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EDITORIAL.

The Influence of a Life.

THE effort to measure the influence of one human life can not but fail. The energy exerted by one individual is simply incalculable. We can stamp the impress of our mind and character upon our own generation. Those whose intellects are thus shaped and whose life is thus molded by us perpetuate and spread farther and wider the original impulse Thus we send down through the centuries an ever-broadening and ever-deepening current of spiritual power.

The mind is profoundly sensitive to the thought of others. The heart is equally susceptible to all the influences which breathe around it. Often unconsciously we adopt the views and imitate the example of our associates. We take our cue from our friends, and the forces which shape our destiny emanate from the social circle in which we move. Some hearts are harpstrings while others are like the winds which sweep them. Some lives are like the budding flowers and others like the genial sunshine which makes them grow and bloom. Sometimes, alas, the chords are broken and the flowers are blasted by a human hand. The happiness of others is in our hands, and we are wantonly reckless of the sacred trust. We are shut in by the iron frame-work of nature, by the environment of society and by a vast and complex net-work of potent influences. In this stupendous and awful system an individual may play a powerful part. He makes or mars the life about him.

That mortal man should be invested with such transcendent force is certainly mysterious. The destiny of a nation is often in the hands of one man. The peace of continents hinges upon one mighty will. One man speaks and a new epoch in ecclesiastical history dawns. Another enters the arena and the creeds of Christendom are reshaped and the politics of Churches are revolutionized. A few imperial minds have always dominated the world. The masses do their bidding. Under the forms of republicanism the aristocracy of mind and character direct the movements of life. The history of the world is the history of a few master-minds. They play a mighty chess-game whereof the pawns are men.

Apparently trivial deeds are often turning points in the life of man and the inauguration of a new era in the history of the race. It was a comparatively small thing for Columbus to turn his prow toward the setting sun, but who can compute the influence of that deed or measure the results of his life? Notwithstanding appearances it was a great day when John Wesley stood upon his father's tombstone and breaking with the conventionalities and traditions of the past committed himself irrevocably to field-preaching. It meant Methodism—a world-wide force augmenting in geometrical proportion and an institution which like the banyan tree, by self-multiplication, grows forever. It was a momentous hour, too, when George Washington, at Valley Forge, knelt upon the ice-bound earth and turned his face to the starlit heavens and cried to God for wisdom and help. The answer was the Republic of America. It was a great time, too when Luther nailed his ninety-five theses to the door of the Church of Wittenberg, and also when Ignatius Loyola hung his sword and shield before the image of the Virgin and introduced a counter reformation. Such men make history. Such deeds turn the stream of life from its channels. No eye but that of God can trace the influence of a single life and no mathematics but that of heaven can tabulate the results. The fountains of the great deep ceaselessly surging and the ever-lasting suns diffusing their radiance symbolize the massiveness and perpetuity of these stupendous centers of spiritual power.

And every man has his potency. "No star ever rose or set without influence somewhere." This force is a sacred trust. To use it for God and man is the greatest conceivable earthly privilege. To abuse it is to court the doom of the trifler with the talent. It is a great day in this world when event the humblest mortal resolves to consecrate the power which sleeps within him to the cause of righteousness and peace. It is the unsealing of a new spring which throbs forever. It is the bringing up of fresh reserves to the battle. One prayer may tide the Church over a crisis. One deed may determine the preponderance of good over evil. In this warfare every man counts. Do not belittle your influence. Throw it into the scale. Each one of us may sow the seed of a mighty harvest. Each one of us may launch a beneficent influence that will flow on enriching the world long after we have moldered back to our mother earth.

The Confederate Monument.

On the 28th and 29th of April, in the City Park of Dallas, a monument to the memory of the Confederate dead will be dedicated. Many distinguished persons will be present, among them we notice Mrs. Stonewall Jackson, Mrs. Margaret Hayes, daughter of President Davis, together with her son and daughter, Gov. Culberson, ex-Governors Ross and Hubbard and Gen. Cabell and many others.

This splendid tribute to a great cause and its noble defenders is the work of the Daughters of the Confederacy, headed by the indefatigable, gifted and popular Mrs. Kate Cabell Currie. It is with deep and peculiar pleasure that we note the completion of this fine enterprise and direct attention to the interesting ceremonies connected with the unveiling. We are glad that love for "the Lost Cause" still dwells and reigns in the Southern heart, and in the name of our great constituency we extend hearty congratulations and thanks to Mrs. Currie and the noble women who have co-operated so earnestly and untiringly with her.

This monument will perpetuate the memory and heroism of the mighty dead. It represents the profound and undying affection of the living for those who gave their hearts' richest blood for their country. It will not only commemorate the historic past, but will teach the coming generations the story of patriotism and valor. It is matter for the deepest and most unceasing gratification that all over our Southern land similar monuments are rising. The South has loyally accepted the results of the war, but at the same time has not forgotten, and does not intend to forget. It behooves us to see that by bronze and marble, and through truthful works of history, our children and generations yet unborn shall know the unvarnished facts. We can not trust Northern writers to record and circulate the history of the war; the partisan bias will creep in; the garbled statements will be incorporated; the secession movement will be branded as a rebellion, and the glory of the Southern cause will be dimmed.

To allow any slanderous allegations to pass unchallenged, to permit any distorted history to go on record, would be ingratitude to the dead and treason to the truth. We rejoice that our people are awake, and we trust that the day will soon come when all over our genial parallels monument rich with storied scenes and glorious epitaphs shall tower skyward, preserving and communicating to the distant future a patriotism without a blemish and a valor without a flaw. Peace to the ashes of the mighty dead! Long may the story of their sacrifice and heroism linger to illuminate and cheer our hearts and homes.

A man's attitude toward the circumstances of life is a test of his wisdom. Some succumb to the force of their environments, others utilize it to their advantage. A true general will organize victory out of defeat. A philosopher will find a jewel in a toad's head. Bunyan, when in prison, instead of repining, wrote an immortal allegory. Milton, though blind, used the eye of his imagination and saw the wonders of the universe. Out of our trials we can secure a serener patience if nothing more. Faith, patience and zeal can transform even the most untoward circumstances.

Reaping presupposes sowing. In fact sowing is an indispensable prerequisite thereto. To get something for nothing is a fool's dream. Upon such a desire the innumerable frauds of the present day are founded. Those who pursue this policy will sooner or later experience a disillusionment. It is the part of manliness to recognize the inexorable conditions upon which results depend and to fulfill them with scrupulous care. Labor conquers all things. Marvelous power lies wrapped up in a human will. Persevering industry is the talisman of success. He who desires a harvest must observe the inexorable preliminaries.

To win friends we must be friendly. We have often noticed the promptness with which men respond to manifestations of interest. Love begets love, and he who bears himself gently towards others may expect an adequate return. It must be a hard, cold heart which remains unmoved forever. To isolate one's self from society and to assume a repellent air is to cut one's communications with his fellows. Friendship, neighborliness, hospitality beget similar conditions. The scripture teaches a deep truth when it says: "For with what measure you mete withal it shall be measured to you again."

Visions come to us not that we may live in an ideal world, but to stimulate us to action. Dreams are well enough in their place, but to be content with reveries is to abandon practical life. Visions of better things ought to allure us to high endeavor. The radiant ideals which flash upon us ought not to breed within us a complacent self-satisfaction, but should tempt up to secure a tangible realization. Thought was intended, in the order of life, to precede and develop action. Aimless day-dreaming is the prelude of imbecility and ruin.

That life is a checkered scene is apparent to even the most superficial observation. It is a mingling of light and shadow, and alternation of labor and rest, a waxing and waning of vigor, an ebb and flow of pleasure. It was intended as a theatre of discipline. As such it is marvellously accommodated to the end. It is a constant and potent appeal to our intellectual and moral nature, and when the proper response is made education and character are the inevitable result. There is a deep and beneficent design in this strange intermingling of contraries. It is the part of wisdom to accept the situation with perfect resignation.

We may not move through the dark continent of Africa, a living sunburst of God's truth and glory, as did Livingstone. We may not be asked to lie in a prison, as did Judson, to testify that we desire God's will to be done by us and in us. But we have some money to give, some heart-promptings to compassion, some insight to see where aid is needed, some ability to pray. Are these all and ever at the disposal of the Master?—S. S. Times.

