zeal that in four years he had paid off \$350,000 of the \$650,000 indebtedness, wearing out his brain, so as to become partially paralyzed and to die in the midst of his heroic attempt.

Loyalty to duty, hard work and self-respect were the means by which he rose to fame. He could hardly sleep, after his publishers failed, on account of his desire to pay off the debt. In his diary are these words:

"I may be bringing on some serious disease by working thus hard. I do not like to have it thought that there is any thing in which I can be beaten. Let us use the time and faculties which God has left us, and trust futurity to finish my task, and then good-night."

We never can forget his words to his son-in-law Lockhart shortly before his death: "It is a great comfort to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my death-bed I should wish blotted."

The life of Scott was tuned to the lines:

"Sound, sound the clarion! fill the fife!
To all the sensual world proclaim
One crowded hour of glorious life
Is worth a world without a name."

The last entry in his diary was: "We slept reasonably, but on the next morning—"

The great message in Scott's novels is that manly character is always triumphant.—Rev. Clarence Reed, in Central Christian Advocate.

Short Cuts to the Pulpit.

There are two well-defined notions as to what should constitute a theological training. One proposes to rear a superstructure of three years of the hardest study upon the solid rock of a full, seven years' classical training in our best colleges. The other will found a two or three years' shanty upon the sands of the mere ability to read the English language, to say nothing about writing it. The while that our appointing powers are frantic over the dearth of thoroughly-trained, Spirit-anointed men, the cry goes up from cheap men and cheaper Churches, both but 7x9 affairs, for short and easy cuts to the pulpit. Like religious cut-rate scalpers, if not even doctrinal bunco-steerers, the "Training-schools," the "Workers' Institutes," the Ministerial Short-order Houses, and the like, infest the path of the unwary and matrimonially rash, with the fatal delusion that energy, lungs, limberness of tongue, and knack at flipping the leaves of a Bagster to "that passage in —," are more than a substitute for the fullest training and the broadest knowledge.

But Wesley could stomach none of this. In his celebrated "Address to the Clergy" (1756), he cried out:

"Let us each seriously examine himself. Have I such a knowledge of Scripture as becomes him who undertakes so to explain it to others that it may be a light in all their paths? . . . Do I understand Greek and Hebrew? Otherwise, how can I undertake (as every minister does), not only to explain books which are written therein, but to defend them against all opponents? Am not I at the mercy of every one who does understand, or even pre-

tends to understand, the original? For which way can I confute his pretense? Do I understand the language of the Old Testament? critically? at all? Can I read into English one of David's Psalms; or even the first chapter of Genesis? Do I understand the language of the New Testament? Am I a critical master of it? Have I enough of it even to read into English the first chapter of St. Luke? . . . Do I understand so much of profane history as tends to confirm and illustrate the sacred? . . . Am I a tolerable master of the sciences? Have I gone through the very gate of them, logic? If not, I am not likely to go much farther, when I stumble at the threshold? . . . Are not even the modes and figures above my comprehension? Do not I poorly endeavor to cover my ignorance, by affecting to laugh at their barbarous names? Can I even reduce an indirect mood to a direct, an hypothetical to a categorical syllogism? . . . Do I understand metaphysics? . . . Do I understand natural philosophy? . . . Am I master of the mathematical A, B, C, of Euclid's Elements? . . . Am I acquainted with the Fathers; at least with those venerable men who lived in the earliest ages of the Church? . . . Have I given one reading, at least, to the works of Justin Martyr, Tertullian, Origen, Clemens Alexandrinus and Cyprian?" And so on.

But asks one, Was not the spiritual-minded Wesley's all-absorbing business that of saving souls? Most assuredly it was; and for that very reason, and as one of the surest means thereto, upon the ground that often the longest way around is the shortest way home, he wrote and published an English Grammar (1748), a French Grammar (1751), a Latin Grammar, a Greek Grammar, a Hebrew Grammar, prepared a set of the Classics, and wrote "The Complete English Dictionary," which, "the author assures you, he thinks is the best English Dictionary in the world," and all this before the year 1754. Wherefore? In order that the boys from six to twelve years of age in his Kingswood school, and in training for a possible call to the ministry, might be most thoroughly prepared to respond efficiently should the call come.

In 1768 he declared as to that school: "Our design is, with God's assistance, to train up children in every branch of useful learning. We teach none but boarders." (This was actually for the purpose of removing children from parents whose influence was unscholarly, or detrimental in any way.) "These are taken in, being between the years of six and twelve, in order to be taught reading, writing, arithmetic, English, French, Latin, Greek, Hebrew, history, geography, chronology, rhetoric, logic, ethics, geometry, algebra, physics, music. The school contains eight classes."

What a course for lads not in their teens! Think of a boy of seven being put through an English and a Latin Grammar, and thereafter taking up, besides all the rest, a new language about every year! In the last year, or when between thirteen and nineteen years of age, they were finishing what we would call our fullest classical college course, including Hebrew. Then, for four years more, he had an advanced course covering about forty works a year of the most extended variety. Noted among them is Milton, and the last year Shakespeare. It also included the critical reading of the entire Old Testament in Hebrew, and the New in Greek. The first prescription for each year was this significant one: "Look over the grammars!"

At the close of this document, as now found in his works, is this statement: "Whoever carefully goes through this course will be a better scholar than nine in ten of the graduates at Oxford or Cambridge." Here was one, more than a dozen decades ago, who equaled Ian Maclaren in his passion for the "Christian scholar."

And yet, in this benighted day and land, the heresy is widely rampant that "It don't take no learnin' to be a Methodist preacher!" The middle-aged man, with a family and without early training, is induced to swap with Wanmaker & Brown his jumper and jeans for one of those lovely "clerical suits" and a tie, and is "blocked over" into a preacher, a "Rev.," "while you wait!"

"In our day," says the United Presbyterian, "Moodyism—we use the term for want of a better—has filled, and continues to fill, all the Churches with Moody's students. They are not learned men generally, but men and women picked up among the common walks of life, put in training for a few days, or a few weeks, or a few months, in work more than theology, and sent forth to enlighten and reform the world, and the Church, too. . . . Moodyism is leavening all denominations, not so much through the understanding as by heart-power. These disciples sit at the feet of the teachers and preachers in these schools, and learn, not Moody's methods, but Moody's principles. They go home to their own Churches, and carry with them both methods and principles oftentimes. Thus the immature in scholarship and theology are rapidly supplanting the thoroughly educated classes in the Churches. . . . The only remedy lies, we believe, in the heart-power of the learned classes. Nothing has ever yet been able to withstand learning where it is in hearty, manifest sympathy with the miserable sinners of this world."

Between consecrated ignorance and conceited knowledge, why not strike a compromise upon consecrated knowledge!—Willbur F. Steele, in Western Advocate.

Diseases of Women

are in almost every case caused by lack of blood and the weakness resulting therefrom. You can escape! We will furnish you the means.

Your entire system will become strong and well, you will cast off all Nervousness, Backache, Dyspepsia, General Debility, Chills and Fever and the thousand-and-one ailments weak women are heir to if you will use

Dr. Harter's Iron Tonic

Read this from one who has suffered as you are suffering. She has been cured and knows whereof she writes:

Jetersville, Virginia, March 16, 1897.
Gentlemen—Will you please send me a bottle of Dr. Harter's Iron Tonic. I can heartily recommend it as a cure for Diseases of Women. It has completely cured me. I had been ailing for years and one bottle of Dr. Harter's Iron Tonic made me well and strong. I want this bottle for a friend.
Mrs. T. H. BROWN.

Dr. Harter's Iron Tonic is the greatest known blood purifier and health builder.

Sold everywhere. Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills do the business.



DEVOTIONAL

The Only Philosophy of Life.

The religion of Jesus Christ is the only sensible working creed for this life. It ennobles conduct by taking out of it all unworthy and base motives, and exalts life by furnishing for the smallest act the highest motive. All conduct is classed by human judgment by the motive from which it springs. In the eye of the law the very same act is culpable or commendable according to the motive which gives it birth.

At the bar of public opinion conduct is estimated by the motive that determines it. The reason why false estimates of character are formed, and some men reap rewards they do not deserve, and others suffer blame when they deserve praise, is because of the difficulty in determining motives. Because men can not fully understand the motives of others, false judgments are formed; but in spite of the repeated failures we make in our estimates, we go on gauging character by motives. There is nothing else upon which to base it. Motive must ever remain in the eyes of men and in the sight of God the test of conduct and character.

Nothing else can furnish the exalted motives that Christianity does. It touches life at every point, and irradiates the smallest act with the splendor of the highest possible motive, taking out of the commonplace and insignificant the meanest drudgery and giving it a lofty—a divine—significance. When love to God and man becomes the dominant force in any life, the ruling power in all conduct, no act is small, no life is mean.

"If done to obey Thy laws,
E'en servile labors shine;
Hallowed this toil, if this the cause—
The meanest work divine."

—Alabama Advocate.

Divine Care a Scientific Necessity.

The latest and highest reach of science says that force is the will of God. Gravitation, and every other force, exhibits strength and signs of intelligence that demand the presence and will of an almighty, omniscient Being. The doctrine of God immanent in all nature was never so clear as to-day. The more the intricacy, mutual dependence of parts, variety of plan and working, is known, the more evidently is the necessity of the presence and work of God recognized. This care, that is asserted by the Lord, is a necessity of being. With equal eye the Lord of all must see a hero or a sparrow fall (v. 26).

But we are not exempt from our duties because of divine care. All the more must we do them. The bird must fly to and pick up the provided food. And we must seek the kingdom of God and rightness, in order that the divine care may add other things.

What is the kingdom of God that we must seek? Not his empire over a million worlds; that is too short-lived and small for an endowment of any of his children. Not his empire over nations, whereby he is King of kings and Lord of lords, setting up one and casting down another. All can not be such kings, and the exhortation is to all. But we are to seek God's rightness, which is the foundation element of his kingdom in every respect. We are to be in right relations, every faculty duly related to every other. The soul must not be an aproned waiter, a branded slave pandering to our base desires, but every faculty must have its right relations to every other. Then we must have right relations to the world, to all our fellows, and to God.

This rightness is not formula of mathematics, or a statement of words. It is a living principle of power, like gravitation or other force in nature. Righteousness exalteth a nation. To them who believe, Christ gives power. He giveth power to the faint. The Gospel is a power (Rom. 1:16). Come within the reach of its conditions, the realm of its power, and it works for you, as wind, gravitation, steam, etc.

Being the highest force in nature and in God, it can help most, can most easily add these "all other things" (v. 33).

Whatever is strong to help is equally strong to hinder. Explosions can make a way for commerce through the heart of a mountain. And they can equally annihilate a town. Not only

can righteousness exalt a nation, but its opposite, sin, is a curse to any people, however large. God has largely endowed his principles of being, the laws of all life, with a power of self-execution. This highest one of all, rightness, more than any other.—Bishop Warren, in Sunday School Times.

Cay by Day.

Rev. W. L. Watkinson, the great Wesleyan preacher, in a recent sermon on the text, II Cor. 4:16, "Though our outward man perish, yet the inward man is renewed day by day," says these strong words:

"The 'outward man' is the visible, mortal man; the 'inward man' is the spiritual and immortal man. The visible man feels the weight and wear of years, the friction of life gradually exhausts us, and the natural eye grows dim, the ear loses its sensitiveness, the limbs their firmness and flexibility, the foot its elasticity and fleetness. But the interior man ought to know no aging. Swedenborg reports that the oldest angels are the youngest; and the oldest mortals ought, in the vigor and freshness of the soul, to be the youngest. A continuous, unintermitting, habitual growth of inward strength and joy is our duty and privilege. And this is a matter largely dependent upon ourselves. God's grace is always freely given, but the reception and exercise of that grace depend upon our personal vigilance and fidelity. Very much depends upon our habitual use and improvement of the heavenly gifts of light and energy. We fall too oft into the error of caring for the soul by fits and starts, and this is the error against which we are here warned.

"God does not perfect us at a stroke, but by constant and protracted discipline. God perfects the inward man by a daily renewal. He does not restore and complete us by sudden, violent action, but by the hallowing of our personality through all the days and years. A man's conversion may seem abrupt, but even here secret processes of grace have long been going on, as secret constructive processes have been going on in the chrysalis, which suddenly changes into a butterfly. And after regeneration there is a gradual unfolding of the deeper man of the heart, the slow re-opening of the spirit in goodness and glory. From the lesson of science we may learn a lesson in the profounder philosophy of the soul. Although volcanic and other subterranean eruptions, earthquakes and subsidences of the land have taken place in all ages, it is clear to our scientists that the earth as we see it was never fashioned in any large measure by convulsions, dislocations and cataclysms; students are satisfied that its whole disposition and shape were determined by the slow, ordinary silent agencies we see active to-day—rain, streams, heat and cold, frost and snow. The great shaping forces of the earth have acted continuously and noiselessly. And much the same is true in character. We are not to be lifted to heaven by startling upheavals, to be purified by catastrophes, to be perfected by mighty changes occurring at distant intervals. In the perfecting of the man, as in the perfecting of the planet, the silent, constant force counts for most. Little by little God brings out of us the infinite beauty and glory which he first put into us when he made us in his own image and likeness. What such perfection means, who can tell?—Christian Commonwealth.

