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EDITORIAL.

THE TRUTH ADAPTED TO THE MINDS OF THE PEOPLE.

A great deal of the truth preached from our pulpits is lost to the congregation because it is not adapted to their apprehension. The preacher is a man of books and he lives much in the realm of literature. He becomes accustomed to book terms and phraseology and these are perfectly familiar to him. He knows their meaning, but it does not occur to him that seven out of the ten people to whom he preaches are not familiar with the terminology of books and magazines. They are plain, common people who understand only plain and common language. They know nothing at all about what is called advanced thought and care nothing at all about it. They have nothing in common with it. But they have got good old horse sense, and they go to Church to get soul food. They have been out in the world struggling for a living. They have had temptations, they have been carrying heavy burdens; some of them have had sorrow; in fact, they have been living in an actual world, and on Sunday they go to Church to be instructed in the things of God, to get comfort, to find out how to lead better lives, and to be brought closer to God through his truth. Now with that sort of an audience before him, the preacher gets up and talks about advanced thought. He uses the technical terms of the books; he sets up a man of straw and calls him Darwin, or Tyndall, or Huxley, and proceeds to pound the life out of him, and the people go away with no definite idea of the line of thought in the sermon. In fact, there was not much thought in the discourse adapted to their needs. High-sounding words, complicated sentences and a great show of learning have no place in a discourse intended to instruct the people, comfort the sorrowing and bring sinners to a knowledge of the truth.

Christ is the model preacher, and his discourses are marvels of simplicity and earnestness of speech. When you read his gospel you do not have much trouble in getting at his meaning. The common people heard him gladly, because he had a special message for them, and they understood perfectly the meaning of his language. He spoke in the language of the common people. As a matter of fact the most expressive language, as well as the most correct, is the simple language of the people. The preacher who adopts that simple and pure form of speech in the presentation of the gospel is the man who will get the best hearing and do the most good. Yea, he will come more nearly following in the footsteps of the Master. A simple, earnest, practical and direct style of preaching is the preaching needed by the great masses of the people. The pulpit does not need to bandy words with Spencer, Bain and Draper; neither does it need to use extraordinary words in many syllables. The people are not interested in such stuff. The gospel only is the power of God unto salvation and the pulpit wants to deal in the staples of the New Testament. Give the gos-

pel in monosyllables to the people and results will follow. Read everything in reach, store the mind with knowledge from all sources, but study human nature also, and when you enter your pulpit have a preparation in such simple consistency as that the most unlearned and ignorant person in the audience will get your message and go away benefited. After all, we want to labor for results. The people must be saved and the children of God built up in the most holy faith. Therefore let us have truth prepared and presented in such a way as that the people can get it and appreciate it. Literary and metaphysical stuff is not the gospel. In the pulpit it is the merest chaff without one grain of wheat. The old, old story is the only thing for a hungry soul.

CONSCIOUS EXPERIENCE IN MATTERS OF RELIGION.

Upon this subject we need to place the strongest possible emphasis. It lies at the very foundation of our faith in Christ and of our usefulness in his Church. Without it, we are left in doubt and robbed of the joy of our salvation. Nothing else can take the place of it. Church membership is good and helpful, but if it have not this experience back of it, we are only nominally in the Church. Good works have their place, but we can not substitute them for the personal assurance of our salvation. This experience comes to the soul as the result of repentance, faith and regeneration. It is a fearfully personal matter between the soul and God. It must be definitely settled before we can make even a beginning in divine life. We must know God in the pardon of sin. The heart must experience the transforming power of a new life, and be made a partaker of the divine nature. This personal knowledge of God is not obtained through sense perception, neither is it the result of mental processes. "Eye hath not seen, ear hath not heard, neither have entered into the heart the things which God hath prepared for them that love him"—they are not found by that method of research—"but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." When once we become possessed of a knowledge of these things, the experience is so radical that it can neither be gainsaid nor called into question. "Being justified by faith, we have peace with God through our Lord Jesus Christ." In this peace is found the experience of which we speak. Along with this peace comes hope, "And hope maketh not ashamed because the love of God is shed abroad in our heart by the Holy Ghost, which is given unto us." Peace, hope and love make up an experience whose essence the soul recognizes as the indwelling of a new life. Then "we know that we are passed from death unto life because we love the brethren." And when we love God and love mankind, "the Spirit himself beareth witness with our spirits that we are the children of God." Thus we become assured of our acceptance with God, and our salvation is a matter of con-

scious and positive knowledge. In these days when works are being substituted for experience, and when Church membership is taking the place of regeneration, we need to resuscitate this old doctrine of personal experience in the things of God and impress it upon the hearts of our people. We are making many improvements and marking much progress in liberality and education, but we cannot afford to forget this old doctrine or give to it a subordinate place in our ministry. It is of prime importance and deserves prominence in our pulpits and religious literature. The old fathers some times did not know much about systematic theology, and they were imperfect in scholastic training, but they had a rich experience and they told with wonderful effect what God had done for their souls. If we could only combine the rich experience of the fathers with our education and literary attainments we would not be long in moving the world before us. We are more lacking in this experience than they were in culture and training. The great need of the Methodist Church to-day is the power of the Holy Ghost in the heart of the ministry and laity of our Zion. Too many of us have no conscious knowledge of the indwelling witness of the Spirit, and we have the form of godliness without the power thereof. The power of the Holy Ghost in the heart is worth to the Church more than all human helps and mechanical appliances.

GUARD WELL THE DOORS OF THE ANNUAL CONFERENCE.

Our Church is peculiar in that the ministers are not chosen by the people, but they are sent to them by the Annual Conference. Hence once every year our ministers undergo an examination of character in order that our congregations may be served by men of clean hands and pure hearts. No man is fit for our ministry until he has the endorsement of the conference of which he is a member. In coming into the conference he must pass the most rigid examination of character before his application is even considered. He must be well spoken of before he applies for such high membership. The Church Conference, where his application originates, is expected to look carefully into the record of his life and pass judicially upon his moral character. Then when he goes to the District Conference all of these matters are to be reviewed, and his intellectual equipment is to be thoroughly examined before he is passed on to the Annual Conference. When he goes up to this body, there is still work in this direction to be faithfully done. Now all three of these bodies cannot be too careful in their estimate of the men thus coming before them for our ministry. If any one of them is not sound to the core in moral and religious matters, he ought to be stopped before he is admitted and sent out to minister to the people. It is not a question of sympathy or of sentiment, but of stern duty we owe to the Church to see to it that no unworthy man shall find membership in our conferences. We want no man of lame

record for whom we have to apologize, or whose manner of life we have to explain. He must be above suspicion and then go to our people as our authorized minister to preach the gospel to dying men. If there is anything back of his record of a moral kind he had better be stopped at the door of the Annual Conference. He is all right in the Church if he is there for the purpose of striving to become a good man, but we cannot run the risk of sending that sort of a man out into our diversified work as an accredited minister. Our people expect us to send them clean men, and they have a right to expect it of us. When we send him to them, though they have never seen him, yet they open their hearts and their doors to him because we have sent him. With such confidence shown in us, we cannot afford to send them a man who is in the least danger of imposing upon them. When we do this, we do violence to them and perpetrate an injury upon the Church. We may be able to put up with a slight lack of preparation upon the part of a young preacher with the understanding that he will develop by study, but if he is in any way loose in his moral character, or grievous in his lack of sound discretion, we cannot for a moment entertain the idea of taking him into the conference and risking in his hands the duties of the itinerant ministry. We must have a thread of burnished gold running through the life and character of the man to whom we commit this high trust, and this thread must extend clear back to the time he came into the Church of God. He must be fit for the confidence of the people before we send him out among them. And we need to be doubly careful in receiving men into our ministry from other Churches. Now and then a man becomes convinced that he is not in harmony with the doctrines and polity of a given Church organization, and from conviction of duty he comes to us to find a congenial system of doctrines and polity. He has an unquestioned record in the communion to which he has hitherto belonged, and from that communion he brings the proper certificate of character. For that sort of man we have the profoundest respect, and to him we give the right hand of fellowship. But the majority of men leaving other communions for our ministry need to be most critically taken under examination before we receive them into the itinerancy. The presumption is that they have a reason for taking this step, and that reason needs to be well understood. We have made some serious mistakes at this point, and we ought not to repeat them. For farther information touching this matter you can address the Rev. Sam P. Wright, of Waco.

Before Christ entered upon his great mission he was lead up into the wilderness to be tempted of the devil. After he passed that crucial test, he came down and entered actively into his work. So in the life of every good man there is a time for testing his merit. If there is anything in him he will meet with severe trial, and if he passes this successfully, then he is ready for a broader field of activity.

COMMUNICATIONS

WHO WILL WEAR THIS CROWN?

There is not a Methodist Church building on the island of Cuba. There is not, so far as I know, a Protestant church building.

The Baptists, who are the most numerous Protestant body on the island, have their largest congregation (that at Havana) housed in an old theatre.

Our missionaries are preaching in chapels provided by adapting the parlors of houses built for residences, which we rent. In these inconvenient and temporary quarters they are having remarkable success. Already, before most of them have worked as long as six months, their quarters have overflowed.

If their work is to succeed, they must have proper places of worship. They confront a Romanism entrenched in splendid houses built by the treasury of the state.

We need at once a suitable place of worship in Havana, the capital and commercial metropolis of the island. There dwell 200,000 people at least one-seventh of all the population of Cuba. In that great city there is not a Protestant church building!

Think of that! I can buy a suitable property near the centre of the city now for \$20,000. At that figure it is very cheap. The property of the Baptists, not so well located, cost, I am told, \$65,000. The chance to buy this property may slip out of my hands any day. I have not had the money to secure an option on it.

The Board of Church Extension and the Board of Missions have authorized me to raise the money and buy it. Neither board's treasury was in condition to supply the money. I make this statement appealing to all who love the Lord Jesus, and who care for the needs of this unhappy island, to help in this great emergency.

A brother beloved starts me with a subscription of \$500. Who will join him? Are there not a hundred persons in all our Southern Methodism who can give each \$500 to buy this ground and put upon it a commodious church, a good school building and a parsonage? It is large enough for all these, and the buildings now on it would supply material for at least two of the buildings desired.

O, that some man or woman would come forward and build the first Protestant church in Cuba! What a monument it would be!

Sir Christopher Wren is immortalized by St. Pauls, London, the inscription upon it being, "If ye seek my monument look around you." Not less honored will be the man who erects the first Protestant church in Cuba. Who will wear this crown?

W. A. CANDLER.

WORK AMONG THE YOUNG.

Of the many opportunities before us in Cuba, surely none is greater than that of reaching the young. Mr. Elmer E. Hubbard, of Matanzas, brings out in the following letter to the Missionary Secretaries something of the situation and the need of such work:

In planning for the missionary work in Cuba you have no doubt carefully considered the various needs of the field and the various lines along which the work ought to be carried on. But I want to call attention to what seems to me to be a wonderful opportunity before us.

Mrs. Alfonso showed me to-day her list of over sixty boys and girls, mostly under ten years of age, who have applied to her for admission to my home. Besides those there have been many more whose names she did not put on her list, because of their age, or because they had parents or relatives who were able to support them. Another lady, a Catholic, has about twelve on her list. She has succeeded, after much effort, in getting four of them into a Catholic institution, and she wants me to take some of the others. Besides these, there are numerous other applicants through the Mayor, or Mr. Baker, or some one else. And it is a common occurrence for me to meet persons who want me to take some child.

Hundreds of children, some of them orphans, and many of them not orphans are waiting for some one to care for and train and educate them. The great need along this line means a great opportunity before the Church. If the Church will send forth the workers and the means to carry on this work I believe that in the next year or two many hundreds of these children can be gathered into Christian institutions, the most destitute into orphanages, and others whose parents or friends could perhaps pay a little for

their care and education into what might be termed boarding schools or similar institutions. Christian workers could have a much greater influence over children in such institutions than they could if they had them for only few hours in a day school and then send them back to their wretched homes or to the streets for the remaining hours of the twenty-four. Is not work among the young one of the most promising lives of missionary activity? And was there ever a time when there was a greater opportunity for this work than there is in Cuba at the present day?

LYNCHING IN THE SOUTH.

The people of the North and West have been horrified many times during the last few years by the lynching of negroes for a certain crime extremely obnoxious to the people of the South.

It is not my purpose to defend lynching or mob law, as an institution. I am firmly convinced that such is a dangerous enemy to the peace of the State, that it tends to not hasten, but retard, justice; that in many instances it defeats it altogether. But I purpose to show why lynching is so prevalent in the South, and offer not a defense, but an excuse.

The people in the Southern States east of the Mississippi River have descended from the purest part of the Anglo-Saxon race. For many generations they had the negro race in subjection to them. They owned the negro as a species of merchandise. He was regarded not as a fellow being, but chiefly for the dollars and cents he could produce. The increase among them was welcomed as so much added to the store of wealth. Hence, he was encouraged to increase his progeny as fast as possible. This kind of training did not tend to evolve him very fast from his ancient habits as a savage in the wilds of Africa, nor can he, after generations of such, passed amid Churches and hearing the gospel preached, readily merge into a condition resembling the chastity of the ruling race.

These things I offer not to defend any crime whatever, but to show that the crime of rape does not rest upon his conscience—a conscience never educated about it. Mob law, as a means of terrorizing the negro, has been employed by the white people of the South because the courts have failed in some instances to convict. Now, anyone knows that a criminal sometimes escapes because of some technicality. Some flaw is found in the indictment, some link in the chain of evidence is wanting. Or it may develop suddenly that he is of unsound mind, and therefore, not responsible for his actions.

These things, and a host of others, have caused the people of the South to think that unless they take the law in their own hands there is serious chance of the perpetrator of the most diabolical crime in their category escaping.

A word or two about how the people of the South regard the crime of rape.

The Southern people as a whole pride themselves upon the purity of their homes, of the chastity of their wives and daughters. Entrenched behind the citadel of virtue the Southern woman becomes as impregnable as the rock of Gibraltar. She is regarded by her people as a superior being, uncontaminated by any foul touch—a little lower than the angels, perhaps, but superior to the masculine gender. So revered is she by the men that any compromising of carriage or position is regarded by them as something beneath their ideal, and causes them to loathe what had been so attractive. Now comes along a black brute, teeming with the lust of a wild beast. He forces this castle of virtue. He takes away from this ideal being the consciousness which is the rarest charm of woman, drives her into that isolation, compared to which the solitude of the lepers in the island among the Sandwich group becomes a paradise, where the daily death is but a sweet release. The fiery blood of the white man of the South which has iron in it, which is not composed of painted water, boiling as the seething caldron. He cannot wait for the slow justice of the courts to avenge his home. Into his own hand he takes the responsibility and deals swift punishment upon the despoiler of his home.

It is not to gratify a thirst for blood, it is not because the Southern people delight in suffering that the negro rapist is punished as he is, but because he has committed the most horrible crime that the Southern man can conceive of, and he exhausts his ingenuity in devising a punishment to fit the offense.

H. N. BANKS.

Killeen, Texas.

TO THE ELECT LADY.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, it seemed good unto me also, having had perfect understanding of all things pertaining to education from the very first, to write unto thee in order, most excellent Alumna, that thou mightest know certainly wherefore thou hast been instructed. For much learning hath been granted unto thee, and thy wisdom is great and marvellous, so that none who have been before thee are like unto thee; yea, even thy parents are naught as compared to thee, as thou very well knowest. Nevertheless, I have somewhat against thee, O Alumna, in that the Church languisheth for thy presence, and the League knoweth thee not, neither hath the Sunday-school the light of thy countenance, nor hath the choir the melody of thy voice and the benefit of thy skill upon divers instruments.

Perchance it seemeth unto thee, O most excellent Alumna, a good and pleasant thing that Alumnae should dwell together in unity, in sweet and lofty seclusion, separate from the strife of tongues that vexeth the earth. Thou hast thought, perchance, that thy learning was to deliver thee from the necessity of laboring—but the same is a delusion. That which hath been given thee is but to enable thee to labor more efficiently and intelligently. And if thou hast thought of the gift that is imparted unto thee only that thou mightest gain thereby many more shekels, know thou that this but declareth thee to have a short sight, a shallow heart, and a sordid soul, and that thy worth to the world may be easily estimated in filthy lucre. "Thou speakest as one of the foolish women speaketh."

Be it known unto thee, therefore, most excellent Alumna, that that which hath been done for thee is not a tribute to thy superior desert, nor conferred upon thee as a monopoly whereof thou shalt enjoy the sole usufruct. Remember, now, in the days of thy youth also, that thine own hand hath not saved thee; thou hast neither discovered nor created the wisdom thou believest thyself to have. Others have sowed and thou hast entered into their labors. Who, then, shall enter into thine? In that thou holdest thyself to thy "set," and mingest not with thy lowly sisters, and ministered not to the poor and the unlearned and unfortunate because they are not congenial unto thee, know that thou dost greatly err. Whereunto shalt thou be likened, O Alumna? unto a sink hole of which naught may be said save that much good matter hath been poured into it. Consider, now, the fox, which, having obtained much prey, seeketh her den and devoureth in solitude, yet with much growling. Wherein dost thou, O Alumna, with thy learning, differ from the fox? Why rejoice not the poor and unlearned in thy wisdom? Dost thou not repel with thy society growl thy hungry sisters who have need of thee? Behold, thou despisest the miser who greedily hoardeth treasure that he useth not; but dost thou not the same? Knowest thou not that as compared with the miser of culture and learning and love the dog in the manger ranketh as a saint? If the mighty works which have been done in thee had been done in thy poorer neighbors, they would have become as fruitful trees of the Lord's planting, as pillars of his Church, and an age-long blessing to the world. And, whereas, thou now condemnest them because of their little use to the world, shalt thou not receive the greater condemnation? for unto whom much is given, of them is much required. Thou perceivest the evil that is about thee, and condemnest the same; why, then, hast thou not striven against it? Knowest thou not that the faults of the poor and the unlearned, and the lowly are the sins of the rich and the wise and the great? And thinkest thou, O Alumna, that hearest these things yet remainest coldly apart from thy less favored fellows and the struggling Church that hath raised thee up, that thou shalt escape the judgment of God? And, whereas, thou fencest thyself about with thy culture and thy social standards, and seekest only that which thou callest congenial—do not even the saloon keepers the same? And as thou dreamest of thy glorious future, and of the ages that shall rise up and call thee blessed and conjure up visions of the elevation of the world, how canst thou elevate it one iota if thou remainest apart from those that need elevating? Know thou for a certainty that not much Christian learning hath made thee mad.

Now behold, O most excellent Alumna, I have not spoken unto thee that

which is pleasant in thine ears, neither have I followed the literary standards of the fathers; yet have I set forth words of truth and soberness. And in that thy training hath come from a Christian school, read thou the truth that it is that thou mayest put it to a most Christian use.

Know, then, that if thou shalt seclude thyself from the common people who heard Him gladly; that if thou shalt foster the exclusiveness of learning as well as the exclusiveness of wealth; that if thou failest to touch with so much as thy little finger the burdens of the humble poor who are ever your equals and more in heart and soul; that if thou shalt dwell apart in serene aristocratic separation from a world wearied with the burden of ages, and traveling in pain till now; that if thou shalt forget that thy learning is to increase and make tender thy contact with thy fellows instead of diminishing and hardening it,—know thou, O Alumna, that it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for thee. And inasmuch as the State hath never taught thee, and never will, the consecrated use of thy marvelous learning, know thou then the incomparable superiority of the Christian school, that excelleth the secular as the light excelleth darkness. And let the same be known in thee unto all that hear thee, that thou mayest thus honor thy father and thy mother, and cause their wisdom to be commended and their days to be long in the land the Lord thy God giveth thee.

A. H. GODBEY.

Corder, Mo.

"AN OLD RUSTY SAW."

The fall of 1879 I followed J. W. Brown, of sainted memory, on the Concrete Circuit, which then embraced Cuero, Burns Station, Thomaston, Terryville, Hope and the country round about Yoakum, and by the time I reached Hope I began to think it was concrete and almost a hopeless case.

My first appointment was at Terryville. The congregation was small, but attentive. I stayed all night near by with a good brother. Next morning on my way to Hope I stopped to see Bro. Ballard, a local preacher, and a sweet-spirited brother. He is the father of the three brothers once belonging to the West Texas Conference. After the usual salutations Bro. Ballard said: "Well, I did not get out to hear you last night, but my boys were out, and I will tell you what they said when they came home. I don't think it will hurt you. Some preachers need a little encouragement. The boys said: 'Pa, we haven't got old Father Brown for our preacher this year, but we have a man that can beat the elder.'" I thanked him and promised that it should not spoil me. I bid him good morning and went on my road to Hope. It would be hard to recall all of the thoughts that came into my mind as I passed along that brushy road. I had heard Bro. Brown when he was a young man, and he was regarded as a good preacher; but I had never heard my elder preach. It was but natural for me to want to know how he preached.

On my arrival at Hope I met old Mr. Johnston, the ginner, who was a good talker. It was not long until Bro. A. A. Killough's name was mentioned, who was my elder. I asked Mr. Johnston if he had ever heard him. "O, yes, often," was his reply. Well, please tell me how does he preach. "Well, sir, he is just like an old rusty saw with about half of the teeth broken out, jumping and squeaking."

It is useless for me to say that my feathers went down quicker than they went up. I often heard Bro. Killough preach after that and as often thought of the saw. There was more truth than poetry in the expression. There often seemed to be jumps and skips in his sermons, but there were times when he came down with great power and moved everything before him.

J. W. WEST.

San Marcos, Texas.

MY EARLY RECOLLECTIONS.

Rev. J. C. Woolam was a true, good man, gifted in prayer, strong in exhortation and attractive in deportment. He was not a great preacher, but his life was such as gave him great influence with all classes of people. Many were turned to the ways of righteousness through his instrumentality. There is not a doubt but what he now "shines as the brightness of the firmament and as a star forever." With no early advantages in school, without the counsel of a father, he went forward as an humble Methodist preacher for fifty-five years, then fell asleep and was gathered

home to associate forever with the blood-washed in the great city of God.

If the Methodist Church in Texas had waited for a college-trained ministry, the grand results of this day in prominence, wealth, numbers and vital piety would not have been what we now find existing. Under God and the guidance of the Holy Spirit, the weakness of men has confounded the worldly wisdom of the wise. While I greatly admire the eloquence and superior excellencies of the Bishop who has been quoted as saying, "If I were a member of an Annual Conference, I would not vote for the admission of any man who is not a college graduate," I do not, nor will I ever endorse his position on this question. It will be a fatal day to the prosperity of Methodism whenever such a test as this is made general. Some of the most complete and successful failures I have ever known in the itinerancy were men having diplomas from the schools, while on the other hand some of the most profound preachers and successful pastors I ever knew never spent a day in college as a student. I write this after mature deliberation and long years of close observation of men in the work of the ministry. I highly appreciate every aid and accomplishment to strengthen our ministry, but cannot go the length our Bishop has gone. After all the commodity mostly needed to give prominence to gospel truth is sanctified common sense with a good case of personal religion and a consuming, absorbing, overwhelming desire for the salvation of men. These were in part the qualification of the great Asbury and the immortal Marvin, to say nothing of hundreds of others who did marvelous works in their generation.

REV. FRANK WILSON.

At a camp-meeting on the survey in Newton County, Texas, in 1850, Uncle Frank Wilson was the most prominent factor. He was the leader of the host, and a great leader he was at that date. He had been at that time a regular itinerant for thirty years; and was then on his way to the Austin Circuit, Texas Conference, to which he had just been transferred. He only remained one year and was transferred back to the East Conference, and received a superannuated relation, which he retained until he was transferred to heaven in 1867. He was a unique character; as brave as a lion, as swift as an eagle, as patient as an ox, and a man of great wisdom withal. I do not exaggerate when I write a man of extraordinary ability. "Always and everywhere he stood up for the right, and denounced evil in all its forms." In the pulpit he had few equals. Profound, logical and eloquent, he held vast congregations spell bound as he unfolded the great doctrines of the Bible. His power over men was phenomenal, and his success in winning souls was wonderful. He was truly a revivalist of the most highly approved type. In 1841 he was stationed at San Augustine. A reckless, wicked crowd of adventurers were among the inhabitants of that early day. Brother Wilson resolved to hold a protracted service. He began preaching morning and night. The wild rabble attempted to intimidate the preacher and worshippers. They gathered in force around the house, and with yells and hideous oaths they hurled rocks upon the roof for several nights. Fearlessly the preacher proclaimed the gospel without ever alluding in any way to the disturbers. In a few nights all became quiet. The work began and, at the end of thirty days, more than one hundred were soundly converted, among which were the majority of that riotous rabble. In 1843 he was presiding elder and held during the year ten camp-meetings. At these meetings a great many were saved. He was agent for the Wesleyan College, was a member of the General Conference of 1846 and served for years on districts. After his superannuation he lived at Belgrade, on the Sabine River, and preached as often as health and opportunity allowed him. The last sermon I heard him deliver was in 1865 the funeral of three brothers who died in the army. Text: "What is man?" Tremulous with age, with long, flowing white locks reaching almost to his shoulders, he appeared apostolic and saintly. His message was clear, convincing and eloquent. He died in 1867, leaving four sons, many relatives and a host of friends. He said he had traveled 150,000 miles, preached 7000 sermons and had received 4000 into the Church. He did all this on a very little salary; wonderful man, a mighty work. He is receiving his reward in company with the saved in glory.

In 1851 Rev. Thabicus Runnels came to our home and spent several days to rest himself and horse. He was a very sincere and devout man, and talked

much about the welfare of the Church and personal religion. He died during that year near Houston, in Harris County. He is still kindly remembered by some of the old settlers of Dallas and Ellis Counties as one among the first preachers to organize societies in that section in 1848 and 1849.