IS THERE NO BALM IN GILEAD?

Is our Church competent to deal with "unwarranted obtrusions" which "tend to confusion and strife?" If not, its government is deplorably weak and wretchedly helpless. So grave did St. Paul considers the offense of confusion and strife in the Church at Corinth that he wrote them that they, though "sanctioned in Christ Jesus" and "called [to be] saints," were carnal and walked as men. He solemnly warned them that they were the temple of God; that the Spirit of God dwelt in them, and that whoever destroyed the holy temple of God, which they were, God would also destroy. Certainly an offense threatened with such grave punishment should be considereda serious matter by the Church.

The ten bishops of our Church, in their message to the last General Conference, said: "The responsibility of appointing and directing religious services belongs to the preacher in charge. To hold meetings in his circuit, station, or mission without his consent and against his remonstrance would be an unwarranted obtrusion, and tend to confusion and strife." This was their unanimous and deliberate judgment. Are we to take this strong and emphatic utterance of theirs as a mere jingle of words which were never intended to influence the practical administration of discipline? Surely no one of the nine bishops now living would render an opinion not in agreement with the declaration quoted above. These men were well qualified by their abilty and their relation to the Church from every standpoint to judge in such matters. To the correctness of their judgment it is believed the great body of our ministry and laity agree.

If there is no deliverance from nor protection against "confusion and strife," resulting from "unwarranted obtrusions" upon pastoral charges, then the Church may well cry out, "O wretched" institution "that I am! who shall deliver me from this body of death?" If the Church has no power to preserve the integrity of its own order, then it must surrender its claim to intelligent self-government, and be content with the utter helplessness of ecclesiastical anarchy.

But our fathers have not handed down to us such a monstrosity as an ecclesiastical government without provisions made for the preservation of its order. However great the strain put upon it by paragraph 120, there is enough vitality and authoritative force left in the grand old system to take care of "confusion and strife." It is granted that the word "Churches" in that paragraph means houses of worship. It gives the preacher in charge absolute control of the appointment of all religious services held in the churches. It settles all such questions of authority arising between him and the trustees of the property. The State would no doubt oust anyone disputing with him the right of possession. The paragraph settles definitely to all what was known by many to be the authority of the preacher in charge before its enactment. It matters not what the author of the language nor what the Committee on Itinerancy intended by it. The question involved in its interpretation is what the General Conference intended by its enactment. That intelligent body of men certainly did not stultify itself by intending to limit the spiritual oversight of the preacher in charge in his charge to the meetings held in the churches. Many charges have no churches at all. Whatever authority the preacher in charge had over meetings in his charge before the enactment of that paragraph he has now. Observe it says as much about the preaching as about the control of religious services. Surely the General Conference did not intend to say that it is the duty of the preacher in charge "to preach the gospel" only in the churches. If the committee intended to touch the preacher in charge at all outside the churches it did not employ the right language, and the General Conference cannot be supposed to have intended what was entirely outside the language of the paragraph.

Paragraph 296 is the key to the situation, and the whole question turns upon the relation of the "vow of membership" to the principle of our episcopal form of Church government. Under the general superintendents are the presiding elders, and under them are the preachers in charge. These are all overseers appointed by the Holy Ghost. The principle of episcopacy runs through the whole connection from bishop down to the preacher in charge. The latter is essentially a bishop within his prescribed sphere. No term of office could more emphatically express that fact than the one used, "the preacher in charge." To bishops, presiding elders, and pastors are committed the charge and government over preachers and members. Each has the oversight of the spiritual and temporal affairs of the Church. In this superintendence from the bishop to the preacher in charge is the central and basic principle of our Church order. Within the order of the Church is comprehended the rules and regulations which define and control the powers and responsibilities of General, Annual, District, Quarterly, and Church Conferences; that define and control the official relations and conduct of all officers in the Church; that define and fix the territorial boundaries which limit the jurisdiction of officers and conference; that define and regulate the duties and moral conduct of all members. It is a complete system in which the whole order is "fitly joined together and compacted by that which every joint supplieth." The ligaments which bind together the several parts at the joints are the vows which cover the relations between those who govern and those who are governed, and all the relations between the individual members and the whole body.

The vow to be subject to the discipline, attend upon the ordinances, and support the institutions of the Church comprehends a great deal more than keeping the "General Rules of the United Societies." It comprehends obedience to the whole system or order of Church government. The Senior Bishop is as much bound by that vow to-day as when he first took it. There is no office or position in the Church which it does not reach. It is at the bottom, the foundation, of all Church vows, and the whole fabric of government rest upon it.

Now the question to paragraph 296 reads as follows: "What shall be done in case of improper tempers, words,, or actions, or disobedience to the order and discipline of the Church?" If an "unwarranted obtrusion" leading to "confusion and strife" is not a violation of the order of the Church it would be hard to imagine what is. If laymen, who assume the functions of the Annual Conference and sit in judgment upon the preaching of the regular ministry, declare it deficient and unsound in doctrine, and assume the functions of the episcopacy to choose the men to preach according to their views, do not disobey the order of the Church, it is difficult to see how they can commit that offense. But if the case be so with laymen who judge and employ, what of the preachers, traveling or local, who accept their call and their money? The laymen who obtrude themselves upon the functions of conference and episcopacy, and the preachers who with them obtrude upon pastoral charges against the remonstrance of the agent of the Church, the preacher in charge, are all alike guilty of "disobedience to the order and discipline of the Church." Not only is the preacher in charge assigned to the territory, but the territory is assigned to him. He is responsible for the spiritual oversight of the charge. But if he has no control of the religious services he cannot be a spiritual overseer, as nothing affects the spiritual welfare of the Church so much as the religious services of its members.

True, paragraph 296 is under the head "trial of a member." But preachers are members, and still held in subjection to the order and discipline of the Church, not only by the vows of membership, but by all their ministerial vows. The bishop may commit an offense peculiar to the obligations of his office which a private member cannot commit, but any act violating the vow of membership would be an offense in a bishop as much as in the private member. Paragraph 296 covers the case of imprudent conduct in the member, and imprudent conduct includes "disobedience to the order and discipline of the Church." If such demands disciplinary correction in case of the private member, it certainly constitutes such "improper action" in case of the minister as to demand reprehension by the superior in office with that godly admonition which every ordained preacher in our Church is bound by his ordination vows to heed. A refusal to hear would then call for further exercise of discipline, even to the expulsion of the finally incorrigible. It is quite clear, therefore, that under the statutory law of paragraphs 274, 287, and 296 all "unwarranted obtrusions" which "tend to confusion and strife" by setting aside the "responsibility" of the preacher in charge "to appoint and direct the religious services held in his charge" can be corrected.

This article, it will be observed, does not raise the question of the right of the local preacher to preach outside of the charge where he holds his membership provided those who represent the Church in the territory do not object. It does not enter into the question of modern so-called evangelism. It simply holds that when laymen, traveling, or local preachers "hold meetings in pastoral charges without the consent and against the remonstrance of the preachers in charge" they are guilty of "unwarranted obtrusion," which "tends to confusion and strife." It contends that all such usurpations of pastoral authority and ecclesiastical insurrections constitute an offense sufficient to be handled as imprudent conduct or "improper actions."

This article has nothing to say against anyone who casts out devils because he followeth not us, but bids him Godspeed. But it contends that those who do follow after us must submit to the rules and regulations of our camp. If they march in our army they must march in their places and obey orders. They cannot do otherwise and be true to their vows. The private soldier must not assume the responsibilities of the official staff, nor the corporal the authority of the commander-in-chief. Orderly government gives liberty, but confusion and disorder destroy freedom. Independentism at the expense of order and rightful authority is not liberty, but the license of lawlessness. The failure to observe the metes and bounds of jurisdiction can only result in conflicts which cause parties in the Church; while everyone says: "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." If we are any part of the Church of Christ, a schism in any of our pastoral charges is a schism in the body of Christ.

"To be or not to be, that is the question." Shall we maintain order by the enforcement of discipline and live, or shall we give loose rein to independentism, and be overtaken and ridden down by the pale horse of anarchy?—Rev. Jas Campbell, D. D., in Christian Advocate, Nashville.

A REPLY.