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Editor's Note.—All readers of this paper anxious regarding the health of themselves, relatives or friends, can have Three Free Bottles of the Doctor's New Discoveries, with complete directions, by sending full address to Dr. Slocum's Laboratory, 8 Pine Street, New York City. See article in another column headed "At Last."

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CONNECTIONAL NEWS.

Rev. J. F. Scurlock writes to the St. Louis Advocate of the late Louisiana Conference, in part, thus:

Our late session at Crowley, La., was, I think, the most harmonious in our annals. The brethren were in a delightful frame of mind and conscious of the Master's presence. They found in Bishop Hendrix a wise, painstaking and urbane presiding officer. This second visit has endeared him more than ever to the members of our conference. When he commenced to read out the appointments, he announced that he had made as few changes as possible. All our Bishops have reached this point, which is evidence that they feel for the rank and file of those who are to do the work for the present year. It is a sign of spiritual progress and a genuine love for both the preachers and the cause they represent.

Several of our connectional officers visited us this year. Dr. Morrison, our Missionary Secretary; Dr. Tigert, the Book Editor and editor of the Quarterly Review; Dr. Atkins, Sunday-school Secretary, were with us, as also Dr. Barbee, our Book Agent, and represented the general interests of the Church in these various departments with ability. Rarely have we been more highly favored. We would be glad to welcome them again when they can make it convenient to visit us.

The election of delegates to the General Conference was a surprise to many. Two new men were elected who have never been seen in the councils of the Church before. Rev. W. H. LaPrade, a transfer from the North Georgia Conference, and F. N. Parker, second son of Bishop Parker, and Dr. C. W. Carter, President of Centenary College, will be present and aid in making such changes in the Discipline as are needed.

Bishop Holsey, of the Colored M. E. Church in America, was present and represented the educational institutions of his Church in one of the most beautiful and thrilling speeches I have heard, from either white or black, for many years. Of his ability and eloquence, I had been informed before, but there is nothing like hearing for yourself. Our preachers and the community, enjoyed it exceedingly, and they responded to it by giving him \$190 for the Haygood Memorial Building, located at Augusta, Ga. This delightful episode made our session the more interesting to all of us.

Rev. W. W. Pinson, in the Wesleyan Advocate: Georgia is somewhat herself, and Macon is some of her best. It is built on more hills than Rome, and they are no babies. The streets are crooked; they have to be to go round the hills. It reminds one of Austin. It is solid, self-respecting, come-to-stay in appearance. Its streets are broad, some 180 feet, a drive on each side, trees and grass in the middle—such is Mulberry.

We found a warm Methodist, Southern Methodist, welcome, and it seems to last. These Georgians know how to get the best there is in a fellow. They give him their hearts and hands, brag on him, then clear the track and turn him loose. If he don't do well, it is not their fault.

I went to Savannah by the sea. The conference men in Wesley Monumental, one of the most beautiful churches I have seen. Savannah is a beauty—

of it I have not space to write. Saw the spot where Wesley is said to have preached his first sermon in America, likewise the oak under which he used to preach at Thunderbolt, and from a distance, the island where he first set foot on American soil. Who could see and not also feel and resolve? Could the spirit of this mightiest of modern apostles have come back and looked upon his spiritual household gathered there, what a thrill he would have felt.

They made me preach the first afternoon I got there, and the lone Texan in a strange land was much shaken in spirit and great fear got hold upon him, but the hearts of the noble Georgians warmed to the message and they testified to its truth with their tears. We were strangers no more.

GENERAL CHURCH NEWS.

A cablegram to the New York Journal from Rome says: "The article in the Civiltà Cattolica, the famous Jesuit review, interpreting Leo XIII's remarks in response to the Christmas address of the cardinals as a proclamation to the effect that the Vatican would prefer to see Italy constituted as a republic rather than a monarchy, appears to have attracted a great deal more attention abroad than here at Rome, where the democratic leanings of the pontiff are well known and a source of much opposition and quiet antagonism on the part of the college of cardinals. But a few weeks have elapsed since, on the occasion of receiving a French pilgrimage of so-called Christian Socialists, the strains of the 'Marseillaise,' the revolutionary song of France, which calls for the 'death of all kings and tyrants,' were heard, for the first time in papal history, resounding through the walls of the Vatican, to the horror of the conservative cardinals and prelates, and to the manifest satisfaction of the aged pontiff. Within the last twelve months a number of prayers offered up at the Vatican in behalf of the monarchs of Europe on certain stated occasions have been modified in such a manner that the words 'nation' and 'people' are substituted for those of 'ruler' and 'sovereign.' In France the almost complete extinction of the royalist party is due to the personal intervention of Leo XIII, who, in instructing the French clergy to explain to their flocks that it is quite possible to be a good Catholic and a true republican at one and the same time, inflicted a death-blow to the hopes of both Prince Victor Bonaparte and of the Duke of Orleans. Until the Pope made this pronouncement the parish clergy throughout France invariably fought for the royalist candidates in municipal, provincial and parliamentary elections against the republican nominees. Since then they are found arrayed on the side of the republic, which pays them their stipends. It is likewise since Leo XIII has been on the throne that he has caused it to be intimated to the sovereigns of Austria and Spain that their former rights to the veto of the papal conclaves had become obsolete, owing to the failure of the powers in question to protect the papacy from the spoliation of its temporal power in 1870. And if he entertains a warm feeling for France it is because the latter alone, among all the powers of Europe, has never yet officially signified its acceptance of the spoliation of the temporal power of the Holy See, its failure to do so constituting a sort of latent protest against the present condition of affairs in Rome, which accounts in no small measure for the hostility which King Humbert, Signor Crispi, and many of the leading Italian statesmen manifest towards France. Christian Socialism originates with the present Pope, since without his openly expressed approval it would have been crushed out of existence at its very birth by the prelates, and likewise by the curia here, who are bitterly opposed thereto. A profound student of the great social issues of the day, Leo XIII, with an experience unsurpassed, does not conceal his conviction that the future welfare of the Church and of mankind lies with the democracy, rather than with archaic forms of monarchy."

A correspondent of the Michigan Advocate refers to religious and moral affairs in Canada thus: A plebiscite vote is soon to be taken throughout the whole dominion as to whether we shall have the prohibition of the liquor traffic. No other question of equal importance is likely to come before Canadian electors during the present season. Already friends and foes of prohibition have been exchanging a few warm shots through the press. We regret that Rev. Dr. Grant, principal of Queen's College, has written very strongly in the Globe newspaper condemnatory both of prohibition and

the plebiscite vote. Not that he says anything new. The old stale facts(?) are rehearsed: that prohibition is a failure, especially in Maine, where it has been longest tried, and that instead of destroying the liquor traffic it has raised up a generation of liars and deceivers who have made it their business to practice the art of deception in all the affairs of life, etc. The learned principal, however, has not had the field to himself. Several gladiators have rushed into the battle. A public debate is announced to take place in Kingston between him and Dr. Lucas. Our own Dr. Carman, general superintendent, has replied to the defendant of the liquor trade in two trenchant letters, which clearly prove that our esteemed Bishop can use the pen to purpose. He is no stranger to the art of controversy, and beats his opponent with some un-get-overable arguments, which will make his friends more attached to him than ever.

TEXAS PERSONALS.

Rev. C. W. DeLany, of Alvin, made the Advocate a pleasant call.

Mr. J. F. Holmes, of Ladonia, called and made us an appreciated visit.

Rev. J. R. Nelson, of Corsicana, was a welcome caller at our office during the week.

Dr. G. L. Abney, of Franklin, was in the city during the week. We acknowledge the courtesy of a pleasant call.

Mr. W. T. Musick, Traveling Passenger Agent of the International and Great Northern Railway, called during the week.

Mr. F. P. Works, Hillsboro, was in the city during the week, on Epworth League business, and did not forget the Advocate.

Sid Bass, of Terrell, one of our staunchest and noblest laymen, was a welcome caller at the Advocate office during the week.

Rev. L. A. Hanson and Mr. Tullis Wells, of Cedar Hill, were in the city, attending the United States court, and dropped in to see us.

Mr. S. L. Green, a staunch friend of the Advocate, gave us the pleasure of his company for a few moments one day last week.

Miss Ethel Fowler, of Palestine, made the Advocate a call. She is the daughter of Littleton Fowler, presiding elder of Marshall District, and is in Dallas in attendance on the executive committee meeting of the State Epworth League.

The following brethren, who were in the city during the week in connection with the business of the State Epworth League, made the Advocate a welcome visit: Rev. F. B. Buchanan, Rev. D. H. Hotchkiss, Gus W. Thomas and W. P. Wallace.

A card from Rev. M. K. Little, of Belton, informs us that the wife of Rev. R. M. Leaton, of the West Texas Conference, died in that place February 7. A full memoir of this noble companion of a faithful itinerant will follow soon. The Advocate extends sympathy to the bereaved.

SOUTHERN METHODIST PERSONALS.

New Orleans Advocate: Bishop Keener enlivened our sanctum a few days since with his genial presence and entertaining and instructive conversation. We are glad to be able to state that he is much more vigorous than he was several weeks since. Sister Keener's health is also considerably improved.

Miss Emily Allen, the editor of Our Homes, refers in the last issue to the late Miss Helm as follows:

A few days after Miss Helm went away, when her work was taken up by other hands, it was found that her books were in perfect order, every detail of business having most careful and accurate statement, and money in bank to meet bills due for October. But for six months receipts had all been needed to meet office expenses and publishing bills, and since May the editor had not drawn a dollar of salary. How strong, how uncomplaining, how unselfish her spirit; how all-conquering her faith! Little did we know, when reading and enjoying

those last issues into which her best brain and heart life were poured, that there were six months of unrecompensed toil for her. When we think how earnestly she labored for six years to reach the success achieved, will it not make us willing to sacrifice more and work harder that each of us may help?

GENERAL PERSONALS.

The London Christian World says: "The oldest Methodist in Ireland, and probably the oldest inhabitant in the United Kingdom, is Mr. Robert Taylor, of Scarva, who is now about 116 years of age. He took part in the volunteer movement in 1798, and tells vivid tales of that time. He is the oldest postmaster in the world, having been postmaster at Scarva for the past seventy years. He still holds the position. His house has for a long time been a stopping place for the Methodist ministers. Some years ago he built on his own premises a hall where services are held every Sunday and occasionally on week-nights."

Michigan Advocate: Concerning the special work of Rev. F. B. Meyer, at Central Church, Detroit, a well-informed minister says: "They have been very wonderful. The attendance has been larger than the church would hold. The interest has been so intense that you could feel it upon entering the room. If ever there was a man of God, it is Meyer. I think I never heard any man talk who so manifestly knew the mind of the Spirit. He preaches about forty-five minutes and then quietly dismisses the people without singing and slips away himself, lest his presence may divert the thought of the people from the message. Seventy-five ministers were in attendance. The meetings closed Wednesday night."

BRIEF NOTES.

By H. G. H.

In an account of a stirring Indian fight long years ago in the lower edge of the Panhandle, among the participants were two Mexicans, Polycarp Rodereguez and James Tafola.

An old historic gaming house was torn down in San Antonio the other day to make room for a new building, and a writer assumes, with no records to prove it, that in early days, Robt. E. Lee, Jos. E. Johnston, Phil Sheridan and John B. Hood were its patrons.

It will not do to assert that the last member of Austin's colony is Mrs. Hattie Jones, of this county, for last week a Mrs. Highland died, who came to Texas with Austin in 1821. Who knows how many more are yet on the sun-light side of death?

Ex-Gov. Peter M. Bell, twice Governor of Texas, San Jacinto veteran, Mexican war veteran, is living in obscurity in North Carolina with one of his daughters. He was also a private in Jack Hayes' company in the bloody Indian fight of Bandera Pass.

I am afraid the prohibition song in the last Advocate, (if it was meant as prophetic) is too previous, as the lawyers say. Our communities are too cosmopolitan and unsettled for prohibition. Georgia has been working at it since 1802, but, after all, whiskey abounds in that good old State.

The late Mordecai Yell received the late Gov. Sul Ross into the Church, and it was most refreshing to find that his pastor, Bro. Nelms, could say such excellent things about his Christian character after he had passed through such bloody scenes and mixed experiences.