Rev. A. L. Kavanaugh was a cousin of Bishop Kavanaugh. His funeral was preached by the Bishop at Rusk during the conference session of 1857, he having died that year while serving the Crockett Circuit. He was a clear and forceful preacher, and did a good work wherever he labored. He has a son in the local ranks, and I think his widow is yet living.

E. L. ARMSTRONG.

IS IT JUST?

I mean the present war with the Filipinos. Are the actions of the United States in keeping with reason or scripture? I want to state here and now that there is not a citizen of the Union who would more patriotically hold the flag staff in time of battle than I, but I want to know we are on the side of right.

In the war now pending I have never been able to see the justice in the actions of our leaders. Will some one who has both skill and knowledge and whose patriotism has exceeded that of this scribe answer these questions through the columns of the Advocate so that its many readers may see where the justice of actions is? What has the United States ever invested in the Philippine Islands? Do we mean to take something for nothing? Who has gone from this country to that to live? Who wants to go? Do we merely want to make those people our slaves? What are the Filipinos fighting for but liberty? Are we no longer a liberty-loving people? Why have we so quickly lost the feelings of sympathy for the oppressed Cubans? As I understand it the Filipinos had already seceded from Spain and were ready to fight their battles when Admiral Dewey made his attack, not simply on the Spanish fleet, but also on the town of Manila, which was then virtually the property of the Filipinos. Now when has war been declared against the Filipinos?

If these Filipinos are in the error then let us erase the writings of the "Declaration of Independence," the "Constitution of the United States," forget the names of heroes whose brave blood flowed to make them possible, and who have largely made our history by their daring deeds, overthrow the Republican form of government by the people, for the people and of the people, and let us return as a prodigal son to England and say we have sinned against thee. Can we do this? Never while truth stands for right.

Look at the Jewish nation. Once the strongest in the world. When God had tried to reform that government by the teachings of his Son and failed see how the Romans overthrow their power. Mark the downfall, too, of the Roman Empire. Has it come to this that the nation which God has used to liberate the Cubans will have to be oppressed by a combined power to bring it to terms of righteousness?

Have we as a nation forgotten the verse in Matthew 7:12: "All things whatsoever ye would that men should do unto you do ye even so to them?"

With a trembling hand have I penned these lines. I know that I herein question the actions of a mighty nation; but the teachings of that precious book, the Bible, combined with the spirit of Christianity and the mind which was in Christ, which things taken together form a far greater power than the nation, has impressed me to write thus. Like the sons of Izhar, I had rather rebel against a father than against the right. May the day speedily come when we will give the Filipinos their just dues, bind up the wounds we have inflicted, withdraw the sword of war and send the gospel of peace in its stead.

D. A. GREGG.

"WOMAN'S WORK IN MISSIONS."

The following paper was prepared and read by Mrs. J. M. Crutchfield, of Davilla, Texas, before the Missionary Institute of the Brenham District at Cameron, March 29, 1899, on the subject of "Woman's Work in Missions."

"The grand department which we in this paper represent has stood the ravages of the years of its short life. Opposition disguised, as well as dereliction, has stared it in the face, and still the work goes on, and its power and influence has accelerated and grown until it has become one of the problems of the age. The sphere of

woman and her relation to the Church and the world was long misunderstood both by the Church and the world. Nineteen hundred years ago woman throughout the known world was the slave and toy of man. Many believed she had no soul, and that she was incapable of being anything more than a mere drudge. Socrates, one of the greatest intellectual lights of Greece and the world, returned thanks to his gods daily that he was a man and not a beast; that he was a male and not a female; Greek and not a barbarian. He expressed the thought of all his countrymen in thus placing woman in the same catalogue with beasts and barbarians. And now since operations have been carried on through woman's Missionary Societies, or institutions, the ratio has been much greater along intellectual, moral, and religious lines. No other century or period has witnessed such progress in the growth of Christian missions as the present—the one in which we now live. The progress made and the part woman has had in it will appear more clearly from a study of the social degradation of heathen nations under false systems of religion. In no other particular has this progress been more marked than in the social elevation of heathen nations among whom the gospel has been preached. The regeneration of individual lives, the purifying of the family, and the transforming of nations and individuals are evidences of the sanctifying power of Christianity. God's idea of the mission field is the world. Matt. 13:38: "The field is the world." Is man, with whom the ministry of the Word has been confided, the only agent or agencies of relief and mercy? When God called men to the work of the ministry he did not limit the agencies of the Holy Spirit to the ministry alone. By this statement we do not advocate the admission of women into the regular order of the ministry—preaching the gospel under the Divine command and commission given to the apostles, and to be perpetuated until the end of time—but in its grand purpose, which is to dispense true spiritual light to fallen man, may she yet be found after the long night's repose. Her spiritual aura was seen first at the birth of the Woman's Missionary Societies a few short years since, and may this still be followed by as beautiful a day in co-operation in Church and ministerial labor and Providence in her happiest mood can dispense. "Twas a woman who first visited the grave of 'Him who spake as never man spake.'" 'Twas a woman who, through untiring energy, saved Israel. The true missionary spirit can never be robbed of its deepest meaning, which is love elicited by the deepest sympathy for a dying world to know the truth as it is in Jesus. Search through all the departments of human life, and you will never find her, like the breath of the spring morning that comes laden with the odor of a thousand flowers, dispensing true comfort to her fellow man. If man must stand like a gigantic warder keeping sleepless vigils over the divinely instituted ministry, and she by God's law and the rules of the Church is not permitted to meet and labor with him there, then let us hail with rapture the light as it breaks over the mountain tops emanating from that department in Church work, denominated the "Woman's Missionary Societies," which bids fair to throw spiritual light to the dark corners of the earth. Some one has said that the solution of the problem of heathenism must be accomplished by women, as in many of heathen countries women alone can obtain access to women. Think of it: 400,000,000 of the unchristianized world to-day are women! Two-thirds of the professing Christians are women, and they are enjoying the exalted privilege of womanhood through the gospel of Jesus Christ. Let us feel that God has committed to us the blessed work of bringing these darkened souls into the "light and liberty of the children of God." Eternity alone can reveal the vast amount of good that woman has done in missionary work, but how much more might be accomplished if all the women in our Churches were ready to say, "Here I am, Lord, use me;" if not in the foreign field, there is plenty to do at home. If we have an Auxiliary Society in our Church at home, our presence and help will be needed there. Money will be needed to carry on the work, and we can help in that way, and above all pray God to speed the work. We repeat that the mission field is the world. The person who limits the field work to any one congregation or community is not fulfilling the spirit nor letter of God's law. If God's love dwells in us, we will love those whom he loves, even though they be of an alien race and tongue. No one can be an intelligent and true Christian and not a mission-

ary in spirit. The condition of our race should elicit our sympathy and arouse our zeal. Over 200,000 infants in China alone cry to us to stay the hand of their murderers by showing them the "Light that rises unto us with healing in His wings." There are 700 Japanese women in Honolulu alone who cannot be reached by male missionaries. We must, therefore, have women who understand their language, and who will visit their homes, if we would do the work of bringing them to Christ. We agree with our Missionary Secretaries in their statement, made in their Summary of Results of 1898, that the supreme need of the hour is a missionary revival throughout the Church, and that this must begin with the individual. 13,000,000 bayonets prop up the Czar of Russia's throne, and she expends \$180,000,000 for war and waste. Germany about \$113,000,000 and England about the same. Now suppose this money and these men should be used in the spread of the gospel, what a blessing it would be to mankind. The plea is often made that we have heathen at home—at our own door. This is true, and from the present indications they will be with us for some time to come. There are two kinds of heathen: the heathen in spite of the gospel and the heathen for want of the gospel. Of the first class we have some in Christian land, and of the second class, many million in the world—in foreign lands. Some people say, O, I believe in home missions; I don't believe in sending money to the heathen in foreign lands." But I have never seen many with this creed who paid much even to the home field. I fear we lack zeal and push. God quicken our zeal, and may our watchword be, "Lord, from this hour, what wilt thou have me to do?"

"WEAVING."

Not long since I stood beside a loom watching the worker weave. Back and forth flew the shuttle as the threads were beat together. Pausing a moment, the weaver said: "You see there is the cross, back there. Unless it is taken up you could not weave the cloth." Her words were simple and bore no further meaning to the speaker than the attempt to explain to me how the cloth was made, for it was the first loom I had ever seen; but for me the words held a far deeper meaning. I stood with bowed head, looking upon the loom, but thinking, thinking of another weaver, another Teacher, who says so often as we stand by his great loom of life: "There is the cross; you must take it up or the web of your life will never be woven fit for the Master's use." I thought of how he would take the many colored uneven threads of our lives and teach us how to "take the cross," but the words "so hard," unconsciously escaped my lips. "Oh, no!" said the weaver, "it is not hard; it is so easy when you know how," and so I thought that is just what Jesus would say. "It is so easy, if you will only learn of me." Yes, he will show us how to straighten out the gnarled, twisted threads, and mingle so often a golden thread of his promises, and here and there a scarlet thread dyed in his blood, taken from the fringe of his garment, and here and there a snow white line that his mercy has given to us. Here and there a black thread of sorrow and pain; but ere long the web will be finished, and he will cut it from the "Loom of life," and take it to himself and lay upon it "Pearls from the great ocean of eternity" that have fallen from angel eyes for our redemption, and over all is shed the glory of his countenance, and from his lips fall the sweet, soft words, "Well done."

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SECLAR NEWS

M. Emile Zola, the French novelist whom the military authorities tried to involve in the Dreyfus trouble, now says that since he believes the innocence of Dreyfus is most probably assured, he will proceed to write the matter up and give all the facts to the public in the form of a novel.

It is now conceded upon all hands that Gen. D. B. Henderson, of Iowa, will be the next Speaker of Congress, to take the place so long occupied by Mr. Reed. He is a fair-minded man and well up in matters pertaining to his prospective position.

Constable Sam Breeland was assassinated at his home by some unknown party near Perry, Falls County, the 7th inst. He had been very persistent in making trouble for the whitecappers of that section, and it supposed that some one of these did the killing.

The Harrison County court house was burned to the ground the 7th inst. The fire was caused by a tinner accidentally turning over a gasoline soldering pot, and the flames spread rapidly. The house was built some time back at a cost of \$45,000, and it was insured for \$25,000. The furniture was valued at \$8000 and was insured for \$2000. The records are supposed to be intact in the iron safe.

Mr. John Goodman, of Tyler, a prominent young business man, committed suicide the 7th inst. by shooting himself through the head. He stood high in the community, and no cause has been assigned for the deplorable deed.

The Governor of the State has offered a reward of \$1000 for the arrest and conviction of the assassins of the Engberg family near Manor, some ten days ago. Rather, he has increased the reward offered by the State, so that when added to that offered by citizens it amounts to that sum.

All along the Colorado River the flood has done considerable damage to property and to crops, and a number of people have lost their lives. The rains were heavy and all the tributary streams along the river were greatly swollen.

Fitzsimmons, the great pugilist who conquered Corbett a year or two ago in the ring, has at last met his Waterloo. He and Jeffries met in the ring at Coney Island last Friday night and the latter won in the eleventh round. Law seems not to be efficient in New York against prize-fighters; but the brutal sport is dead in Texas.

The quarantines against New Orleans have been raised and communication with all points has been re-established. The yellow fever scare is now about over and the business will proceed as usual. The country is to be congratulated that no yellow fever exists this early in the season. Had it become epidemic at this time the result would have been fearful.

It now appears that nothing tangible will come of the great Peace Conference called some time back by the Czar of Russia and which has been in session for the past ten days or more. No two of the great powers are able to agree upon the terms of an international arbitration; but if nothing else comes of it, it is the beginning of a work that will go, for it is right and ought to prevail. These great reforms move slowly, but they move steadily.

A terrible tornado passed over some portions of Minnesota last Monday, doing great damage. The village of New Richmond, just across the line in Wisconsin, was wiped out of existence and many people were killed or blown away.

Mrs. Leland Stanford, the widow of the California Senator and millionaire, has transferred more than \$36,000,000 to the university of that State which bears the name of her deceased son. This is said to be in accordance with the expressed wishes of her late husband.

A crowd of deluded negroes at Houston, following the advice of a leader among them, assembled last Saturday night in a warehouse and howled all night long, looking for the coming of the "judgment day." The next morning the "judgment day" came in the

form of a batch of police, and they were made to dissolve. Verily, the day of fanaticism is still on among a great many negroes and some white people.

The little log cabin where Abraham Lincoln spent his early days in Southern Illinois is to be transferred to Chicago and placed in Lincoln Park. There it will remain as a historic relic and it will be looked upon by the thousands who visit that city in the years to come. Everything in connection with President Lincoln is being canonized and his character grows upon the American people as the years pass by.

It is officially reported that \$85,000 was taken in as the gate receipts at the Coney Island Club House as the result of the Fitzsimmons and Jeffries fight last Friday night. What a commentary upon the civilization of a city and a State these figures are! All of this was to see two human brutes pound the life out of each other.

The President of France is not to be outdone. One week ago last Sunday, while at the races, he was insulted by a prearranged plan. The mob hooted him and otherwise offered him indignities. But he passed through the trying ordeal without injury. Last Sunday he again attended the Grand Prix, but his crowd were in the saddle, and they gave him a great ovation.

Last week, near Sardis, Miss., a negro woman was assaulted and brutally murdered by a man of her own race. Simon Brooks was arrested for the crime and put in jail. Some things belonging to the woman were found in Brooks' possession, and his identity was fixed beyond doubt. About midnight four or five hundred negroes went to the jail, broke down the doors and took the criminal out and lynched him.

In Georgia there is a movement to arm the women of the State as a means of protecting themselves from the brutal assaults of negroes. This is not a bad idea. Every woman living in a thickly populated negro section ought to know how to use firearms successfully.

The flood caused by the swelling of the Colorado River continues as the river approaches the gulf. It reached Columbus last Monday, and the water was thirty feet above its normal point. A great drift lodged against the bridge and it was washed away with a great crash. The structure cost \$25,000 in 1884.

There are now twelve of the alleged lynchers of the Humphreys under arrest. New developments occur in this case almost daily, and it is certain that the perpetrators of that diabolical crime will be brought to justice.

The fine rains throughout North Texas have put the crops in great shape. Cotton is looking well and corn is flourishing. The wheat and oat harvest is progressing, and a better outlook for Texas one could hardly want.

Chas. H. Alexander, charged with being accessory to the murder of Major Randle the 19th of last December, is now on trial in the Criminal Court of Dallas County. It will probably consume the entire week.

"A dance for the benefit of St. Matthew's Altar Guild will be given at the St. Matthew's hall, on Thursday evening. All invited." These "St. Matthew's" people run the "St. Matthew's" Cathedral, an Episcopal denomination in this city. We do not know whether "St. Matthew" will be present or not. He did not attend such places when he kept company with Christ something over eighteen hundred years ago.

In a dispatch from Manila this Wednesday morning, it is stated that Gen. Luna and his aid de camp, Lieut. Pasco Ramon, were assassinated on the 8th inst. They went to the headquarters of Aguinaldo and got into an altercation with the captain of the guard, and the two officers were attacked with bayonets and slain. The information is said to be accurate.

Instead of finishing up in short order in the Philippines, as was thought probable a few weeks ago, it now turns out that the war is further from an

ending than at any time since the beginning of hostilities. The insurgents it is true have been beaten back in most every fight, but they keep on fighting. At Las Pinas, Gen. Lawton was recently attacked from ambush, and had it not been for the warships coming to his relief, he would have been used up. He fought bravely and lost heavily, but the odds were overwhelmingly against him, and he only missed by a hair's breadth being wiped out by the hidden insurgents.

The fearful tornado in Minnesota and Wisconsin during the first of the week was even more frightful in its results than at first supposed. Accurate information from New Richmond now places the list of the dead at a round thousand, and the list of the injured is large. The whole town and the country round about were almost swept from existence. Stories of terrible suffering are filling the papers and the full details are not yet known. The horrors of the storm were added to by the breaking out of a fire in the wrecks of the buildings and many of the wounded perished in the flames.

The authorities at Washington are considerably troubled over matters in the East. Frequent meetings of the cabinet are being held and plans are discussed for the relief of matters in our Asiatic possessions. The call of Gen. Otis for larger accessions of troops is being heeded, and a movement is being agitated to put a great army over there and force matters to an issue. The Washington people are awaking to the fact that the war with the insurgents is a serious business and that drastic measures are to be inaugurated if matters are to be brought to a close in the near future.

Brother Rankin, I was interested in your letter speaking of the conversion of your desperado. I guessed it was —, if so, he is still a true Christian, and one of the best stewards in the circuit. Your Chickamauga letter caught me, as I was in the battle, and a member of the Fifty-fourth Virginia Regiment. It was the Fifty-fourth Virginia that charged Thomas' troops at the point where you describe the lion, driving the Federals to the rear, then wheeling to the right, capturing the Twenty-first and Eightieth Ohio Regiments and the Twenty-second Michigan and five stands of colors. W. P. M'KINNON.

Tobey, Texas.

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An Arkansas Firm Used It Last Season With Great Satisfaction.

From the Commercial Appeal, Memphis, Tenn.

A. J. Clements, of the firm of Clements & Daniel, cotton ginners of Leno, Ark., was in the city yesterday. Mr. Clements was seen by a Commercial Appeal representative in the office of the American Cotton Company, in the Continental building, and he talked very enthusiastically of that company's Roundlap bale press, which he has been operating at his gin the past season. He compressed about 4000 bales on his Roundlap bale press, and the cotton was all sold at the press at Memphis prices. Mr. Clements says that a Roundlap bale from the American Company's press will net from \$2.50 to \$3.00 more than from the old press. In fact, a farmer a few months ago, made a test of the matter, bringing the exact number of pounds of the same quality to Mr. Clements that he did to a square bale press, without letting either gin know he was making the test, and the Roundlap bale netted just \$3.75 more than the square bale.

Mr. Clements says that one season has satisfied him of the merits of the American Company's Roundlap bale press. It is a good thing, he says, both for the ginner and the farmer, and his firm will continue its use and abandon its other press entirely.

"No, Willie, dear," said mamma, "no more cake to-night. Don't you know you cannot sleep well on a full stomach?" "Well," replied Willie, "I can sleep on my back."

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

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

PUBLISHING HOUSE COLUMN.

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We have just received a catalogue of Commentaries on The Holy Scriptures. This catalogue is gotten up by our House and contains twelve pages of price lists and descriptions of the various Commentaries published and recommended by our House and Church. Valuable to all our preachers. Send a postal card and get one. Free.

A Question in Baptist History by Wm. H. Whitsitt, ex-President of the Southern Baptist Theological Seminary, Louisville, Ky., with an appendix on the Baptism of Roger Williams at Providence, R. I., in 1639. The author asks the question whether immersion of adult believers was practiced in England before 1641, and after an exhaustive argument, concludes it was not. For this position he was forced to resign the presidency. He was recently, however, offered a professorship in the Chicago University at \$6000 per year. Post paid \$1.

Christian Science Against Both Science and the Bible, by Rev. C. M. Harless. The types last week made us say price 15 cents when it should be 25 cents post paid.

WILL BE NEEDED SHORTLY.

Our Sunday-school lessons for the last half of this year relate mainly to the Jews in their Babylonian captivity and their return to the Holy Land. In connection with these lessons we might read and consult with profit the following:

Stanley's Lectures on the Jewish Church. Volume III.....	\$2 00
The Minor Prophets. By George Adam Smith, in the "Expositor's Bible." Two volumes	2 00
The Minor Prophets. By Dean Farrar	75
The Life and Times of Daniel. By H. Deane	75
The Lives and Time of Ezra and Nehemiah. By Canon Rawlinson	75
Ezra, Nehemiah, and Esther. By Professor W. F. Adeney, in the "Expositor's Bible".....	1 00
Ezekiel. By Professor Skinner, in the "Expositor's Bible".....	1 00
Redford's Four Centuries of Silence (from Malachi to Christ)...	75
Fairweather's From the Exile to Advent. Net	60
Kent's History of the Hebrew People. Volume III. Net....	1 25

READY FOR THE READER.

"Studies in Bible Truth" is the title of a volume of studies in the Holy Scriptures by Bishop Keener that the House is now bringing out. It is only necessary to mention such a book to provoke a desire for it in all who know its author, and can appreciate the clarity of his thought and the graces of his style as well as join in the common reverence for the simplicity and dignity of his life and character.

We have endeavored to put the book in form worthy of its merits. The price is \$1.

MEND THE FAULT.

It is a great pity that comparatively few of our Sunday-schools are properly equipped with libraries; yet these are now so cheap as to be within the reach of all, and would help immensely to interest and stimulate the pupils. Pastors and Superintendents should see to it that the splendid helps and appliances now available for Sunday-school work be employed as far as practicable. . . . A flourishing Sunday-school was never the result of indolent, haphazard effort.—New Orleans Christian Advocate.

Send to the House for its Sunday-school Library Catalogue, and write for any added information about books that may be desired.

BARBEE & SMITH, Agents,
Dallas, Texas.

NOTES FROM THE FIELD.

NORTH TEXAS CONFERENCE.

CHILDREN'S DAY AT GARLAND.

J. S. Strother, June 7: Miss Mary E. Jones took the burden and the pleasure of the preparation upon herself. The program was good, the rendition excellent. There is but one Mary Jones in all these parts, and she is indispensable. In all our Church enterprises she is in the forefront. Collection \$12. Take from our Church, Sunday-school and League our young people and we would languish. In every prominent village are to be found graduates of the N. T. F. College, and when you find them, they are leaders of our young people, in the Sunday-school and League. Garland is proud of her two, Mary Jones and Lula Sumners.

CAMPBELL.

J. T. Bludworth, June 6: The second Quarterly Conference for Campbell Circuit convened at Friendship last Saturday and Sunday. Brother Fladger came Friday and remained with us till Monday. His sermon Saturday was logical, spiritual and practical. Brother Edwards, from Jacobia, preached a good sermon to an appreciative audience Saturday night. The love feast Sunday morning had the old-time Methodist ring. Sunday at 11 a. m. Brother Fladger preached a powerful sermon from the 6th of Romans which was simply invincible. How bad we need such sermons from all our pulpits. Sunday night he came to Campbell, and preached an able discourse to a large crowd. Rev. S. L. Ball and wife, Dr. Holderness and Prof. G. T. Bludworth, from Cumby, were among the visitors at the Quarterly Conference on Saturday. The general verdict is that this was a good quarterly meeting occasion.

ALLEN.

I. A. Thomas: Children's Day was observed the second Sunday in May at White's Grove and the first Sunday in June at Allen. The attendance was large, and the children performed their parts well. The Superintendents deserve thanks for their painstaking efforts which caused our success. The collection amounted to \$5.80, but the schools received great benefit and I think all present were benefited. We have painted this town "red": the barn and smokehouse and the picket fence in front of the parsonage, white. The Murphy Church, which is on this circuit was blown off the foundation and badly wrecked Monday night after the third Sunday in last month, but, thank God, a faithful few have gone to work, and it will be ready for occupancy by next Sunday. Our Sunday-schools are doing well and everything is harmonious.

TERRELL CIRCUIT.

A. G. Scruggs, June 7: Last Sunday was a bright day with the Church and congregation at College Mound, being observed as Children's Day. The congregation was large; more than could get in the house. Promptly at 11 a. m. the service began, and every part of the program was rendered without any confusion. For more than two hours the congregation was kept by the little people, and a few not so little, in rendering the program. Everybody seemed delighted and well pleased. I never saw a service of the kind gone through with with more of the true spirit of the hour than this children's service. The collection amounted to \$6.60. The success of this service I

place to the credit of Bro. Wright, a Presbyterian preacher, who kindly consented and successfully trained the children, and rendered the music. I speak for the Sunday-school, myself and the Church at College Mound our many thanks to Brother Wright. We are praying, working and preaching for a revival at all the appointments on Terrell Circuit. There are wars without and fears within, but they can not frighten us from the field nor from our duty.

ROSALIE.

W. H. Brown, June 12: I am just home from Weatherford, Oklahoma, where I have been to assist Rev. W. A. Randle in a revival. Brother Randle is wide awake in his new town, and is moving on with a faith undaunted. We had a splendid meeting considering the fact that it rained nearly all the time we were there. Brother Randle's Church was greatly blessed, and some very hard sinners were converted to God. Brother Randle had a nice tabernacle erected and well seated, and he was indeed into his meeting. It is such a pleasure to work with such a man as he. The meeting is still in progress, and we expect still greater things from the Lord. We had a great day at this place yesterday; it was Children's Day. Fine time. \$5.30 was collected. Good services.

CRAFTON.

C. M. Shuffler: We have thought for some time that we would say something of our visits to the west. Monday, after the fourth Sunday in April, we boarded a Fort Worth and Denver train for Childress City, to assist Rev. Geo. A. Nance in a meeting, and to visit friends and relatives whom we had not seen for nearly eighteen years. What a pleasure to meet friends and loved ones of other days! What pleasant memories they recall. We met many other good and faithful brethren whom we will long remember, and hope to meet them on the other shore. Nance is a splendid bachelor, and in high favor with his people. He and Hardy, of Childress, are rooming together. We went to their room—a typical "bachelor's den." God bless those brethren. We returned home and rested a few days, and went to the assistance of Bro. W. S. May, at Holliday, in Archer County. We left home in a good meeting. We are still hammering on the "rock," and praying for gracious revivals all over the work.

BRYSON AND SALT HILL CIRCUIT.