I ask nothing at the hands of the readers of the Advocate but a candid, unbiased, investigation of the subject under consideration by my Bro. Armstrong and myself. I am sure such investigation will result in a righteous judgment, and I trust without any especial harm to either of the disputants. I, for one, cannot see why men cannot go into print without flying into "tinder." I shall not notice anything said by my brother that seemed to be personal—for surely it was not thus intended—nor will I, under any circumstances, be personal.

The discussion of the action of a public body, in the public press is democratic and American; for this purpose we tenaciously hold to a "free press." Many good things result from its use. First: The thorough investigation; second, the notice given that those interested are not sleeping, but scrutinizing the acts of their agents; third, the notification served as to the public pulse. See the influence now of the press on the "Powers" as they hover about Greece.

The action of a committee should be careful and thorough, but it is not always so; the body from which it came should hesitate and investigate carefully before refusing to heed its advice. Yet the public, the body, and not the committee, is responsible, and for self-protection, if nothing else, the body should scrutinize every report made.

Again: The calling of attention to the action of a public body does not necessarily mean it—the body's—condemnation; nor to criticise, even sharply, does not mean arraign the parties as criminals, but to awaken public opinion, or conscience, on the subject under review. For instance: The action of our President, or Congress, is sometimes most caustically condemned, yet no intimation of intentional wrongdoing intimated. A few years ago the action of the Board of Missions of the Northwest Texas Conference was severely censured for certain city appropriations made. Public attention thus called caused an anxious awaiting of results, and to-day all see the very wisest thing was done.

The above writing shows that I regard Bro. Armstrong and myself as justified in reviewing the action of the Annual Conference. Of course, this should be done respectfully. American Methodists will ever clamor for this right, and will surrender it only when personal liberty is gone, and superstition and popish blindness shall have taken its place.

Bro. A. (if my memory serves me) not only asked for light as to the Mission Board, but openly condemned it, and cited the persons or places to which the misappropriation had been made. I did not condemn the action of the conference through its Board of Finance, but merely sought for light. I called no name or locality. Now hear me once for all: I did not mean to condemn Bro. A., for I have no doubt that he needed every dollar he got. I have not thought that any unholy methods or influences were employed. The action of the board grew out of sympathy that his friends, who represented his case, had for him, and the unbounded love and respect the board entertained for him. But all this does not enter into the question, nor does the time of service rendered enter into the proper distribution of this fund. I grant you that the Discipline, paragraph 332, says: "That in cases of equal necessity the board shall take into acount the time of active service rendered," etc., but this is new, not old, Methodism. To my mind this is carnal, not Christly. A man leaves father, mother, houses and lands—all he has, all he leaves. The Kingdom of this world says calculate, but the inspiration of a pentecostal baptism led the Church to where it is said, "All that believed were together, and had all things common," "and parted them to all men as every man had need." Cool, calculating men of this world say: Justice gives sixty dollars a year, five dollars a month, sixteen and two-thirds cents a day for each year, month, or day of service rendered. The Master says: "Freely ye have received, freely give." Macaulay says: "No man is fit to govern great societies who hesitates about obliging the few who have access to him, for the sake of the many whom he will never see." The same may be said of any administration, whatever, of one man or many. The great and good have friends, and should have them; but, off in some lone cabin there may be a lonely widowed soul, whose last ray of hope went out when she closed the eyes of her itinerant husband, though he were but a boy in the conference. That babe sent to another State to be raised by poor kinsfolk is the orphaned child of some preacher—great with God, if not with the world—and yet this babe has no one to represent its wail of want. Let us beware!

I cannot in this article enter into an argument, pro or con, with reference to the salary of presiding elder and preacher in charge. No man ever heard me say that I thought presiding elders under paid or preacher in charge over paid. No man ever heard me say that I thought the average preacher in charge was paid enough. I have said, however, time and again, that, if it were possible to establish it, I would gladly favor the paying of every traveling preacher the same; but as to the salary of the presiding elder as matters now are, and, in the very nature of things, will ever be, I stand irrevocable on this statement: that the presiding elder's salary cannot be less than that of the best paid preacher in charge in his district, and that sheer justice in most instances would demand still more.

J. T. L. ANNIS.

Anson, Texas.

"THE QUESTIONS."

The best definition I have ever seen of man was by Mrs. Edgeworth, who said, "Man is a pugnacious animal." The correctness of her definition shows to be none the less since this controversy commenced. I have not, to my knowledge, been called more names and accused of more crimes, of more or less magnitude, than in Bro. C's last. I am endeavoring to take it patiently, whether I am being buffeted for my faults, or am suffering for well-doing. I will not attempt to characterize his course, but will try to be forbearing: I disclaim any efforts at what he styles

"flings"; did not intimate that he was "mean and vile;" did not say he "satirized his mother," only said that satirizing the brethren and the Church looked too much like satirizing one's mother.

These things I can pass by without much comment. I must, however, enter a mild remonstrance at the carelessness shown in quoting what I have written. He charges me with saying, "The veto power prevents such an obstruction." I acknowledge paternity to no such phrase—it makes nonsense. He is jealous of the space I occupy in the Advocate, saying, "I had taken 'column after column' to tell how I loved the Church, and advising him to read his Discipline; a very hyperbolical expression, to say the mildest thing about it. If he had said "line after line," he would have gotten nearer the truth. I trust I may not be as unfortunate in trying to please my opponent as history says the consort of King George was in trying to please the King. He scolded her all her life long and when she was dying he found fault with her, forsooth, because she did not die to suit him.

He complains that I put my poetry at the close instead of at the beginning, as I should have done, and that I failed to put another item or two sooner or later than I did.

Feeling that I have all the comfort and support of that ancient adage, "Thrice armed is he whose quarrel is just," I can afford to be liberal with my opponent and withdraw my attempts at pleasantry, as I am not depending upon them to maintain my cause. It may give way for escape to some of his surplus resentfulness. There is, however, some risk in doing so, as there is no telling which way a satirical blade, a little loose on the handle, may cut; and the fact is, the better way to designate some of Bro. C's feats may be to say, the man himself flies off the handle. As Bro. C. intimates, the questions in dispute are unalterably fixed, whilst it is a matter of history that both the questions and the ritual have been changed scores of times.

One notable question which all the older preachers now living will remember, required a promise from the preacher that he would neither preach "too long nor too loud." For information I will state that the ritual and the "questions" were prepared by Mr. Wesley, and many were omitted by him from time to time, as he saw proper.

I did say, however, that the ritual had the force of law, as it had been so interpreted by the Bishops; and that I could not see how Bro. C. could get any relief, since he admits the "questions" to be doctrinal. The same doctrine of "perfect love" is more fully taught in the collect, in the form for the administration of the Lord's Supper, as follows: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may 'perfectly love' thee and worthily magnify thy holy name," etc. And every new member he receives, he exhorts the brethren to do all in their power to increase his faith, confirm his hope and "perfect him in love." And still there is no relief for Bro. Collard should he succeed in getting the doctrine out of Discipline—a very improbable thing—as the same doctrine of "perfect love" is taught in the doctrinal standards." Whilst they may vary in some minor details, yet this is one truth upon which universal Methodism agrees—one star which never changes its place, from whatsoever point it may be viewed. Bro. C. is an old polemic. The first time I ever knew of him he was engaged in a "tilt with a Turtullus" of North Texas, and he shows his adroitness by his attempt to place me in the affirmative and himself in the negative. The truth is, he affirmed in the beginning of his first article that "it was time the questions asked young preachers on being received into the conference should be changed." I replied in my first article, "No, let them stay," etc. It is for Bro. to show why the standards and the questions should be changed, and to tell us how he can get clear of them without running right in the teeth of the first restrictive rule, and also show why the fathers who enacted six restrictive rules, provided a way (a very tedious way, it is true), for altering every restriction excepting the first, which has been so frequently quoted since this controvesy commenced, which says: "The General Conference shall not revoke, alter or change our articles of religion or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine." The reader will note that this well-guarded restriction makes no provision for anybody's views of consistency, nor does it say anything about what the standards teach about any sort of blessing, but stands there like solid granite—not to be changed by any legislation of the General Conference, by either a large or small majority, nor even by a unanimous vote. To trample roughshod over that part of the constitution, for which there is absolutely no provision for changing, would be to disrupt its foundations and leave the Church "to totter to its fall."