Godwin's tribute to V. M. West was just. The Board of Finance has never had a better man. His successor as treasurer, Maj. Fly, has the unlimited confidence of the whole Church, and the old preachers and widows may rest assured that, if the Thornton bequest ever materializes, it will be handled wisely and well.

Hard fields of labor are plentiful in West Texas, but new ones are scarce. The new ones are usually the fag-ends of old circuits. A young fellow once thought he had found a new, unpreached-to community in Brazoria County, but after a little space of time it was discovered that Homer S. Thrall

had held a quarterly meeting in that community ten years before the young brother was born.

The good and true pastor is neither a gad-about nor a recluse. But more than ever are the preachers convinced that religious visits are deeply needed but not wanted by the people. Pop-social calls suit modern worldly Methodism, and the card of the pastor sometimes pleases them most.

The statements of those who have been cured by Hood's Sarsaparilla prove the great merit of this medicine. Get only Hood's.

A REQUEST.

Are there not one hundred laymen in Texas who will imitate the example of Bro. Price, of Leon Junction, and send us one dollar, to help us rebuild our house of worship. It will be thankfully received and acknowledged.

JOHN HELPINSTILL.
Shelbyville, Texas.

In response to our appeal for aid in rebuilding our church house, which was destroyed by the cyclone on the 12th of last month, we have received the following: Rev. A. J. Frick, Longview, \$2.30; Rev. D. L. Cain, Garrison, \$10; Rev. J. W. Johnson, Atlanta, Texas, \$14; Rev. C. F. Smith, Henderson, \$20; the Sunday-school at Henderson, \$5.25; Bro. H. Y. Price, Leon Junction, \$1; Sister Burk, Elkhart, \$5; Rev. H. L. Hare, Liberty, \$4.50. Total, \$62.05.

JOHN HELPINSTILL, P. C.

THINK ABOUT YOUR HEALTH.

This is the Time to Give Attention to Your Physical Condition.

The warmer weather which will come with the approaching spring months should find you strong and in robust health, your blood pure and your appetite good. Otherwise you will be in danger of serious illness. Purify and enrich your blood with Hood's Sarsaparilla and thus "prepare for spring." This medicine makes rich, red blood, and gives vigor and vitality. It will guard you against danger from the changes which will soon take place.

There is a river within that is ever warring with its shores.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY

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

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

An Unpromising Outlook.—"It is predicted that the battles of the future will be fought in the air." "That won't work; no man can be heroic in battle unless he can get behind a tree."

Hunt's Cure rapidly destroys Itch, Ringworms, Itching Piles, Eczema, Tetter and like trouble. Under its influence the diseased cuticle scales off, leaving a smooth, white, healthy skin in its place. A wonderful remedy and only 50 cents a box.

The child will laugh and cry; the youth will primp and sigh; the man will twist and lie, and all will groan and die.—Ram's Horn.

WE WERE VERY AGREEABLY SURPRISED.

Mr. L. Blaylock, Dallas, Texas:

Dear Brother—The Advocate Machine which we ordered last fall came promptly. It's a beautiful piece of furniture and is a first-class Sewing Machine in every respect. We consider it equal to any machine in every respect that local dealers sell from \$40 to \$60. Anyone wanting a first-class Sewing Machine can get one by sending \$22 to L. Blaylock, Dallas, Texas, and get the Texas Christian Advocate and Machine. Success to the Advocate and all who are interested in its publication.

J. J. ROACH.
Lane, Texas, January 22, 1898.

Take one step with the devil and you are in for a long walk.

NORTHWEST TEXAS CONFERENCE BROTHERHOOD, ATTENTION!

Death Call No. 7.

Our brother, B. M. Stephens, a member of the Brotherhood, died at his home in Weatherford, January 31, 1898. Your mortuary fee of \$2 is now due. Please remit to the Treasurer at once, at Corsicana, not Breckenridge. I have mailed 192 calls to itinerants and twenty to the good laymen. Should any brother fail to receive notice, let him remit to me as soon as he sees this. The forfeitures heretofore have been in consequence of carelessness. Do not postpone, but act to-day. If you fail, you will deprive the family of needed help in a trying hour and your loved ones the protection of this insurance for the rest of the year. Your servant in Christ.

M. S. HOTCHKISS,
Secretary and Treasurer Northwest Texas Conference Brotherhood.

A CHAUTAUQUAN ASSOCIATION.

A Proposition to Locate a Summer Normal in Colorado.

Mr. Eli Hirshfeld was here this week, in consultation with Superintendent Rice, who is one of the directors of the Texas-Chautauquan Association. Of course if Eli lends his assistance, the institution will be a success, for he knows no such word as fail.

Plans have been going forward for months, and at the Temple meeting of prominent educators all the details of the organization were perfected.

It is proposed to locate a summer school in the bracing climate of Colorado, to be conducted on the co-operative plan, all to share alike in the advantages. In this way the cost will be reduced to the minimum, including transportation.

Certainly the scheme, if properly carried out, will be of great benefit to all teachers and literary folk generally. It is an inspiration to body, mind and soul to visit the mountains of Colorado. No other locality in America is comparable with the Centennial State for scenic grandeur and delicious climate.

Being right at our very doors, we owe it to ourselves to embrace every reasonable opportunity to enjoy its blessings. The teacher who goes there for study and recreation will be the better prepared to teach with enthusiasm the children committed to his or her care. In all work where the interests of others are involved, the one who succeeds is the one who first gets inspiration from higher sources, and certainly the proposed plan meets this requirement in the superlative degree.—Belton Journal, Jan. 15.

A TEXAS WONDER.

Hall's Great Discovery.

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

Seguin, Texas, Sept. 27, 1894.—I have taken Hall's Great Discovery, and it has cured me completely of kidney and bladder trouble. F. SUCHART,
Treasurer Gaudaloupe County.

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

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

PROCLAMATION.

Mardi Gras at New Orleans will this year be February 21 and 22, the latter being the most important day, with the greatest number of attractions. The Texas and Pacific Railway, the only line running through sleepers and coaches to New Orleans, will sell tickets from their Texas stations February 18, 19, 20 and 21, and from Louisiana stations February 19, 20, 21 and 22; all tickets limited to March 5. The rate will be only one fare for the round trip.

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

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

IN MEMORIAM.

Whereas, our heavenly Father has taken to himself the devoted companion of our brother and co-laborer in the Gospel, Rev. I. S. Smith, we, the Methodist Preachers' Association of Dallas, bow submissively to His will, and hereby tender our deepest and tenderest sympathy to our beloved brother in his sad bereavement, and invoke upon him the blessings of Him who bindeth up the broken-hearted, maketh the wounded spirit whole, and calmeth the troubled breast.

We would also express our hope that a memoir befitting the life and character of our deceased sister will soon appear in our Advocate.

C. M. HARLESS,
L. P. SMITH,
C. I. M'WHIRTER,
Committee.
Dallas, Texas, Jan. 31, 1898.

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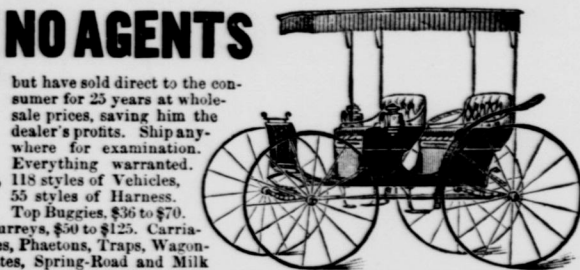
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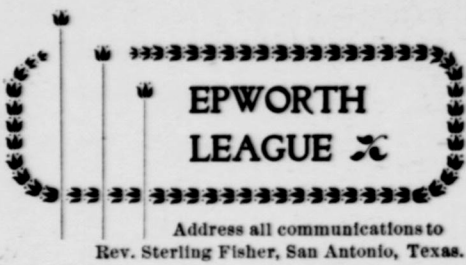
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A truly saved man is saved entire; mind, body, money, influence; at home, in business, in society; he levies upon all he has for Christ and humanity.

The more constant and sincere our devotion to God here, the more glorious shall be the revelations of the life to come.

TOPIC FOR FEBRUARY:

"Walking in the Light."

February 20—Saved to the Uttermost.—Heb. 7:25; Eph. 3:17-19.

Nearly all men are, in one way or another, seeking salvation. Not in the right way generally, nor even the right kind of salvation. Many walk in darkness, understanding neither their need nor the remedy, but comprehending vaguely that their condition needs improvement, and as vaguely groping for the means of improving it. They seek to be saved from the hardships of poverty or the delusions of wealth; from the penalties of sin, or the dominion of evil habit; from environments which impose hard conditions upon them; from the upbraidings of conscience; from every circumstance which mars their happiness. The means through which salvation is sought are as various as the sources of discontent. Some take to dishonest dealing. Some find refuge in philosophy, some plunge into the despair of agnosticism, while others seek to drown their care in the vortex of worldly pleasure and dissipation. A thousand remedies are proposed and tried, many of them aggravating the conditions they seek to relieve.

They who "walk in the light of the Lord" find that the only salvation which really saves and satisfies and endures is salvation from sin; that no distressing circumstance can permanently afflict the man of clean heart and upright life, and that this salvation is from Christ alone; "there is but one Physician who can cure a sin-sick soul."

THE EVERLASTING SAVIOR.

Under the Mosaic dispensation the High Priest stood between the people and God and offered sacrifices for their sins. He was a man, sinful, mortal, like themselves. Christ, the great High Priest, who has offered himself for the sins of the world, is "holy, harmless, undefiled, separate from sinners and made higher than the heavens, * * * consecrated forevermore."

He begins our salvation.

He carries it forward to perfection.

He saves to the uttermost—

From all the guilt of past sin.

From the power of sinful habit.

All the powers of mind and heart.

For happiness and joyful service here.

For the glory of the life to come.

He saves to the uttermost of man's need, because he has all power. He saves to the uttermost of time, because "he ever liveth to make intercession for them."

Happy are they who can truly sing:

"He breaks the power of cancelled sin;

He sets the prisoner free;

His blood can make the foulest clean—

His blood availed for me."

A PRAYER FOR THE BEST THINGS.

The great apostle, who loved the Church, prized his relationship to the family of Christians "in heaven and earth," prayed thus for those he loved. He prayed for spiritual blessings, which are the best and most lasting. He who has these is rich indeed. "The blessing of the Lord, it maketh rich, and he adds no sorrow with it."

The indwelling Christ—"Christ is said to dwell in his people, as he is

always present with them by his gracious influences and operations.

If the law of Christ be written in our hearts, and the love of Christ be shed abroad there, then Christ dwells there. * * * Faith opens the door of the soul to receive Christ.—Matthew Henry.

A Steadfast Affection—"Rooted and grounded in love." Too many are like the character described in the Epistle of James: "A double-minded man, unstable in all his ways"—their love ebbs and flows like the tide. Some things ought to be unalterably fixed; one of these is the attitude of the soul toward God. We should pray for and strive after fixed habits of pious affections, which lift us above circumstances and cause our love to burn warm and pure and changeless.

The Wonderful Love of Christ—"The breadth and length and depth and height." "By enumerating these dimensions, the apostle designs to signify the exceeding greatness of the love of Christ. * * * By the breadth of it we may understand the extent of it to all ages, nations and ranks of men; by the length of it, its continuance from everlasting to everlasting; by the depth of it, its stooping to the lowest condition; by its height, its raising us up to the heavenly happiness and glory."—Matthew Henry.

This love "passeth knowledge," but Christians may know much of it, and their knowledge may increase more and more, until their salvation is complete.

The young Christian stands upon the threshold of usefulness and knowledge; before him, if he presses on, are experiences and achievements more and more glorious. God's Word is a rich mine of truth; the Holy Spirit will unfold the wonders of divine love. Let us not loiter, content with what we have attained, but "press toward the mark for the prize of our high calling in Christ Jesus."

In remitting the last half of the \$25 assessed Cleburne League on the Mission Fund for the third year, Bro. McVeigh says: "We raised our money by the old Methodist plan of going down into our pockets and God has blessed us in our giving. I trust all the Leagues will pay up promptly on this fund."

THE BASTROP LEAGUE.

On Wednesday, January 12, 1898, we had a business meeting of the Epworth League, and the following officers were elected for the ensuing term: President, Dr. H. B. Combs; First Vice-President, Mrs. N. G. Fowler; Second Vice-President, Mrs. W. A. McCord; Third Vice-President, Miss Maggie Fowler; Secretary, Miss Lula Reynolds; Treasurer, Mrs. H. N. Bell. Our League has been encouraged very much by the enthusiasm and earnestness of our new pastor, Bro. Ira M. Bryce, and so much interest and zeal is being manifested that we have great anticipations for our future work.

MISS LULA REYNOLDS, Sec.

MIDLOTHIAN LEAGUE.