J. D. Whitehead, June 9: Children's Day service was held at Oakglenn the first Sunday in June. This was the first Children's Day service for this pastoral charge for this year, and I do think the most enjoyable Children's Day service I ever attended. At the appointed hour a large concourse of people were present to hear the opening exercises of the day. The programs from our Publishing House were used. All were well up with their parts; the music rendered by some visitors from Palo Pinto, Mineral Wells and Christian, with the good singers of Oakglenn, was simply grand, and seemed to be greatly enjoyed by the large congregation. The ladies who had so faithfully prepared the dinner, which was both nice and abundant of course have the praise of all. The collection was \$4.45. The program was rendered in the forenoon, and the pastor preached to the children in the afternoon. And thus ended a red-letter day for our Sunday-school, at Oakglenn. Our prayers are for the success of those who have been so faithful in this Sunday-school.

TEXAS CONFERENCE.

CONROE.

A. J. Anderson, June 9: We have just closed a good meeting. Received since conference twenty members. Bro. Newsom, from Huntsville; Bro. Hooper, from Navasota; and Bro. Mickle, our presiding elder, were with us, and did us much good by their preaching and prayers. This will be a good station when it gets big enough, and I think its growth is perceptible.

MONTGOMERY.

W. W. Horner, June 6: We observed Children's Day at Harmony on the second Sunday in May, and had the largest crowd that had assembled at that church in a long time. Last Sunday we had Children's Day service here, and had quite a pleasant and profitable time. The collections were small at both places, but otherwise we pronounce the service quite a success. The children acquitted themselves

splendidly at both places, and showed that they had been well drilled. I wish to express my thanks especially to Misses Sue Weisinger, Jessie Matthews and Virgie Fultz at Harmony, and Sister Foster and the pastor's wife at this place for their painstaking care in drilling the little folks and getting them ready for the services. It was my happy privilege to attend the commencement exercises of the Sam Houston Normal College at Huntsville, and to hear the two magnificent sermons preached by Bishop Galloway. It was a rare treat to hear this great orator as he poured forth the living streams of eloquence upon the listening ears of his large and attentive audience.

EAST TEXAS CONFERENCE.

NEW BOSTON.

G. R. Hughes, June 5: We closed a good revival at New Boston last night after running nearly three weeks. We had many converts, but five accessions; but you will remember that nearly all of this town into the Church under Burnett two years ago. Old heads say the meeting was more a thorough work than anything they have had for years. Two loads of good things reached the parsonage during the meeting. The New Boston people know how to make a preacher feel good. We were assisted one week by Brother A. A. Wagnon, of Mt. Pleasant, and a few days by Brother J. M. McCarter, of Dalby Springs. They did good, faithful work.

LUFKIN.

W. F. Davis, June 5: We observed Children's Day yesterday. The "little folks" did their parts well. We used the program prepared for the day with minor changes to suit the occasion. Collection amounted to \$9.70. Two weeks ago we closed a most successful meeting at Kely's. Some fifteen or twenty conversions, several reclamations, eleven accessions, six babies baptized. Brother J. T. Smith was with us four days and set things going to right tune; hence the success.

WILLS POINT MISSION.

Jesse Willis, June 9: The third Sunday in May was a pleasant day in Myrtle Springs. It was Children's Day, and we had a crowded house of eager spectators. The program as sent out by the Publishing House was used. The song-service, led by Mrs. Dr. Sewell and Superintendent Yeats, was fine. The little folks rendered their parts nicely, and many nice things were said of the service by the audience. The collection was all we could expect under the circumstances; this being the first service of the kind for our little village. We are encouraged and expect a great revival. May God bless the Advocate.

WEST TEXAS CONFERENCE.

BOERNE.

W. A. Govett, June 1: We are moving up steadily and permanently here. Second Quarterly Conference just past. Good reports. Excellent reports from Boerne appointment. Have had a number of conversions, reclamations and additions this quarter. Put a nice wire netting fence around church and parsonage lots. Our presiding elder preached to us in much power. The Holy Spirit was present. At our recent meeting at Balcones, our Sheriff and Constable were in attendance. One who had not been to Church in twenty years was present and invited the preacher to come and preach at the school-house in his community. We are merging into a season of refreshing times. There is a rustling in the treetop.

NORTHWEST TEXAS CONFERENCE.

ARMOUR.

C. G. Shutt, June 12: The Children's Day service yesterday at this place was quite a success. The Mulkey meeting, which was announced in the Advocate last week for Prairie Hill, has been postponed until August 17. We are taking steps to build a big tabernacle at this place. Have quite an interesting meeting in progress this week at Oak Hill. Bro. Deets will assist in the camp-meeting at Boggy Springs, which begins July 28.

CARBON AND GORMAN.

R. J. Tooley, June 13: After a hard and close fight, we voted whiskey out at Carbon last Saturday. The antis resorted to many mean tricks, but fail-

ed in the end. Preachers and Churches have been cursed out in this town long enough. The good people propose to stop it. Children's Day at Gorman was a great success. This is due to the untiring energy of Brother Reynold and Sister Kimble, two of our most devoted members at Gorman. Something near \$5 was raised.

CROWELL.

C. E. Lindsey, June 6: The general state of the Church in Crowell charge is very good. We have several families that have regular family worship. There is a good attendance upon public worship, and literature is circulated to some extent. Our five Sunday-schools and three Leagues are doing fine work. Our collections are provided for. Our women have furnished the parsonage with a good milk cow. Our children rendered the Children's Day program at three appointments, and did it well. We are happy and hopeful.

JONESBORO.

F. M. Winburne, June 8: We are working and planning for our arduous, heated campaign. One good League and a good Sunday-school at each appointment; also prayer-meetings generally. My new exhorter is magnifying his office, and in spite of fate is about to develop into a live, zealous young preacher; has large congregations in his home Church and is sought for all over this and other work. I verily believe the spirit of prophecy is on him. Our other local preachers and exhorters, not so fresh of course, are faithful and true and, under God, I look mainly to them for help and success in our meetings. I sincerely hope each one, by study, prayer and fasting, will prepare for the conflict. I think one among the many reasons of our decline is a failure to recognize and utilize home talent, and the failure to do so has made evangelists and imported help a seeming necessity, and the preachers are not altogether to blame, for it's a fact our people in "city full," and frequently in "desert waste," want the "other fellow." Sometimes he's a chosen vessel and a great revival ensues; sometimes he's a fine humorist, manipulator and joker and a sensation ensues. Well, we need to tarry till endured. It is the only hope in present distress. Brethren, let's do it. The clouds are big with mercy and will break in blessings on our hearts. Oh yes, the Lord is sending rain on our parched land now; will we consume it upon our lusts or use it for his glory? God help us to consider.

SIPE SPRINGS.

W. B. Ford, June 8: Our second quarterly meeting is in the past. Not so much dignity as I have seen on such occasions, but honest, earnest labor in and out of the pulpit for the advancement of God's kingdom. God set his seal to the work. The occasion will not soon be forgotten. Nothing unusual in the business of conference, except the election of two building committees. One to build where we've been organized twenty-five years, and the other to build where we've been organized fifteen years. We have been in borrowed houses all these years. We have saved the interest on a few hundred dollars for twenty-five and fifteen years, and God has been asking, "Will a man rob God?" We have suffered financially and spiritually by withholding from God that which belongs to him. It reminds me of the foolish economy of early Methodism that made it necessary for Asbury to travel from Maine to Florida on horse-back or in conveyance not much better, thereby, no doubt, shortening his days many years. The investment of a few hundred on his salary would have given us this apostolic man many years. It's bad economy that leaves a good horse to shelter under a tree or in somebody's shed and on half-feed. Its bad economy for a Church to settle down under an arbor or in a school-house for more than a year or two. Sipe Springs Circuit thinks of herself just about like our neighbors think of us. Our record does not cause us to strut like a peacock or "thank God that we are not as other circuits." I think the circuit has had sixteen pastors in twenty years. In this bunch there is a great variety of genius, intellect and spirituality. If

CONTINUED ON THIRTEENTH PAGE.

Baby's Face Solid Sore

Entire Head a Solid Scab. Had to Wear a Tar Cap. Doctors and All Other Remedies Fail.

CURED BY CUTICURA.

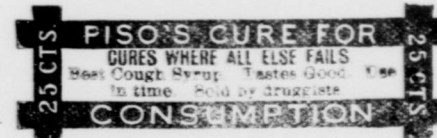
My little nephew, John Staunton, was afflicted for two years with the worst sores I ever saw all over his body and face and head. His head and face at times were a solid scab. John was a pitiable sight, and he must have suffered dreadfully. His father used all the remedies that he heard of, and doctored with all the doctors. Everything was done for him. He wore a tar cap, also, which did no good, but the little boy got no relief until he used the CUTICURA (ointment) and CUTICURA SOAP. Now he is a clean, healthy child.

P. E. FOLTZ, Pugh's Run, Va.

INSTANT RELIEF AND SPEEDY CURE TREATMENT.—A warm bath with CUTICURA SOAP and a single anointing with CUTICURA instantly relieve and speedily cure the most torturing and disgusting humors of the skin, scalp, and blood, with loss of hair, when all else fails.

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SAVE YOUR HAIR by warm Shampoo with CUTICURA SOAP.



A SERMON THAT TOLD.

CECIL RHODES HADN'T A CENT.

A LONG AND SPOTLESS REIGN.

In the long record of Queen Victoria's reign there has, however, been more to take note of than loyalty to and reverence for the Crown. There has been affection for Her Majesty's person and profound respect for her unblemished character and many and conspicuous virtues. Exalted as is her position and magnificent the extent and wealth resources of her imperial sway, her personal qualities and womanly virtues have been and are her chief glory. It is these characteristics that have in an exceptional measure, endeared her to all classes of the British people, and in this country have won for her the kindest interest, not unmingled with respect and even admiration. In our democratic Western world only historically are we concerned in the rule of kings and queens; yet toward the head of the British na-

A CRUEL WEAPON.

JOHN'S OBJECTIONS SUSTAINED.

AN ABSENT-MINDED BRIDEGROOM.

You see, Hank knew his failin' as well as anybody, an' he was mortal afraid he would forgit about givin' the minister the fee; so he kep' his mind

THE WEEDS' WINGS.

"Now," said mamma, "pull one of

AN INTERPOSITION OF PROVIDENCE.

Rev. Russell H. Conwell, the great Baptist, of Philadelphia, wrote this letter recently to Dean Hutchings, acting president of the university at Ann Arbor: 'Many years ago I made it a rule that I would never retain for my own use more than a certain sum of the proceeds of any lecture. I find that the Toledo lecture has netted me twenty-five dollars in excess of that sum. Is there a needy student in your university to whom that amount would be acceptable?' At that very moment the dean was carrying in mind the case of a young man who had said to him, 'I must leave school. I depend on doing chores to earn my tuition, and I have not been able to get enough to do to pay the fees.' He was a promising student, and the dean answered him, 'You stay in school, and the tuition money will be found somewhere.' The twenty-five dollars was just the amount needed. The student is happily and hopefully continuing his university work.—Michigan Christian Advocate.

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DEVOTIONAL

A WORD TO GO HOME ON.

The saintly Frances Ridley Havergal literally lived and moved in the word of God. It was her constant solace, delight and inspiration. It is related of her that on the last day of her life she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that." And she did "go home on that," as on a celestial chariot, and the homegoing was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?

THE SOUL'S REGULAR BREAKFAST.

George Mueller, the patriarch of Bristol, began every day of his consecrated life with devout meditation upon the Word of God. Speaking of this habit, he says:

"It often astonishes me now that I did not sooner see this point. And yet now, since God has taught me, it is plain to me as anything, that the first thing the child of God has to do, morning by morning, is to obtain food for his inner man. As the outward man is not fit to work for any length of time except it take food, and as this is one of the first things we do in the morning, so it should be with the inner man. Not prayer, but the Word of God; and here again, not the simple reading of the Word, so that it only passes through our minds just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts."—The Evangelical.

PERSONAL COMMUNION.

There is a power in prayer which must be experienced in order to be known; and the oftener it is experienced, the stronger becomes the character. This grows out of the fact that in prayer the soul comes in personal communion with its Lord. The personal association of one person with another is necessary in order to the fullest exercise of influence. The look of the eye and the tone of the voice can not be written down in ink; nor can one feel the grasp of a hand which is animated by the pulsation of a warm heart, unless there is a personal presence. Sometimes we instinctively supply these things when reading after one with whom we are personally acquainted. The imagination gives life to the cold words which have been written long ago. This is because the soul naturally craves intimate association with the person who has given impression to the thoughts. God communicates with us in his word, but we long for the intimate association with him which is found in prayer. As a little child clings to its parent, and watches every expression of countenance and tone of voice, so may we come into personal communion with our Lord, and be able to see his hand in providence, and hear his voice in the roaring storm or whispering zephyr.—Trans-Mississippi Presbyterian.

TONIC FOR DOUBTERS.

A pastor was staying once in a country village where he was to visit a dying woman. He went to her and found her a Christian, ready and willing to die, but for one thing. She was anxious about her little children, and she begged the minister to pray that they might be provided for when she was gone.

Together the mother and minister prayed for that one thing, though they knew not how their prayer could be answered in that little village, where none were rich enough to take upon themselves the expense of caring for three orphans. The woman died, and at her funeral the minister spoke of his visit and of her dying prayer.

Among those at the funeral were two strangers—a man and his wife, who were passing through the village; and by chance—as they supposed—they happened to enter the church at that hour. They were wealthy and childless and their hearts were touched by the sight of the lonely little orphans. They took them to their hearts and home; and so that mother's prayer was answered.

A yet more striking instance of answered prayer was one that came to a poor woman in India. She had become a Christian, accepting God with simple and absolute faith.

Some time after her conversion her child fell sick—so sick that its recovery

was very doubtful. Ice was needed for the little sufferer, but none was to be had.

"I'm going to ask God to send us ice," the mother said to the missionary.

"O, but you can't expect that he will do that," was the quick reply of the missionary.

"Why not?" asked the woman. "He has all power, and he loves us. I shall ask him, and I believe he will send it."

She did ask him with a faith which never faltered, and God honored her faith. That very day there was a heavy thunder-storm, and the woman, running out, with a glad heart gathered a great bowlful of hailstones. So was answered the prayer of this mother also.—Christian Endeavor World.

WHAT ARE YOU GIVING?

To the Church. How much of your time and energy? How much of your best thought in planning her work? Do you exhaust your strength in business so that you are almost too tired on the Sabbath to think clearly? You are "giving money." Well; but the Church of Christ needs consecrated brains, energy and personal service.

To the unfortunates. What a large number of our brothers and sisters are crippled in one way or another worse than physical blindness or lameness! Crippled by sinful heredity with vile appetites and lusts, or crippled by narrow, cramping environment. What are you feeling for them? Sympathy? Well; but what are you doing? Have you found some good movement you can help which relieves and redeems these unfortunates?

To the great, wide world. It is getting closer together, and we can see now the needs of China, Africa, Cuba, the Philippines. We are shocked and stunned by awful revelations. What are you doing? Getting into personal relations with workers to encourage and materially help them? Praying for them daily?

What can we do? As Saul did—let us ask the Lord. He will speak to us concerning it. He will direct to a place of usefulness, and if we are his there will be real work we can do.—Rev. Charles Roads.

CONSECRATION OF THE WILL.

One of the most successful men of the present day, who has made millions of dollars in his great business, and who has given away millions of dollars to aid in religious, educational and philanthropic work, was asked by some one in what special form he would communicate to young men the secret of success in life. His answer was, in brief: "The secret of success lies in the determination to succeed."

There is no doubt as to the general truth of this. There are exceptions. One must have natural and acquired powers. But the acquisition of power is possible to the one who is determined, and many a person possesses natural powers which he does not see fit to employ as he should. Other things being equal, he who is most in earnest will succeed the best. Among those whose intellectual and physical endowments are equal, he will have the best success in life who has the strongest and most determined will.

Power is needed in this life. Energy must characterize the one who makes the world move, and who accomplishes any real results. This is seen in every department of life. He who knows how to stir men to action by some dynamic impartation of his own life is the leader of men. We do not attain a higher life by dreaming or drifting, nor do we lift others up except as we use efforts that are the expressions of our own determined wills. There must be a dominating will in the very nursery, in order that the lives of the children may be started aright. There must be a controlling influence in the church, the army, the nation. The one who is the embodiment of the dominating purpose becomes the leader.

We are to consecrate to God and his service our whole being. No part of it but should be given to him, and no part of it but needs his holy grace. Our intellects, with their capacity to grasp truth, to define it, and to absorb it, are to be given to God, and we are to turn from the possible habit of receiving, approving and defending falsehood. It is by God's truth that we are to be sanctified, as it is applied to us by his Holy Spirit, and we are to seek the clarifying and strengthening of intellect which comes to those who loyally make themselves over to God to be used by him for the advancement of the cause of his holy truth. So are our affections to be consecrated to God, that, under

the stress of his great love, we may learn to hate every false way and vain counsel, and to love all that is true and pure and good. So are our wills to be consecrated to God that we may grow more and more determined in our opposition to evil, and more strong in our advocacy of righteousness. Individual Christians need more spiritual backbone to-day, and the whole Church needs more determination and strength of character to stand against sin and on the side of Christ.

DeQuincey divided all human writings into two classes, the literature of knowledge and the literature of power. The Gospel is both. It is the wisdom of God, and the power of God. It is meant to inform and to move men. It is meant as a revelation and a motive power. God's Holy Spirit, the Third Person in the Godhead, who operates in power upon the hearts of men, uses the Gospel as that through which he comes in efficient energy. Each sermon should be both wisdom and power. Each Christian should seek for power and seek to be a power. We need to make ourselves felt for God and for his kingdom. We are to be strong through God in moving men and bringing them captives to his grace.—Herald and Presbyterian.

HUMILITY.

It is only a little slip of paper, yellow with age, and yet, year after year, as the pigeon-holes of my desk are reassorted, and what is valueless culled out, this sheet is reread and carefully put back.

Years ago I was often thrown in close touch with one who showed a Christ-like spirit under all circumstances. Her environment was the reverse of pleasant. She was forced to live with those who were not only narrow, jealous and difficult to please, but who had no love for the things she loved. But she bore man endurance!

"How can you submit, as you do?" queried I, one day, when I chanced upon the scene and saw enough to suggest the thought that patience had ceased to be a virtue. "It is too much for human endurance!"

"You are right there," my aged friend replied, sweetly; "it is beyond human endurance; but the Holy Spirit, the divine, enables me to bear patiently what would otherwise crush me. Years have taught me this one lesson, however: If one has the true spirit of humility, there is little room for mere feelings."

When next I called upon this saintly one she handed me the slip of paper which I shall always treasure, saying: "A quotation like this was given to me, years ago, by one who awaits me on the other shore. I know not whose words they are, but I looked upon them as so good that I pasted the one given me on the fly-leaf of my Bible. To the frequent reading of it I owe so much that I want you, too, in possession of a copy. Perhaps after reading it, you will better understand the secret of my seeming indifference to what would once have made life a burden." Then, in tremulous tone, she added: "It is little I can give you, dear, but I copied this with a prayer that you, too, may be strengthened by it, as I have been. To be 'clothed with humility,' as Peter puts it, has long been my aim; and I do know, by happy experience, that he 'giveth grace to the humble.'"

Then, with face illumined from peace within, she placed in my hand the following apt definition of a virtue which is too little sought after:

"Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed; it is to expect nothing, to wonder at nothing that is done to or for you, to rest when nobody plans for you, when I am blamed and accused, to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and am at peace, as in a deep sea of calmness when all around me is trouble."—Helen H. Thomas, in Zion's Herald.

Headache

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Price, 50 cents per bottle. Sold by all Druggists.

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OLD AND YOUNG

A SERMON THAT TOLD.

One Sunday evening I was delivering a written sermon on temptation, and suddenly felt that my address was unlike my usual style, and too argumentative for many of the poorer people. I suddenly paused, looked away from my manuscript, and appealing with a loud voice to the more distant of my audience, said: "Perhaps among those pressing in at the door there may be some one so miserable as to think of throwing himself over yonder bridge, saying, perhaps, 'It's too late to tell me not to enter into temptation. I've done it. I'm in it. There's no hope for me.' Stop! stop! there is hope. Christ died for thee." He will pardon, he will save even thee." Then I resumed my manuscript. Some critical hearer might say: "What a fool the preacher is to interrupt his argument with a bit of rant like that!"

A few weeks afterward one of my district visitors told me, "I have called to see a woman who was intending to throw herself over Blackfriars bridge one Sunday evening; but she thought it was too light, and a policeman might stop her, so in order to wait for darkness she went into Surrey chapel, and stood in the crowd inside the door. Just then you seemed to call call to her to stop and come to Christ, and she went back to her home to pray, and seems to be a true penitent and a Christian."

What I said was entirely unpremeditated. I had never before made such an appeal. I knew nothing of the woman. —From Newman Hall's Autobiography.

CECIL RHODES HADN'T A CENT.

Cecil Rhodes, the South African millionaire, like other great men, is careless about money. On one occasion he received a command to dine and sleep at Windsor Castle and turned up at Paddington Station with no money. His Private Secretary bought his ticket for him and gave him for pocket money a couple of sovereigns, which was all he had with him.

When Rhodes reached the old castle above the Thames and began dressing to dine with Queen Victoria, he laid the two sovereigns upon the table, intending to transfer them to the pockets of his evening unmentionables, but forgot them when he went down. He dined, had a few words with her majesty, retired, smoked and went back to his bedroom. The money was gone. The servants, accustomed to generous fees, naturally supposed that the money had been delicately left there for them, and of course, Mr. Rhodes could neither explain the circumstances to them nor trouble his royal hostess about so slight a matter.

The next morning he was driven to the station in one of the Queen's carriages. Luckily he had his return ticket and reached London, like Dick Whittington and many another famous man, without a penny in his pocket. Unlike Whittington, he didn't have even a cat. However, he had only to walk to his offices to find the penny that he needed and others to keep it company.

A LONG AND SPOTLESS REIGN.

To her subjects it has been the glorious distinction of her long and unparalleled reign—a reign that in a special degree has reflected the lustre of the sovereign's own stainless character—that the powers of the Crown have been deemed and acted upon as a trust for the people. Upon the truest principles of constitutional government has the Queen ruled, and this has borne rich fruit, not only in the large measure of peace and content which her people have long enjoyed, but in securing their loyal attachment to the throne and in insulating reverence and affection for the person of the sovereign.

In the long record of Queen Victoria's reign there has, however, been more to take note of than loyalty to and reverence for the Crown. There has been affection for Her Majesty's person and profound respect for her unblemished character and many and conspicuous virtues. Exalted as is her position and magnificent the extent and wealth resources of her imperial sway, her personal qualities and womanly virtues have been and are her chief glory. It is these characteristics that have in an exceptional measure, endeared her to all classes of the British people, and in this country have won for her the kindest interest, not unmingled with respect and even admiration. In our democratic Western world only historically are we concerned in the rule of kings and queens; yet toward the head of the British na-

tion—to the mass of our people the motherland of the race—we dutifully pay the respect which is the due at once of a queenly woman and a womanly queen.

As the century draws to a close we are reminded that there must come a time when the career of the Queen must also terminate. May the day be still distant when the Victorian era, with the records that belong to it, shall pass into the muniment chamber of history! But when the shadows fall on that beautiful life and all the land is dark, mourning a nation's regal dead, then will the Laureate's apostrophe be fitting:

"Her court was pure; her life serene;
God gave her peace; her hand reposed;

A thousand claims to reverence closed
In her as mother, wife, and Queen."

—Self Culture.

A CRUEL WEAPON.

I consider sarcasm the cruellest of all weapons to be used with little children. It is not only cruel, but dangerous. It hardens the heart instead of stimulating the wish to be good; it makes the child stubborn instead of gentle and obedient; it sears, and blisters, and withers, and defeats its very ends; it introduces into the young and tender soul of the child resentment, and hatred, and bitterness, when there should be introduced penitence, sorrow, gentleness, and love. God knows, we all have soon enough to become acquainted with the chilling blight of ridicule. Let us not commit the crime of exposing the young and innocent lives, which it is our blessed privilege to direct, to the awful gangrene of sarcasm. And yet it is so handy a weapon that we are apt to seize upon it. How easy it is to say to the child, "Now aren't you smart?" You're a nice specimen!" or even more cruel expressions. Who of us have not known teachers that, instead of calling forth the very best in their pupils, have obtained response only in fear and trembling, at least from the timid in the class? With little children ridicule should never be used, either in word, tone, gesture, or manner. Awaken generous, open, and frank response by being sincere and frank yourself. Let the noble opportunity to lead little children be devoted not only to the studies of the school course, but also to making them fit temples for the Holy Ghost.—Prof. L. Seeley, in the Normal Instructor.

JOHN'S OBJECTIONS SUSTAINED.

"Look ye, man, why haven't you cleaned and polished my boots?" asked Dean Swift of his eccentric servant, John, at an inn where they had just passed the night.

"What's the use of polishing such things?" asked John, as he held up the boots, discolored and grimy.

"Very true," said the dean, and without further protest he put them on. Then he went to the office and gave orders that John should have no breakfast. He partook of his own, and directed the hostler to saddle the horse and lead them to the door.

"Mercy!" cried John, when he found the dean ready to start. I haven't had any breakfast yet."

"Oh," replied Swift, "I can't see the use of your breakfasting; you would soon be hungry again."

John could think of no answer to such an unexpected application of his own sophistry, so he maintained a stoical silence.

They mounted and rode on, the dean in advance reading his prayer book, and the servant following at a respectable distance.