And I am glad it is so, as I do not wish to be connected with a congregational mob who may change its creed on every meeting day by a majority vote of the members who may be present. As Dr. Harrison closes a very instructive article in the Review: "The doctrinal system that has changed the moral wilderness into a garden of the Lord can never grow old, and we need not look for a better." And let every Methodist say, amen. Bro. C. asks me a very silly question—whether I believe everything Wesley ever said. Wesley sent out from his prolific pen two hundred volumes upon a great variety of themes, dictionaries, grammars of five languages, medicine, etc. What have his opinions of these things to do with Methodist doctrine?

There are now on the American market a hundred and forty-one Wesley's sermons, while only fifty-two, a little over one-third, are in the standard edition, and the reader will take note that these are standards of doctrine and not standards of Wesley's opinions on frogs nor earthquakes, nor anything else. Says Dr. Harrison, wisely: "One may hold a wrong opinion about a true doctrine, as many good Methodist people do to-day, but the fallacy of the opinion does not affect the truth of the doctrine, which is a principle." Bro. C. refers to Wesley on baptism: The English Church, to which Wesley belonged, was first an immersion Church, with a strong Calvinistic creed, which Macaulay says neither John Calvin nor John Knox would have changed a line. But is it fair to take such teachings to decide the mode of baptism in the Methodist Church, when it is known that Wesley's views were constantly being modified? Wesley's notes on third of Matthew teach that John sprinkled and poured water upon the thousands who came to him for baptism; and in a treatise, that there is not a clear case of immersion in the Bible. And, at the last, as a practical test, let any, even a carper, turn to Discipline, paragraph 440, and read: "And then he shall sprinkle or pour water upon him, or if he shall desire it, shall immerse him in water." Now Bro. Collard can get it straight from Wesley at the organization of the Methodist Episcopal Church. This was not worth the space it takes—only inserted it for fear some of Bro. Collard's followers, over in the forks of the creek, might conclude that he had demolished the standards.

I did not admit that the questions needed any explanation because of any defect in the questions themselves, as any fair interpretation would have shown me to have meant. It will be remembered that I held that some of the best things in the world had been explained—the ten commandments by Christ, and the gospel of Christ by the twelve apostles, and on down. The questions only need explanation because of the stupidity of mankind.

Bro. Collard gives us a little glimpse of sunshine by admitting that he got a little amusement out of something I said. I hope it was not a ghastly smile. What amused him was my saying that the veto power of the Bishops was an obstruction to such legislation as he desired. At our last General Conference at Memphis a rule was passed on the trial of preachers, to which the Bishops gave their objections on constitutional grounds. and it fell flat. He says, "The veto power of the Bishops is not a constitutional obstruction to any measure." He admits that the power was provided by the constitution, but failed to state what is true—that the power can only be exercised upon constitutional grounds. Unquestionably there was a good deal of obstruction in that Memphis case, whether looked at by a "tyro" or a sage. To show Bro. Collard what lack of accuracy there is in his quotations, I call his attention to the question he desires stricken from the Discipline, which reads; "Do you expect to be made perfect" in love in this life? Whereas, he quotes it, "Do you expect to be made perfect in this life?" making two very different propositions.

I beg leave to submit to the reader that satire and ridicule are not argument and that very little of what either of us has written is worthy of being dignified by the name of argument. As for myself, I rest my case upon the authorities I have quoted, and not anything I have said. My saying that I loved the Church, I don't claim as an argument on the main proposition, and certainly Bro. C's ridiculing it should have no more weight than what I said, and only add that I would that we had an epidemic of Church loving; it might act as a balance-wheel against the centrifugal force which seems to be in the ascendant, particularly round-about where Bro. C. and his "thousands" congregate.

I was absolutely shocked that any Methodist preacher should object to the doctrine of "perfect love" and upon the ground of its inconsistency. It is the most consistent thing in all the universe. Deprive us of that and we are out of line and out of harmony with all that is good in heaven or in earth, among men, or angels. If our hearts were full of love, there would be no room for satire. I hope we may have more love and less satire.

ASA HOLT.

Abilene, Texas.

IN MEMORIAM.

Whereas, God in his infinite way, which is past our finding out, did take unto himself on the 9th of March, 1897, our esteemed friend and sister, Mrs. Addie Ross (nee Gollihugh).

Resolved, That we, as members of Caruth Epworth League, of which she was for years an efficient member, deplore her loss and offer this tribute of love and respect to her sacred memory.

Resolved, Wherein, she is the first of our little band to enter the "Land of Promise," that we strive to emulate her life of patience, purity and God-like walk and to make our lives like hers, beautiful in word, act, and deed, that "some sweet day" we may be an unbroken League.

Resolved, That we tender our deep sympathy to the lonely husband, to the two little motherless babes, the bereaved father, brothers, sister, and host of relatives. The dark "shadow" is over them, but beyond it shines the "star of hope" whose rays will guide them unto the "perfect day" where she awaits them.

Resolved, That a copy of these resolutions be preserved by the Secretary and also a copy be sent to the Texas Christian Advocate for publication.

MISS MAGGIE DUNKLE,
MISS MARY STEPHENSON,
MR. ROBERT DUNKLE,
Committee.

Caruth E. L., Terrell Dist., N. T. C.

You think it is because your child is "growing too fast" that he fails to put on flesh. More often it is due to a gradual and general weakening of all the forces of the body. The child may have no pain, may have a fair appetite and yet lose flesh. Perhaps the happiest effects of Scott's Emulsion are in such cases as these. It gives the body a fat which is easily taken up; alters unhealthy action and supplies the best blood-making food known to medical science.

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RESOLUTIONS OF RESPECT.

Whereas, We have heard with deep regret of the death of the Rev. I. G. John, D. D., who for fifty years was a faithful minister of the gospel and an honored and useful member of Texas Conference of the M. E. Church, South, therefore,

Resolved, That we, the Methodist Pastors' Association, of Houston, desire to give fitting expression to our sense of loss in the death of our departed brother and co-worker. The Church has lost a faith-faithful servant. Our conference has lost an honored member. The world has lost a good man. We have lost a personal friend. And yet, he is not lost to us. His work abides. His example is cherished as an inspiration and a guide. His influence will linger with us as a blessing in the years to come.

Resolved further, That we express to the family of our departed brother our sincerest sympathy, and assure them that we share with them their grief, and invoke upon them the blessings of heaven in this their hour of greatest loss. And that a copy of these resolutions be published in the Christian Advocate.

O. T. HOTCHKISS.
SETH WARD.
A. E. RECTOR.
J. W. HORN.
S. W. THOMAS.
JOSEPH B. SEARS.
H. W. WEISE.
CHAS. A. HOOPER.

The Tarrant County Summer Normal for this year will be held at the Polytechnic College, beginning about June 10th

The Summer Term of the College will also be in progress at the same time

Let Students and Teachers take due notice.

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M. BENEDIKT,
BAYNARD L. ROBINSON.

Northwest Texas Conference.

HUTTO.

James M. Sherman, April 26: We closed our meeting at Jonah yesterday. There were fourteen conversions and eighteen accessions to our Church. Rev. J. M. Bond was with us most of the time, and did effective service. We begun at Hutto last night. We are here to lay siege to the town in the name of the Lord.

BROOKHAVEN.

J. E. Stephens, April 12: Our second Quarterly Conference over. Had an excellent time. Reports generally good; preaching fine—spiritually a feast. Truly the Lord was with us. Sunday afternoon had a splendid address on the League question by Bro. Hardy, at the conclusion of which we organized a League with thirty-seven members. Our work is in very good condition, and we are laboring and praying for better things. We like the new dress of the Advocate.

DAWSON.

Joseph T. McKeown, April 19: We have just closed our meeting. After having gone over our work and seeing the great need of a soul-stirring revival, we praise God we had one. About one hundred reclamations and about thirty converts. Bro. J. W. Lowery has done us a good work. We think it would be useless to attempt to say that Bro. Lowery has many friends in Dawson. Thank God for Christian association and kind assistance of Bro. F. Cunnigham, of the C. P. Church; also Bros. A. P. Lowery and B. Sands.

BRANDON.

N. A. Keen: Our second Quarterly Conference has passed. Bro. Nelson was with us in the power of the Spirit. The spirituality of the conference was fine and the official attendance large. Finances pretty well up. Bro. Nelson lifted a collection of over $400, for the purpose of building a church at Honest Ridge. The presiding elder preached us two fine missionary sermons, which will mightily tell for good.