Our League here is in good condition, comparatively speaking. We are quite well organized. Our devotional meetings have some spiritual force and fervor. Methodist controls the young people of the town in a good degree. But I desire to speak specially of our literary department. Without hesitancy I state that the literary department is in the best working order of any I know or have ever had under my charge. I have an epitomized programme before me that I give you as a sample that will be held in the spacious parlors of Bro. W. W. Major on March 31. This will be carried out to the letter, with fine orchestral music interspersed:

The Literary Meetings—Subject, Church Music.

Opening, hymn No. 828, Eventide. Prayer. Roll-call, each member responding with a quotation from the hymn book. Essay, "The Power of Church Music as Taught by Its Use in the Bible." Hymn No. 374, Northfield. Extracts from Talmage's sermon on Church music. Essay, "Why Should Our Young People Study the Methodist Hymn Book?" Essay, "Composition of the Methodist Hymn Book—First, Its Poetry; Second, Its Music." Essay, "What is the Best Method for Studying the Hymn Book?" "My Favorite Hymn." Closing hymn, No. 528, Gerar. THOS. G. WHITTEN, Pastor.

[Our Third Vice-Presidents will find valuable suggestions here.—Editor.]

THE LEAGUE AT CHILDRESS

Dear Leaguers—I would not have you think from our continued silence

that we are resting by the wayside watching with idle indifference this great army of Leaguers, as they march on through the heat and din of the battle, to the glorious victory awaiting them. No, dear fellow-Leaguers, we are not resting, but are keeping abreast with you in this grand march. We feel that our League has been a blessing to us, and we trust a benefit to others. Since revising our roll, we have a thriving League of forty-five members, most of whom have girded on the Christian armor and are ready for the fight. On Sunday, January 30, we had a grand rally, consisting of addresses, recitations and music. The meeting was beneficial and interesting throughout and was a feast to all present. We are expecting greater blessings of the Lord this year because we expect to do more for him. Our four Presidents are earnest, enthusiastic and efficient officers; and our consecrated pastor, Rev. Ben Hardy, manifests much interest in our work. Indeed, we are following his leadership, and we are glad to say it is leading us to nobler things. We are doing very good work in all the departments, yet we are not satisfied and have covenanted together to pray for a great revival this year in our Church and League. Therefore, we come asking the prayers of all Christian Leaguers, and especially do we ask to be remembered at a throne of grace by our much-loved former pastors, Revs. G. S. H. and N. B. B., that we may have a gracious outpouring of the Holy Spirit on us this year.

MAUD ALBERT, Secretary.
Childress, Texas.

BELCHERVILLE LEAGUE.

Our League has entered into the new year's work with renewed energy. We have twenty-nine members and a good attendance at every service. We hold our devotional meetings every Sunday afternoon. On last Sabbath we had a glorious meeting; all came with their Bibles, prepared to take part. Our first and second departments have done great good, but our third department has done very little. We will now begin with the reading course and hope when we write again to make a good report of the literary work. We have raised money to help furnish parsonage and for local Church work. Have spent \$5.60 for Young People's Hymnal. On Thursday night before Christmas we had a temperance meeting, and the programme was pronounced good by everyone present, and we trust much good will result. We take the Texas Christian Advocate and don't know how we could do without it. Our pastor, Bro. Pryor, takes great interest in the League and we are looking for great results this year. We need to be more consecrated to the service of our Master. We are praying that we, as Leaguers, may be stronger spiritually, so that we may be enabled to do more efficient work. Pray for us, and may God bless you all are the earnest prayers of yours for the League work.

CORA POLLY, Sec.
JESSIE BAKER.

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Sunday-School Dept.

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

First Quarter—Lesson 8, Feb. 20.

THE TWELVE SENT FORTH.—10:2-16.

Golden Text: Freely ye have received, freely give.—Matt. 10:8.

Time: Autumn of A. D. 28.

Place: Some village or town in Galilee.

INTRODUCTORY.

Let the student note carefully the closing verses of the ninth chapter—35-38. The third circuit of Christ's ministry in Galilee is begun, and Jesus, seeing the multitudes, was moved with tender compassion for them, because they were faint and scattered as sheep having no shepherd. "Then saith he to his disciples, The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he would thrust forth laborers into the harvest." These beautiful and tender verses are peculiar to Matthew. They form an appropriate introduction to the calling of the twelve. St. Matthew does not give events in their chronological order. From St. Mark and St. Luke we learn that the apostles had been called sometime before this—just before the delivery of the Sermon on the Mount.—Mark 3:16; Luke 6:13. He calls upon his disciples to pray, that the great lack of Christian laborers may be supplied by the Lord of the harvest. So now is prayer necessary and availing; compared with the harvest, the laborers are still very few.

Jesus himself spent the whole night in prayer, and in the morning following chose the twelve.—Luke 6:12. The student should carefully study the parallel passages in St. Mark 3:16 and Luke 6:14.

LIGHT ON THE LESSON.

The Names of the Twelve.

Verses 2-4—First, Simon Peter. All four of the lists—the three in the Gospels and one in the Acts—place St. Peter first.—Acts 1:13. Andrew, and probably John, came to Jesus before Peter, but Peter had a kind of pre-eminence among the apostles; he was first among equals, and so heads the lists of the twelve names. "And Andrew, his brother." Matthew and Luke put Andrew next to Simon—we may suppose because they were brothers—while Mark and Acts place James and John next to Simon because the three were admitted to special intimacy and favor with Jesus. "James and John"—sons of Zebedee, a fisherman on the lake of Galilee (chap. 4:21). From their mother, Salome, they probably inherited their ambition, their ardor, intensity, vehemence and warm affection, on account of which Jesus named them Boanerges, Sons of Thunder.—Mark 3:17. The peculiar temperament of the brothers is seen in Mark 9:38, when they forbade one from casting out devils, "because he followeth not us;" and in Luke 9:52, when they were willing to call down fire from heaven upon the Samaritans who did not receive Christ, and consume them, even as Elijah did.

"Philip and Bartholomew"—Philip was first called by Christ, the second day after the visit of Andrew and John and the day after the naming of Peter. Philip was a native of Bethsaida and a disciple of John the Baptist. From John 21:2 we naturally suppose that Nathaniel was one of the twelve. There, it is said, that Jesus manifested himself to his disciples at the Sea of Tiberias, and there were together Simon Peter and Thomas, called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other disciples. It was Philip who brought Nathanael to Jesus; and as Bartholomew stands next after Philip in the catalogues of Matthew, Mark and Luke, we conclude that Nathanael and Bartholomew were the same person. "Thomas"—called Didymus (Jno. 21:2)—"and Matthew the publican"—that he so calls himself indicates his humility. The other catalogues make no reference to his old, disreputable calling. "James the son of Alphaeus," "and Lebbeus, whose surname was Thaddaeus. The catalogues in Luke and Acts make Thaddaeus the same as Judas, the brother of James. In Luke and Acts he is distinguished from Judas Iscariot by calling him Judas of James.

"Simon the Canaanite," or Zealot, as belonging to a class who zealously revolted against the yoke of their enemies and were very zealous for the national religion and institutions; "and Judas Iscariot"—that is, of Kerioth, a town in the tribe of Judah (Josh. 15:15)—"who also betrayed Him."

The shameful treachery of Judas always places him last in the lists of the names of the apostles.

THE TWELVE SENT FORTH.

Verses 5, 6—"These twelve Jesus sent forth;" so the word "apostle" means "one who is sent." Mark says he sent them forth two by two (Mark 6:7). In choosing and sending forth men to preach the gospel, Jesus exercises his authority as sovereign head of his Church. None but God can give men authority to preach his Word.

"And he commanded them, saying: Go not into any way of the Gentiles." The time for this was not yet: it came after the more plentiful effusion of the Holy Ghost on the day of Pentecost—after the life and teaching of our Lord had explained the world-wide extent of his mission to mankind. So, likewise, for the present they are not to bear the "Good News" into the villages and cities of Samaria. They might buy from them what they needed (Jno. 4:9), but were not to preach to them.

"But go rather to the lost sheep of the house of Israel." It was a part of the peculiar privilege of the Jewish people that the gospel should first be preached to them. (Luke 24:47. Acts 13:45.)

Practical wisdom dictated it also as expedient thus to avoid the national prejudice of the chosen people by making them the first offer of salvation. Soon this restriction was utterly done away.

"And as ye go preach, saying the kingdom of heaven is at hand." So John the Baptist, the forerunner, had declared; and with this message Jesus began his own ministry. So the seventy likewise. It was the great announcement for which the long centuries of Jewish faith and hope had been waiting.

WORKS OF POWER AND MERCY.

Verse 8—"Heal the sick, raise the dead, cast out devils"—all these were works of mercy and power, works which would at once gain them favor among the people, and authenticate their mission." The four evils," says Dr. Whedon, "which these miracles removed, namely, sickness, leprosy, death and devils, were all tokens and products of the reign of hell. The kingdom of heaven, in its final consummation, should counter-work and destroy all these.

This announcement, enjoining upon the apostles miraculous works, shows the preparatory nature of this first apostolic mission. Compare, as showing the difference of their ultimate message to the world (Col. 1:26-28): * * * "Whom we preach admonishing every man, and teaching every man with all wisdom, that we may present every man perfect in Christ Jesus."

"Freely ye have received, freely give." The power to work any or all of these miracles was the free gift of God, and they were to exercise this gratuitous power without cost to those whom they healed. "Sell no miracles." To give freely, our Savior means here, is to give without receiving pay. Christian science, so-called, claims the power of healing, and also takes compensation for its wonderful works. The Bible idea of miraculous power—the free gift of God—is utterly repugnant to its exercise for secular gain.

Verse 9—Provide neither gold, nor silver, nor brass in your purses—none of the several kinds of money. They were to make no preparation for the journey, but to take it in dependence on him who sent them.

The purse was a girdle, often of fine material, and elegant workmanship and made hollow so as to carry money. "No scrip"—that is, traveling-bag or haversack, used for carrying food.

"Neither two coats"—not even a change of clothing—but trust to obtaining it when needed; or, perhaps, a lighter and heavier coat. "Neither shoes"—that is, sandals—"nor yet staves." Mark says he charged them to take nothing for their journey save a staff only (Mark 6:8). If they had a staff they need not throw it away; but they were not to procure expressly for this journey even a staff; they were to take with them their usual staff only.

"For the workman is worthy of his meat"—this is the reason of all this rigid prohibition. In their mission of mercy and love, as preachers of the gospel, they were entitled to their living. So St. Paul taught in his letters to the Corinthians and to Timothy (I Cor. 9:13, 14; I Tim. 5:17.)

INQUIRING FOR THE WORTHY.

Verses 11-14—"And into whatsoever

city or town ye shall enter inquire in it who is worthy." The word "inquire" means "to search out or ascertain by investigation, a stronger term than 'enquire.'" They were to take pains to find out who is worthy—such as would make "a fit associate and a willing host."

"And there abide until ye go thence"—in that house, until they left the town. This would save time and trouble.

"And when ye come into a house"—a house of the worthy, selected as he has now directed them—"salute it." The form of salutation was stated to the seventy (Luke 10:5): "Peace be to this house." "The Hebrew word employed in this salutation—'shalom'—says Dr. Broadus, 'signified originally wholeness, soundness, and hence health, welfare, prosperity. As a salutation the term was thus an invocation of good of every kind—a wish that one might be blessed in every respect.'"

"If the house be worthy" of your abiding in it, God shall give them the peace you wish for it; if not, let your peace return unto you—that is, be as though you had never spoken it.

"And whosoever shall not receive you," nor hear your words. St. Luke has the word "whosoever" in the plural number.—Luke 9:5. It includes both the individual refusing them hospitality and the community respecting their message.

"When ye depart out of that house or city shake off the dust of your feet," which might mean two things: 1. We take nothing of yours with us; we free ourselves from all communion and contact with you. 2. We free ourselves from all participation in your condemnation.—Alford. See St. Paul's example (Acts 13:51; 18:6).

PRACTICAL AND SUGGESTIVE.

Here, in verse 15, Jesus declares that it shall be more tolerable in the day of judgment for Sodom and Gomorrah than for those rejecting his apostles and their message. The words were then specially applicable to the chosen people who had been long expecting and long prepared for the message of the gospel; and so now they have special application to Christians, who are enjoying all the light and opportunity of the Christian religion. The more light, if it be rejected, the greater condemnation.

Moved with compassion for the perishing multitude, and after much prayer, Jesus sent forth laborers into the harvest; so now, everyone "who is truly sent forth of God to spend his life in proclaiming salvation is really a fruit of the Savior's compassion for the perishing."

Pray ye, therefore, the Lord of the harvest—the great, outlying, unsaved millions at home and abroad—to send forth laborers into the harvest. The prayer for laborers ought much often to form a part of our public and private supplications.

Pray also for an increase of the spirit of magnanimity and liberality in the Church that laborers may be equipped to go forth into the harvest in every part of the earth; the doors of all the nations are open now, and many hear the call and are waiting to go.