"Hark ye, my man," said the stranger whom they met, after he had observed the two closely, "you and your master seem to be an uncommonly sober pair; may I ask who you are and where you are going?"

"We are as near saints as we can be," replied John, solemnly, "and we are going to heaven, I hope. My master's praying and I'm doing the fasting."—Success.

AN ABSENT-MINDED BRIDEGROOM.

A recent writer in Harper's Magazine has this story to relate about an absent-minded friend:

I could set right here on this nail keg from now till the Connecticut River turns round and runs up-stream, an' tell you about the different things I know of that Hank forgot, first an' last; but I only mention one instance, an' that happened at the time Hank got married.

You see, Hank knew his failin' as well as anybody, an' he was mortal afraid he would forget about givin' the minister the fee; so he kep' his mind

glued right to that, an' completely forgot everything else.

He was to be married in the evenin' at the parsonage, an' when he went round there, all alone by himself, at the appointed time, an' meandered into the parlor, an' told the dominie to go ahead with the splain' the good man looked up, sort o' puzzled and surprised alike, an' said:

"Haven't you—er—forgotten suthin, Mr. Hobbs?"

"No," said Hank, still thinkin' of the fee, "I've got it right here in my vest pocket. Might as well pay you now as any time."

"Why, bless you, my friend, I wasn't thinkin' of the fee," said the parson, "time enough for that after I earn it, but I—er—noticed you'd forgotten the bride, an'—"

"By jiminy!" says Hank, glancin' round, "so I have. Mighty glad you spoke of it! I was almost sure I'd forgotten somethin', but I couldn't think what it was."

He grabbed his hat, an' went off on a jump after his intended. He got back with her before the dominie closed up the parsonage for the night, but it was a close shave; an' when the story got out, 'twas a long while afore folks quit askin' Hank if he'd forgot anything lately.—Christian Uplook.

THE WEEDS' WINGS.

"Mamma, I never knew weeds were so pretty. Just look here!" And Gracie held before her mother a downy white globe of the daintiest texture, clinging to a stiff, brown little stem.

"Isn't it beautiful!" said mamma. "See, the globe is made of white wings."

"Wings!" said Gracie, wonderingly. "They look like little white stars."

"Yes," answered mamma, "they do, but they are really wings. Do you see the cluster of little brown seeds at the center?"

"Yes," said Gracie, looking at it carefully.

"Now," said mamma, "pull one of

them out. No, wait. Blow the globe instead."

So Gracie blew upon it gently, and lo! away floated the little white stars, each carrying with it a tiny brown seed.

"Now do you see," asked mamma, "why I call them wings? Each little seed has a wing, and when the wind blows upon it, it flies away, carrying its seed with it, and then it drops down, sometimes a long way from the spot where the little weed which bore it grew, and there the little seed lies until it sinks into the earth, ripens, sends forth another weed of the same kind."

"Isn't it wonderful, mamma! And see, too, how beautiful each little wing is. I don't think I shall ever say 'old weeds again.' Their seed wings are as pretty as the flowers."

AN INTERPOSITION OF PROVIDENCE.

Rev. Russell H. Conwell, the great Baptist, of Philadelphia, wrote this letter recently to Dean Hutchings, acting president of the university at Ann Arbor: "Many years ago I made it a rule that I would never retain for my own use more than a certain sum of the proceeds of any lecture. I find that the Toledo lecture has netted me twenty-five dollars in excess of that sum. Is there a needy student in your university to whom that amount would be acceptable?" At that very moment the dean was carrying in mind the case of a young man who had said to him, "I must leave school. I depend on doing chores to earn my tuition, and I have not been able to get enough to do to pay the fees." He was a promising student, and the dean answered him, "You stay in school, and the tuition money will be found somewhere." The twenty-five dollars was just the amount needed. The student is happily and hopefully continuing his university work.—Michigan Christian Advocate.

ONLY ONE CURE FOR SCROFULA.

S. S. S. is the Only Remedy Equal to this Obstinate Disease.

There are dozens of remedies recommended for Scrofula, some of them no doubt being able to afford temporary relief, but S. S. S. is absolutely the only remedy which completely cures it. Scrofula is one of the most obstinate, deep-seated blood diseases, and is beyond the reach of the many so-called purifiers and tonics because something more than a mere tonic is required. S. S. S. is equal to any blood trouble, and never fails to cure Scrofula, because it goes down to the seat of the disease, thus permanently eliminating every trace of the taint.

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Mr. H. E. Thompson, of Milledgeville, Ga., writes: "A bad case of Scrofula broke out on the glands of my neck, which had to be lanced and caused me much suffering. I was treated for a long while, but the physicians were unable to cure me, and my condition was as bad as when I began their treatment. Many blood remedies were used, but without effect. Some one recommended S. S. S., and I began to improve as soon as I had taken a few bottles. Continuing the remedy, I was soon cured permanently, and have never had a sign of the disease to return." Swift's Specific—

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DEVOTIONAL

A WORD TO GO HOME ON.

The saintly Frances Ridley Havergal literally lived and moved in the word of God. It was her constant solace, delight and inspiration. It is related of her that on the last day of her life she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that." And she did "go home on that," as on a celestial chariot, and the homegoing was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?

THE SOUL'S REGULAR BREAKFAST.

George Mueller, the patriarch of Bristol, began every day of his consecrated life with devout meditation upon the Word of God. Speaking of this habit, he says:

"It often astonishes me now that I did not sooner see this point. And yet now, since God has taught me, it is plain to me as anything, that the first thing the child of God has to do, morning by morning, is to obtain food for his inner man. As the outward man is not fit to work for any length of time except it take food, and as this is one of the first things we do in the morning, so it should be with the inner man. Not prayer, but the Word of God; and here again, not the simple reading of the Word, so that it only passes through our minds just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts."—The Evangelical.

PERSONAL COMMUNION.

There is a power in prayer which must be experienced in order to be known; and the oftener it is experienced, the stronger becomes the character. This grows out of the fact that in prayer the soul comes in personal communion with its Lord. The personal association of one person with another is necessary in order to the fullest exercise of influence. The look of the eye and the tone of the voice can not be written down in ink; nor can one feel the grasp of a hand which is animated by the pulsation of a warm heart, unless there is a personal presence. Sometimes we instinctively supply these things when reading after one with whom we are personally acquainted. The imagination gives life to the cold words which have been written long ago. This is because the soul naturally craves intimate association with the person who has given impression to the thoughts. God communicates with us in his word, but we long for the intimate association with him which is found in prayer. As a little child clings to its parent, and watches every expression of countenance and tone of voice, so may we come into personal communion with our Lord, and be able to see his hand in providence, and hear his voice in the roaring storm or whispering zephyr.—Trans-Mississippi Presbyterian.

TONIC FOR DOUBTERS.

A pastor was staying once in a country village where he was to visit a dying woman. He went to her and found her a Christian, ready and willing to die, but for one thing. She was anxious about her little children, and she begged the minister to pray that they might be provided for when she was gone.

Together the mother and minister prayed for that one thing, though they knew not how their prayer could be answered in that little village, where none were rich enough to take upon themselves the expense of caring for three orphans. The woman died, and at her funeral the minister spoke of his visit and of her dying prayer.

Among those at the funeral were two strangers—a man and his wife, who were passing through the village; and by chance—as they supposed—they happened to enter the church at that hour. They were wealthy and childless and their hearts were touched by the sight of the lonely little orphans. They took them to their hearts and home; and so that mother's prayer was answered.

A yet more striking instance of answered prayer was one that came to a poor woman in India. She had become a Christian, accepting God with simple and absolute faith.

Some time after her conversion her child fell sick—so sick that its recovery

was very doubtful. Ice was needed for the little sufferer, but none was to be had.

"I'm going to ask God to send us ice," the mother said to the missionary.

"O, but you can't expect that he will do that," was the quick reply of the missionary.

"Why not?" asked the woman. "He has all power, and he loves us. I shall ask him, and I believe he will send it."

She did ask him with a faith which never faltered, and God honored her faith. That very day there was a heavy thunder-storm, and the woman, running out, with a glad heart gathered a great bowlful of hailstones. So was answered the prayer of this mother also.—Christian Endeavor World.

WHAT ARE YOU GIVING?

To the Church. How much of your time and energy? How much of your best thought in planning her work? Do you exhaust your strength in business so that you are almost too tired on the Sabbath to think clearly? You are "giving money." Well; but the Church of Christ needs consecrated brains, energy and personal service.

To the unfortunates. What a large number of our brothers and sisters are crippled in one way or another worse than physical blindness or lameness! Crippled by sinful heredity with vile appetites and lusts, or crippled by narrow, cramped environment. What are you feeling for them? Sympathy? Well; but what are you doing? Have you found some good movement you can help which relieves and redeems these unfortunates?

To the great, wide world. It is getting closer together, and we can see now the needs of China, Africa, Cuba, the Philippines. We are shocked and stunned by awful revelations. What are you doing? Getting into personal relations with workers to encourage and materially help them? Praying for them daily?

What can we do? As Saul did—let us ask the Lord. He will speak to us concerning it. He will direct to a place of usefulness, and if we are his there will be real work we can do.—Rev. Charles Roads.

CONSECRATION OF THE WILL.

One of the most successful men of the present day, who has made millions of dollars in his great business, and who has given away millions of dollars to aid in religious, educational and philanthropic work, was asked by some one in what special form he would communicate to young men the secret of success in life. His answer was, in brief: "The secret of success lies in the determination to succeed."

There is no doubt as to the general truth of this. There are exceptions. One must have natural and acquired powers. But the acquisition of power is possible to the one who is determined, and many a person possesses natural powers which he does not see fit to employ as he should. Other things being equal, he who is most in earnest will succeed the best. Among those whose intellectual and physical endowments are equal, he will have the best success in life who has the strongest and most determined will.

Power is needed in this life. Energy must characterize the one who makes the world move, and who accomplishes any real results. This is seen in every department of life. He who knows how to stir men to action by some dynamic impartation of his own life is the leader of men. We do not attain a higher life by dreaming or drifting, nor do we lift others up except as we use efforts that are the expressions of our own determined wills. There must be a dominating will in the very nursery, in order that the lives of the children may be started aright. There must be a controlling influence in the church, the army, the nation. The one who is the embodiment of the dominating purpose becomes the leader.

We are to consecrate to God and his service our whole being. No part of it but should be given to him, and no part of it but needs his holy grace. Our intellects, with their capacity to grasp truth, to define it, and to absorb it, are to be given to God, and we are to turn from the possible habit of receiving, approving and defending falsehood. It is by God's truth that we are to be sanctified, as it is applied to us by his Holy Spirit, and we are to seek the clarifying and strengthening of intellect which comes to those who loyally make themselves over to God to be used by him for the advancement of the cause of his holy truth. So are our affections to be consecrated to God, that, under

the stress of his great love, we may learn to hate every false way and vain counsel, and to love all that is true and pure and good. So are our wills to be consecrated to God that we may grow more and more determined in our opposition to evil, and more strong in our advocacy of righteousness. Individual Christians need more spiritual backbone to-day, and the whole Church needs more determination and strength of character to stand against sin and on the side of Christ.

DeQuincey divided all human writings into two classes, the literature of knowledge and the literature of power. The Gospel is both. It is the wisdom of God, and the power of God. It is meant to inform and to move men. It is meant as a revelation and a motive power. God's Holy Spirit, the Third Person in the Godhead, who operates in power upon the hearts of men, uses the Gospel as that through which he comes in efficient energy. Each sermon should be both wisdom and power. Each Christian should seek for power and seek to be a power. We need to make ourselves felt for God and for his kingdom. We are to be strong through God in moving men and bringing them captives to his grace.—Herald and Presbyterian.

HUMILITY.

It is only a little slip of paper, yellow with age, and yet, year after year, as the pigeon-holes of my desk are reassorted, and what is valueless culled out, this sheet is reread and carefully put back.

Years ago I was often thrown in close touch with one who showed a Christ-like spirit under all circumstances. Her environment was the reverse of pleasant. She was forced to live with those who were not only narrow, jealous and difficult to please, but who had no love for the things she loved. But she bore man endurance!

"How can you submit, as you do?" queried I, one day, when I chanced upon the scene and saw enough to suggest the thought that patience had ceased to be a virtue. "It is too much for human endurance!"

"You are right there," my aged friend replied, sweetly; "it is beyond human endurance; but the Holy Spirit, the divine, enables me to bear patiently what would otherwise crush me. Years have taught me this one lesson, however: If one has the true spirit of humility, there is little room for hurt feelings."

When next I called upon this saintly one she handed me the slip of paper which I shall always treasure, saying: "A quotation like this was given to me, years ago, by one who awaits me on the other shore. I know not whose words they are, but I looked upon them as so good that I pasted the one given me on the fly-leaf of my Bible. To the frequent reading of it I owe so much that I want you, too, in possession of a copy. Perhaps after reading it, you will better understand the secret of my seeming indifference to what would once have made life a burden." Then, in tremulous tone, she added: "It is little I can give you, dear, but I copied this with a prayer that you, too, may be strengthened by it, as I have been. To be clothed with humility," as Peter puts it, has long been my aim; and I do know, by happy experience, that he giveth grace to the humble."

Then, with face illumined from peace within, she placed in my hand the following apt definition of a virtue which is too little sought after:

"Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed; it is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in my etc. where I can go in and shut the door, and kneel to my Father in secret, and am at peace, as in a deep sea of calmness when all around and above is trouble."—Helen H. Thomas, in Zion's Herald.

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L. BLAYLOCK, Dallas, Texas.

Will the brethren please bear in mind the fact that when they write for the Advocate they must sign their names in full to their communications. We publish no articles with nom de plumes. If a brother has anything to say in these columns he alone is responsible for it, and it must bear his name.

We do not need any more poetry for the present. We are well supplied with that style and class of original literature. Most every mail brings in several pieces and the files are crowded. True, our waste basket is capacious, but we regret to see so much labor lost.

Some of our correspondents are lengthening out their communications rather wearily. Some subjects have to be treated at length, but the boiling-down process gets at the substance. Long and complicated sentences, with the same thought often repeated, detract from the interest of an article. Dig out the sense and give to the readers the results, but not the processes of your investigations.

Some men write too much and others do not write enough. The man who writes long and often becomes common and tedious, but the man who does not write at all gives no one the benefit of his thinking and observation. He is either physically lazy, or he is possessed of a false modesty. Some of the most thoughtful preachers and laymen in Texas never write a line for the public prints. Still water may run deep, but when it runs so deep that you neither see nor hear it run, it becomes a little monotonous. It needs a fresher somewhere up the stream.

The man with a grievance is a burden to himself and a nuisance to others. Life is too short and time is too precious for a man to waste either the one or the other in nursing his little animosities. He needs to take an inventory of his stock in trade and get rid of such articles as have become shelf-worn and musty. To carry around year after year a multiplicity of little piques and quirks, and never let an opportunity pass for retailing them to somebody, is about as mean and despicable a business as a good sensible man can engage in.

EDITORIAL BIRD-SHOT.

If you fire into a flock of birds none of them will flutter except those that are wounded.

To mourn over the assumed fate of the Church is well enough, but to get down and work for a revival is far better.

If one stitch in time saves nine, then two stitches in time ought to save eighteen, and thus we get the law of progression.

A heart without divine grace reveals itself through a mouth without knowledge or sound discretion.

The ancient Gnostics knew every thing, but the modern agnostics don't even know that they don't know nothing.

A man with a little learning uses high-sounding words, but the man with real scholarship and culture delights in simplicity.

If out of the abundance of the heart the mouth speaketh, then the hearts of some men are fountains of impurity and coarseness.

An anecdote spiced with genuine wit and humor is enjoyable, but when it is steeped in vulgarity it is unfit to repeat in any circle.

Violets do not need a herald to proclaim their sweetness and beauty, but they have an indescribable something which leads to their discovery.

Mediocre men have to thrust themselves into notice, but men of genius are known far and wide for their intellectual worth and merit.

The most pitiable and miserable man in Church or State is the one who aspires to some position for which he has no fitness whatever.

Plans which have their birth in the realm of introspection are usually visionary, while practical plans are born of necessity.

DALLAS DISTRICT CONFERENCE.

The Dallas District Conference met last week in Oak Lawn, Rev. Dr. McLean in the chair. A good attendance of ministers was present and a number of laymen. The program was a well arranged one and carried out successfully. Preaching was had at 11 o'clock each day and at night. The people of the community attended the sessions, and their hospitality abounded. Such was our press for time that we could attend but little. The conference was a success, everybody enjoyed it, and much good will be the result. Bros. Lloyd and Whitten, of the Northwest Texas Conference, were present as visitors. Bros. Boyd, Thomas and Stephenson, of the North Texas Conference, were also present.

SENATOR HORACE CHILTON.

This distinguished gentleman made the Advocate a pleasant visit since our last issue, and we were pleased to form his acquaintance. This is the first time that we have had the pleasure of meeting him, and we found him to be a most pleasant man socially and otherwise. He has the simple tastes of the self-made man, and there is nothing pretentious about his manner. He is genial and delightful in conversation, and well informed upon the topics of the day. That he is a man of mental breadth and large mold, is very easy to see. He is intensely practical in his views of matters, and an eminently safe man in the position he now occupies. Senator Chilton has made a good record in the United States Senate, and he has served his constituents well and efficiently.

REV. J. H. DAVIDSON.

This venerable minister, long a member of the Texas Annual Conference, died at his home in Galveston the 8th inst. At the time of his death he was nearly ninety years of age. In 1842 he was ordained a deacon by Bishop Waugh, and in 1846 he was ordained elder by Bishop Andrew. He came to Texas in 1850, and served in the Texas Conference until the breaking out of the Civil War. His health failed about that time, and since then he has been on the superannuated list. During all of these years he has resided in Galveston, rarely ever leaving the island. Last fall he ventured up to Houston and attended the session of the Texas Conference. He spoke in the conference when his name was called and his talk moved the entire body to tears. Some one of the Texas Conference brethren will write a suitable obituary.

JUSTICE TRAVELS SLOWLY BUT SURELY.

In these days of enlightenment men get in some way their dues. This is illustrated in the case of Capt. Dreyfus, the French officer who was some time ago accused and convicted of having traded the secrets of the army to Germany and other powers, with a view of facilitating acts of hostility in case of war with France. The documents produced upon the trial were strongly against the officer, and the moment his guilt seemed to be established the race prejudice was turned loose upon him—for he was a Jew. Having been convicted, he was sentenced to life banishment upon Devil's Island, and was sent to his doom. M. Zola, the novelist, believed that a stupendous wrong had been done the prisoner and so published it to the world. He was promptly arrested for libel and convicted. Thus the case took on a world-wide interest. The papers were full of it. Friends of the condemned man began to look into the matter. His wife, a brilliant and influential woman, threw her force into it, and the Dreyfus case has become the most prominent one in the annals of modern jurisprudence. As the investigation by the newspapers and friends went forward, light began to be cast upon the case. Suspicions of injustice made their appearance, and parties in the army who were jealous of Dreyfus began to appear in a bad light. Finally some additional arrests were made, among them one Col. Henry. But before anything could be gotten out of him he committed suicide. This produced a great sensation. Further investigation showed that Henry had forged one of the principal letters upon which Dreyfus was convicted, and rather than face his deed he ended his life. And now Count Esterhazy confesses that he wrote the famous "bordereau," upon which document the prosecution relied more than any other in the conviction of the prisoner. So that the case against Dreyfus has been ordered returned for a revision in the courts of France, and this much abused man is upon the eve of receiving long-delayed justice. All the indications point to the establishment of his innocence, and thus a foul conspiracy will be exposed and meet its just dues. The world is akin, after all. The injustice done this man was scorned by the civilized nations of the earth, and the general criticisms indulged in forced France to revise this case. The average sense of humanity believes in justice to men whether they are Jews or Gentiles.

The Church can get along in some way without you, but it is very evident that you can not get along without the Church. Your presence in the membership of Christ's kingdom puts you in the attitude of a beneficiary of his grace and tuition. You confer no ben-

efit upon him, but he confers it all upon you. If, therefore, you conclude that the Church is under any obligation to you on account of your membership in its ranks, and that by virtue of this relation you are entitled to honor and preferment above others, then there is a decayed place somewhere in your heart and a soft spot on the enlarged protuberance at the upper extremity of your spine. You need treatment very badly and the cultivation of Christ-like humility is your only hope of recovery. Many men have had this affliction and kicked out of the Church, only to find themselves in after life the victims of folly and nonsense. The Church is going right on in its beneficent efforts to lift up mankind and bless the race, whether you stay in or get out of her loving fold.

TEXAS PERSONALS.

Rev. C. B. Carter, of Garland, was in the city last Monday and looked in upon the Advocate force.

Brother E. A. Davis, of Mesquite, called in to see us on his return from the League Conference at Garland.

Rev. W. J. Sims, of Duncan, I. T., is in the city for a few days, and made the Advocate a pleasant visit.

Miss Jessie Love, a fair young Leaguer of Mesquite, delighted our office with her presence since our last issue.

Brother D. M. McLeod, the efficient superintendent of our Sunday-school at Terrell, made us a pleasant visit last Tuesday.

Rev. G. F. Boyd, of Henrietta, made the Advocate a visit since our last issue. He attended the Dallas District Conference.

Rev. C. M. Shuffler, of Crafton, was in the city Wednesday, and made the office a visit. He is a warm friend of the Advocate.

Rev. J. W. Rowlett, of Denton, made us a pleasant call last Monday. His new church enterprise is progressing well, and he will soon have a fine place of worship.

Rev. W. H. Stephenson, of Renner, made the office a pleasant call last Saturday. He will have his new church at Richardson dedicated the first Sunday in July.

Rev. L. L. Naugle and wife made the Advocate a cheery visit on their way from the District League Conference at Garland last week. Their League at Mesquite is in good case.

Rev. W. H. Moss, of the Arlington Circuit, was in the city last week, and did not forget this office. He is genial and companionable and his visits are always cheerful.

We were sorry to miss a visit last week from Rev. E. A. Bailey, presiding elder of the Corsicana District. Bro. Lewis was with him. We hope to be in the next time the brethren call.

Rev. W. B. Bayless, of Whiterock Circuit, and his two boys, Virgil and John, made the Advocate a pleasant visit last week. They were going south to visit relatives for a few days.

Brother Hugh G. Roach, of Hunt County, made the Advocate a pleasant visit last week, also Brother J. G. Willis, of Italy. They were both in the city on the United States Grand Jury.

Rev. A. M. Thompson, an aged minister in the Cumberland Presbyterian Church in this city, died after a protracted illness, last Friday morning. He was a good man and full of the Holy Ghost.

We note with sorrow the death of the little son of Rev. H. W. Weir, of the German Mission Conference, whose home is San Antonio. The little fellow was seven years of age and he was sick only a short time.

Rev. George W. Truitt, pastor of the First Baptist Church in this city, was unanimously elected to the presidency of the Baylor University last week. We do not know whether he will ac-

cept or not. Brother Truitt is a young man of fine ability and of the most exalted character.

The appointment of Judge E. B. Perkins, of this city, as one of the Commissioners on the Constitution of Methodism is the recognition of the talent of one of the brightest legal minds in the connection.

Rev. D. J. Martin is assisting Rev. J. H. Reynolds at Haskell Avenue in a revival meeting. Last Sunday night there was much interest and five conversions were reported. The outlook is fine for a good meeting.

SOUTHERN METHODIST NEWS.

S. G. Gilbreath has tendered his resignation of the presidency of Hwassee College, and Rev. J. E. Lowery, of the Holston Conference, has been elected to take his place.

Rev. J. J. Pitts, pastor of Alex. Erwin Church in Nashville, has been forced to give up his work on account of failing health. Rev. R. E. Dickenson, a student in the Vanderbilt, has been appointed to fill out his unexpired term.

Bishop Keener and his son, Rev. Sam. Keener, have gone to Ocean Springs for the summer. The Bishop has a summer residence there, and after the camp-meeting closes he spends the rest of the heated term at the Springs.

Dr. James Atkins, our Sunday-school editor, has had an attack of sickness, and he has gone to the mountains of Western North Carolina for a much needed rest. He will spend the summer up there and do his work from that point.

Commissioners from the two American Methodisms to appoint delegates to the Ecumenical Conference to be held in London in 1901 are now in session in New York City. Our members of this commission are Bishops Galloway and Candler, Doctors Atkins, Lee, Lambuth, Whisner, Tigert and R. W. Peatross, Esq.

According to the action of the last General Conference the Bishops have just appointed the commission on the Constitution of Methodism. The following men compose it: C. B. Galloway, P. H. Whisner, James Atkins, A. J. Lamar, W. F. Barclay, E. B. Perkins and G. D. Shands.

Rev. George G. Smith, D.D., protests in the last Wesleyan Advocate against the articles on Popular Theology now being published in our Sunday-school Magazine. There has been a little complaint in the same direction down this way. We hardly think that Dr. Tillett is being correctly understood.

Ten years ago there was a mortgage put upon the property of the Winfield Memorial Church in Little Rock, Ark. On the second of this month, the last dollar was paid and that faithful congregation, having struggled through these years with debt, are now free and not a cent is due upon their house of worship.

A BOX FOR JAPAN AND CHINA.

To those having friends in Japan: Frequently there are those who desire to send packages, books, etc., to friends in our mission fields, but because of the distance and the difficulty attending the shipment of a small parcel they cannot do so. To all such we would state that some of our missionaries will return to Japan about the end of August, and they have offered to take all parcels that are sent in for our missionaries in Japan, as well as China. A box will be made up in our office in Nashville, and it will go along with the freight of the party.