BLUM.

J. M. Hanks: We are getting ready for our second Quarterly Conference, which will convene at Rio Vista next Saturday. Our Church is growing in spirit and in power. The services on Easter were better than usual—congregations large and attentive and the Spirit of God with us. Our pastor, O. P. Kiker, has done faithful work, and the entire circuit wonderfully built up. We are ripe for a great revival, and believe it is coming. Our Sabbath-school and Epworth League have done a great work this year. We are going to build a parsonage at Blum in the near future.

HICO.

Robert B. Bonner, April 19: Good news we have to report this morning. The Lord is with us in power. We have been running a meeting here for nine days. Forty-six conversions and reclamations up to date; thirty-one have joined our Church; more to follow; also some will unite with other Churches. We need your prayers. Will you pray for us? Bros. M. K. Lettle and J. H. Wiseman, passing through, tarried long enough to preach once each for us. With that exception we have done all the preaching. I am worn, but going to press the battle another week. Business men have promised to close up and attend morning service, as well as at night. This week we want three services a day.

HILLSBORO.

J. W. Howell: On last Saturday and Sunday, April 17th and 18th, some of us enjoyed a rare treat. In fact, I doubt if such a thing ever happened before in Texas, or anywhere else. It was Quarterly Conference occasion for Hillsboro. Saturday, at 11 o'clock, our presiding elder, Bro. Bolton, preached us a good, warm sermon. After dinner, in company with Bros. Bolton and Bransford, we drove out to Honest Ridge, six miles, to where Bros. Nelson and Keen were holding the conference for the Brandon work. We were a little late, but not too late to enjoy a feast of fat things. Bro. Nelson is a hummer. He asks questions, answers questions, preaches, exhorts, lectures and holds Quarterly Conference at the same time. As a result of that conference Honest Ridge will soon have a new church. The man who can close his purse-string so John R. Nelson can't get into is a—well I won't say what. He will make him want to give whether he can or not. We learned that Sunday was a red letter day with Honest Ridge folks. Saturday night our own Quarterly Conference convened, with the usual business and interest. Finances about the same as last year. Sunday dawned on us bright and beautiful, and the temptation to hear Dr. Campbell, presiding elder of Waco District, was more than I could stand. So off for Bell Springs, nine miles away I was, and heard a good sermon to a large congregation. Those people think C. N. N. Furgerson the finest preacher in Texas, and I did not tell them any better. Bro. Campbell came back with us, and preached Sunday night for Bro. Bolton, and he and Bro. Bransford reported a fine day, and Bolton forgave me for running off, provided I would promise to do so no more. Bro. Campbell's sermon at night was from Mat. 5:8: "Blessed are the pure in heart," etc. The congregation was good and enjoyed the sermon very much. So closed Easter Sunday in and around Hillsboro. Now if any one can beat that—attend three Quarterly Conferences in two days, all in different districts and different presiding elders—let them now speak out. We are ready to hear him.

West Texas Conference.

LOCKHART CIRCUIT.

Nath Thompson, April 19: Second Quarterly Conference at Elm Grove for Lockhart Circuit last Saturday and Sunday. Bro. Morris said the finest turnout he had seen this year anywhere on the district. He came in and preached at Dale Wednesday morning and night, Cross-Roads Thursday morning and night, and we had big crowds and fine, good sermons. It was good to be at Quarterly Conference.

OAKVILLE.

M. T. Allen, April 23: The second Quarterly Conference for this year was held last Saturday and Sunday at Bethel. Bro. John S. Gillett, our efficient presiding elder, was present and presided to the satisfaction of all. As usual, his preaching was spiritual and effective. Our Lebanon Camp-meeting will begin on Friday night before the first Sunday in July. May the Lord be with us in power.

WAELDER.

J. C. Wilson, April 19: I have just closed a very profitable protracted meeting at Waelder. Bros. L. C. Matthis, W. H. H. Biggs and Hiram Graham preached the Word faithfully and effectively. There were six additions on profession of faith, some reclamations and the entire membership greatly benefited. The people, irrespective of Church relationship, "pounded" us abundantly. The pounding was gotten up by two precious little girls—Ethel Piland and Florence Kerr. We have just completed an addition to the parsonage.

UVALDE.

J. C. Russell, April 21: I am now in the midst of a good revival. Bros. Drake and Webb are with me. Both are doing earnest and faithful preaching. My people are somewhat panic-stricken by the ravages of scarlet fever. It has claimed two sweet little children as victims, and threatens the death of more. However, we are in hope that the worst has past—only one new case this week. If the disease continues to spread it will deprive Uvalde of the pleasure of entertaining the District Conference and District League, which is appointed to meet here May 25. My second Quarterly Conference has just closed. Our beloved, Bro. J. D. Scott, was with us, bringing with him blessings in his sermons and godly counsel. Finances well up. The Church is fully mindful of the pastor's bodily and spiritual necessities.

WEST END, SAN ANTONIO.

Sterling Fisher, April 19: The meeting at this place closed yesterday, after continuing two weeks. Congregations were large and attentive throughout, the Church was greatly blessed and more than twenty professed conversion. Eleven were received into the Church yesterday; some were already members of the Church and some will join other Churches. The teachers and pupils of the San Antonio Female College contributed to the success and shared in the blessings of the meeting. There were several conversions among the boarding pupils. The college is a blessing to our Church here, and is attracting a most desirable class of residents to this suburb. Its work in all departments is of the highest order, and the religious influence is of the purest sort. The President, Bro. Harrison, is deserving of the highest praise for the success the school has achieved in the face of many difficulties. Three of the converts are promising young men from other places who are attending school. The meeting was carried on by the resident preachers: Bros. Scott, presiding elder; Waller, of Comal Street, and Carter, of the Mexican Border Mission Conference, preaching with great power and acceptability.

OZONA.

J. W. Gibbens, April 23: Our second Quarterly Conference came and has gone. Bro. J. A. Baker, presiding elder, was on hand, and did some faithful work for the Master. Everybody enjoyed his preaching. There had been some improvement spiritually. One member received by letter, three restored, three removed by letter, four dropped from the roll. About one-third of the mission money raised. Ten dollars raised for the poor by Sonora League. Ten dollars raised for the Orphanage. Stewards reported $104.15 on preacher's salary. We had made arrangements to protract the meeting, which we did. Prof. D. M. Doyle, of West End, San Antonio, arrived here on the 26th of March to lead our singing; so we went to work in earnest—praying, singing and preaching. Bro. Baker left us on the 29th ult. Bros. J. J. Franks and Wood both rendered good service in preaching. Bro. J. E. Hightower rendered valuable help. We had ten accessions by ritual, five by letter and a dozen or more restored. Our town was deeply moved. On the 8th of April Bro. J. J. Franks preached to the business men of this place, and most all of them closed their doors and came out to hear him. We closed our meeting here on the 8th instant. Began in Sonora on the 9th instant. Bro. J. J. Franks and Prof. Doyle accompanied me. We continued the battle there until the 20th, Bro. Franks having left us on the 16th. God was with us. Three accessions to our Church and the entire membership blessed and revived. Prof. D. M. Doyle is a master in song. One man was converted by a song he sang. If you want to have success, I believe you would do well to get him to sing the gospel while you preach it. We have had twenty-four accessions since conference, but we are working and praying that we may have a hundred or more, with full collections on all lines, believing God will give us the victory.

LEESVILLE CIRCUIT.

C. F. Goodenough: On Sunday, the 18th, Bro. J. T. Graham, preacher in charge, filled his regular appointment at Flody's Chapel and Wrightsboro. I did not get to hear him in the morning, but he informed me there was the largest crowd out that he had seen since camp-meeting. I only wish they would come out in force every time there is preaching. At night Bro. Graham preached at Wrightsboro to a good congregation, and one of the most attentive and best behaved that I have ever seen. The subject was "Literature," and the talk might be classed more as a lecture than a sermon. It was one of the best talks on the subject that I have heard. Bro. Graham showed graphically the good accompanied by one little volume—how its influence for good had passed on from one to another, and that its influence was still at work. On the other hand, he showed the pernicious influence of bad literature, emphasizing the necessity for having religious papers and books. In the morning I went to Bethel (commonly called Clubbertown). This place used to be known as one appointment on Leesville Circuit, but there were so few Methodists and such a preponderance of Hardshell Baptists that it was abandoned a few years ago. At the beginning of this year there were several changes in real estate, bringing several Methodists and Baptists into the community, and they determined to try and unite and organize a Sunday-school, even though some of their friends and neighbors preached against it. There were over fifty names enrolled as teachers and scholars, with Bro. J. Hamilton, Methodist, Superintendent; Bro. J. Pouncry, Baptist, Secretary; Bro. Luck, Baptist, leader of singing; Bros. Raglan, N. P. Davidson, Sister Davidson, Sister Ellis and others as teachers. These brethren ask the prayers of God's people, and hope that soon they may see another Methodist organization established at this place.