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"I read with a great deal of interest and profit Dr. Carroll's expositions of the Sunday-school Lesson in the Advocate. Particularly has this been so of the last three lessons, and I write to express my appreciation of the work and also to commend the Advocate for giving the amount of space accorded to this department. This department is helping me in Bowie in the circulation of the paper, and the paper is helping my people who in turn help me; so you see we are getting the benefit all around. As to the identity of the "Sermon on the Mount" with that recorded by Luke as having been delivered "in the plain," I am not yet prepared to fully agree with the Doctor, but must acknowledge the force of his argument. I heard a sermon last year from Rev. O. S. Thomas in which he showed the "Beatitudes" to be a regularly graduated development of the human heart rising up to God, which struck me very forcibly as being the Master's teaching here. This view is not contrary to Dr. Carroll's exposition, but is not necessarily contained in it. Yours for the most careful study of God's Word,

J. A. WYATT.

Bowie, Texas.

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Female
College and
Conservatory of Music
Mrs. L. A. Kidd Key, Pres't,
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Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderewski, and is personally recommended by the above artists, Fannie Bloomfield Zeisler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

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

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

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

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

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

MRS. L. KIDD KEY,
Sherman, Texas.

The Itinerant's Guide,

By JOHN R. ALLEN, A. B., D. D.

This book endeavors to give practical directions to young preachers about the call to preach, selecting a text, preparing a sermon, pastoral visiting, etc. Part III is a republication of "Allen's Book of Forms for Church Courts," which met such a favorable reception. Order of John R. Allen, Georgetown, Texas. Price, 80 cents; to preachers 60 cents.

WOMAN'S ...DEPT...

Address communications to Mrs. Florence E. Howell,
28 Masten Street, Dallas, Texas.

IMPORTANT.

Owing to continued ill-health, I shall be unable to attend to the duties of my office this quarter. Will the Auxiliary Secretaries please send their reports to my assistant, Miss Elsie Bennett, Hillsboro, Texas, who has kindly consented to make out the quarterly report? Please do not fail in this important matter.

MRS. C. C. ARMSTRONG,
Conference Secretary Northwest Texas Conference.
Weatherford, Texas, Feb. 7.

W. P. AND H. M. SOCIETY, PARIS, TEXAS.

We held the memorial service in honor of Miss Lucinda B. Helm, on January 17. The Lamar Avenue Auxiliary united with us in this service, and our District Secretary, Mrs. Bedford, led. Resolutions on Miss Helm's death were read; also several papers, telling us much of her life.

As our thoughts centered on this beautiful life, whose single purpose was to glorify the Master, the things of this world became insignificant to us, and heaven, with its joys, seemed so real. Our desires grew stronger to live for Christ, and with every power and influence to draw others to him.

The next week we met with the ladies of the Lamar Avenue Church, Mrs. Brooks, our President, leading the meeting. Several papers on loan funds were read, and much information on this line of work was gained; also had a paper on Miss Helen. Attention was called to the loan fund named for her, which was started by the North Texas Conference.

These union meetings were exceedingly pleasant, for Christian fellowship is the highest social enjoyment, and when our thoughts were together turned upon this pure character our desires were renewed to do something for the Master.

We were invited by our pastor and his wife to meet at the parsonage on the 31st. After our regular Monday afternoon prayer-meeting at the church, we repaired to the parsonage to hold our third meeting in the interest of the loan funds.

We were cordially welcomed by Bro. Black and his wife, and at once felt at home. Our President, Mrs. Brooks, was absent, and we all regretted this so much, for her gentle grace adds a charm to every meeting. The Vice-President being also absent, Mrs. Hancock led the meeting, which was opened by prayer by Bro. Black, followed by a familiar song, a Bible lesson, and prayer by Mrs. Robinson. A call was then made for a free-will offering for the Lucinda B. Helm Loan Fund; the amount contributed was \$7.35. After miscellaneous business was attended to, we spent an hour socially. The whole parsonage was open to the inspection of the ladies, many of whom knew little of the parsonage and its furniture; and now it was their privilege to see the comforts, such as bathroom, china closet, fresh paint and paper, which had been added to its interior. While enjoying the sight of these improvements, we noted many things that were still wanting to make the parsonage as comfortable as we desired, and already the groups of ladies were discussing ways and means for meeting these wants. On every hand remarks were heard about the exquisite neatness of the whole house.

Hot coffee and delicious wafers were served. Swiftly the time passed, and we felt that the afternoon at the parsonage was a delight to all.

The agent for Our Homes, Mrs. A. P. Boyd, was on hand at each of these meetings, diligent in securing subscribers. MRS. J. T. WEBSTER, Corresponding Secretary, Centenary Auxiliary, W. P. and H. M. Society.

Walking to School.

"My little girl was puny and pale. She suffered with loss of appetite and stomach trouble, and her feet were so sore she could hardly walk. I began giving her Hood's Sarsaparilla and in a short time her appetite was restored and she was able to walk to school." Mrs. M. J. Lemons, Forney, Texas.

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North Texas Conference.

(CONTINUED FROM FIFTH PAGE.)

mean, and it is a fact that many of them receive good support, and it does seem to me, if the Master could be consulted and his will be done, many of them as quickly as possible would send help to this needy brother. I could give the average cost of medicines per week, but think it best not to do so. Mrs. Graham sat up with her last night, as she does very frequently, but her condition is such and the treatment so complicated that we can be of but little help, as either Bro. T. or Mrs. Ball, her nurse, have to be with her all the time. How they have been sustained physically and otherwise all these months is really marvelous. A more patient, cheerful, Christlike sufferer could not be found. I write this strictly on my own motion, and it is the first time I ever did such a thing in my life, but I can assure you it is a necessitous case, and I trust you will publish these lines for the Master's sake, and that the brethren will help. Of course the laymen have most of the money, but they do not know us as we know each other.

DENISON MISSION.

M. D. Hill, Feb. 7: The first Quarterly Conference for our charge convened the 29th and 30th ultimo. Our beloved, J. R. Wages, was present, and at the appointed hour gave us a fine, impressive and instructive discourse on "Doing Alms." Over the conference he presided with his usual dignity and firmness. At the hour for service Sunday our school house was full, and as the Gospel truths began to fall, our mind was made to revert to the past, and we were impressed with the fact that the Lord never makes a mistake, and that he calls the right man, and sends him to the right place. We are serving a good people here. They love, and surely they are loved. Our people seem to be encouraged, and this they have proved and are proving, by making an assessment commendable, and by responding to their pastor's needs. We are anticipating building a church edifice soon at Cherry Mound. We are looking forward to the time when our mission shall become self-supporting, and shall have prominence among her sister charges. As for me, I am glad I am here, and by the grace of God I intend to make this the best year of my life to date. I am talking for the Advocate as I go.

ECTOR.

J. B. Gober, Feb. 2: Our reception at Ector, to begin a fourth year, was most cordial. We have been pounded and pounded. Our town is improving rapidly. Bro. F. M. Gibson has about completed his brick school building, and is now running a good school, known as the Ector Normal and Training School. The railroad company is building a depot here. Our protracted meeting began the second Sunday in January, and closed fifth Sunday in January. The number of conversions and reclamations were not counted, but supposed to be seventy-five to one hundred. Twenty-five joined our Church; as many will join the Baptists. Our presiding elder, Bro. I. W. Clark, was with us some; Bro. W. H. Brown spent a week with us; Bro. Spurlock, from Bells, preached for us twice; Bro. McMillen, our local preacher, was with us all the time; Bros. Jones and Weathers, Baptist preachers, were with us and helped us much. The last Sunday, at the close of the morning service, we took a collection amounting to \$900 to enlarge and otherwise improve our church. If the weather remains good the work will begin in twenty days. The church, when completed, will be equal to any found in a town of like size in Texas.

CUMBY.

W. T. Morrow, Jan. 24: At our conference at Dallas we were appointed for a second year's work on the Cumby charge. The people have given us a hearty welcome. Many tokens of appreciation have been finding their way to the parsonage since our return, and a few nights ago the people of Cumby, of all the denominations, came en masse and took possession of the parsonage, and gave us a pounding in due and ancient form, all of which was highly appreciated by the writer and his household. May God's blessings rest upon the donors. Our first Quarterly Conference convened Saturday at Gafford's Chapel. The day was accompanied by very inclement weather; but, notwithstanding, our beloved, Rev. C. B. Fladger, was on hand, and was met by a goodly number of brethren and their families, to whom



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he preached, to their edification and delight. After a good dinner on the ground, the conference convened, with a good per cent of official brethren present. Bro. Fladger carefully looked after the interests of the Church, and captured the hearts of the brethren. Five hundred and thirty-two dollars was assessed for the support of the preacher in charge, which was an increase of \$32 over last year. The stewards reported \$100 for the support of the ministry. Cumby is a half station this year. We are hopeful of a gracious year, and we desire, by the help of the great Head of the Church, to do these good people a faithful and efficient year's service.

BRONCHITIS. Sudden changes of the weather cause Bronchial Troubles. "Brown's Bronchial Troches" will give effective relief.

West Texas Conference.

BOERNE CIRCUIT.

W. A. Govett, Jan. 28: We held our first Quarterly Conference on the 22d. Our brand new presiding elder, Rev. I. K. Waller, was with us. The sermon on Sunday morning was an ideal presiding elder's opening charge, bearing principally on that much neglected though essential virtue, giving. The stewards made an assessment of \$400 for their pastor for the ensuing year. Our other assessments amount to \$198.50. The work is well able to pay every cent of these assessments, and we are hopeful of doing so. Our Lock Hill charge is coming up splendidly, especially in good congregations. Selma, in proportion to its membership, has done best in finances, though Boerne stands first. The Salado appointment is the strongest on the circuit, having the best church building and largest membership. I have driven three hundred miles since coming on the field, and can praise God for the pleasure found in the circuit work.

CUERO.

J. W. Woodson, Feb. 1: A most interesting service was held in this place in the M. E. Church, South, Sunday, January 30. Immediately after Sunday-school all the scholars (as was previously arranged), under the leadership of their respective teachers, filed into the main body of the church, and as this was to be their service were given front seats. Several familiar songs were sung, in which the childish treble mingled in sweet cadence with the deeper tones of older voices, and then the pastor, Rev. Thos. Gregory, addressed the congregation. The text was from Zechariah 4:10: "For who hath despised the day of small things?" In language conclusive and convincing, yet withal simple and clear, he took possession of and held the close attention of both old and young. Bro. Gregory's address was one to be long remembered, and who can gainsay the assertion that the hearers of this grand lesson were not benefited as well as edified, and that precious seed found lodgment in the little hearts, that would spring up and ripen into a perfect harvest, fit to be garnered into the Master's great storehouse of eternal love. Every one enjoyed the service, which lasted just one hour, and as the large congregation dispersed, all seemed to be deeply impressed with the glorious truths presented so earnestly and eloquently by our esteemed pastor.

PORT LAVACA.

James C. Wilson, Feb. 1: Have just closed a protracted meeting here. This is a muddy town when it rains. It rained. The crowds were not large at first. The quality was all right. We kept right on. The mud dried. Bro. John W. Sims, of Rancho, came to our help. Last night the church was packed; many turned away. "Biggest congregation ever assembled in church here," some one said. The meeting was not a failure.

There were conversions and reclamations; twenty-one accessions "by certificate and otherwise." Larger success is ahead. Baptized four infants. Organized an Epworth League, with twenty-five members. Have just bought a new "Epworth" chapel organ, also "Standard Hymnal" and "Y. P. H." Prof. James Smith, our cornetist, swells the volume of our praise. The meeting was preparatory for a mighty shaking up that this town is going to get before this conference year ends. We're feeling its pulse, perfecting our plans, and reaching up for the hand of God.

HARWOOD.

Hiram Graham, Feb. 5: Good meeting at Harwood during last ten days of January. Between forty and fifty conversions and thirty additions to the Church—twenty to the Methodist and ten to the Baptist. Bro. J. H. Collard did the preaching, and his accomplished daughter, Miss Ivey, lead the song services. At the last service there were about thirty conversions, and the larger part of the congregation pledged themselves against, danc-ing, cards, drinking, etc.

PEARSALL.

John S. Gillett: Pearsall is a kind of experimental station, if such a term may be employed in ecclesiastical or Church parlance, situated on the International and Great Northern Railroad, about fifty-three miles southwest of San Antonio, and about one hundred miles north of Laredo. It is experimental in this: Hitherto it has stood with other appointments; now it stands alone, with a membership all told of little more than a hundred, a large ma-

Church Debts

Very likely the Dorcas Society, The King's Daughters, or the Young People's Society want funds to carry on their work this winter. Perhaps you have in contemplation a new organ, or carpet for the Sunday-school, or possibly the question of paying off the Church debt is troubling you. We have a plan for providing money for any of these objects.