Let those who desire to join in this box observe the following:

1. All parcels to be in Nashville by August 15th.
2. All freight and express charges to be prepaid to Nashville.
3. A list to be sent with each parcel showing full statement of contents and cost of same. This is quite necessary.
4. Send all parcels to Mr. G. W. Cain, No. 346 Public Square, and address to him all correspondence relating to the same.
5. Each parcel to be done up in two wrappers—the outer showing only the address given under No. 4; the inner the address of the person in Japan or China for whom intended, along with the name of the sender.

W. R. LAMBUTH.

Nashville, Tenn.

THE TWENTIETH CENTURY MOVEMENT.

By appointment of Bishop Galloway, Chairman of our General Board of Education, I am called to undertake the general management of our State canvass for the Twentieth Century Thanksgiving. The magnitude of this task might well appall one more competent to its performance. Only a deep sense of the importance of this work induces me to accept a place so difficult to fill. The time for action is fully come. If Texas Methodists are to do their part in making this Twentieth Century movement a success, earnest and intelligent work must be begun at once and pushed until the last day of the dying century. No semblance of zeal, no enthusiasm born of a passing impulse, will carry this enterprise to a successful issue. We must be made to feel our debt of gratitude to God for the presence and power of Methodism in the world. We must come to a deeper realization of the importance of Christian education, its vital relation to the progress of our race and the triumphs of our Church. Great as is our need for the million and a half dollars for Christian education, our greater need is for the Methodism of to-day, for individual Methodists of to-day, to feel the thrill and power of the spirit that we inherit from the heroic past, and to stand awed, and yet inspired, by a contemplation of our relation to the future. I know full well the numerous and pressing demands upon a pastor's time and thought, but we can put these things before our people, tell them of their duty and privilege, and give them an opportunity to contribute to this cause. Thus far I have had time to form no plans. I hope to keep in close touch with the Secretaries and Boards of Education of the several conferences, for after all most of the work must be, and ought to be, planned and wrought by them. By earnest and united efforts Texas Methodism can do her full part in this movement for the better equipment of our Church ere she enters upon the opportunities and responsibilities of the new century.

SETH WARD.

Houston, Texas.

"JAPAN."

(A synopsis of an address delivered at the last session of the East Texas Conference by the Rev. W. E. Towson, a missionary of our Church to Japan, as reported by Rev. Jno. L. Williams, San Antonio, Tex.)

He said in part: Japan is the land of odorless flowers and songless birds. Everything is reverse to what it is in our country. They do not address a letter as we would—for instance, in writing John Smith, Beaumont, Texas, they would say Texas, Beaumont Smith John. They always begin reading a book from the reverse side, or from the conclusion to the beginning with us. In Japan a Japanese woman could see her child sacrificed to Buddha, her hands bound together with rosary; but this woman was converted to Christ. As to the origin of Japan, they claim that the island of Japan was created by the gods. They call it the Island of the Congealed Drop. To make one convert to Christianity in Japan it required about fifteen months' labor, with an expenditure of \$170.

Japan has about forty-three millions of people. We have about seventy millions in the United States of America, eight or nine persons to the square mile, while Japan has about twenty-two to the square mile. The products in Japan vary. The climate is different, also, to ours. Rice, silk and tea are the chief products of their country. The Japanese would not drink the tea they send to the United States. The Japanese are of small stature. They admire large men.

He said also: That while Bishop Galloway was in Japan he had some experience in the celebrated Japanese carriage, drawn by a Japanese the distance of seventy miles. The chief article of food is rice. For a long time they eat no meat. There are no savages in Japan; they are a very artistic people. They have many peculiar customs; among them is marriage. They have no courtships. There is no kissing, no wedding service. The divorce or causes of divorce are as peculiar; some of which are: The wife blacks her teeth, cuts her eyebrows, cuts her hair.

The Japanese are a very polite people. In entering their houses they leave their shoes at the door. They will bow to you several times in greeting you. They are also a very peculiar people.

He said again: In A. D. 1854, when Commodore Perry went to Japan, he found a civilization. They have some things superior to our own beloved

country; among these their postal system. No one in Japan goes to the postoffice. Your mail is carried to your house—a system which they have perfected. Now, the Japanese and the Chinese have the same written language. The character among the Japanese to tease is that of three women. In expressing the facts, a man has a cough in his chest. Being told that the box out of which the cow eats is often called a chest, they would say he has a cow in his box—for a cough in his chest.

In the cities in Japan we often see such signs at stands on the streets, instead of "Books Sold Here," they have it "Book Sellers Shot Here." There often appears a sign which would read in America "Shirt makers"—the makers of shirts—but they have instead "Shirt Tailors."

The Emperor of Japan, about thirty years ago, conceded much of his authority. He has granted concessions to other powers. The present Emperor has been upon his throne for several years. The religion of Japan lacks fundamentals.

They have no conception of God. They have no word for sin or its equivalent.

They have no conception of duty, and are lacking in these points.

Their religion is divided into three great systems, namely: Confucianism, Buddhism and Shintoism. The worship of their Emperors is a characteristic of their religion. Buddhism is atheistical, Confucianism builds no temples. The Japanese have eight thousand gods, and they worship many objects. A woman in Japan who was converted had been a worshiper of a cow. Among her associates she was instrumental in bringing some to Christ.

If Christ came eighteen hundred years ago to save men, why do we delay in sending them the gospel? In Japan there is a very large temple, and a railroad has been built to convey these people to this magnificent temple. It is considered an act of penance to go up these steps, and that twenty-six hundred in number. It is a very great blessing to make one hundred times up and down these steps. This blessing is conferred by a deceased Emperor, who died over one thousand years ago. This temple of "Kocho" is a Buddhist temple, and erected to one who had been made holy. His son is also worshiped, and his bath water is drunken and given to the sick.

We have about three thousand persons who are supplied with the gospel from us. There are about fifty thousand in the Protestant Churches.

In Japan we have religious liberty. The body of the Churches is made up largely of the students. We have about six hundred and thirteen workers. Among this body is a young man driven from home. His parents are not Christians, and because he professed Christ he was driven from home. Some thirty years ago, before the reformation set in in Japan, Christianity was not tolerated, but now the Christian Church has gained in influence and in membership. The Christian natives of Japan are exemplary. Their reverence in entering the house of the Lord, their attachment to the Bible, their liberality are commendable to the Church at home. They are not wealthy, but manifest a great spirit of liberality, according to their ability.

Bro. Towson said that the American enterprise and industry has produced this change, in co-operation with the missionaries, there is no doubt, and that the missionary is rather encouraged at the prospects before the Church of the living God.

The Japanese are going to have a history. Their army is three hundred thousand strong. By A. D. 1906 they will be able to bring it up to seven hundred thousand strong.

These people are appealing to us for the gospel. Japan needs the gospel, it needs reform, and above all it needs Christ, the Savior of men.

LITERARY NOTES.

Ian MacLaren, who has done very little literary work for some months, has just written for the Saturday Evening Post, of Philadelphia, an important series of four short stories, under the general title, "A Scots Grammar School," the first of which will appear in the issue of June 3. In these stories the author returns to the Scotch town and folk he knows so well, and depicts the scenes of his own boyhood with the same sweet humor and pathos that brought "Beside the Bonnie Brier-Bush" into such immediate and lasting favor.

Muirtown Seminary is drawn from Stirling Grammar School, where the author prepared for the University of Edinburgh.

The conditions in Matanzas is the subject discussed in the ninth article on the "Reconstruction of Cuba," by Franklin Matthews, in this week's issue of Harper's Weekly. The city and province of Matanzas are among the most interesting and

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picturesque of all cities and provinces in Cuba, and the manner of its reconstruction, as Mr. Matthews tells it, is very interesting. The story of the present condition of the province naturally revolves around James H. Wilson, who was one of the most brilliant soldiers of the Civil War, and who is at present in an all-around sense one of the best equipped men of affairs in the country. The province of Matanzas owes a great deal to him.

The Outlook publishes annually in June a special illustrated issue called its "Recreation Number." This year the eleventh of these numbers appears. As usual, it is devoted chiefly to out-of-door topics, and includes many illustrated articles of seasonable interest. "The Golfing Woman," by Mr. Van Tassel Sutphen, is a warm plea for golf as, above all other games, a sport in which women can play on a plane of real competition with men, because of the handicaps possibilities. There are portraits of Miss Hoyt, Miss Griscom, and other famous women players, and several picturesque golfing scenes. The "American's" Cup Race for 1899 is treated by Mr. W. J. Henderson, probably the best yachting writer in the country. Four full-page pictures of famous yachts including one of this year's defender, the "Columbia," and of famous yacht races give the magazine a breezy, sea-going atmosphere. A cheerful article on "A New England Country Road," by Prof. Bailey, of Cornell, is beautified by a dozen or more really remarkable photographs of typical New England scenes taken by Mr. J. Horace McFarland. A charming and humorous story of Canadian life by Macdonald Oxley, several summer poems, an excellent article of suggestions for foreign travel, and other features, make up a magazine fresh with vacation flavor and attractive to the eye. The cover design, by Mr. Harold Brown, is in close keeping with the character of the number.

THE WORK OF THE MISSIONARIES IN THE DEVELOPMENT OF HAWAII.

The commercial development of Hawaii was begun by the sons of the first missionaries, and has been to a very large extent carried on by their descendants. Other white settlers have married into these families, and so to-day those who are connected with these pioneers of Hawaiian civilization, either through direct descent or by marriage, collectively are called the missionary element, and represent at least three-fourths of Hawaii's industrial and commercial strength.

And this element in its full strength has been literally the salvation of Hawaii. It has been the upbuilding and the cleansing of the islands during times of extreme individual peril and uncertain governmental existence. It is the element which furnished the ministry whose first official act was to vote down their respective salaries a couple of thousand dollars each. And there is not an intelligent anti-missionary man on the islands who does not know this, and realizes how weak is the platform on which his clan stand.—Caspar Whitney, in Harper's Weekly.

FUTURE ANTI-TRUST LEGISLATION.

Besides the anti-trust laws now on the statutes of nearly thirty States, many severe laws are certain to be passed during the next year against trusts, department stores, insurance companies, etc. It is probable that most of these laws will be mischievous and harmful to business interests, as is the recent Arkansas law, which is handicapping business in that State by preventing cheap and safe insurance. Under this law, as interpreted, no insurance company is permitted to operate in the State if it enters into any rate-fixing agreement in Arkansas or any other State. As all big and safe companies are operating under such agreements in nearly every State and city, they have been compelled to withdraw from further business in Arkansas and to let the people there bear their own fire losses. Business interests are suffering and mass-meetings have been held to protest against the severity of this law. Just now the people of Texas are greatly agitated over the adoption there of an anti-trust law exactly like that of Arkansas. Missouri has just enacted a law to abolish department stores by heavily taxing stores in her three largest cities which sell several lines of goods.

These laws are similar to those of our forefathers which were intended to regulate values, prices and trade. They prevent the free and beneficial exchange of products and interfere with progress. The better way is to remove all obstructions, such as come from special privileges and natural and local monopolies, and to open the natural opportunities to production.—From "Trusts—The Rush to Industrial Monopoly," in the American Monthly Review of Reviews for June.

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Sunday-School Dept.

SECOND QUARTER, LESSON 12, JUNE 18.

NEW LIFE IN CHRIST.

Col. 3:1-15.

Golden Text: "Let the peace of God rule in your hearts.—Col. 3:15.

Time: 62 A. D.

Place: From Rome to Colossae.

Persons: St. Paul and Timothy to the Church in Colossae.

Occasion: False teaching, Gnostic Judaism.

Doctrine: The plenitude of Jesus.

From the incidents of the last lesson we pass over a space of thirty years and take a glimpse of the condition of one of the congregations in his Church and read the record of the apostle's address to them. The gospel is intended to regenerate and transform the life and character of the followers of Christ. It does not experiment or temporize with men. It demands repentance toward God and faith in our Lord Jesus Christ. It does not deal with the symptoms of moral evil, but with its sources. It strikes at the heart, and when the heart is made right, the life flows into its normal channel of righteousness. After that, moral and spiritual growth is the order of the Christian life. Self-denial begins, and the rigid virtues of the gospel are to be practiced. Therefore read very carefully the things suggested by the Apostle to be avoided in verses 5-9 of the present lesson. Then read the things to be done in verses 12-15. To be converted is to put on Christ and follow the life which he lived before men. To follow out the wholesome advice of the Apostle is to grow up into the perfect stature of men and women in Christ Jesus. After all it is character that Christ is seeking to build up in men by the power of his Gospel. Profession is well and good, but character is the essential thing to make life perfect. To be like Christ is the end to be sought after. Then we need to under-pin life and character with the great doctrines of the gospel—repentance, regeneration, adoption, the witness of the Spirit, and "going on unto perfection." If these things are in us and abide, then we are safe in our claims to discipleship.

THE EPWORTH LEAGUE.

June 18.—Topic: Intemperate Pleasures. II Tim. 3:1-7.

This is an intensely practical lesson, and it comes to the very heart of matters. You can not resist the thought that Paul was a true prophet as well as a great religious teacher. He foretold then with accuracy the state of things with which the Church would have to contend in latter days. And to-day we are confronting the very matters described in this lesson. Going through with the fearful catalogue of these evils in the second and third verses, he concludes with the statement, "Lovers of pleasures more than lovers of God." All young people in the Church stand face to face with the temptation to worldly pleasures. They are offered every inducement to depart from the simple life of godliness in Christ to a life of indulgence and gratification. While these things may not always be gross sins, they draw the mind away from spiritual things and produce a laxity of moral life. When once you bring about indifference in Christian experience, you can easily lower the tone of conscience and bring the life down upon a very nominal basis. This is the trouble to-day among our young Church members. They are not grievously wicked, but they are fearfully indifferent to their Christian vows and Church duties. If, therefore, the advice of this wonderful lesson is taken to heart it will be a great blessing to the Leaguers of the Church.

JUNIOR LEAGUE.

June 18.—The Pharisee and the Publican. Luke 18:8-14.

We see in this lesson the wrong and the right way to approach Christ in prayer. The old Pharisee had no spirit in his prayer. It was a sort of self-praise. He was thankful that he was not as other men, and prided himself in his great goodness. This was all wrong. God does not hear that sort of a prayer. But the Publican humbled himself and said, "God be merciful to be a sinner." That was a real prayer and God heard him and blessed his poor soul. We are all sinners and need to be forgiven.

OUR LEAGUE MISSION DEBT.

It is a shame that this debt is yet unpaid. Our missionaries are in China and they look to us for support. We promised to pay them \$3000 a year. We voluntarily entered into this contract, and must meet our obligations or the finger of scorn will be pointed at our organization.

Referring to the same, State President Works writes me as follows: "I am persuaded that our people would pay this amount of money without any trouble whatever, if somebody would only take the matter up in each League and present it to them in the proper light. We must meet our obligations or confess that we are more slack concerning our voluntary promises to the Church than we demand at the hands of the world in regard to its civil contracts. This would be a shame, indeed, and I trust will be avoided."

The question naturally arises, "How shall our Leagues raise funds with which to pay their missionary assessments?" Revs. J. A. Black and J. W. Rowlett, of the North Texas Conference, believe in raising money by voluntary contributions and personal solicitation, or the old Methodist way. Bro. Black says, "I want the Epworth League to get away from the plan of depending on ice cream, etc., for money to send the gospel, or save the world." Bro. Rowlett says, "Giving is the best way. If there is any other way to raise money for Church purposes, any other way that is altogether free from objections, I do not know of it."

Surely, the best and most acceptable way of raising money for Church purposes is by direct personal giving, and not by entertainments and things of like sort. What is done for a good cause should be done for the Lord's sake.

I have recently received letters from the following named Leagues stating how their missionary money was raised:

North Texas Conference.—Denton, voluntary contributions; Greenville, Wesley, missionary rally and personal solicitation; Ladonia, membership dues; Paris, Centenary, missionary rally; Centenary Junior, membership dues; Whitesboro, missionary rally.

North West Texas Conference.—Coleman, voluntary contributions; De Leon, voluntary contributions; Glen Rose, personal solicitation and voluntary contributions; Fifth Street, Waco, personal solicitation.

West Texas Conference.—Claude, missionary rally; Kyle, membership dues.

Texas Conference.—Hempstead, membership dues; Galveston, St. James, missionary rally and voluntary contributions; St. James, Junior, voluntary contributions.

East Texas Conference.—Marshall, voluntary contributions and personal solicitation. ROBERT M. MEANS, Whitesboro, Texas.

ST. JAMES EPWORTH LEAGUE, GALVESTON, TEXAS.

We have an excellent Senior League here and have been doing good work in all departments this year.

The Department of Worship is in a flourishing condition. Besides the regular Sunday evening services we hold services at the jail, and have organized a mission Sunday-school. Our sunrise prayer service on Easter Sunday was a help to all who attended. The young people's societies of the city were all invited to this service, and many came bringing bright testimonies with them. The Flower Committee presented every one with a button-hole bouquet as an Easter morning greeting. This service was led by our President, Miss Graves.

Our Second Vice-President has left our city, but the members of the committee continue visiting the sick and the hospital, taking flowers, papers and delicacies.

The Third Department has been doing excellent work. A number of interesting meetings have been held. I will mention two of these meetings. I think the most instructive was called "An Evening with the Discipline." This was held at the home of a Leaguer. A mock session of Quarterly Conference was held, the presiding elder and preacher in charge being Leaguers. After the business of the conference questions on the Discipline were read, all Leaguers writing the answers. A League badge was given to the one answering the greatest number.

Some of our Leaguers having finished the course of reading a meeting was held in May, in which essays were read on the four books. This was followed by a pouncing. Every one who attended brought a pound. This was a pleasant surprise to our pastor, Bro.

Oxley. These pounds were carried to the parsonage while he was at the meeting. This is a short report of our work the past six months.

MARGARET MARKS,

Corresponding Secretary.

1427 Mechanic Street, Galveston, Tex.

BROWNWOOD DISTRICT LEAGUE CONFERENCE.

The Brownwood District League Conference met at the M. E. Church, South, in Brownwood, May 24, at 9 a. m.

The busy season, a storm and heavy rain in the early morning prevented many from attending. However a goodly number of the Leagues were represented and the delegation sufficiently large for an interesting and profitable meeting. There was interest manifested on the part of those present. All delegates seemed to realize they were there for a purpose and threw themselves into the meeting in such a way as to give and receive.

Our President put his hand upon the meeting and so guided it as to bring out the greatest possible good for the greatest number present. He urged each one who had difficulties to ask questions seeking light and help. When questions were asked they were answered by those who had met with and overcome similar difficulties. We had songs, prayers, talks, speeches and papers. Splendid speeches were made on topics touching League work by Bros. Wm. H. Mayes, T. C. Ragsdale, A. W. Evans, L. F. Sensabaugh, J. W. Fort, D. A. McGuire and others.

Mrs. R. H. Overall, Misses Maud Smith, Ora Kuykendall, Mary Graves, Dr. J. G. Pope and Bro. Chas. Holcomb read excellent papers on different phases of League work.

Bro. T. C. Hilburn preached a splendid sermon on missions.

We had reports from most of the Leagues in the district, showing good interest taken by our young people in the work. That high tide of enthusiasm which swept things for a few years has largely passed, and we truly believe our Leagues are doing better and more solid work than ever before. It seems we have lost sight of whoop and hurrah and have gotten down to solid basis. The reports show that the Department of Worship is being carried on very successfully in each League. The Department of Charity and Help has by no means been idle. Something has been done in the Literary Department. However this department has not kept abreast with the others. It is the earnest request of the conference that each League, as far as possible, secure and study the course prescribed by our League Board; also that each Chapter give our League organ, the Epworth Era, the best possible circulation among its members.

The officers elected for the ensuing year are: President, Rev. O. F. Sensabaugh, Brownwood; First Vice-President, Bro. Wilmot Smith, Blanket; Second Vice-President, Miss Mary Stephens, Coleman; Third Vice-President, Prof. A. W. Evans, Comanche; Secretary and Treasurer, Miss E. May Abney, Brownwood. Several places asked for the next conference. After discussion Santa Anna was selected as the next place of meeting. We all left feeling that it was good to be there. The pastor, Bro. M. S. Hotchkiss, was carrying on a successful revival, having had some thirty conversions up to that time. Instead of the conference interfering or confusing matters, it fell into line and there were penitents at the altar and one or two conversions that night. Brownwood people know how to entertain. Their homes

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were open and we were treated in the way that made us feel that our presence was really enjoyed.

On Thursday afternoon, just after adjournment, we were "carried" out to Swinden's Lake—the beautiful home and lake of one of the leading members of our Brownwood Church—where we spent a delightful two hours. Went boat riding, enjoyed a splendid lunch spread by the ladies, and returned in time for services at night, feeling brighter and happier for this recreation and social enjoyment. The delegates left for their homes on the night and early morning trains, carrying with them new and better ideas of League work, as well as pleasant recollections of this two days' conference and association.

ROBT. B. BONNER,

Comanche, Texas.

STATE LEAGUE BULLETIN NO. 21.

The Calvert District League will hold its meeting in connection with the Church District Conference. The work of the League will be transacted on Wednesday, June 14, at Bremond, W. E. Weaver, Secretary, Dew, Texas.

GUS. W. THOMASSON,

State Secretary.

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

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DISTRICT CONFERENCES.

VERNON DISTRICT CONFERENCE.

The Vernon District Conference met in the Methodist church, Quanah, Texas, Wednesday night, May 17, Rev. C. W. Daniel, presiding elder, in the chair. The opening sermon was preached by Rev. C. L. Browning, of Seymour. Text: Rom. 6:23. It was indeed a masterly effort. Every traveling preacher in the district, with one exception, was present. Several local preachers and a fair lay delegation were also in attendance.

Rev. J. H. Wiseman, of Waco, was present, representing the Mission Board. He preached a great missionary sermon at the missionary rally on Friday night. The Woman's Home Mission work was represented by Mrs. Purcell. It is needless to say it was well done. We feel as though Sister Purcell belonged to us, as she hasn't missed the Vernon District Conference for years. Mrs. W. H. Johnson, representing the Rescue Home, was present. She was accorded a most cordial welcome for her own and her works' sake. This was her first visit to the Panhandle. She was delighted with the country.

Dr. Adkisson, of the Clarendon College and University Training School, and Prof. Bishop, of the Polytechnic College, were present, representing their schools. Resolutions commending the Clarendon College and pledging the support of the district were unanimously passed.

The reports from the pastors, as a rule, were encouraging. The material interests are in a fair condition, while the spiritual prospects are brightening. Already the revival fires are beginning to burn brightly. The district has been visited by several gracious revivals, while a general move against the hosts of sin is now being made. We sincerely trust and pray that soon the entire district will be visited by a gracious revival. Prominence was given religious worship, there being preaching twice each day. The sermons were of a high order, intellectually and spiritually.

On account of an appointment in the country, this scribe was denied the privilege of attending the conference love feast. It was said to have been an occasion of old-time power. It was followed by a great sermon from Dr. J. W. Adkisson. Text: Matt. 5:8.

Rev. Jerome Duncan, who has charge of the Twentieth Century Educational Fund, is pushing the work in the district. Vernon wears the blue ribbon, as making the largest subscription to the Southwestern University of any own or city visited by Bishop Galloway last winter. How is that for the Panhandle?

The delegates to the Annual Conference are William Crutchfield, J. S. Bethea, B. S. Doty and W. G. Smith. Rev. Walter Griffith and G. R. Allen, alternates.

This being Bro. Daniel's last year on the district, resolutions expressive of the esteem and love in which he is held, were passed. Since he has been on the district, there has been a net increase of more than 1000 in membership, and over \$13,000 in the value of church property, as well as advancement in other interests. Rev. W. B. Andrews, as host, was courteous and attentive. He has a strong hold on his Church and people generally.

The next conference goes to Graham. BEN HARDY, Secretary. Childress, Texas.

THE GAINESVILLE DISTRICT CONFERENCE.

The Gainesville District Conference met in our church at Henrietta May 18, Rev. J. M. Binkley, presiding elder, in the chair. Rev. Atticus Webb was elected Secretary, and Rev. N. L. Linebaugh Assistant Secretary. Every pastor in the district and a good number of laymen were present.

Reports on the spiritual state of the Church, received from the various charges, were very encouraging. Some good meetings have been held, and in several charges conversions occur often at the regular services. Prospects indicate better times spiritually.

Reports also show about fifty Sunday-schools in the district, about twenty-five students in our colleges, and about 650 Texas Advocates taken. The finances are in very good condition, though some charges are behind.

W. C. Everett, of the Branch House, was present, and gave a very fine report of the beginning at Dallas. A resolution of appreciation for the honor shown Texas Methodism in establishing this House at Dallas, and pledg-

ing our hearty support, received a unanimous vote.

Rev. T. G. Whitten, of Midlothian, was present, and spoke very encouragingly of his work as principal of the Whitten Institute. He thinks there is a bright future before it. It now has a faculty of eleven.

Rev. R. W. Thompson gave us a good religious talk, and took up a collection for the Orphans' Home, amounting to about \$60 in cash and subscriptions. Mrs. W. H. Johnson was on hand and working for the Rescue Home. Her talk did us all good, and it did the Home good, also, as I understand that she received about \$200 in cash and subscriptions for it.