North Texas Conference.

WHITESBORO CIRCUIT.

W. H. Brown: Our second Quarterly Conference was held at Shady Grove on the 17th instant. Bro. Wages was on hand, but had to leave the first day. He made a fine impression on my people there. Our work is on the up-grade. We had a very good report, and the finances were better than last quarter. Pray for us, that we may do a great deal of good this year.

ROCKWALL.

D. F. Fuller: The enemy have "hounded" me for speaking plainly of the evils of the liquor traffic, but the friends have "pounded" us with good things. The plain truth is, it is our greatest pounding—none in the past equals it. Thank God for people who stand with and by their pastor.

BELLEVUE.

E. G. Kilgore, April 26: We closed a meeting with Rev. I. S. Smith, at Lone Oak, Texas, last week. The work was glorious. There were persons converted ranging in age from the little girl of ten summers to the gray-haired man of sixty-five. Bro. Smith and his people are happy in their new church. It is beautiful and commodious. The Greenville District Conference is to be held there in June, and we can prom-

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ise the brethren royal entertainment there, as the good people of Lone Oak know how to throw their homes and hearts open for the entertainment of God's servants. We came here on Friday, in response to an invitation from Bro. H. H. Vaughan, and are now in the midst of a glorious revival. The Church is greatly quickened and many are seeking the Lord. Bro. Ed G. Phillips is with me, leading the hosts in the service of song. We are expecting great victory. I will send you results of the meeting when we are through. The Advocate is beautiful in its new dress and seems to please every one.

PRESTON.

A. G. Noble, March 19: Yesterday was a great day at Coffee Chapel for Methodism. Spurlock pitched the service to a high key and kept it there till the close of the service. The League service at night was a success on all lines—fine music, fine programme, good attention and good-will prevailing. Spurlock has a strong hold on the Bend people and the work well in hand. We confidently believe we are on high grounds in Sunday-school, League and Church work, and are expecting a very gracious year.

KINGSTON.

S. W. Miller, April 19: Yesterday was quite a good day with us at Bethel Grove, though I had not notified them of my intention of preaching an Easter sermon. When I got to the church I found a well-filled house and some eight or ten beautiful flower-pots filled with artistically-arranged flowers placed in nice order on the stand, platform and a table in front of the pulpit, with a well-arranged motto and quotation from I Cor. 15, on the resurrection, which made me feel that it was not all pull, but that I had willing hearts and hands to help me. It made me the more humble, and I asked God specially for help to preach the resurrection in a way to impress the people. It is so sad to go to church and feel that a cold, heartless, critical eye and ear are to greet the speaker, ready to carp and find fault; while, on the other hand, it is so cheering to feel that a cheerful eye, an open ear and a heart warm with love for God and the Church are greeting the pastor in his work. I forgot to state in my last report that Salem had purchased a nice new organ.

GAINESVILLE.

James W. Hill, April 25: The meeting at Denton Street Church, of which Bros. Thompson and Sweeton have already made such kindly mention in the Advocate, I was compelled to close sooner than I intended on account of severe sickness in my family. I had hoped to see the great revival of 1895 repeated among our people, but "man proposes and God disposes," etc. As it was, we had a glorious time. The Church was greatly revived and blessed, while between fifteen and twenty persons claimed to have been converted. Rev. J. M. Sweeton, of Sulphur Springs, and Rev. J. L. Morris, of Bonham, did most of the preaching—especially at night; but the following brethren, first and last, did effectual service: Revs. R. W. Thompson and S. Cruthfield, of Dallas; Revs. P. L. Smith, of Pilot Point; T. J. Mimms, of Marysville; W. E. Jordan, of Era; R. F. Bryant, of Woodbine; A. E. Butterfield, of Leon, I. T., and Revs. W. A. Stuckey; of our Broadway Church, and J. L. Freeman, of the M. E. Church, this city. The "old boss," Rev. J. M. Binkley, was in and out several times, preaching, presiding over the League Conference and doing such other work as pertained to his office as presiding elder. All in all the meeting was a great success, and we thank God and take courage, hoping and praying for still better things before the year shall close.

TRINITY CHURCH, DALLAS.

C. M. Harless, April 26: Six weeks having elapsed since the Mulkey meeting closed, a report of the meeting and present condition of the Church will give a better idea of the results of the meeting than if made immediately after its close. There were about 100 professions. Forty-one joined Trinity. Twenty applied for membership in other Churches. Still others said they would join some Church soon, though had not then decided which. The Junior League has more than doubled its attendance. The Senior League's membership and attendance increased. The preaching services are more largely attended—several being now regular attendants who were never seen here before. The Sunday-school has grown too large for our church. Should the growth continue we shall have to have more room or turn away those who apply for membership—and the members here are not able to build without help, as there is now a debt of $1,400. The stewards are paying the pastor monthly, and the finances are in better condition than ever before. Alamo Mission has been transferred by First Church to Trinity. The members are doing better work and more of it than any time since I have been here. Immediately after the meeting closed a Bible class was organized for the thorough and systematic study of the Bible with reference to three things, viz.: First, the growth in grace of the members; second, helping other Christians to a better and more useful life; third, winning souls for Christ. This class now numbers over sixty members and contiues to grow. Now, just a word about the man who conducted the meeting: If a man who so preaches the gospel that it arouses the conscience, touches the heart and transforms the life is a great preacher, then Rev. Abe Mulkey is one of the greatest preachers it has ever been my privilege to hear. By his faithful, practical, close, spiritual preaching both the pastor and members of Trinity Church were greatly helped.

East Texas Conference.

CARTHAGE.

W. F. Davis, April 19: We had a nice, appropriate Easter service yesterday, followed at night by a service by and for the children of the Sunday-school, consisting of songs and recitations suitable for the occasion, at the close of the children's service the congregation was asked to make a free-will offering to God, to be contributed to the Rescue Home, in Dallas, and responded with $6.00, which I herewith inclose in the name of the Sunday-school at Carthage.

WILLS POINT MISSION.

P. R. White: This is our second year with this good people. We are having a pleasant year so far, and are praying and trusting for success this year. Our second quarterly meeting is a thing of the past. Our quarterly meeting was at Myrtle Springs. Our presiding elder, John Adams, was on time, saying the right thing at the right time. Uncle Caleb Smith, of Canton work, was with us, and preached for us, to the delight of our people. Uncle Caleb thinks prospects are good for a move forward at Mrytle, so we called on him to give us a pull about the last of June. We are expecting good times from the Lord this year.

TROUPE AND OVERTON.

S. N. Allen, April 23: We are moving upward nicely, we think, on this work. The Sunday-school at Troupe has determined to have a new organ for the Church, and like all progressive Methodists they went at it. Our most worthy superintendent and his noble wife gave an ice cream supper the night of the 22d instant, from which they realized $8.00 in cash the first attempt. We have a progressive people—God bless these good people. We begin a revival meeting at Troupe the 1st of May, and we must have a revival. To your knees, dear brethren, for it must come that way. Our Sunday-schools are looming up all over the work, and this is good signs of spiritual life. A Methodist band can do anything they want to.

LEESBURG.

W. T. Ayers, April 22: The inmates of the parsonage were made glad yesterday. It was a new cook stove. The W. P. and H. M. Society of Leesburg are getting their work pretty well started. Yesterday they put a put a No. 8 cook stove and two new chairs in the parsonage, and I think you will hear of their work again.

Health and vigor are essential for success. Therefore make yourself strong and healthy by taking Hood's Sarsaparilla.

Texas Conference.

GALVESTON.