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pority of whom are women and children, and none of whom are rich, except that they have "plenty to eat and plenty to wear, and something over," which, according to Mr. Wesley, constitutes a rich man. But they have grace and grit, which is better than gold, and when mixed with gold is better still. The experimental idea is further seen in that a sick man was put in charge. Now if you put two weak things together, the result must always be doubtful; only the coming together of two weak forces, if each has a little strength, will result in an increase of power. And so it has been in this case. The coalition has been prompt and hearty, and the situation met, if not fully, yet so far as to warrant the prophecy of a full success. The preacher and the people have both been strengthened. Things are moving up in all departments. A chimney has been added to the parsonage, and material furnished for the further improvement of the place. A genuine pounding, too, has come in regular order, overflowing with good things and kindly spirit, which, to the inmates of the manse, was better than all. Five have been added to the Church, and the missionary assessments have been almost provided for, while the preacher is getting strong again.

UNANSWERED LETTERS.

Jan. 27.—S. W. Thomas, sub. G. S. Sandel, sub. J. W. Clifton, subs have attention. J. R. B. Hall, correction made. J. M. Armstrong, sub. E. V. Cox, sub. L. G. Rogers, sub. C. C. Davis, sub. J. M. Smith, sub. J. C. Cameron, sub. H. M. Haynie, sub. S. H. Morgan, sub.

Jan. 28.—W. J. Bludworth, sub. C. E. Simpson, subs. J. P. Rodgers, sub will have attention. H. K. Agee, subs. W. B. McKeown, thanks. H. G. Williams, sub.

Jan. 29.—V. A. Godbey, sub. Sterling Fisher, sub. J. E. Buck, sub. E. G. Roberts, sub. L. W. Carlton, change. A. F. Hendrix, sub. J. B. Elder, sub. C. M. Shuffler, subs. John M. Barcus, sub. A. N. Keen, sub. S. N. Allen, sub.

Jan. 31.—E. V. Cox, sub has attention. M. S. Hotchkiss, sub. W. A. Edwards, sub. Charles D. West, sub. W. D. Johnson, sub. J. M. Wynne, has attention. J. Kilgore, subs have been entered. W. E. Washburn, sub. H. G. Williams, subs. E. K. Denton, sub. John E. Roach, sub and

trial sub. J. W. Johnson, sub. J. A. Whitehurst, o. k. H. C. Willis, sub. E. J. Gates, sub. N. B. Bennett, sub.

Feb. 1.—L. B. Tooley, sub. I. J. Coppedge, sub. L. A. Clark, sub. John S. Davis, sub. N. C. Little, subs. Ben H. Bounds, sub. G. F. Boyd, sub.

Feb. 2.—W. T. Morrow, sub. W. V. Jones, sub. J. N. Hunter, change. W. B. McKeown, subs. J. W. Tinscher, sub. R. A. Walker, sub. G. S. Sandel, subs. Geo. S. Sexton, sub. O. A. Shook, sub.

Feb. 3.—C. M. Threadgill, o. k. W. J. Bludworth, sub. W. W. Horner, sub. John M. Barcus, sub has attention. C. G. Shutt, sub. Charles F. Smith, sub will have attention. J. D. Hudgins, sub. W. C. Hilburn, sub. J. J. Canafax, subs. C. L. Browning, sub. W. F. Brinson, sub. M. E. Riser, sub.

Feb. 4.—R. J. Deets, has attention. W. F. Brinson, subs. W. B. McKeown, subs. C. V. Oswalt, sub. S. W. Thomas, subs. E. A. Snoddy, sub. John A. Wallace, subs. C. S. McCarver, subs, samples sent. I. M. Woodward, sub. H. G. Williams, subs. J. M. Armstrong, sub.

Feb. 5.—C. B. Garrett, sub. Jerome Duncan, samples will be sent. J. J. Harris, thanks. A. W. Gibson, has attention. S. J. Rucker, sub. F. M. Winburne, sub. John W. Bergin, sub. C. M. Shuffler, sub.

Feb. 7.—R. N. Brown, subs. M. D. Hill, sub. W. C. Hilburn, sub. Abe Long, sub. G. J. Irvin, sub. B. T. Hayes, sub. E. S. Smith, subs. B. J. Guess, subs have attention. M. S. Gardner, sub.

Feb. 8.—J. S. Davis, has attention. I. M. Woodward, sub. J. T. McClure, sub. M. A. Smith, sub. C. F. Smith, sub. W. J. Owens, sub.

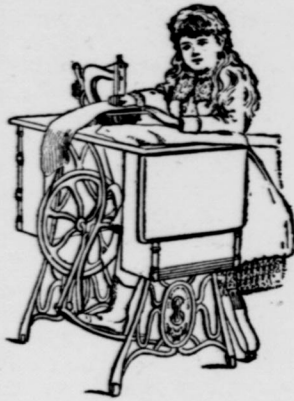
Feb. 9.—J. A. Black, subs. N. C. Little, subs. C. N. N. Ferguson, subs. G. S. Hardy, sub. J. B. Elder, subs. B. R. Wagner, sub. C. S. McCarver, subs. M. B. Johnston, subs. L. A. Thomas, subs. S. D. Hudgins, sub. L. H. McGee, sub. J. H. Braswell, sub. E. L. Shettles, sub. J. J. Canafax, subs. M. K. Fred, thanks. Nath Thompson, subs. S. Crutchfield, sub.

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Rev. R. J. Deets, Bruceville, Texas.
Rev. V. G. Thomas, Bexar, Texas.

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REV. W. H. BLUDWORTH

Departed this life November 3, 1897. He was born in Georgia, December 29, 1827; came with his parents to the State of Alabama when a very small boy. Here he grew to manhood. He was married to Miss Mary Bevel in Barbour County, Ala., May 6, 1849. To this union seven children were born and raised; six of whom still survive. He served four years in the late war; was a brave soldier. In 1866 he emigrated to Lauderdale, Miss., where he remained with his family eight years. He came to Texas in 1874 and settled in Harrison County. He has since lived in Gregg, Upshur, Camp, Fannin and Hopkins Counties, having been a resident of Hopkins ten years prior to his death. His wife preceded him to the better land several years—she having died in 1891. He joined the M. E. Church when very young; became a licensed exhorter in 1850. In 1883 was licensed to preach by Bro. M. H. Neely. He was ordained deacon at Terrell, Texas, November 15, 1892, by Bishop E. R. Hendrix. He acted in every capacity the Church called him and was ever constant and true; his zeal languished not. In plenty or in want, in sickness or in health, his life was one continuous strain of happiness. As a father he was gentle and kind; as a husband he was tender and loving; as a citizen he was vigilant and active; as a Christian he was loyal to his Church vows and submissive to his superiors. He did what he deemed his Christian duty, and in every thing trusted implicitly in his blessed Master. Of the six children who are left, two of them are members of the North Texas Conference; all of them are members of the Church their father served so long. Let us emulate the life and noble character of this parent and thereby when we come to meet the grim monster, death, be able, like the subject of this sketch, to say, "It is all right now," and fall asleep in the arms of our Savior.

G. T. BLUDWORTH.

LOVELACE.—William Thomas Lovelace, infant son of E. E. and Lena M. Lovelace, was born near Greenwood, Wise County, Texas, January 18, 1897, and died December 4, 1897.

J. R. SMITH.

BARKER.—Oscar Barker, infant son of G. W. and M. T. Barker, was born near Forestburg, Texas, August 2, 1896, and died January 21, 1898.

J. R. SMITH.

AIKIN.—Jacob Miles Aikin, son of Gordon and Temperance Aikin, was born March 10, 1831; was married to Miss Mary E. Beal, April 17, 1867, by our Rev. R. W. Thompson. Bro. Aikin was converted and joined the Methodist Episcopal Church, South, when he was eighteen years old; was soon licensed to exhort, and in a few years to preach. He served as a local preacher till 1880, when his relationship was severed and he became a member of the M. P. Church, in which he was reordained and served as elder till his death, December 11, 1897. While in the Confederate service he was attacked with typhoid fever, and was sent to the hospital at Fort Smith, Arkansas, where he remained for weeks. His wife says of him: "His life, after this, was ever a misery to him, but many a time he has gone upon two crutches and filled his appointments as best he could. He leaves a wife and four children, his being the first death in the family. Our brother passes from labor to reward, from pain and suffering to bliss and rest evermore."

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TEEL.—Marvin DeWitt, little son of Prof. J. T. and Belle Teel, was born June 9, 1896, and died December 8, 1897, at Lebanon, Texas. Little Marvin was an unusually bright and promising child, the pride and joy of the parental hearts and home. Though he lived not quite eighteen months, he occupied a large place in their hearts and home. He was their only child, and now the empty baby buggy and the vacant chair are but constant reminders of the fact that little Marvin is gone; and though his little form is no more seen nor his sweet voice heard in your home, remember he has a home in heaven with Jesus, who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Weep not as those who have no hope. Little Marvin is forever safe in the arms of Jesus, and you may follow on and overtake him in our father's house where death can never come and where parting is no more.

S. L. BALL.

Allen, Texas.

SANDERS.—Laura Neva Sanders, daughter of Marion and Emma Sanders, was born February 28, 1895, and died January 27, 1898. This little darling was sick only a few days when the death angel came to take her from earth to heaven. She had membranous croup. She was well and playful last Sunday. Oh, how mother and father will miss their darling. She was only lent to the fond parents for these few months to draw them closer to God. You may miss little Laura, but heaven is richer. Your darling is at rest. We bow in humble submission to his will. She is at the gate awaiting your coming. While the struggle of earthly grief is hard, the consolation of faith and hope is sweet. We laid her away to rest in the Walton graveyard, near Sparta, Bell County, Texas, on the 28th of January, 1898, to await the coming of Him who said, "Suffer little children to come unto me."

W. P. EDWARDS, P. C.

Brookhaven, Texas.

HEDRICK.—Sister Emily Hedrick died at her home, near Rosebud, Texas, January 12, 1898, at the age of sixty-three years. She was married to Dr. W. C. Hedrick October 15, 1851. She joined the Methodist Church in August, 1855. Her Christian life was one of consistency, meekness and simplicity. She was a true wife, a loving mother, a faithful friend. She loved God and did all she could for his cause. She loved her friends and had as few enemies as almost any woman of her age. She suffered for several months, but bore it with patience and Christian fortitude until January 12, 1898, when her spirit took its flight to God who gave it. Heart disease had done its work. God comfort the husband and children in their bereavement.

J. A. McDONALD.

HURST.—Mary Elizabeth Hurst (nee Burch) was born in Chesterfield County, South Carolina, February 7, 1855; professed faith in Christ in early life and joined the Church; came with her father to Texas in 1878; was married to M. H. Hurst January 20, 1880. She joined the Methodist Church at Weston in 1891, where she ever lived a consistent Christian. Sister Hurst was the mother of seven children, two of whom preceded her to the better land, to await her coming. She was a consistent Christian woman, a loving wife, an affectionate mother, a kind neighbor, who left the impress of her beautiful life on her family, one of her daughters being a member of the Church, and we believe the influence of that life will bring the others in as they come to years of accountability. September 27, 1897, will ever be a memorable day in the history of that home—a bright and beautiful day, a happy home at noon, when they dispersed to their various occupations; but alas, how soon its brightness and happiness faded away. They returned at night, to find the mother in the throes of death. She never spoke. Little did they think when they left mother at noon that it would prove the final parting. But thank God her loved ones do not weep as those who have no hope, for they both hope and quietly wait for that day that shall bring them to the saints' everlasting home.

BEN H. BOUNDS.

Weston, Texas.

WELLS.—Hiel Porter Wells was born in Harrison County, Texas, January 14, 1875, and moved with his parents to middle Texas when he was three years old. He was converted and joined the M. E. Church, South, in August, 1892, under the ministry of Rev. W. D. Bass, and lived a devoted Christian life until the day of his death, which occurred January 11, 1898. He was one of our most highly

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respected young men and dearly loved by every one who was so fortunate as to form his acquaintance. He was a great lover of vocal music and had attained to considerable distinction as a composer and teacher of music.

A. B. RAMSEY, M. D.

CULLISON.—Miss Emma, daughter of Mr. and Mrs. J. J. Cullison, was born in Limestone County, Texas, and died at Fairfield, Freestone Co., Texas, on Nov. 16, 1897. She joined the M. E. Church, South, on profession of faith a number of years ago at Fairfield, and ever afterwards in her daily life demonstrated the genuineness of her conversion. She was an affectionate, amiable and devoted daughter and sister. In disposition she was quiet and unassuming, strong and unchanging in her affections. Miss Emma was unusually modest and refined, and these traits of character won her many friends. She made no loud professions, but was an humble, faithful Christian, ever ready to do whatever she could for the cause of Christ. She was unselfish and true as a friend. Her sickness was long and at times very painful, but she bore it with Christian fortitude. She passed triumphantly from this world of sin and suffering to a world of peace and rest.