A very important resolution passed the conference unanimously, and it is as follows:

To the Presiding Elder and Brethren: Whereas, the districts of the presiding elders of the North Texas Conference are too large for all practical purposes, as well as for the convenience of the said presiding elders and of the membership of the Church;

Whereas, our Quarterly Conferences have become mere business, instead of Holy Ghost, meetings, as of old when said districts were smaller;

Whereas, on account of the largeness of said districts the presiding elders are kept from visiting our people and getting acquainted and praying with them in their homes, as they used to do;

Whereas, on account of said Quarterly Conferences having thus become more of a business meeting than anything else, the Church has lost much of its ancient zeal and fidelity;

Whereas, we believe that the said presiding elders would receive the same salaries as now, or ever better, because the people would respond more promptly in the payments of said salaries; and

Whereas, the tendency of the Church is to increase rather than diminish the districts and the labors of said presiding elders; now, therefore, be it

Resolved, that we, the District Conference of the Gainesville District, in session, do hereby recommend to the next Annual Conference that the districts of said presiding elders be so re-adjusted as to diminish said districts and the labors of said presiding elders, by creating an additional district. Respectfully submitted,

JAMES F. CARTER, et al.

It is very significant that this paper was originated and pushed through by laymen, though it received the support of every pastor in the conference at the time of its passage. Bro. Carter himself, whose name heads the list of signers, is one of the leading laymen of the Gainesville District, and is devoted to the best interests of Methodism.

The District League Conference being so disorganized, Bro. Binkley called an Epworth League session and arranged for a District League Conference, to be held at St. Jo on June 28, and 29.

The conference sermon was preached by John L. Morris, on the theme, "The Wondrous Love of God." It was able and eloquent. The other preaching was done by T. G. Whitten, W. A. Stuckey, J. M. Nichols, A. F. Hendrix, N. L. Linebaugh, Joel S. Graves, I. M. Woodward, A. P. Hightower, C. W. Glanville and E. G. Roberts.

The next session will be held at Sanger. Henrietta gave us fine entertainment, especially to the Secretary, and the session was a pleasant one.

ATTICUS WEBB, Secretary.

SAN ANTONIO DISTRICT CONFERENCE.

The San Antonio District Conference convened at the Methodist Church in Uvalde Texas, on Tuesday, May 9, 1899, at 3 o'clock p. m.

Religious services conducted by Rev. B. Harris, presiding elder. The official roll contained thirty-three clerical and seventy-five lay members. Rev. D. O. McAllister, of San Antonio, was elected Secretary. Roll was called and absentees noted.

The program as published in the Advocate, which was in harmony with the order of exercises as given in the Discipline, was continued from day to day. Rev. B. Harris, presiding elder, occupied the chair from the beginning to the close of the conference session. With a record of forty-three years in the itinerant ministry, he appeared to us as one of old, of whom it was said: "His eye was not dim nor his natural force abated." Possessed of tact and judgment that experience brings, he kept the interests of the Church constantly in the foreground.

Rev. Geo. B. Winton, of the Mexican Border Conference, represented the cause of missions. Rev. Walter E. Boggs, of the North Texas Conference,

represented the Advocate and our Branch Publishing House at Dallas. These brethren preached for us and engaged with us in the discussion of various topics to our edification and delight. Dr. J. E. Harrison represented the San Antonio Female College. He reported substantial improvement. The Conference was pleased with his report and rejoiced with him in his success. As the college is not a district enterprise, but an institution belonging to the West Texas Conference, a full report will be made to the Annual Conference, which report will no doubt appear in the Advocate.

Dr. Jno. M. Moore's address Friday night was a masterly plea in behalf of higher education. Dr. Moore is at home in this field of progress, and will prove a valuable helper in aiding Texas Methodism to meet the demands of the Twentieth Century in the matter of education. This address ought to be heard by every Methodist in Texas.

Prof. Wesley Peacock delivered an address on "Preparatory Schools." Those who heard this address can readily understand the secret of the Professor's phenomenal success at San Antonio. He is a master in preparatory school work. Realizing the importance of this work he has mastered it by practical application of method and a personal enthusiasm that is irresistible. The Professor is a loyal Methodist—a layman who is ever ready to respond to the needs of the Church, both in personal service and financial support.

Rev. J. S. Gillett's paper on "The Preacher's Social Influence" was

greatly appreciated. The conference requested that it be published in the Advocate.

A standing Committee on Conference Reading Course was appointed as follows: Dr. J. E. Harrison, Dr. John M. Moore and Sterling Fisher. The following officers of the District Epworth League were elected: Sterling Fisher, President; J. L. Cunningham, First Vice-President; Mrs. Sarah Thompson, Second Vice-President; Miss Sue West, Third Vice-President; Miss Bettie Ward, Superintendent of Junior Work; W. G. L. Woods, Secretary and Treasurer.

The following representatives to the Annual Conference were elected delegates: Prof. Wesley Peacock, J. S. McKinnon, V. M. West, D. W. Barnhill. Alternates: James McCann, J. B. Flannery.

License of the following local preachers were renewed: J. H. West, F. N. Buckalew, Reuben S. Pierce, Felix Knox.

Rev. John L. Williams was recommended for admission on trial and Temple G. Woods for readmission to the Annual Conference.

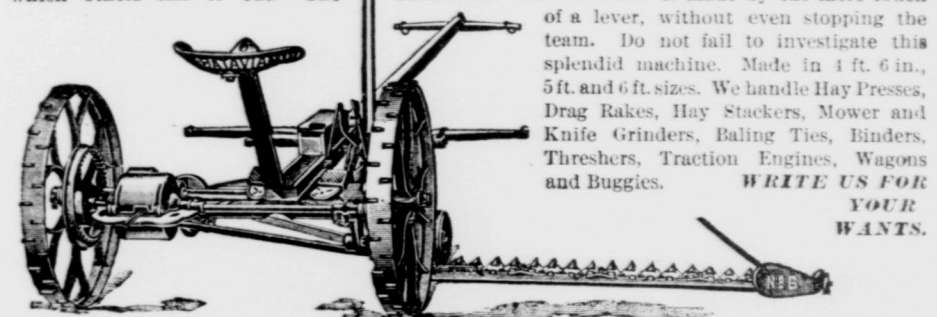
Cotulla was selected as the place for holding the next District Conference.

The citizens of Uvalde did everything in their power to entertain the conference. They succeeded admirably. We were royally entertained. When the people of Uvalde ask for the Annual Conference there is no good reason why they should not get it.

Conference passed suitable resolutions of appreciation and adjourned. D. O. McALLISTER, Sec'y.

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WOMAN'S DEPARTMENT.

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

The Woman's Home Mission Society of our Church, and especially that department of the society representing the "rescue work," has lost a true friend and advocate in the death of Mrs. Ann Browder Cunningham, which occurred recently at her home in Dallas. She gave the fine piece of ground—over five acres—upon which the Mission Home, named for her, is located in Dallas; and she ever followed, with loving sympathy and earnest prayers, the work for the elevation of that class for whom the Home was opened. Among those unfortunate ones whom she has thus helped, many will "rise up and call her blessed"—those whom her sympathy and generosity have helped back to paths of integrity and honor, and brought to a saving knowledge of Christ. Memorial exercises were held last Sabbath in the Mission Home in honor of this saintly woman and noble benefactress.

The district meeting of the Woman's Home Mission Society, of Greenville district, will be held at Farmersville Friday afternoon, June 30th. Every Auxiliary in the district is earnestly requested to send a delegate.

MRS. E. W. HARRIS,
District Secretary.

Notice.—The Auxiliaries of the Home Mission Society of Dallas District will hold an all-day service at Oak Cliff on Friday, June 23. Each Auxiliary is expected to send one or more delegates to said meeting with a report of their respective societies. The morning session will be devoted to hearing these reports. In the afternoon various topics of our work will be discussed and plans formulated for future work. We extend a cordial invitation to all Home Mission workers and pastors in the different charges of the district to be with us. We need your sympathy, co-operation and influence, brethren.

MRS. ANNIE POWERS,
District Secretary.

Dallas, Texas.

ANNUAL MEETING OF THE WOMAN'S BOARD OF FOREIGN MISSIONS.

It will be remembered that Austin, Tex., was the place selected for this meeting. The change made was simply a matter of dollars and cents. The understanding was that unless a reduction in rates could be secured the long, expensive trip to Austin must be abandoned. The reduction was not given, and the board, deeply regretting its own and the disappointment of our Texas friends, accepted the cordial invitation to meet in Tulip Street Church, Nashville. Most royally did this body of Christians entertain their visitors. It is to be hoped they were compensated for their delightful hospitality by what these new friendships brought into their homes—a pleasure that will abide in memory for years to come. Their visitors certainly realized that their lot had been cast with God's chosen ones, who, while ministering to bodily wants, were in full sympathy with the work which brought their guests together. The attendance was good, every officer and manager being present, and thirty of the thirty-four Conference Societies having representation.

The first public service was held Thursday evening, closing with the Lord's Supper.

Friday morning's session was opened with devotional exercises conducted by the President, Mrs. Wightman, who is always happy and judicious on these occasions. Be it here remarked that the devotional exercises constituted a marked feature of this meeting. These were conducted by members of the board, and were all appropriate and helpful.

The report of the Corresponding Secretary, Mrs. Trueheart, was an able paper, giving a clear view of the condition of the work at home and abroad. A slight falling off in membership and contributions was a matter of regret. Several bequests made to the board recently would have brought the Treasurer's figures higher than ever before, but as the money was not in hand it could not be reported. Work in every field is growing so rapidly as to make it embarrassing to furnish proper equipment. Estimates were cut down

because there was not money enough to meet them, and the lack of young women, prepared and willing to go, made it impossible to meet all the requirements in the mission stations. Bishop Wilson says we "ought to send five to China." We send one. This gives an idea of the situation. The appropriations for the year amount to \$99,255.

From day to day the different fields and their needs were discussed. The board did what it could for each. Much interest was manifested in Korea and Cuba, especially the latter, where the "Greek" is literally "at our door." Another school will be opened. Matanzas is the point selected, and property will be purchased at a suitable point where a boarding school will be opened as soon as circumstances will allow.

Addresses of welcome were made Friday night by Mrs. Weakley, President of the Tulip Street Auxiliary; Mrs. Stewart, President of the Tennessee Conference Society, and Rev. J. R. Stewart, pastor of the Tulip Street Church. Their kindly greetings received full recognition in the response made by Mrs. Swindell, of North Carolina. The address of the President, which followed, is pronounced the best she ever made. Happy were they that heard it.

At 4 p. m. Saturday fraternal delegates from East Nashville and Spruce Street Churches were received and made short, encouraging talks. St. Anne's Episcopal, Woodland Street Christian, Edgefield Cumberland Presbyterian, Woodland Street Presbyterian and Spruce Street Methodist Episcopal each had a delegate bearing Christian greetings. The Home Mission Society sent words of cheer through Mrs. Yarbrough, of Tulip Street Church. To all these the President made fitting response. Miss Bennett and Miss Mary Helm seemed to be on their "native heath;" their strong words were very stimulating. Miss Bennett's remarks gave emphasis to Mrs. Wightman's earnest plea for Cuba, and when she proposed to follow Methodist usage, and "take up a collection" (starting it by a liberal contribution herself) her audience became enthusiastic, and in a few minutes the sum of \$400 was subscribed. Pity that the audience was not larger, for the spirit of this meeting was very fine.

Saturday evening was given to a good program prepared by the "Girls of Tulip" and "Daisy Co-workers." Miss Julia Butler, on behalf of the "Girls," and Susie Pope, on behalf of the "Co-workers," spoke words of welcome, to which Miss Daniel, of Kentucky, made response, expressing great joy that these dear young people were walking in the "footsteps of Jesus." Music, instrumental and vocal, interspersed with recitations, gave pleasant variety to the exercises. Bishop Wilson preached the annual sermon Sunday morning. How shall it be characterized? Every sentence was fraught with special meaning—a meaning intensified no doubt by what he had seen and heard during his long sojourn in heathen lands. He had seen heathenism in its home. He had also seen the lights that had been kindled in this thick darkness, and had noted the transformation which had followed. Referring to the sermon, this remark was made by a brother minister: "I wish he (the Bishop) could live a thousand years, and had a voice whose tones would reach to the ends of the earth." Such preaching, followed by legitimate results, would bring in the "kingdom" in less time than that!

Sunday evening Dr. Lambuth gave an illustrated talk on Cuba, laying that island on Christian hearts as it had never been before. Dr. Lambuth always brings from his abundant treasures something worth remembering and using.

The mass-meeting Sunday afternoon, conducted by Miss Barnes and Mrs. MacDonell, was an interesting occasion. The presence of Miss Moore, of Brazil, and Miss Pyles, of China, and of the accepted candidates for foreign fields, added interest to this and other meetings. Miss Martin's solo was much appreciated. The West Nashville Juveniles won laurels for themselves and their lady manager by the part taken by them in this meeting. This is a live band of little workers. A hymn in Japanese, sung by Mamie Towson, who was in costume, was enjoyed by the audience. So was the recitation by Miss Louise Crutcher, who also wore Japanese costume. The hymn, "Jesus Loves Me," was sung in English by the children, in Portuguese by Miss Moore, and in Chinese by Miss Pyles.

On Monday night the candidates were formally received, Bishop Wilson delivering the charge.

The committees adjourned Monday afternoon, that the board, in a body, might visit the grave of their loved and lamented General Secretary, Mrs. D. H. McGavock. A beautiful service of song and prayer was conducted by Mrs. Wightman. Hymns our departed Secretary had loved were sung. A number told what she had been to them in their efforts to do God's bidding for the heathen world. Her son and his wife met the board and joined in the service, which closed with the hymn, "We'll Never Say Good-by in Heaven."

The report of the Searrith Bible and Training School showed this valuable institution to be in a flourishing condition, and becoming more and more a necessity if the Church would have intelligent, trained women for the work at home and abroad. It was decided (in view of the multiplication of periodicals) to discontinue the Evangel, organ of the school, and in its place have a department for the school in the Woman's Missionary Advocate, the organ of the board.

On the "literature" table there were copies of the Woman's Missionary Advocate and Little Worker, both of which deserve a much larger subscription list than they have. There were also biographical sketches in booklet form of Miss Dora Rankin, by Mrs. Fielder, and of Mrs. Bumpass, of North Carolina. "Missionary Cameos," compiled by Mrs. I. G. John, found ready sale, the ladies being delighted to have in this neat, compact form, a short sketch of every missionary sent out up to date. It is a valuable work, for which thanks are due the compiler.

The names of accepted missionaries and their destination are here given: Miss Fannie Molling, of Missouri, Mexico; Miss Mollie Cessna, of Mississippi, China; Miss Clara Fullerton, of Kentucky, Brazil; Miss Arrenna Carroll, of Virginia, Korea; Miss Lela McNeamar, of Mississippi, Mexico. Several young ladies were recommended for a course of training in the school in Kansas City.

Paris, Tex., was unanimously chosen as the place of the next meeting.

On Tuesday night Dr. Newton and Rev. W. E. Towson spoke earnestly and eloquently for Japan. So well did they present their cause that both were invited to visit other points and give these lectures. For the present the Woman's Board cannot accept their urgent call to enter that field.

The closing session was held Wednesday morning—a most harmonious meeting it had been. These loving sisters separated, hoping to meet in Paris next year. If this be denied some, they expect a "full" meeting in the beautiful city "whose maker and builder is God."—K., in Nashville Christian Advocate.

A TEXAS WONDER.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. E. W. Hall, sole manufacturer, St. Louis, Mo. Send for Texas testimonials. Sold by all druggists.

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Weatherford, Texas, June 23, 1895.—For seven years I was suffering with kidney trouble, and found no permanent relief. After using dozens of bottles of different kinds of kidney medicine, had come to the conclusion there was no cure for it. I was induced to try Hall's Great Discovery, and find that I am cured by the use of only one bottle. J. C. McCONNELL.

BE A MISSIONARY AT HOME.

After an enthusiastic missionary meeting a young lady went to the speaker, and told him that she would like to become a missionary. Looking at her earnestly, the missionary said: "I suppose you have been working in the Sunday-school, and seeking to win the scholars there for Christ?" "No," answered the young lady, "I never felt called to teach children; I am not suited for them." "Well," said the missionary, "perhaps you have been helping in a mothers' meeting, and trying to bring those at home to Jesus?" "No," answer the young lady, "I can not say that I have done any of this

work, but if I went abroad I might be able to begin there."

"Believe me, my dear young lady, if you can not work for Christ at home, you will not find it easier to do so abroad. We want as missionaries those who have proved themselves soldiers of the Lord Jesus."—Scotsman.

"How many fatal mistakes are made by young clergymen who go at once from college into a large congregation or parish, and are apt to speak and act as if they were oracles of wisdom, treating with indifference the opinion of men much wiser and often better than themselves. I sometimes think it would be well if all who have to 'preach the Word' were first to learn something about the business ways of the world."—Newman Hall.

SPECIAL RATES VIA COTTON-BELT ROUTE.

Cincinnati, Ohio, Convention National Association Music Teachers, June 17 to 21 one and one-third fare for round trip. Return limit July 22.

St. Louis, Mo., Annual Reunion B. P. O. E. one fare plus \$2. Sell June 18 and 19. Return limit June 24.

Los Angeles, Calif., National Educational Association one fare plus \$2. Sell June 28 to July 3. Return Sept. 4.

Detroit, Mich., Convention United Society Christian Endeavor one fare plus \$2. Sell July 2 and 3. Limit to July 15 with privilege of extension to August 15.

Richmond, Va., International Convention Baptist Young Peoples' Union one fare plus \$2. Sell July 9 and 10. Limit to July 31 with privilege of extension to August 15.

Indianapolis, Ind., International Convention Epworth League one fare plus \$2.

St. Louis Mo., Fall Meeting Interstate Merchants' Association one and one-fifth fare. Sell July 22 to August 2. Limit to August 12. Also August 5 to 16; limit to August 26. Also August 19 to 30; limit to September 9. Also September 2 to 15; limit to September 25.

EMANCIPATION EXCURSION TO LITTLE ROCK JUNE 18, 1899.

Account colored excursion to Little Rock, Ark., June 18, 1899, the Cotton Belt will sell round trip tickets to that point at the rate of \$5.

S. G. WARNER, G. P. & T. A.

B. Y. P. U. INTERNATIONAL CONVENTION TO BE HELD AT RICHMOND, VA.

For this occasion round trip tickets will be sold to Richmond on July 3th and 10th.

Rate ONE FARE plus \$2 for the round trip.

Tickets good to return until July 31, or by depositing them in Richmond a further extension will be given until August 15th, 1899.

THE OFFICIAL ROUTE

Will be from Texas via:

COTTON BELT TO MEMPHIS,
ILLINOIS CENTRAL TO LOUISVILLE,
AND CHESAPEAKE AND OHIO RAILWAY TO RICHMOND.

Pullman Sleepers and Through Vestibule Chair Cars from Texas, with polite and attentive porters in charge.

For more definite information, address

R. H. COLEMAN, Pres., Plano, Tex.



A Constant Wooing Lover

Is the man that wins the maid, but he don't want to make a "rough rider" of her when he takes her out in his carriage to let the beauties of nature soften her heart. Our easy riding spring buggy or road wagon is the thing to make her wish she could ride on forever with you. Our line of fine carriages, buggies, phaetons, stanhopes and surreys embrace all the novelties and are of the best manufacture.

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

PARLIN & ORENDORFF CO.,
DALLAS, TEXAS.

NORTHWEST TEXAS CONFERENCE.

(CONTINUED FROM PAGE FIVE.)

"variety is the spice of life," then we have spice to spare. We've got all kind of land from "Macadonia" to "Salem" via "Liberty," Sipe Springs and "Sand Hill." We've got all kinds of Church members: wise and otherwise, good and bad, old and young, pushing and pulling back, workers and kickers, lovers of pastors and haters of pastors, "keepers at home" and busy bodies. You've heard of the Kukuluck who can drink enough water at once to do a year—we have Church members who were cut by the same pattern. They can go for six months and even a year, they say, without going to preaching one time to get a crumb or a sip of the water of life. These are the established ones! What a pity we preach the possibility of apostasy; we must change and preach the unconditional, final perseverance of the saints or these established ones will never get to glory. Our higher critics depose and say, "Inspiration is in error when it says 'Neglect not the assembling of yourselves together,'" and furthermore that "the early Christians did works of supererogation when they met together each Lord's day. We have three local preachers, every one of whom we are proud of. Our official board is made up of men of brains and men who love the Church and who support the Church with their money. Some of them, however, don't measure to the standard spiritually—they don't like a prayer-meeting very well. I pity the charge that hasn't a lot of good women. If the good women on this work had their desire the circuit would run, and not be weary and walk and not faint. We have four Sunday-schools and one prayer-meeting, two church buildings, and two more invisible as yet, but Watkins, West and Bolland are on the Building Committee at Macadonia, and Green, Scott and Andress at Sand Hill, and so by faith I see them. Finances are pretty well up. General collections subscribed almost in full. The sign of rain is only the size of a man's hand. "Lord, increase our faith." If preacher and people realized our need as Samaria did, showers of blessing and floods of glory would be poured upon us.

MARRIAGE NOTICES.

On June 4, 1899, at the Elm Street Parsonage in East Waco, Mr. A. M. Lyles and Miss Katie Woods, both of Waco, Tex., Rev. Jas. A. Ruffner officiating.

At the residence of the bride's father, Mr. John Monroe, in Liberty Hill, June 8, 1899, Mr. Arch Atwood and Miss Jennie Monroe, Sam C. Vaughan, preacher in charge, officiating.

At the residence of the bride's father, Mr. H. D. Givens, near New Braunfels, Texas, Mr. Ben Ogletre and Miss Ella Givens, of Comal County, Texas, June 11, 1899, Rev. W. A. Scott officiating.

Sitting in a buggy, in front of the Centerville parsonage, between 12 and 1 o'clock Sunday morning, June 11, 1899, Mr. Charlie H. Phillips and Miss Rhonda Webb; both of Buffalo, Leon County, Texas. Rev. B. W. Allen officiating.

In Georgetown, Texas, June 6, 1899, at the residence of the bride's father, Mr. M. E. Lockett, Prof. A. S. Pezues, of the Southwestern University, and Miss Pearl Lockett, Rev. W. L. Nelms officiating.

At the residence of the bride's brother-in-law, T. Culvers, May 14, 1899, Mr. Joseph Boyd and Miss Jessie Wells, Rev. Jno. M. Culver officiating.

At the Methodist Church, in Moody, Texas, June 7, 1899, Mr. G. A. Brewer and Miss May Hill, Rev. A. E. Carraway officiating.

At the home of the bride's father, in Belton, Texas, June 8, 1899, Mr. S. Hundley, editor of the Moody Courier, and Miss Lucy Smith, Rev. A. E. Carraway officiating.

"For the Sake of Fun, Mischief is Done."

A vast amount of mischief is done, too, because people neglect to keep their blood pure. The mischief appears in eruptions, dyspepsia, indigestion, nervousness, kidney diseases, and other ailments. This mischief, fortunately, may be undone by the faithful use of Hood's Sarsaparilla, which cures all diseases originating in or promoted by impure blood.

HOOD'S PILLS cure all liver ills. Non-irritating.

INFORMATION WANTED.

Any information concerning the whereabouts of Willie Miller will be greatly appreciated by his parents, who are heart-broken. He left his home, near Cotton Gin, Freestone County, Texas, Sunday, May 21. When last heard from he was going in the direction of Groesbeck. He is about fifteen years old and slender; has blue eyes. Address T. E. Miller, Cotton Gin, Texas, or the writer, J. D. CROCKETT, Cotton Gin, Texas.

Now means to-day; not to-morrow.

If the Baby is Cutting Teeth,

Be sure to 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 diarrhea. Twenty-five cents a bottle.

DISTRICT CONFERENCE NOTICES.

DISTRICT CONFERENCES.

Houston, Angleton.....	June 13
San Marcos, San Marcos.....	June 14
Calvert, Bremond.....	June 14
Austin, Elgin.....	June 14
San Angelo, Ozona.....	June 15
Clarendon, Clarendon.....	June 15
Ablene, Colorado.....	June 15
San Augustine, at Chireno.....	June 20
Waxahachie, Alvarado.....	June 20
Paris, Annona.....	June 21
Cuero, Port Lavaca.....	June 21
Georgetown, Georgetown.....	June 21
Bonham, Ector.....	June 22
Weatherford, Couts Memorial.....	June 22
Dublin, DeLeon.....	June 22
Pittsburg, Mt. Pleasant.....	June 22
Huntsville, Navasota.....	June 22
Gatesville, Crawford.....	June 22
Corsicana, Frost.....	June 23
Llano, San Saba.....	June 23
Sherman, Pottaboro.....	June 28
Greenville, Farmersville.....	June 29
Tyler, Lindale.....	June 29
Sulphur Springs, Sulphur Springs.....	July 6
Marshall, Kilgore.....	July 6
Palestine, Grapeland.....	July 7
Brownwood, Ballinger.....	July 26

PITTSBURG DISTRICT.

All those in the Pittsburg District who wish to be examined for deacon's orders will meet the committee in the Methodist Church, South, at Mt. Pleasant, on Tuesday, morning, at 8 o'clock, being the 20th day of June, 1899. Now, brethren if you are not on time we can not reconvene the committee to examine you, as nearly all of us have some task assigned us for the League day.

STUART NELSON, Chairman.
Gilmer, Texas.

TYLER DISTRICT.

Will those who expect to come to the Tyler District Conference by private conveyance and those who expect to bring their wives and daughters, please write me at once. Will those who expect to visit the conference, send me their names, that provision may be made for their entertainment. Those who expect to attend the meeting of the Woman's Home Mission Society will please send their names to Mrs. M. C. Parker.

J. W. BRIDGES, P. C.
Lindale, Texas.

GATEVILLE DISTRICT.

The session of the Gatesville District Conference has been changed from Crawford to McGregor. This change is announced by order of the presiding elder, Rev. J. G. Putman.

TYLER DISTRICT.