W. D. Bradfield, April 19: Tell it? Indeed I will! Yesterday was a great day with us at St. John's. The largest congregation I have yet seen during my four months' pastorate was present in the morning. Ten accessions at this service; also one infant baptized. At the conclusion of the sermon I presented our conference claims and asked for $500. My, how people looked amazed. Five hundred dollars! Yes, sir! And in less than fifteen minutes St. John's noble people had responded with $517.50. The effect was magic, electrical. The oldest members assure me that such a thing never before happened in St. John's history. Thus a discouraging record for years has at last been broken. We have had some forty accessions or more to date. A Sunday-school with an average attendance not far from two hundred, more than three hundred on roll, a magnificent League, as good as anybody's League. Our prayer-meetings are delightful. I have a praying, testifying people. I found St. John's just as good Bishop Keener said I would—a magnificent opportunity—yes, one that an angel might covet.

Indian Mission Conference.

DUNCAN, I. T.

Z. B. Whitehurst: We have provided for all our general collections; have collected and paid over nearly two-thirds of them; have received half of our salary for the year; have made about one hundred pastoral visits, have held one meeting here, in which we had twenty or twenty-five conversions. Had Bro. J. A. Whitehurst with us eleven days in the meeting holding the reins. Our presiding elder was with us most of the time, leading the music and doing some good preaching. Christians of all denominations, preachers as well as members, did faithful, earnest work, and we were all graciously and wonderfully blessed. All the institutions of the Church are taking on new life. Have organized a League, and made a good start with it. Had a joyful Easter service. Our visits among the people are attended with much grace and great blessings. We are praying and looking for greater things.

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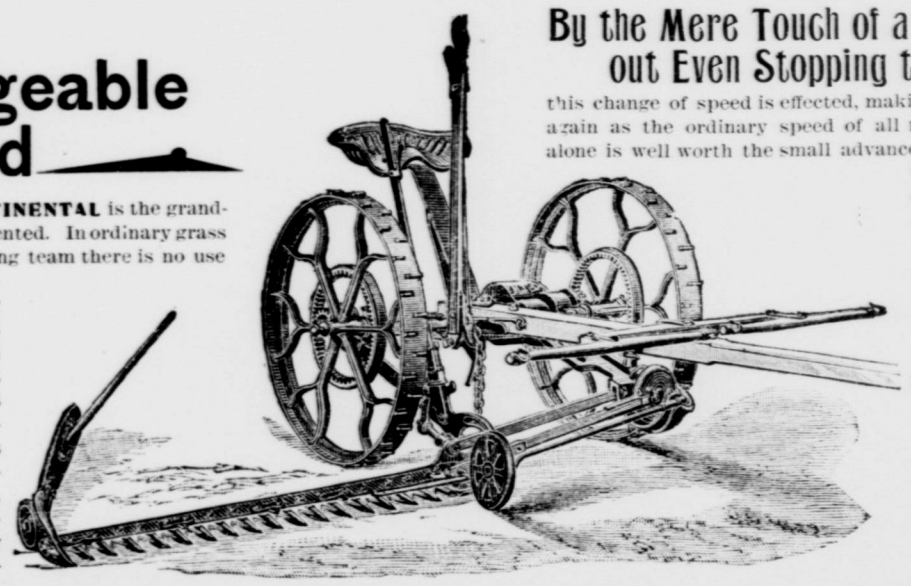

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OLD AND YOUNG

Moody's Use of Imagination.

Certain of Mr. Moody's distinguishing characteristics are often enough noted; as that he is a man tremendously in earnest; a man who has the genius for comon sense; a man of a big and tender heart; a man void of selfishness, without conceit or vanity; a man of faith who believes God with all his soul; a man of prayer; in a most real sense a man of God; a man of unique will power; a man who takes the Bible in a most absolute and vital fashion as the word of God, who has not only lived by it, but has lived and fed upon it, and used it as the very life of his life intellectually as well as spiritually; a man who has managed to keep out of ruts, willing and quick to recognize the fact that new occasions bring new duties, and that new conditions may call for new methods. It is also noted, sometimes, that he who began his great work without previous education, has in effect come to have the advantages of the very widest and most efficient kind of university-extension training, in his own country and in other countries, and that, at length, it has come about that he has become not merely the greatest evangelist of his time, but in fact one of the greatest of modern educators; a fact by which he may yet be most distinguished and longest remembered.

But Moody as a man of imagination—this is an aspect of his personality and character which has not been so well understood as it should be. For, if it wer not for his power and perpetual use of the imagination, both his own and that of his hearers—the vision and faculty which sees so much more than is in sight, which annihilating time and distance produces the sense of reality and actuality in that which would otherwise be lost in vagueness and vacuity—Moody could never have done what he has done. What imagination has done for him, not only in the realistic apprehension of God's Word, making it live in every part of it and alive forevermore, the nearest thing to his own being and wellbeing, but also in what he has done for others through the use of this transcendently helpful faculty, this is a matter which has not been nearly enough considered. For the sore lack of it, and because human hearts hunger for it in vain, and the imagination is starved into atrophy and uselessness, too many dryasdust preachers fail grieviously in the supreme business of their lives. The Bible from end to end is full of appeals to the imagination. It is by the imagination that the past is made to seem as real as the present. It is by the imagination that the future, the infinite future, is made to brood over the soul, and one is enabled to live as seeing Him who is invisible. It is by the imagination that Moody gets such power of putting himself in others' place, to know exactly where they are at, to see just how things seem to them, and to startle and persuade them while making his way of saying things to correspond with their way of thinking things.

He is a wise minister who understands the better the magic, the almost divine uses of the imagination. Study Moody's use of it; don't try to imitate, but study it. But to quicken, to purify and nurture it into power there is no other literature to be compared in this respect with our own inspired Scripture. For, as Dr. Bushnell used to say, Our Heavenly Father knew how to make a Book for his own children.—Interior.

Li Hung Chang's Pretty Letter.

Josephine Amelia Claudius, a Brooklyn (N. Y.) girl, perhaps sixteen years old, has just received a friendly token from the great Chinaman, Li Hung Chang, who became interested in her while he was visiting this country. The token is a silken scent bag, richly embroidered, looped with ribbons to be attached to a girdle, and bearing the sentiment in Chinese script, "All things as wished." While Earl Li was being taken in a carriage through Brooklyn he noticed a little girl in an orange costume wheeling abreast with his carriage as he left Prospect Park, and caught a glimpse of her again as he was going to the Broadway ferry. The last time he called the attention of his interpreter to the girl, and she was summoned to his carriage. Li Hung Chang complimented her taste in dress and her skill in riding, and asked her to call on him at the Waldorf. Accordingly Miss Claudius did go to the Waldorf, but when she called the old man was taking a nap, and she did not see him. As a well-bred girl should, she wrote a letter explaining this, and in return came this scent bag and the accompanying letter, which is as follows:

Peking, Nov. 25, 1896.

Dear Miss Josephine—I received your interesting letter of October 3 on November 20. It was forty-seven days on its way here, which shows how far we are separted now. I am glad to receive such a good account of you and find that you are diligent at your studies and excel in your pastimes. I admired your skill on the bicycle and wanted to know more about you; therefore I was very sorry to have missed seeing you at the Waldorf hotel, and now I am still more sorry because you took the trouble to go and I disappointed you. You know the old saying: "Early to bed and early to rise." Well, I have always acted upon that and am up at 6 o'clock every morning. I think this regular habit has helped to make me healthy, though not very wealthy or wise, but I am content with one of those three blessings.

If I had seen you at the hotel I should certainly have given you a souvenir and perhaps you would have given me some little keepsake. But I will now make good my neglect. When I got back to China I came here to Peking and saw my emperor and told him of all I had seen; then I called on the empress dowager, who has always been very kind to me. Her majesty is sixty-two years old, and is active and energetic. She was much interested in the account of my travels and asked many questions. Then her majesty gave me some presents, and among them was a little silk scent bag to hang on my belt. I now send you this pretty little bag and hope it will please you. If you hold it up before your eyes you will see four Chinese words worked in red silk; read them from right to left. "Wan Shih Yu E." They mean: "All things as wished"—that is, may you have everything you want. And I hope you will. But of course it is understood, more or less, that you must only want what you can get—what you may reasonably expect. This you must read between the lines. It would not do, for example, for you to want to vote at present, or to want a silver dollar instead of a gold one; but time may change all that. I shall give my bicycle to some little boy who can learn to ride it. I should like to have you give a name for it.