F. O. FAVRE.

BURGER.—E. E. Burger was born in Lamar County, Texas, August 26, 1848; was the son of Col. Young and Mrs. Mary Burger, of Honey Grove. Bro. Burger was educated at McKenzie College, and on May 7, 1868, was married to Miss A. J. Hill, daughter of a Methodist preacher, Rev. B. O. Stanford officiating. In 1875, at a meeting conducted by Rev. Jno. W. Piner at Forest Hill, Bro. Burger was soundly converted and joined the M. E. Church, South. We have heard him tell about the agony of soul in his hour of repentance and the complete victory when Jesus spoke peace and delivered him from the thralldom of sin. His experience was always clear and triumphant, and his faith strong in the providence of God. He was of a splendid family; his father, until enfeebled by age, represented the Church in his District, Annual and General Conferences, and, by his open-handed liberality, he has blessed the Church with his munificence. His mother, who has been for years a patient sufferer, is a woman of sterling Christian character. Bro. Burger has through his whole Christian life exhibited the estimable traits of character of his parents, thus demonstrating the worth of parental example, exemplifying a high standard of Christian living before the children. Bro. Burger was steward, trustee and Sunday-school teacher. In his official relation as steward his liberality and devotion to the Church were phenomenal; and for fourteen years he filled this important position—always a friend to his pastor—while he and his devoted wife made their house the preachers' home. He died of heart failure on the 29th of October, 1897. This day had been spent principally in reading the Scriptures, and twice he praised aloud the blessed Savior for abundant grace. The sudden and unexpected death of this good man was a shock to the community and family, but he was ready; his loins were girded and his staff in hand waiting the command of the Master. The funeral was a mixture of joy and sorrow—joy because of his life; sorrow because we felt that the Church needed him. His faithful wife, who had walked with him through the trials and triumphs of their married life, looks to the final day of the consummation of her hope

and faith. She is trying to redouble her energies to carry forward the pride of her ascended husband—the Church of God. His body is dead, but his life is ours, and his influence will be felt at Forest Hill for good.

ISAAC W. CLARK.

HOLLINGSWORTH.—Mrs. Ann Elizabeth Hollingsworth (nee Chatham), wife of Abram Hollingsworth, deceased, died at the home of her son-in-law, J. N. Nash, near Leona, Leon County, Texas, December 30, 1897, aged eighty-one years, eight months and seven days. She was the daughter of G. K. and Catherine Chatham; was born in the State of Georgia April 22, 1816. Many of her brothers and sisters preceded her to the other world. R. K. Chatham and Mrs. Rhodes, of Bryan, and Mrs. Murf, of Leona, still remain. Her four daughters and son and many of her grandchildren are members of the Church. This faithful mother accepted Christ as her Savior when a girl and her days and years have been spent in making her election sure. Her Bible and Texas Christian Advocate were her companions. Between sixty and seventy years she was a member of the M. E. Church, and paid her vows to the Most High, and was always a quiet, faithful worker in the Lord's vineyard. The writer was intimately acquainted with her for more than a quarter of a century; has visited her in sickness, in sore affliction and sorrow; has stood around her bedside when the weight and burden of over three quarters of a century were telling upon her mortal frame, and at the closing scene witnessed loving, weeping daughters, son and friends pleading for one word of recognition once more. Mortality was putting on immortality, the mental and physical powers ceased to act, and as the year 1897 was closing out, so closed the life of this good mother, this Christian jewel, without pain or struggle, ripe in years, rich in faith, rich in all of the Christian graces. All that was mortal of this good woman was laid away in Evans Chapel Cemetery, and as the solemn words of "earth to earth and dust to dust" were spoken, how joyful and comforting, even in great sorrow, is the fact of the resurrection. This grave will be a sacred place to her children. The flowers will bloom o'er her bier; a faithful, Christian mother resteth here. May the remembrance of her pure and holy life assist us all in living nearer to God and in keeping our lamps trimmed and burning. Her friend,

H. H. THOMPSON.

MOORE.—Col. T. C. Moore was born in Franklin County, Tennessee, May 24, 1816; grew to manhood in Marion County, Alabama, where he married Miss Martha W. Hollis, April 9, 1835. She survives him, in much feebleness, but with a faith that sustains and a hope that gilds all the remainder of the way. After his happy marriage he moved from the State of Alabama to Mississippi, where he lived until 1851, when he moved to Bastrop County, Texas. In 1856 he moved to the village of West Point, hard by the Col-

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orado River, in Fayette County, Texas, where he lived an honored, useful and Christian life, gathering around him a goodly family of children and a host of friends. Here, surrounded by his devoted family and a large number of friends, he died, December 1, 1897. It could have been appropriately said on that day that a prince and a great man had fallen in Methodism. For over half a century he was identified with the Methodist Church; he both knew and loved her doctrines. For over fifty years his was the home of the Methodist or any other preacher worthy of his hospitality. He was tender-hearted, kind and generous. For over thirty years he was afflicted with total blindness, but bore it with a meekness and submission to the divine will which was truly marvelous. He was ripe for heaven, having come down to a good old age, often expressing a desire to depart and be with Christ. May the Lord in great mercy save his entire household and bring them to himself in glory. R. T. WOOLSEY.

SEARCY.—Little Beulah May, the fifteen-month-old daughter of Mr. and Mrs. J. A. Searcy, died January 5, 1898. Little Beulah was a sweet and affectionate child. She was loved by every one who knew her and almost idolized by her fond parents. She died of congestion. She was sick only about twelve hours. Her death came so suddenly that our hearts were not prepared for the stinging blow. God alone can heal the wounds inflicted by this stroke of his providence. The grief-stricken parents may remember that "all things work together for good to those who love the Lord." Let us so live so we may meet dear little Beulah over on the bright shore where there is no parting or heartaches. A FRIEND.

Palmer, Texas.

SEALS.—Mollie F. Seals, daughter of Henry and Rosie Seals, was born December 23, 1876, in Lafayette County, Mississippi; came to Bell County, Texas, at the age of five years; removed to Lampasas County at the age of eight; was converted when ten years old and joined the Baptist Church. She joined the Methodist Episcopal Church, South, at the age of fourteen, at Coperas Cove, Texas. She was received into the Church by Rev. W. H. Harris. Sister Mollie was always a consistent Christian, a constant and useful member of the Sabbath-school. It was said of her that she was a splendid nurse with the sick. She was always ready to do any work for the Master. She often said, after she took sick, that she was ready to die, and asked the family to meet her in heaven. She died at Kempner, Texas, December 16, 1896. Truly, hers was a triumphant death.

JOHN E. STEPHENS.
Coperas Cove, Texas.

WILLIAMS.—Franklin E. Williams, little son of J. G. and Adda Williams, was born near McKinney, Texas, July 12, 1893. Frank was also a bright, promising little boy. He lived a little more than four years, and greatly endeared himself to the family, and is also greatly missed in the home circle. He followed his little brother in less than six months to the grave and to the spirit land. What a vacancy in the old home, and in the hearts of loving parents! Two little voices hushed, two vacant chairs, an empty bed! He died of diphtheria, December 6, 1897, and sleeps beside his little brother at McKinney, Texas. These little boys have escaped from sin, and the sorrow

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and suffering of this life, and not only sweetly sleep in Jesus, side by side in the grave, but their little spirits doubtless have met and are happy together in the paradise of God.

S. L. BALL, P. C.

Allen, Texas.

TEMPLETON.—Chalorsus Templeton, infant daughter of J. M. and C. L. E. Templeton, was born November 23, 1897, and died December 29, 1897, age one month and six days. Her mother died when she was but one day old, leaving the tender babe to the care of father and several brothers and sisters, who cherished fond hopes of raising her to womanhood. But alas! the Lord's plans are not as ours. He saw fit to take her to himself and to her mother. Weep not, loved ones, for the Lord does all things well. May this affliction draw you closer to God and to heaven. J. E. STEPHENS.
Coperas Cove, Texas.

KIKER.—"Our boy died at 4:30 this morning," came flashing over the wires to me on January 12. Oh, how sad! Charlie Martin, the son of Walter C. and Maud V. Kiker, was born April 20, 1895, and died January 12, 1898. This dispensation is an extremely sore one. Charlie was an exceptionally bright boy. He was the first-born in his happy home, and was also a first grandson. While but a child, yet owing to early training he was already having matured excellence. Never would he begin eating at meals until he had bowed his head and "grace" had been said. Yea, his own lips could be seen to move, and it seemed that his, though innocent, life was one of thankfulness. To the parents this seems extremely hard and bitter. Their lives, fresh from the inspiration of youth, were devoted to his careful training. He was just getting able to repeat the

sweet-toned child's prayer, "Now I lay me down to sleep," and as his tender lips moved in hallowed utterance, two noble hearts went up to God to make their boy a godly man. But now in yonder haven there's a beautiful beckoning hand, inviting papa, mamma and little brother to "come this way." The beautiful flower will in heaven bloom eternally. Its fragrant, sweet memory, will remain in our lives here, and he, though dead, yet liveth in sweet remembrance. He was laid to rest in the family burying ground at Morgan's Mill. Bro. A. B. Carraway, pastor of the bereaved parents, conducted the funeral. May God help us to live to meet him in heaven. His uncle, O. P. KIKER.

WILLIAMS.—Wesley P. Williams, little son of J. G. and Adda Williams, was born near McKinney, Texas, July 3, 1895. Wesley was a bright, promising little boy, and though he lived not quite two years, he so endeared himself to father, mother, brothers and sisters as to be greatly missed in the home circle when the Master, who said, "Suffer little children to come unto me," took him to himself. He died of whooping-cough, June 28, 1897, and sweetly sleeps in the cemetery at McKinney, Texas. Weep not as those who have no hope, for you may meet again. S. L. BALL, P. C.
Allen, Texas.



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BARBEE & SMITH, Agents, Nashville, Tenn.

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair.

NOTE FROM BRO CULPEPPER.

We have been here just two weeks in a meeting. One hundred and ten have professed up to this date. We go to New Martinsville, W. Virginia, next.
J. B. CULPEPPER.
Parkersburg, W. Va. Jan. 29, 1898.

PILES.

Texas Christian Advocate: If any of your subscribers write to me immediately and send \$5.00, and will agree to send me a testimonial and \$5.00 more when cured, I will send them some remedies for this disease which will afford prompt relief, remove the cause and afford a permanent cure and save them from the surgeon's knife or painful hypodermic syringe. Those not subscribers will send the full price (\$10.00) with the order.

Reference—All good people in this county. Give the postoffice and express office. Address,
DR. L. M. BRIDGES, Cleburne, Texas.

The ability to do good quarrels with the will.

A slight cough is a slight thing, but it may become serious; do not hesitate to buy a bottle of Dr. Simmons' Cough Syrup; it will cure you. Satisfaction guaranteed. Fifty cents and fifty doses.

TO WHOM IT MAY CONCERN.

The "two certain persons" referred to in that wonderful business scheme published in the Texas Christian Advocate of February 3, and signed "E. P. Turner, General Passenger and Ticket Agent of the Texas and Pacific Railway," are no other than the undersigned. There is no reason why the Texas and Pacific Railway, through its agent, should have so modestly withheld our names, as there is nothing in our letter of which we are ashamed, and which is not in every way honorable. Nor does the withholding of our names relieve the Texas and Pacific's publication of the libelous character involved in its misrepresentation. The only legitimate interpretation is that the Texas and Pacific Railway had offered us a through sleeper regardless of the number of passengers, before our circular letter was sent out, and that in the face of this statement we say that such sleeper can not be had for less than twenty. Now the facts are that the Texas and Pacific, through none of its agents, had ever given us any such information prior to date of our letter, and our statement was made upon the authority of a reliable railway agent, who has no connection with the line over which we have decided to go. Our circular letter was sent out on January 13, and the proposition of the Texas and Pacific was not made to us until January 18. We did not decide on route until January 20, after the Texas and Pacific, together with other roads, had been given a fair chance.

Furthermore, if any of our delegation prefer to go Mr. Turner's route, since his discovery in the Texas Christian Advocate, they have the perfect liberty to do so, and need not feel bound by any promises to us. So far as we are concerned, the Texas and Pacific is welcome to all the business it can get through such methods. In arranging with the railroads, we merely performed the duty assigned us by our delegation.

W. L. NELMS,
JAMES CAMPBELL.

Dallas, Tex., Feb. 4, 1898.

Texas Christian Advocate, Dallas:

Gentlemen—Referring to my comment on a circular letter issued at Waco, January 13, in your last issue, I have just had a conversation with "one of the interested parties" at

Waco, over the 'phone, and find that my comment is misleading, and would likely do the two gentlemen at Waco, whose names were to the circular letter, an injustice; I therefore wish to correct any such impression.