The Tyler District Conference will convene at Lindale on Thursday, June 29, at 9 a. m. At 11 a. m. a sermon on "Christian Education," by A. A. Kidd; 8:20 p. m., Conference Sermon, by W. A. Manly. A Sunday-school Conference will be held, and the topics outlined in Stuart Nelson's program will be discussed: 1. The Sunday-school Superintendents. 2. The Sunday-school Teacher. 3. How to Make the Children's Day and the Missionary Day Interesting. 4. The Purpose of the Sunday-school. 5. The Place of Music and Money in the Sunday-school.

Short addresses will be made by B. H. Greathouse, S. N. Allen, C. B. Cross, L. A. Webb, Albert Little, C. H. Smith, T. R. White. A Missionary Institute will be conducted by J. T. Smith, Conference Missionary Secretary.

JOHN ADAMS, P. E.

If you have Smoked too Much
Take Horsford's Acid Phosphate.

Dr. W. H. Fisher, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

A dynamite explosion will attract more attention than the bursting of the buds in springtime; growth is quiet, but none the less powerful.—Ram's Horn.

Our readers in need of Pianos or Organs should write J. H. Truesdale, Manager the great Jesse French Piano and Organ Co., 231 Elm Street, Dallas, Texas, the only Texas piano firm owning their building or a factory, thus saving you dealers' and agents' profits. Special discount to ministers and on Pipe and Reed Church Organs.

While in Rome, do as the Romans ought to do.

UNANSWERED LETERS.

June 1—B. C. Ansley, sub. L. A. Clark, o. k. J. M. Brewer, sub. J. W. Long, has attention. R. J. Tooley, subs. W. A. Bowen, o. k.

June 2—Jno. R. Warlick, o. k. G. W. Kinchelee, has attention. J. M. Alexander, sub.

June 3—J. M. Peterson, sub. Jno. R. Steele, o. k. B. J. H. Thomas, sub. S. M. Thompson, sub. M. L. Lindsey, sub. B. J. Guess, has attention.

June 5—J. D. Crockett, o. k. W. W. Graham, o. k. Jno. A. Wallace, sub. C. D. West, sub. D. W. Gardner, sub. G. H. Collins, sub. W. H. Stephenson, sub. J. L. Kennedy, sub.

June 6—H. T. Hill, sub. A. R. Nash, sub. and change made. J. A. Black, sub. W. W. Gollighugh, sub.

June 7—W. O. Shugart, change made. H. A. Bourland, sub. W. E. Caperton, sub. J. H. Trimble, sub. J. M. Armstrong, sub. J. L. Dawson, has attention.

June 8—J. A. Ruffner, sub. R. F. Dunn,

sub. J. W. Long, o. k. W. W. Graham, has attention.

June 9—G. S. Sandel, sub. T. W. Ellis, sub. H. M. Haynie, thanks. Chas. W. Irvin, has attention. A. C. Biggs, sub.

June 12—R. D. Moon, change made. J. L. White, subs. J. W. Kelly, sub. C. H. Smith, change made. Jas. A. King, sub. G. W. Templin, subs. Albert Little, sub. W. H. Crawford, sub.

June 13—D. W. Gardner, has attention. N. A. Keen, o. k. S. P. Brown, sub. J. L. Dawson, sub. F. A. Downs, sub.

Huntsville District—Third Round.

Navasota.....	June 28
Huntsville.....	July 1, 2
Prairie Plains cir. at Bay's.....	Aug. 12, 13
Anderson cir. at Roan's Prairie.....	Aug. 15
Courtney and Plantersville, at P.....	Aug. 17
Montgomery, at Harmony.....	Aug. 19, 20
Conroe.....	Aug. 22
Willis.....	Aug. 24
Dodge cir. at Waverly.....	Aug. 26, 27
Cold Springs cir. at Shepherd.....	Aug. 30
Millican cir. at Wesson.....	Sept. 2, 3
Zion cir. at Sulphur Springs.....	Sept. 7
Madisonville cir. at Midway.....	Sept. 9, 10
Bryan.....	Sept. 14
Hempstead.....	Sept. 17, 18
Waller cir.....	Sept. 21

J. C. Mickle, P. E.

Clarendon District—Third Round.

Clarendon.....	June 14
Higgins.....	June 24, 25
Canadian City.....	June 27
Plainview.....	July 1, 2
Childress.....	July 5, 9
Channing.....	July 15, 16
Silverton.....	July 22, 23
Canyon City.....	July 29, 30
Floydada.....	Aug. 5, 6
Emma.....	Aug. 12, 13
Matador.....	Aug. 19, 20
Wellington.....	Aug. 26, 27

G. S. Hardy, P. E.

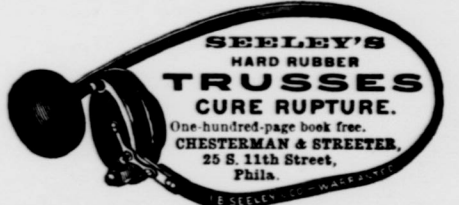
Houston District—Third Round.

St. James.....	11 a. m., June 18
West End.....	8:30 p. m., June 18
Angleton, at Angleton.....	June 16, 18
Richmond.....	June 24, 25
Alvin.....	July 1, 2
Bay Shore, at La Porte.....	July 8, 9
Wharton and H., at W.....	Thur., July 13
El Campo, at Hobu.....	July 15, 16
Columbia and B., at Hinkle's Ferry.....	July 22, 23

Dayton, at Blair's Mill.....	July 29, 30
Cedar Bayou, at Alexander Ch'l.....	Aug. 5, 6
Sandy Point, at Dairy.....	Aug. 12, 13
Matagorda, at Ashby.....	Aug. 19, 20
Washington Street.....	Aug. 26, 27
McKee Street.....	Aug. 27, 28
Tabernacle.....	Sept. 2, 3
Shearn.....	Sept. 5, 4
McAshan, at Harrisb'g.....	Tues. night, Sept. 5
Dickinson, at Hitchcock.....	Sept. 9, 10
St. John's.....	Wed., night, Sept. 13
Rosenberg, at Modina.....	Sept. 16, 17

I will call questions 14, 16 and 17 this round. Pastors will please see that proper answers are furnished.

O. T. Hotchkiss, P. E.



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



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Will be sent to any address on receipt of 25 cents in stamps or otherwise, to cover postage for one year, or of two cents to cover postage on sample copy. Address, D. J. PRICE, G. P. & T. A., Palestine, Texas.



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Saturday, June 17,

LIMITED FOR RETURN

Tuesday Night, June 20.

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Superb New Pullman Vestibuled Buffet Sleepers.
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AFTER

THE

N. E. A.

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Why, a stopover at the Texas-Colorado Chautauqua, of course. Make the Chautauqua complete rest from your long journey from the coast. Colorado, "The Great Human Repair Shop of America," welcomes you, and gives free to you of her Vital, Invigorating, Tonic Air. Colorado's health renewing combination of Blue Sky, Sunshine and high altitude makes a new life in you, better capable of mental growth.

THE TEXAS-COLORADO
CHAUTAUQUA

Opens at Boulder, July 4, 1899. An attractive forty-day program. Superb music. America's greatest platform entertainers. A complete Chautauqua Summer School has been supplied with the ablest faculty money can buy. New Electric Railway now connects Boulder with the Chautauqua grounds. THE DENVER ROAD gives you choice of routes to N. E. A. and to the Chautauqua. For Chautauqua literature address A. A. GLISSON, Gen. Agt. Pass. Dept. or D. B. KEELER, Traffic Manager, The Fort Worth & Denver City Ry., Fort Worth, Texas.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

FINGER.—Hon. Geo. W. Finger, late Commissioner of the General Land Office of the State of Texas, was born near Arlington, Tarrant County, June 21, 1857; received his education at Mansfield College in the same county, and was married in his native town to Miss Jessie L. Butler December 19, 1880, and died in Marlin, Texas, in May, 1899. He leaves a wife and three children, Olin, Grace and George, to mourn his loss. Bro. Finger was a lawyer by profession, and has been in public life in Texas for several years, filling every place to which he has been called with marked ability, conscientious fidelity and great acceptability. There are few men who hold with a stronger grip those with whom he was associated. He was a persistent, intelligent, and enthusiastic advocate of whatever cause he espoused, and a man who never faltered at the dictate of duty, or hesitated at the call of friendship. This testimonial from his coadjutors and associates shows in a marked degree the strength of the affection in which he was held by the friends who knew him best: "Mr. Finger was as true to his friends as the compass to the north, and these attachments were like those of Damon and Pythias, of Jonathan and David. He was a gentleman of spotless integrity and unswerving honor, and the estimation of his character was as unshakable as a star." My acquaintance with him began in 1895, when, as pastor of Tenth Street Church in Austin, I met him and began to know and love and appreciate him. I found him ready always for every good word and work and unhesitating in every duty that was presented to him, and a reader-to-perform or a more efficient man in the performance of duty I have seldom known in my preaching life. In his infancy his youngest child was attacked with that dread disease, spinal meningitis, and left helpless for life. This great trial left no bitterness in his soul, but rather seemed to draw him nearer to God and to develop the tenderer side of his character, and, erecting the family altar, he regularly obtained the strength needed for the endurance and the performance of the duties of life. I have known no man tenderer or more devoted in his family life, or more cheerful and bright in his home associations. He was consequently very greatly beloved by them all, and his oldest son, Olin, now sixteen years of age, is old enough to have well fixed in his character the virtues of his father. May a good God keep him in his father's way. Death did not come to him unexpectedly, and it found him ready; and with the confidence of perfect trust he said to his wife, "God will take care of you all, my precious ones," and so he gently fell on sleep. Only a few days before his death I traveled with him half a day, and we held sweet converse together on the Church and her prospects for the future conquest of the world. He was, as I knew him, true to the Church of Christ in his public as in his private life. In his death I have lost a dear and valued friend, the State an honored and useful citizen and a stainless public servant, the Church a true and worthy member, society a man whose life was a blessing in every relation, and his family the husband and father to whom they rightly looked with love and reverence, and upon whom they depended with perfect confidence. May a gracious God bless and sustain the bereaved one under this crushing and terrible burden, and heaviest of all sorrows!

E. W. SOLOMON.

SMITH.—Mrs. M. B. Smith, daughter of S. H. and M. A. Ferguson and wife of Bro. S. W. Smith, was born June 23, 1851, in Union County, Mississippi. She was married to Bro. Smith October 23, 1880. They came to Texas in the year 1895, and settled near Cryer Creek, where she lived until April 26, 1899, on which day she fell asleep in Jesus. Sister Smith was converted and joined the Methodist Episcopal Church, South, in the year 1870. She was a pure Christian woman, devoted to her Savior and his Church. She was a kind and loving wife and a true and thoughtful friend. Her sweet and hallowed influence remains and will abide. She leaves no children; only the husband, to whom she was devoted in this dark hour of affliction. May the Great Comforter of broken hearts be his solace. She was regular and punctual in her attendance at Church and attentive to Sunday-school. Her life among us was such as to assure us that she is with the vast congregation of saints above. May we meet her in the sweet beyond, where parting will be no more. J. D. ODOM.

GILLILAND.—Nancy Gilliland (nee Keeling) was born May 20, 1825, in Blount County, Tennessee, and died in Parker County, Texas, May 23, 1899, aged seventy-three years, eleven months and twenty-three days. When a small girl she moved with the family from Tennessee to Shannon County, Missouri; thence to Madison County, Arkansas, where she was married to Benson G. Gilliland, December 17, 1846. After several years' residence in Arkansas they moved to Parker County, Texas, where they have since resided. She professed religion at about the age of twenty years. After two years she joined the M. E. Church, South, where she has since lived a consistent member. She loved the doctrines and polity of the Methodist Church. She was devoted to her Church and its ministry. There was no work or service too hard for her to perform for her Church or her preachers. Her home has always been the Methodist preacher's home, and he always found her ready to welcome him, and nothing she had was too good for them. Sister Gilliland was the mother of thirteen children, all of whom are still living, and eleven of them attended the funeral. There has not been a death in the family in fifty-three years until Sister Gilliland was called. She leaves her companion of fifty-three years to mourn

his loss, who shall soon follow on. We tender to Bro. Gilliland our heartfelt sympathy in this sad bereavement, and pray that he and her children may so live that they may all meet her again when the trials of life are over. E. J. MAXWELL.

SMITH.—Mrs. Bettie Smith, wife of R. W. Smith, of Jacksonville, Texas, closed a pilgrimage of forty-eight years on March 2, 1899, and rests in nature's last repose. She was born in Georgia, but in her childhood her parents moved to Texas, and she has lived in Eastern Texas since. In August, 1868, she was converted in a revival conducted by one of the Stovall family at Stovall Academy, and joined the M. E. Church, South, being the first member of her family to enter a religious life, and as other members followed her example her life would have been a useful one if no more had been accomplished. She was married to R. W. Smith by Rev. J. W. Johnson near Jacksonville, Texas, in 1878, and they lived together until separated by her death, which occurred after three years of sickness, during which time she suffered much. She was a good woman, true to her Church and pastor and was kind in all her relations in life. She leaves to mourn her loss a husband and three sons. She was buried from the Methodist Church in Jacksonville, Rev. C. F. Smith, her pastor, and the writer conducting the service, and her body was deposited in its last resting place in the Jacksonville cemetery, a large company of friends attending. V. A. GOMBREY.

HARRIS.—Levi Ross, son of Sid A. and Della Harris, was born at Kilbuck, Texas, December 24, 1867, and died April 24, 1899, at Snyder, Texas, aged sixteen months. This sweet baby boy was the only child of these fond parents. Nothing can ever take his place. It broke their hearts to give him up. For two weeks did they wrestle and pray and watch over him, only to bind him closer to their hearts. As Christians they were and are submissive to God. Were it not for their hope, how sad they would be; but with it they are pressing on to meet their darling babe in the "home beyond" to enjoy him forever. J. T. ROSCOE, P. E.

DUFF.—Sister Nora Duff (nee Jones) was born March 31, 1867, in McDonnell County, Mo. Brother and Sister Reed (Uncle Tiff and Aunt Lucy) took her at seven years old and raised her. She was converted in 1881, and joined the M. E. Church, South, and lived an exemplary life until death, which came May 13, 1899. She was married to J. M. Duff February 10, 1888. Their union was blessed with three children; one of which preceded her to the saint's home in glory. Her death is a great loss to her community and to the Church, but greater to her husband and two little children. I never saw a more triumphant death. Thank God for a triumphant victory over death. To the bereaved we would say: "Weep not, we shall meet her again 'when the dead in Christ shall rise.'" "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

R. L. MCINTYRE, P. C.

POUNDS.—On the morning of May 9, 1899, the death angel entered the home of Mr. and Mrs. Judge Pounds and took their niece, Nettie Pounds, aged fourteen years. She was a kind and affectionate girl, loved by all who knew her. She was an orphan, her father having died when she was two years old. In a short while her baby brother was taken, and in a few more short months and her sister Berta was called home, and soon the mother had to bid goodbye to her darling Nettie and two precious boys, and went home to heaven. Their grandmother then took the children, but she, too, was called home. Then their kind uncle and aunt took them and cared for them as their own. Nettie professed religion last August and joined the M. E. Church, South, at Forest Academy, and was an acceptable member till death. Death came suddenly and unexpectedly. No one thought her so near death's door until her pure spirit had taken its flight. May this dispensation of Providence be the means in thy hands of saving her two brothers who are unsaved in the prayer of her cousin, LIZZIE PATMAN.

TUCKER.—Little Ina Gladys Tucker, infant, and only little child of Bro. M. M. and Sister Willie Tucker, was born July 20, 1898, and after suffering intensely for two weeks, was received up into the beautiful city of our God April 24, 1899, where, with all the redeemed throng, in the presence of the Redeemer of mankind, she awaits the coming of mamma, papa and loved ones. Sister Willie, you may feel sorely bereaved and poorer with reference to earthly things, but look up by faith and realize that your heavenly treasures are so much dearer, and then when you shall have finished your work the Lord will reunite you in the everlasting kingdom of our Christ. T. B. VINSON.

Ben Wheeler, Texas.

REESE.—Carl Fred Reese, son of William and Agnes Reese, was born at Waco, Tex., August 11, 1885, and died March 24, 1899, aged three years, seven months and thirteen days. With sad hearts we laid his little body away in beautiful Oakwood cemetery on March 25, 1899. Little Carl was sick only a few days, but his suffering was intense. He was a beautiful child in feature and form and amiable in disposition. There is a vacant place in the family circle because little Carl has been transferred to the mansions above. May the loved ones so live here that the ranks may be unbroken in the City of God.

JAS. A. RUFFNER.

HOW IS THIS!

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

F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists. Hall's Family Pills are the best.

Watches by Mail. x x

Our Illustrated Catalogue for 1898-99, showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready, and will be sent on application. We also issue a special Watch Catalogue.

C. P. BARNES & CO.,
LOUISVILLE, KY.

504-506 West Market St.

MORTON.—Mahala A. Morton (nee Childers) was born in Alabama March 21, 1839; was married to Rev. M. J. Morton November 26, 1860. They moved to Texas in the fall of 1871, and settled in a new home in Erath County, where they lived till each of them, in their turn, answered to the summons of death. Father preceded step-mother to their home in the skies some ten years. She died December 24, 1898. Father was a local elder in the M. E. Church, South, for forty years, and though he lived to the advanced age of eighty-one years, yet he was active and useful in the Church till the last four or five years, when his physical powers failed him, but he never lost any of his devotion to the Church and all her enterprises for the evangelization of the world for Christ; and step-mother was as much devoted to the Church in her sphere as he was, and to add to the beauty of her life, she possessed unbounded devotion for my father, and was untiring in her ministrations for his comfort till the last. Indeed, we think that she was so faithful and unrelenting in her ministries to him, that she took so many physical and mental hardships upon herself for his sake, that she brought premature physical infirmities and decline upon herself that she was a great sufferer from the time of his death till she was called from suffering to her reward in heaven. To father and step-mother there was given eight children, six sons and two daughters. They are all living except Bessie, who died some four or five years ago. Rev. M. J. Morton, their son, is a local preacher of more than ordinary ability, and Charles Marvin has been attending school at Granbury College five or six years. He is nearly ready to take his degree, and gives much promise of a life of usefulness in the Church. "Their works do follow them." We all rejoice to believe that father, mother, step-mother, brothers and sisters have met to part no more, on the shores of immortality, and we are endeavoring to follow them as they followed Christ. U. J. MORTON.

SCOTT.—Mrs. Lucy A. Scott (nee Pulliam) was born in Breckinridge County, Ky., February 14, 1827. She was married to John J. Scott September 4, 1845, with whom she lived most happily for forty-seven years, he having preceded her to the heavenly land about seven years. With her husband, she came to Louisiana in 1870, and both proved devoted and useful members of the Church. Sister Scott received her discharge, or was mustered into the ranks of the Church triumphant, April 21, 1899, at the age of seventy-two years, two months and seven days. She was always a woman of marked individuality and decision of character, yet she was gentle and tender, loving and beloved. She was a devoted Christian, and hence a loyal member of the Church, "well reported of for good works, and given to hospitality." Her well-marked Bible attests her love for the Word of God. Death had lost its sting, and she entered the dark valley with inspired parents on her lips. Only two of her eight children survive her, and the world seems lonely to them. Thank God, there will be no sadness in heaven. S. C. RIDDLE.

BRYAN.—W. M. C. Bryan was born June 16, 1844. He was mostly reared in Alabama; married Miss Nancy Bowden in December, 1865, who preceded him more than five years. He came to Texas in 1863, and settled in Panola County, Tex. He came to Limestone County in 1875, where he remained till God called him home November 29, 1899. He was converted and joined the Methodist Church in early life. He made a good soldier in the Confederate war, and was also a true soldier of Jesus Christ, filling the office of steward for many years. He had eight children, seven of whom are still living; five of them religious. The oldest son, Sam, has taken his father's place as steward, and is also Church Secretary. A good man has fallen. May his children all meet father, mother and brother in that sweet by and by. J. DAVID CROCKETT.

Cotton Gin, Tex.

VANSICKLE.—Little King Vansickle, son of Bro. W. A. and Sister M. W. Vansickle, was born February 14, 1898, and died February 25, 1899, after a short illness. This was their first and only child. He was not the pride only of fond parents, but the idol of grandparents on both sides. His stay on earth was of short duration, but long enough to claim our love and affection. While it is hard to give up their darling baby—being their first and only one—it is sweet to know we can meet him in heaven, where sorrow and parting are no more. It is very hard for his great grandparents to give him up, in whose house he had lived up to within a short time of his death, each of them being eighty odd years of age. May the rich grace of God sustain the loved ones and at last reunite them all in heaven. J. M. SMITH.

WESTERBOOK.—Lella, the daughter of G. M. and Elizabeth Westbook, was born near Bazette, Navarro County, Tex., January 7, 1878. She professed religion and joined the M. E. Church, South, in 1888 or 1889. Lella was a bright, studious and industrious girl. After receiving a common school education she attended the North Texas Female College two terms and took a business course at Galveston, and was attending school at the time of her death. On the beautiful Sabbath morning of April 9, 1899, at 11:30, Lella's spirit took its flight to the realms of light. Doubtless her mother's hands were beckoning her to come. There must have been a sweet reunion over there. She told her sister Hallie just a few days before her death that she was ready and willing to die. Her remains were taken to the college parlors, and after suitable services by Bro. M. K. Little, they were shipped to Corsicana, and taken to the

Prairie Point cemetery after services in the church by Bro. Garvin. Her remains were interred by the side of her mother's and little brother's graves. May God's richest blessing rest on the bereaved family. E. C. MARTIN.

Corsicana, Texas.

BROWN.—Willie Augustus Brown, the only child of Augustus and Lillie G. Brown, was born at Waco, Tex., Sept. 9, 1894, and died after a few hours' illness, at the home of his parents in Waco, Tex., on March 8, 1899. He was the only child, he was, of course, the pride, almost the idol, of the home, and his death was a great blow to the parents. But they sorrow not as those who have no hope. May the parents be faithful to God and meet little Willie in the sweet by and by.

JAS. A. RUFFNER.

WILCOXSON.—Little Jennie, daughter of I. G. and Josie Wilcoxson, died May 9, 1899, of bronchitis and meningitis, after an illness of four weeks. She was twenty-three months and twenty-one days old. Our little darling was a great treasure to us; such a bright, promising baby. She could understand everything so quick. Her little were ready to help do everything; but she is gone. God knew best. We submit to his will. We hope to meet her in the sweet by and by. Our loss is heaven's gain. A LOVING FRIEND.

SHARP.—Robert T. Sharp was born in Cherokee County, Ala., February 24, 1851; professed religion and joined the M. E. Church, South, in his eighteenth year at the old Lebanon Camp-ground in Cherokee County. In January, 1872, he moved to Texas. He first settled in Wood County, but in a short time moved to Hunt County and settled at a place near where Wolfe City now stands. He united with the Old Mt. Carmel Church, and was a faithful member thereof until the Church was moved to Wolfe City. Here he served his Church faithfully until he fell asleep in Jesus. He was married twice. His first wife was Miss Martha C. Weems. Seven children were born to him by his first wife. He was again married to Mrs. Clara Hudson. By this union four children were born. These all mourn the loss of their father. Bro. Sharp was a good man; respected and honored by all who knew him. He lived a stainless life. He departed this life December 11, 1898. His loved ones know where to find him. N. B. READ, Pastor.

JACKSON.—Rosser, son of Bro. and Sister A. R. Jackson, was born March 2, 1897. Little Rosser's stay in this world was brief, yet long enough to endeavor himself to all who knew him. This lovely child was more than can be told to the bereaved parents, who so unexpectedly had to give up his little brother Jackie, only one year ago. We can't understand just why some things are best; but we know that our Lord, who said, "Suffer the little children to come unto me," has safely housed this little one in heaven, and will sooner or later call for father and mother. There separation is unknown. Bro. and Sister Jackson have the sympathy of their many friends, and many earnest prayers go up to God in their behalf for comfort and strength in this dark hour of life. R. H. FIELDS, P. C.

WOODALL.—Little Myrtle, daughter of E. J. and Lou Woodall, was born October 2, 1898, and died May 30, 1899. Little Myrtle was sick a long time and her suffering was intense. Over seventy days she suffered. At last God said, "Come up higher." She was too precious a jewel to dwell in this sinful world, and God has taken her to transplant her in heaven where pain and sickness are no more. Little Myrtle's stay on earth was just long enough to claim our love and affection. While it was very hard to give up our babe, it is sweet to know we can meet her in heaven, where sorrow and parting are no more. She was laid to rest in the Womble cemetery. May we so live as to meet her. UNCLE MACK.

Farmersville, Texas.

ROBINSON.—Oleta, the infant daughter of S. A. and F. E. Robinson, was born July 5, 1898, and went to rest May 28, 1899. The beautiful little girl was an intense sufferer, which she appeared to bear with fortitude; but she has gone to the home where pain is unknown. I had the pleasure to baptize Oleta just a few weeks before God took her. I preached the funeral to a large and weeping audience. Fond parents, kind neighbors and patient physician, you watched tenderly over her wasting form, but the enemy was too strong. Death claimed his victim, but now the last enemy has been destroyed. She is now under the watch-care of the angels, and guided by the leadership of Christ and in the presence of God. May the entire family meet her in that land that has no shadows, but all is brightness and perpetual bloom. R. J. SMITH, P. C.

Naples, Texas.

BAILEY.—Minnie Ann Bailey, daughter of Bro. and Sister I. D. Bailey, was born in Lee County, Miss., in May, 1888, and died May 30, 1899. She was eleven years and two days old. Minnie professed religion last summer and joined the Church. She was a good little girl; everybody in the community loved her. She knew she was going to die when she was first taken sick; told her parents she was going home to God. She called all the family around her just before death came and bade each one farewell; was conscious until the very last moment. Thanks be unto God for the good life of little Minnie. Father and mother,

and sister and brothers, be true to God, and in a little while you will meet her beyond the last dark river to live with the angels forever.

W. B. BAYLESS, P. C.
Perry, Texas.

CROOKS. Little Olen Curtis, the only child of Martin and Cora Crooks, was born at Lake Creek, Tex., October 19, 1898, and died April 20, 1899; was therefore six months and eleven days old. He was an exceptionally bright, strong child until disease began its work; even then he did not seem the infant that he was. He was an intense sufferer for eight weeks, and how full of anxiety were those long, weary days and nights as mother and grandmother watched beside his little bed. Oh, how sad were the hearts of loved ones when they saw all hopes of life had vanished. Home seemed so dark that night when little Curtis went away. Mortal eyes could not see the bright messengers who came to bear his spirit to the Father. Yes, fond parents, the Lord knoweth the stroke fell heavily upon you; but he doeth all things well. The flower is not blighted, but transferred from the earthly to the heavenly. Ye shall see Curtis again.

DALLAS A. WILLIAMS.

"Trust not in appearances," but put your faith in Hood's Sarsaparilla, which never disappoints. It is the best medicine money can buy.

North Texas Conference.

Terrell District—Third Round.

Chisholm, at Chisholm	June 17, 18
Royce, at Port-try	June 24, 25
Renner, at Richardson	July 1, 2
Plano sta.	July 2, 3
Wylie, at Blythe's Chapel	July 8, 9
Rockwall, at Mt. Zion	July 15, 16
Forney, at Allen's Chapel	July 22, 23
Terrell cir, at College Mound	July 29, 30
Mesquite, at Montgomery	August 5, 6
Reinhardt	August 12, 13
Crandall	August 19, 20
Kemp	August 26, 27
Gray's Prairie	Sept. 2, 3
I. W. Clark, P. E.	

Sherman District—Third Round.

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

Paris District—Third Round.

Centenary, Paris	June 18, 19
Annona, cir, at Annona	June 24, 25
White Rock and McKenzie, at Liberty	July 1, 2
Lamar Avenue, Paris	July 8, 9
West Paris, Paris	July 8, 9
Detroit cir, at Red Oak	July 15, 16
Deport cir	July 22, 23
Rosalia cir	July 29, 30
Blossom and Reno	Aug. 5, 6
Woodland cir, at Franklin	Aug. 7, 8
Emerson cir	Aug. 12, 13
Roxton cir	Aug. 19, 20
Marey cir	Aug. 26, 27
Lake Creek	Sept. 2, 3
Powderly mis.	Sept. 9, 10
W. D. Mountcastle, P. E.	

Gainesville District—Third Round.

Denton sta. at night	June 16
Gainesville mis.	June 17
Broadway sta.	June 19
Montague, at Benevolence	June 24, 25
Nacoma	June 25, 26
Bonita cir, at Liberty	June 27
Henrietta at night	June 30
Benvenue, at Jolly	July 1, 2
St. Jo, at Gladys	July 8, 9
Belcher, at Barrell Springs	July 9, 10
Era and Valley View, at Spring Creek	July 15, 16
Marysville, at Marysville	July 22, 23
Isaiah and Ponder, at Isaiah	July 29, 30
Sanger, at Cedar	Aug. 5, 6
Rosston, at Forestburg	Aug. 6, 7
Greenwood, at Greenwood	Aug. 12, 13
Dexter, at Calisburg	Aug. 19, 20
Woodbine, at Bethel	Aug. 26, 27
Aubrey, at Oak Grove	Aug. 27, 28
J. M. Binkley, P. E.	

Bowie District—Third Round.

Iowa Park cir	June 17, 18
Holiday cir	June 24, 25
Archer City	June 25, 26
Wichita Falls sta.	July 1, 2
Deatur sta	July 8, 9
Deatur cir	July 9, 10
Acord cir	July 15, 16
Chico cir	July 16, 17
Bryson	July 22, 23
Jackboro sta	July 23, 24
Bridgeport (Monday)	July 24
Rhine cir	July 29, 30
Post Oak cir	Aug. 5, 6
Boonsville cir	Aug. 12, 13
Gibtown cir	Aug. 13, 14
Bluegrove cir	Aug. 19, 20
Crafton cir	Aug. 26, 27
Bowie cir (Wednesday)	Aug. 30
F. O. Miller, P. E.	

Bonham District—Third Round.

Bailey	3d Sun. June
Ector	4th Sun. June
Honey Grove	1st Sun. July
Dodd and Windom	2d Sun. July
Gober	3d Sun. July
White Rock	4th Sun. July
Randolph	5th Sun. July
Ladonia	1st Sun. Aug.
Petty	2d Sun. Aug.
Trenton	3d Sun. Aug.
Brookston	4th Sun. Aug.
Pannin	1st Sun. Aug.
Lannus	2d Sun. Aug.
T. R. Pierce, P. E.	

Greenville District—Third Round.

Nevada, at Josephine	3d Sun. June
Wesley	4th Sun. June
Farmersville	1st Sun. July
McKinney	2d Sun. July
Princeton, Killeka	3d Sun. July
Lincoln, at Ballard's Chapel	July 19
Neola, at Meadow View	4th Sun. July
Floyd, at County Line	July 26
Allen, at Murphy	5th Sun. July
Lone Oak, at Miller Grove	1st Sun. Aug.
Bethel	2d Sun. Aug.

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Texas Christian Advocate.

Merit, at Harrell's.....3d Sun. Aug.
Blue Ridge, at Snow Hill.....Aug. 23
Weston.....4th Sun. Aug.
I. S. Ashburn, P. E.

Sulphur Springs District—Second Round.
County Line, at Jordan.....3d Sun. June
Ben Franklin.....4th Sun. June
Fairlie.....1st Sun. July
C. R. Fladger, P. E.

Northwest Texas Conference.

Fort Worth District—Third Round.

Smithfield, at White's Chapel	June 17, 18
Trinity	June 18, 19
Aze, at Dido	June 24, 25
Cresson, at Fall Creek	July 1, 2
Arlington cir, at Kennedale	July 8, 9
Arlington sta.	July 9, 10
Blum, at Blum	July 15, 16
Burleson, at Denton's Chapel	July 22, 23
Mansfield	July 29, 30
East Cleburne, at Chapel Hill	Aug. 5, 6
Marystown and Joshua, at J.	Aug. 12, 13
Grapevine	Aug. 19, 20
West Cleburne, at George's Crk.	Aug. 26, 27
Cleburne sta	Sept. 2, 3
B. R. Bolton, P. E.	

Vernon District—Third Round.

Seymour sta.	June 17, 18
Seymour cir	June 24, 25
Benjamin cir	July 1, 2
Chillicothe	July 8, 9
Harold mis.	July 15, 16
Quannah sta.	July 22, 23
Childress sta.	July 29, 30
Mangum mis.	Aug. 5, 6
Altus mis.	Aug. 12, 13
Eldorado cir	Aug. 19, 20
C. W. Daniel, P. E.	

Corsicana District—Third Round.

Blooming Grove and Cryer Creek, at	June 17, 18
Frost cir, at Emmett	June 22
Powell mis, at Long Prairie	July 1, 2
Wortham cir, at Birdston	July 8, 9
Rice cir, at Reynolds	July 15, 16
Cotton Gin cir	July 22, 23
Mexia sta, at Mexia	July 29, 30
Groesbeck sta, at Groesbeck	Aug. 5, 6
Horn Hill cir, at Central Instit.	Aug. 12, 13
Armour cir, at Armour	Aug. 19, 20
Thornton cir, at Big Hill	Aug. 26, 27
Corsicana cir, at Zion's Rest	Aug. 27, 28
E. A. Bailey, P. E.	

Weatherford District—Third Round.

Aledo, at Mary's Creek	June 17, 18
Gordon and Strawn, at Gordon	July 1, 2
Thurber, at Thurber	July 8, 9
Whitt, at Black Springs	July 15, 16
Eliasville, at Remmon Grounds	July 22, 23
Ranger, at Wayland	July 29, 30
Breckenridge, at Eolia	Aug. 5, 6
Springtown, at Goshen	Aug. 12, 13
Santo, at Brazos	Aug. 19, 20
Huckabay, at Bridges Chapel	Aug. 26, 27
Millsap, at Holder's Chapel	Sept. 2, 3
Pinto	Sept. 9, 10
Peaster	Sept. 16, 17
Weatherford mis	Sept. 23, 24
Couts Memorial, at C. M.	Sept. 30, 1
Jno. R. Morris, P. E.	

Waxahachie District—Third Round.

Itasca cir, at Union Valley	June 17, 18
Palmer, at Palmer	June 24, 25
Grandview, at Greenbrier	July 1, 2
Milford, at Hamlet	July 8, 9
Waxahachie sta.	July 15, 16
Forreston cir, at Avalon	July 22, 23
Alvarado, at Cahill	July 29, 30
Mountain Peak cir, at M. Peak	Aug. 5, 6
Venus and St. Paul, at Wyatt	Aug. 12, 13
Red Oak, at Onward	Aug. 19, 20
Middleton sta.	Aug. 26, 27
Crisp, at Sessions	Aug. 27, 28
Ennis sta.	Aug. 30, 1
Bardwell cir, at Oak Grove	Aug. 15
Ferris cir, at Bluff Springs	Aug. 19, 20
Horace Bishop, P. E.	

Georgetown District—Third Round.

Georgetown	June 18
Liberty Hill	July 1, 2
Granger	July 8, 9
Holland	July 15, 16
Belton	July 22, 23
Temple, Seventh Street	July 29, 30
Temple, First Church	Aug. 5, 6
Round Rock	Aug. 12, 13
Barlett	Aug. 19, 20
Rodgers	Aug. 26, 27
Moffat	Aug. 27, 28
Salado	Aug. 30, 1
Florence	Aug. 26, 27
Bertram	Sept. 2, 3
Burnet	Sept. 9, 10
W. L. Nelms, P. E.	

Brownwood District—Third Round.

Center City cir, at S. Bennett	June 17, 18
Comanche cir, at White Point	June 24, 25
Comanche sta.	July 1, 2
Goldthwaite	July 8, 9
Lometa mis, at Grey's S. H.	July 15, 16
Santa Anna, at Rockwood	July 22, 23
Bangs mis, at Cleveland	July 29, 30
May cir	Aug. 5, 6
Ballinger sta.	Aug. 12, 13
Winters cir, at Wingate	Aug. 19, 20
Fleming mis.	Aug. 26, 27
Coleman sta.	Aug. 27, 28
Glen Cove mis, at Midway	Aug. 30, 1
Decker mis, at Noland	Aug. 12, 13
Robert Lee cir	Aug. 19, 20
Indian Creek cir	Aug. 26, 27
Zephyr	Sept. 2, 3
Brownwood sta.	Sept. 9, 10
District Conference	Sept. 16, 17
O. F. Sensabaugh, P. E.	

Abilene District—Third Round.

Eastland cir	June 21
Cottonwood cir	June 28
Cisco sta.	June 24, 25
Putnam mis	June 26
Snyder cir	July 1, 2

Clairemont cir	July 4
Colorado sta.	July 7, 9
Colorado mis.	July 8, 9
Clear Fork mis.	July 12
Buffalo Gap cir	July 15, 16
Abilene mis.	July 15, 16
Abilene mis.	July 15, 16
Midland sta.	July 21
Big Springs sta.	July 22, 23
Anson cir.	July 27
Roby cir.	July 29, 30
Merkel and Sweetwater	Aug. 5, 6
Jas. S. Chapman, P. E.	

Gatesville District—Third Round.

McGregor, Whitson	June 17, 18
Crawford	June 24
Jonesboro, Evergreen	July 1, 2
Oglesby, Mound	July 4, 5
Correll City, Correll City	July 8, 9
Harmon, Boggy	July 15, 16
Brookhaven, Brown's Creek	11 a. m., July 18
Hamilton, Warren's Creek	July 22, 23
Evant, Hurst	11 a. m., July 25
Copetas Cove, Rock Church	July 29, 30
Bee House, Pidecke	11 a. m., July 31
Lampasas mis, Bonner	Aug. 5, 6
Killeen and Nolanville	4 p. m., Aug. 7
J. G. Putnam, P. E.	

Dublin District—Third Round.

Dublin	June 17, 18
Morgan Mill, at Smith's Springs	July 1, 2
Bluff Dale, at Post Oak	July 8, 9
Stephenville, at Sylvan	July 15, 16
Glen Rose, at Elm Flat	July 22, 23
Granbury	July 29, 30
Fredell and Walnut, at Eulogy	July 26
Bloss, at Latham	July 29, 30
Duffan, at Charlotte	July 29, 30
Proctor, at Graham Chapel	Aug. 5, 6
Green's Creek, at Green's Crk.	Aug. 12, 13
Carbon, etc., at Gorman	Aug. 19, 20
Rising Star, etc., at Seranton	Aug. 26, 27
Sipe Springs	Sept. 2, 3
Delcon	Sept. 9, 10
Desdemonia, at Graham's Chap.	Sept. 16, 17
E. F. Boone, P. E.	

West Texas Conference.

Beeville District—Third Round.

Rockport and Aransas Pass	June 17, 18
Oakville, at Trinity Chapel	June 24, 25
Wade cir, at Ramirena	July 1, 2
J. M. Alexander, P. E.	

San Antonio District—Third Round.

Hondo and Sabinal	3d Sun in June
Comal Street	7:30 p. m., 1st Sun in June
Amphion cir	4th Sun in June
Cottulla cir	1st Sun in July
Moore cir	2d Sun in July
Pearsantion cir	3d Sun in July
Bexar	July 10
Eagle Pass	4th Sun in July
Del Rio	1st Sun in Aug.
Utopia cir	2d Sun in Aug.
Flores Street	Aug. 11
Uvalde	3d Sun in Aug.
San Miguel	4th Sun in Aug.
Prospect Hill	Aug. 21
Travis Park	4th Sun in Aug.
Sherman Street and South Heights	1st Sun in Sept.
B. Harris, P. E.	

Cuero District—Third Round.

Leesville	June 17, 18
Port Lavaca	June 24, 25
Ganado	June 24, 25
Edna	June 26
Morales	July 1, 2
Clear Creek	July 8, 9
Jno. W. Stovall, P. E.	

San Angelo District—Third Round.

Sonora, at Ozona	June 17, 18
Sherwood, at Eldorado	July 22, 23
Menardville and Junction, at M. June	24, 25
Paint Rock, at Miles	July 1, 2
Theophilus Lee, P. E.	

San Marcos District—Third Round.

San Marcos Sta.	June 17, 18
Buda, Science Hall	June 24, 25
Seguin, Mill Creek	July 1, 2
Lockhart Cir, Dale	July 8, 9
Belmont, Oak Forest	July 15, 16
San Marcos Cir.	July 22, 23
Kyle, Pleasant Grove	July 29, 30
Gonzales Sta.	Aug. 5, 6
Lockhart Sta.	Aug. 12, 13
Dripping Springs	Aug. 19, 20
I. T. Morris, P. E.	

Llano District—Third Round.

Selma cir	June 10, 11
Llano sta.	June 15
Quarterly Conference (preaching)	July 2
Cherokee cir	June 17, 18
San Saba sta.	June 24, 25
Kingsland cir	July 8, 9
Round Mountain cir	July 15, 16
Willow City cir	July 22, 23
Blanco cir	July 29, 30
Boerne cir	Aug. 5, 6
Bandera and Medina	Aug. 12, 13
Center Point sta.	Aug. 19, 20
Kerville sta.	Aug. 26, 27
Ingram cir	Sept. 2, 3
Rock Springs cir	Sept. 9, 10
I. K. Waller, P. E.	

East Texas Conference.

St. Augustine District—Third Round.

St. Augustine District—Tenth Round.	
Timpson	July 1, 2
Tenaha, at Woods	July 8, 9
Nacogdoches	July 15, 16
Garrison, at Reeds Mt.	July 22, 23
Lufkin, at Wallace Chapel	July 29, 30
Homer, at Stanley Creek	Aug. 5, 6
Appleby, at Linn Flat	August 12, 13
McIntosh, at Smith's Chapel	August 19, 20
Center cir, at Newburn	August 19, 20
Center	August 21, 22

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Gold Medal, Midwinter Fair

THE REVIVAL IN FIFTH STREET.

We have three pastoral charges in Waco: Fifth Street to which Jno. R. Nelson was sent at the last session of our conference, Morrow Street to which J. H. Wiseman was returned, and Elm Street to which J. A. Ruffner came from the Mast Circuit. These charges have each a good house of worship and a good parsonage. Fifth Street parsonage has just been completed. It is quite the most beautiful, comfortable and commodious preacher-home I have seen anywhere. It is two stories and up-to-date in every part. No future preacher in charge, who may be sent to Fifth Street, nor, indeed, any guest who may come into this home, need suffer sorely for lack of comforts which he has been accustomed to enjoy elsewhere. Like he does everything else, Nelson "laid himself out" upon this enterprise. He was so busy with it this first half-year that one can scarcely see how he had time for anything else. Yet he reported at the second Quarterly Conference that he had visited nearly or quite every family of his large membership. The house cost some \$4000. A debt of a few hundred remains, but it will disappear as soon as this well-to-do charge steadies itself for a further forward movement. Better still is the gracious revival by which this pastorate has been visited, and which has just closed. Some of the visible results are fifty-one additions to the Church so far, and perhaps seventy-five conversions. For two weeks, at the beginning, Nelson preached, the presiding elder and others "scotching" for him. Then for a week, or from Monday until Saturday, Sam R. Hay, of Corsicana. All the preaching was all right as far as I am able to judge. I have not altered my opinion, expressed in these columns six years ago, concerning Nelson as a revival preacher. He is one of the very best we have among us. And Sam Hay; what a marvelous fellow he is. For poise, for precision and force of statement, I am not sure that I know his equal. Something else ought to be said about this revival, but it is not quite apparent just how it should be said. It is no holiday job, as everyone knows, to reach a real revival in any city charge. And this was a real revival. Many souls were saved and the whole Church profoundly impressed. No, not the whole Church; for it was not in reach. It was not there. But the old-time Methodist revival fire burned steadily brighter at each service until all felt that the Church was being saved. Of work preliminary to the meeting, it should be emphasized that the pastor, months ago, immediately upon his arrival, began to stress his painful conviction that he could not accomplish his work unless more men would come to his help. He affirmed that he saw no lack of godly women who were doing their duty well. But he must have the men. In the Quarterly Conference he secured the pledge of his official board and some others to assist him in Sunday-school and prayer-meeting work. As a matter of course these were at once revived. On the street and in the homes other pledges were obtained. In a word the revival was secured by persistent, personal appeal. It is a matter of course that the conference collections have been raised, and this necessary but often perplexing work out of the way. Finally, we are all encouraged and full of thanksgiving, believing that the happenings recorded above are but the beginnings of our better things.

SAM P. WRIGHT.

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

UNCLE DICK ON THE WING.

Denison is the gateway to Texas from the Indian Nation, and is near Red River. The people are from all parts of the United States, but mostly from the North. The M. E. Church (North) is the stronger Methodism in the city from this fact. But the Methodist Church, South, is coming to the front under the pastorate of Bro. Archer. He has a kind word and a smile for the rich and poor, and is known in the homes and at the table of his people. He is as near the pastor of all the people as any preacher I have ever known. Now he and his Church are up to their eyes in building a new church. It is to cost between ten and fifteen thousand dollars. The best and most beautiful plan has been adopted. Some future pastor is being well provided for. Sister Archer is holding up her part of the work with a will, and is loved by all the people. The baby that had one blue and one black eye, is quite a little girl now; but I am sorry to say her eyes are becoming very much alike. At church a large congregation greeted us, and among them some old friends—one old "Reb" who heard us preach on Duck River, Tennessee, in 1873, and gave us the text. The collection for the Orphanage was good, and the religious feeling better. Long will I remember Brother and Sister A., and my happy days with them.

Bridgeport is a little town about 70 miles west of Dallas, and is in Wise County. The Methodists have a beautiful church building and a good membership. Bro. Vaughan is the pastor. (By the way, he is from the East Texas Conference, and the East Texas Conference is the place to make preachers for the other conferences. Think of it. E. L., R. C. and Tom Armstrong, E. F. Boone, B. R. Bolton, Bond, Wages, Bradfield, Campbell, Homer, Le Clere, Crawford, Bailey, Turner, Patterson, Browning, Weaver, and many others, all from East Texas.) He loves the work and the work loves him. My visit was to meet the Bowie District Conference. F. O. Miller is the presiding elder. The attendance was fair, and the business was under headway when we arrived. An interesting sermon was delivered by S. Crutchfield at 11 o'clock. The 8 o'clock hour was given to the Orphanage. The congregation listened well, and gave liberally, we suppose. In the morning we spoke a half hour on missions and then away. Bro. Miller looks carefully into the work of the Church, and will be ready for the conference. I was much pleased with the country, the people and the Church.

We reached Henrietta, in Clay County, at 2:30, and found a home with Bro. Patterson and his excellent wife and sweet children. Thanks be to God for Christian hospitality. Dr. Binkley was our room-mate and bed-fellow. We are rather partial to large men, but not as bed-fellows. Binkley knows how to be a presiding elder. He ought to. His preachers all love him, and every one of them was in his place, and knew what to say, and when to say it. It was a religious conference. Joel Graves preached, Stuckey preached, and so did Morris, of Gainesville. They all had power with God and men. Some of us have grown old, but blessed be God, better, and younger men are in the field. One hour—one whole hour—was given to us for the Orphanage, and it was occupied. The Lord was with the people, and they prayed for and helped the motherless children. My soul was happy because the Lord was in the work. Many old friends greeted us, and one old maid gave us a sound lecture which we will not soon forget.

Saturday we came back to Decatur, in Wise County, and found shelter with Tom Morris and his very useful wife. They were as kind to me as if they were my children. Morris is the pastor of the Church, and is very much at home and at work. The Lord is saving sinners and building up the Church. You could feel the power of the Spirit. A young preacher occupied the pulpit at 11 o'clock Sunday, and preached a splendid sermon to the K. of P.'s, and your humble servant exhorted after him, and took the best collection of the season for the orphans. It was done so willingly. One man who was not present sent me a liberal contribution. At 3 o'clock we preached to the children, and we believe many of them were converted. May God help the older people to take care of these little lambs. Bro. I. Crutchfield preached at night. Christians worked, sinners repented, and they that believed were saved from their sins. It was good to be there. The Church is awake again, and with shoutings and songs she is coming to the battle. Morris is only touching the earth in high places, and he has a splendid people, and they love God's

minister. I would love to speak of many by name, but cannot. We preached Monday at 11 o'clock, and then home. R. W. THOMPSON.
391 Ervay Street, Dallas, Texas.

PATTON SEMINARY.

The commencement exercises of Patton Seminary took place the past week in the Seminary audience hall in the presence of a vast assemblage each evening. The first evening was opened by the school of elocution. Each part was rendered with grace and expression, which speaks in unmistakable accents of thorough and exceptionally talented training. The baccalaureate sermon, preached by Rev. Dr. Boggs, of Dallas, full of gospel truth, was greatly enjoyed and appreciated by every one.

Monday morning, May 22, was possibly the most exciting entertainment of the entire series because of the final results. The young ladies were permitted to contest work to give practical evidence of their own work and that of the teacher in charge of the departments, and the young lady who evinced the highest degree of finish was honored by the presentation of a gold medal.

Monday evening the chapel was jammed to hear the recital given by the graduates in elocution. The program was admirably suited to show the scope and versatility of each young lady. Each piece was rendered in a classical and thoroughly finished style, showing a mastery of the art.

Tuesday evening the music-loving portion of Dallas enjoyed one of the most delightful recitals of the year. The program was marked by the brilliant way in which it was executed.

Wednesday evening the concert hall was a scene of supreme loveliness. The platform was beautifully decked with palms and cut flowers, and a most appreciative, cultured audience filled every seat in the large assembly hall. The salutatory on "The Greatness of the Nineteenth Century" was delivered by Miss Sterrett in a most bewitching and unique manner.

The central figure of the evening was the cultured and graceful valedictorian, Miss Mary Page McDonald. She faced the audience with perfect equanimity and possessed an ease that expressed confidence in her powers as she delivered her essay on "Every Block of Marble Holds a Venus With Nothing but Unrugged Stone Between Us." Her essay was intensely original and

challenged the criticism of the most critical. The address to the graduates was made by Hon. F. M. Etheridge, who introduced the superiority of woman as she is to-day, and how, in her present sphere, she is man's inspiration. The audience listened with profound interest as he cited the difference between the woman of to-day and the woman of long ago, and that in her progression she has steadily advanced to the equality of man.

The conferring of degrees and awarding of diplomas by the President, Mr. Laird, was most graceful and artistic. The evening's entertainment was closed by Rev. Mr. Kellum awarding the medals to the following young ladies: Senior Scholarship, Miss Mary Page McDonald; Junior Scholarship, Miss Myrtle Etheridge; Sophomore Scholarship, Miss Louise Spragins; Freshman Scholarship, Miss Grace Jarrell; Spelling, Miss Ruth Nichols; deportment and neatness, Miss Katie Higginbotham; first piano, Miss Elizabeth Caruthers; second piano (the Misses Floride Ware and Minnie Walcott); vocal, Miss Lena Boddy; elocution, Miss Bertha Gault. MRS. DORA SPRAGINS.

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