While I informed "interested parties" at the start that I would run a sleeper through regardless of the number of passengers, I did not have conversation with parties issuing the "circular letter" until after the 20th of January, when one of them called on me, and I then informed him, as I had other "interested parties" from the start, that I would run sleepers through regardless of the number of passengers.

Feeling that this is simple justice to the two gentlemen at Waco, as well as to myself, I ask that you publish same in next issue of your paper, without fail, and greatly oblige, yours very respectfully,
E. P. TURNER,
General Passenger and Ticket Agent.

ARE YOU TO LIVE IN ALASKA?

Some Requirements that will be Found Indispensable.

The universal article of diet in that country, depended upon and indispensable, is bread or biscuit. And to make the bread or biscuit, either in the camp or upon the trail, yeast can not be used—it must be baking powder; and the powder manufactured by the processes of the Royal Baking Powder Company, miners and prospectors have learned, is the only one which will stand in that peculiar climate of cold and dampness and raise the bread and biscuit satisfactorily.

These facts are very important for every one proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder, it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a solid caked mass or a lot of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is no place in which to experiment in food, or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful, and above all it is imperative that all food supplies shall have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit, or that will be found when required for use to have lost a great part of its value.

There is no better guide to follow in these matters than the advice of those who have gone through similar experience. Mr. McQuesten, who is called "the father of Alaska," after an experience of years upon the trail, in the camp, and in the use of every kind of supply, says: "We find in Alaska that the importance of a proper kind of baking powder can not be overestimated. A miner with a can of bad baking powder is almost helpless in Alaska. We have tried all sorts, and have been obliged to settle down to use nothing but the Royal. It is stronger and carries further, but above all things, it is the only powder that will endure the severe climatic changes of the Arctic region."

It is for the same reasons that the U. S. Government, in its relief expeditions, and Peary, the famous Arctic traveler, have carried the Royal Baking Powder exclusively.

CHURCH EXTENSION NOTICE.

The Executive Committee of the Board of Church Extension of North Texas Conference will meet at Centenary Church, Paris, Texas, March 9, 1898, at 1 p. m. Brethren who intend to apply to the parent board for help will please make out their application, according to the blank form, and send it to F. M. Bishop, Deport, Texas, in time for it to be in hand before the committee meets, or have it present at the time and place of meeting.

R. N. BROWN,
President of the Board.
Deport, Texas, Feb. 3, 1898.

Hunt's Lightning Oil

Cures Catarrh, Neuralgia, Headache, Cramp Colic and Diarrhoea. Failing, money refunded.

IMPORTANT MATTER.

The brethren of the Northwest Texas Conference doubtless remember that each presiding elder's district was short on the collection for delegates' expenses to the General Conference. This shortage should be collected in the next sixty days, and remitted to the undersigned. Let each presiding elder make a note of this matter, and act accordingly.

JAMES M. ROBERTSON,
Secretary and Treasurer Joint Board of Finance, Meridian, Texas.

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

San Marcos District—Second Round.
Luling, at Prairie Lea.....Feb 26, 27
Lockhart sta.,March 5, 6
Belmont, at Solomon's Temple.....Mar. 12, 13
Dripping Springs, at Yell.....Mar. 26, 27
Kyle and Pleasant Grove, at K.....April 2, 3
Seguin and Mill Creek, at S.....April 9, 10
Lockhart cir., at Cross Roads.....April 16, 17
Harwood, at Hall's S. H.....April 23, 24
Buda, at Lytton Springs.....Apr 31, May 1
Gonzales sta.....May 7, 8
San Marcos cir.....May 14, 15
San Marcos sta.....May 21, 22
I. T. Morris, P. E.

San Angelo District—Second Round.
Milburn cir, at Varga's Chapel.....Feb 19, 20
Pontotoc cir, at Pontotoc.....Feb 26, 27
Brady cir, at Bear Creek.....Mch 5, 6
Mason cir, at Camp San Saba.....Mch 12, 13
Paint Rock and Menard, at P. R.....Mch 19, 20
Sonora.....Apr 2, 3
Sherwood cir, at Kalekerbocker.....Apr 9, 10
San Angelo sta.....Apr 23, 24
Sterling City cir, at Grape Creek, Apr 30 and May 1
Junction City.....May 7, 8
J. A. Baker, P. E.

Brownwood District—Second Round.
Winters mis, at Norton.....Feb 26, 27
Robert Lee cir, at Rock Springs.....Mch 5, 6
Center City cir, at Star.....Mch 12, 13
Goldthwaite mis.....Mch 19, 20
Muhlin cir, at Big Valley.....Mch 26, 27
Lometa, at Grey's Schoolhouse.....Apr 2, 3
League Conference, Comanche.....Apr 9, 10
Coleman sta.....Apr 16, 17
Ballinger sta.....Apr 23, 24
Blanket cir, at Turkey Peak.....Apr 30, May 1
Comanche cir, at White Point.....Apr 23, 24
Fleming mis, at Guadalupe.....Apr 30, May 1
Bangs mis, at Trickham.....May 6, 7
Brownwood sta.....May 13, 14
Santa Anna cir.....May 20, 21
Glen Cove mis, at Rough Creek.....June 4, 5
May cir, at Cross Cur.....June 11, 12
Indian Creek, at Buffalo.....June 18, 19
Decker mis.....June 25, 26
District Conference, at Comanch.....June 30
O. F. Sensabaugh, P. E.

Brenham District—Second Round.
Rockdale.....Feb 26, 27
Sealy, at Wallis.....Mch 5, 6
Bellville, at Bellville.....Mch 12, 13
Brenham.....Mch 19, 20
Chapel Hill.....Mch 26, 27
Lyons.....Mch 23, 24
Caldwell.....Mch 26, 27
Deanville, at Porter's Chapel.....Mch 27, 28
Milano, at Gauze.....Apr 2, 3
Lexington, at Lexington.....Apr 9, 10
Giddings, at Ledbetter.....Apr 16, 17
Pleasant Hill.....Apr 23, 24
Cameron cir.....Apr 30, May 1
Davilla, at Davilla.....Apr 16, 17
Maysfield.....Apr 23, 24
Ben Arnold.....Apr 30, May 1
Cameron.....Apr 23, 24
Delegate to District Conference will be elected on this round.
E. W. Solomon, P. E.

Dublin District—Second Round.
Granbury.....Feb 26, 27
Morgan Hill, at Smith Springs.....Feb 12, 13
Rising Star and Piggah, at R. S.....Feb 19, 20
Stephenville.....Feb 26, 27
Proctor, at Providence.....Mch 5, 6
Carlton, at Gilmore.....Mch 12, 13
Bluff Dale, at Post Oak Grove.....Mch 19, 20
Sipe Springs, at Salem.....Mch 26, 27
Iredell and Walnut, at W. Springs.....Apr 2, 3
Hico, at Hico.....Apr 9, 10
Desdimonia, at Victor.....Apr 16, 17
Dublin.....Apr 23, 24
Green Creek, at Lingleville.....Apr 30, May 1
Carbon, at Simpson.....May 7, 8
Duffau, at Box Church.....May 14, 15
DeLeon.....May 21, 22
Gorman, at Gorman.....May 28, 29
E. A. Smith, P. E.

Vernon District—Second Round.
Farmer cir, at Olney.....Mch 12, 13
Graham, at Conner Creek.....Mch 19, 20
Throckmorton, at Fish Creek.....Mch 26, 27
Haskell, at Haskell.....Mch 23, 24
Vernon sta, at Vernon.....Mch 26, 27
Harold, at Grape Vine.....Apr 2, 3
Crossett, at Thalia.....Apr 9, 10
Chillicothe, at Doans.....Apr 16, 17
Seymour mis, at Hog Creek.....Apr 23, 24
Seymour sta, at Seymour.....Apr 30, May 1
Benjamin, at Gore.....Apr 23, 24
Quinnah sta, at Quinnah.....Apr 30, May 1
Childress sta, at Childress.....May 7, 8
Altus, at Bethel.....May 14, 15
Mangum, at Rock House.....May 21, 22
Eldorado, at Willow Vale.....May 28, 29
District Conference, at Childress May 26, at 9 a. m.
C. W. Daniel, P. E.

Cuero District—Second Round.
Yokum.....Feb 26, 27
Rancho.....Mch 5, 6
Victoria.....Mch 12, 13
Hallettsville.....Mch 19, 20
Cuero.....Mch 26, 27
Sweet Home.....Apr 2, 3
Waelder.....Apr 9, 10
Leesville.....Apr 16, 17
Nursery.....Apr 23, 24
Morales.....Apr 30, May 1
Edna sta.....May 7, 8
Port Lavaca.....May 14, 15
Edna cir.....May 21, 22
Clear Creek.....May 28, 29
A. C. Biggs, P. E.

LETTER FROM A PREACHER'S WIFE.

BOSSBURG, STEVENS COUNTY, WASHINGTON.
Dr. D. M. Bye, Indianapolis, Ind.:
DEAR DOCTOR—I have delayed some time in sending in my testimonial, as I have been waiting to see how the place was going to heal up; so I am now ready to recommend to the world your wonderful Oil treatment.
Three years ago I noticed a small lump coming in my right breast, and I called in our family doctor, who informed me that it was a tumorous cancer coming, so I began doctoring at once, but all the doctors failed to help me, and the best doctors of this country gave me up to die, when I heard of Dr. D. M. Bye's wonderful Oil treatment, and of him being a man who had great faith in God, so I resolved to try him. He has taken the cancer all out, and it was so large that it took the whole breast off, but, praise God, the cancer is gone and the place is healed up nicely.
Suffering ones, do not be afraid to try Dr. D. M. Bye's wonderful Oil treatment; and any one wishing further information regarding this case can get it by writing to me.
May 15, 1897.
Mrs. C. E. BALTZORE.

P. S.—And the minister adds the following:
MY DEAR BROTHER—We will send a big recommendation for you throughout the country, and I shall go to preaching again, and I will recommend you from the pulpit. So, may God bless your good labor, and the loving arms of Jesus ever embrace you is our prayer. Your brother in Christ,
Rev. M. L. BALTZORE.

Prevent Pneumonia

Prevention is always better than cure, even when cure is possible. But so many times pneumonia is not cured that prevention becomes the natural act of that instinct of self-preservation which is "the first law of nature." Pneumonia can be prevented and is often cured by the use of Ayer's Cherry Pectoral.

"Some years ago I had a severe cold and was threatened with pneumonia. I could neither eat nor sleep, and was in a wretched condition. I procured a bottle of Ayer's Cherry Pectoral and took it according to the directions, and at the end of fifteen days as well and sound as before the attack. I have recommended it in many cases of pneumonia since, and have never known it to fail in effecting a cure."
JOHN HENRY, St. Joseph, La.

"I was attacked with a cold that settled on my lungs, and defied the skill of my physicians so that they considered me incurable. At last I began to use Ayer's Cherry Pectoral and was entirely cured after having taken two bottles."

FRANCISCO A. SEVERIANO,
Taunton, Mass.

Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

STATE LEAGUE OFFICERS MEET.

A meeting of the State Epworth League officers was held at the Young Men's Christian Association parlors, in this city, Tuesday, the 8th instant, to discuss plans and complete arrangements, as far as possible, for the coming session of the State Conference at Galveston, April 19-21. The meeting had a full attendance, representatives being present from all parts of the State. Programme and other announcements will appear in due time.

LOOK OUT FOR MY BOY.

John Dorsett ran away from his home, near Oak postoffice, Ellis County, Texas, December 1, 1897. Age 15 years; about 5 feet 3 or 4 inches in height, light hair, blue eyes. When he left he was dressed in a brown ducking suit, rather ragged, and a check cap on. When last seen he was going west. If any one can give any information leading to his whereabouts, you will confer a great favor on his distressed parents, and for which his father will give a reasonable reward, say \$5. If any should find him, write to R. Y. Dorsett, Oak postoffice, Texas, or to McCue, Sheriff of Ellis County, or to the writer of this. All papers who will, please copy.
JOHN S. DAVIS.

Waxahachie, Texas.

If the Baby is Cutting Teeth.

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

A little sin has as much death in it as a big one.

Life is short; one bottle of Dr. Simmons' Cough Syrup may save your life. Fifty cents a bottle. Satisfaction guaranteed or money refunded. Ask your druggist for a sample bottle.

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

One bottle of Dr. Simmons' Cough Syrup will cure you, when perhaps all the physicians in the world could not three months from now; why not try a bottle? Price fifty cents. Satisfaction guaranteed or money refunded.

A NEW CATALOGUE

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

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

That cough of yours may become serious; why neglect it when a bottle of Dr. Simmons' Cough Syrup will cure it? Fifty doses for fifty cents. Satisfaction guaranteed.