You promise to write again. I shall be pleased to hear more about you and your family. If your parents are living, I hope you are dutiful to them. Here in China children are carefully taught to love and cherish their parents. I think we are more particular about that in China than western people are, and it has helped much to make China the oldest of the nations. I have dictated this letter to my secretary who wrote down my words in English.

Now I will take my Chinese pen, which is a thin bamboo stick with a soft brush at the end of it, like a camel's-hair pencil, and write my name for you fine and large with my own hand. Wishing you much happiness, your friend and well-wisher,

LI HUNG CHANG.

—Northwestern Advocate.

A Sunday Lesson.

Harry was all ready for Church. "Mamma," he said, "I will read my Bible chapter to you, while you are dressing."

After reading a number of verses, Harry was silent for a time; then he said—"Mamma, tell me why Christ, after three days, came back to this world, and was seen during forty days. I should think when he had gone back to heaven, he would rather have stayed there; and then, what need was there of his coming back? He said on the cross, 'It is finished!'"

"I will give you three good reasons why Christ came back for the forty days," said mamma. You know Christ was both God and man: truly God as truly man. Now many people that saw him, did not believe that he was truly God. Even his great miracles did not convince them. When he died, then people said, 'See, he was only man.' They did not understand that he who was truly God, had laid down his life for our sakes, to bear the punishment of our sins. Now, never has any man been able to bring himself back from the dead. Christ and the prophet Elisha brought the dead to life; Christ, by his own power, his 'I say;' Elisha by crying to God for power. But Christ, shut up in a sealed tomb, returned to life of himself, opened the gates of death, and showed himself plainly to many. The first reason then for that return, was to convince finally and forever, of his divinity."

"Yes, I see," said Harry, "what is the next reason?"

"The second reason was to prove and show by his resurrection the great fact of the future resurrection of our bodies; as Christ rose, we shall rise; as he took into glory the body he had worn here, so shall we; because he lives, we shall live also. Paul tells us that as Christ, our Head, rose, so shall we, his members, rise."

"I thought people, God's people, go to heaven as soon as they die?" said Harry.

"Their souls do, but their bodies sleep in the grave until the resurrection."

"Yes, and yet mamma, I don't quite understand that, for it seems to me the body is the part that ought to go to heaven at once, for it is not the body that does sin, but the soul. It is our souls that disobey and offend God, not our bodies."

"True, but our souls are saved by the death of our dear Lord. If we trust in Christ, and love him, and are his, then God accepts us as righteous for Christ's sake, and does not count us as sinners, but as dear children, holy with the holiness of our Lord."

"Yes, mamma. Now, what was the third reason of Christ's return?"

"He returned for forty days to comfort his friends and disciples, and to build up and make strong their faith, so that in long years, and hard persecutions, their faith should never fail, but they could say, 'we know in whom we have believed;' 'he is able to raise us up at the last day,' 'of the hope of the resurrection of the dead, am I called in question.'"

"Now I understand it better, but why did he stay so long as forty days?"

"He was seen of so many people and during so many days, that there might be no shadow of doubt left on any mind; that no accusation of 'mere excitement,' or 'mistake,' could be brought against the apostles who preached 'a risen Christ.' The resurrection of Christ must be a well established, historic fact, which could not be overthrown. The study of this story of the resurrection has destroyed many doubts, and converted many unbelievers."—Mrs. Julia McNair Wright, in Christian Observer.

Our Lord has promised to be always present wherever two or three meet together to pray; but he is also present when they work. One night, when their Master was absent, the disciples went out fishing, but they caught nothing. The next morning, when Jesus came to them and told them to put down a net, they were not able to draw it in for the multitude of fishes. In life we are not alone, and the best companion we can have is Jesus Christ.—The Colporter.

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DEVOTIONAL

SPIRITUAL VISION.

If only we could have constant cognizance of the realness and nearness of the heavenly world, it would take away much of the dullness and commonplace aspect of life. It would be liwe the glory of sunset across the evening landscape. The people of earth, the things of earth, the concerns of earth have such hold upon us that the spiritual world seems to most of us far away and unreal. And yet the spiritual is the real, and the material the unreal. Things temporal are but for a moment; things heavenly are eternal. Whatever tends to make our spiritual senses keen is to be welcomed and cherished. All the teachings of Jesus—indeed, all the revelations of God through the word—are intended to bring heaven and earth together. In the beginning, when no shadow of sin rested upon Eden, God walked and talked with man. All through Old Testament history messengers from the unseen world made frequent visits to earthly habitations. They are not far away. "Heaven lies all about us." Happy is that one who, though seeing not, is conscious that the veil between is thin and easily rent. The testimonies that have been given in many instances, by persons passing over the mystic line which divides the seen from the unseen, are most precious and reassuring. It is no dream or vision, no fancy of a distorted brain, when they tell us they hear heavenly voices and see angel faces. The chamber whence the saints of the Lord depart to be with Him forever is often felt by those who wait and watch to be "quite on the verge of heaven."

A few months ago that very practical woman, not by any means a sentimentalist, Miss Dodge, better known as "Gail Hamilton," passed over to the other side. Her messages to friends while she was consciously near the transition were most assuring. She said: "I believe I have been as near the other shore as one could go and return; dying is a blissful experience." And in a parting letter sent to the Church she said: "Beloved, you—if any such there be—who through fear of death have been all your lifetime subject to bondage, be of good cheer! For seven weeks I lay encamped on the further, if not the furthest, side of the valley of the shadow of death, and it was a pleasant valley. Its tranquillity was as gentle, as natural, as deep, as sleep. Its activities were as simple as going into the next room. Its atmosphere was peace. Its only gloom was my keenest pity for those who must remain behind. I hope and think that its shadows mark the fore-gleams of life. We are born into the valley of the shadow of death, and we die out of it into life eternal, which is to know Thee, the only true God, and Jesus Christ whom thou hast sent."

Especially during the later months of her life she was a loving student of the word. It was her joy, and through it the love of Christ became more and more precious.

This is the secret of a spiritual apprehension, communion with God through the word, and talking much with Jesus in prayer. We need not wait until the crossing is near; over the landscape of earthly duty and endeavor the glory of heaven may stream, and above the noises of the busy throng around us the heavenly music may be heard by ears intent to listen.—Christian Advocate, N. Y.

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PESSIMISM IN SCRIPTURE, POETRY AND ACTUAL LIFE.

The sustained popularity of the well-known hymn, "Lead, kindly Light, amid the encircling gloom," penned amid the author's tears near the old Sicilian city of Palermo, is more owing to the tender pathos of its prayer than to the merit of its poetry. It records a mood which Milton hailed as "divinest melancholy," which we to-day designate "pessimism," and to which even in the noblest minds the tendency is often peculiarly strong. Men whom nature has richly gifted, whom Providence has signally favored, upon whom the world has bestowed its warmest tributes of approval and praise, are often the victims of despondency and gloom. Solomon, representing the ripest worldly wisdom of his age, ends his elaborate and exhaustive review of life with the sad reflection that all under the sun is "vanity and vexation of spirit;" that "even in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." "Behold," says "the sweet singer of Israel," "thou hast made my days as an handbreadth. . . . Verily every man at his best estate is altogether vanity." "All flesh is grass," is the prophet's cry, "and all the goodliness thereof is as the flower of the field." "All our days are past away in Thy wrath," murmurs Moses in the beautifully sad Psalm which is ascribed to his exalted genius; "we spend our years as a tale that is told." The distinguished emir of the desert cursed his nativity, saying, bitterly: "Let the day perish wherein I was born. . . . Let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it."

This dismal strain is repeated in our own time. Coming to us with all the rhythm and music of modern poetry, we do not readily recognize its identity, but now as of old its representatives are among the noblest and most gifted of our race. "What is our life?" asks Henry Kirk White, and answers:

"A peevish April day,
A little sun, a litte rain,
Then night comes sweeping o'er the plain
And all things fade away."

"What worth, what good, is given to man more solid than the gilded clouds of heaven? What joy more lasting than a vernal flower?" gloomily inquires Wordsworth. His answer is, "None. 'Tis the general plaint of human kind in solitude." So Gray:

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave."

"Consider," says one of these children of the night, "the insipid pleasures, the insane religion, the degraded art, the sullen toil, the merciless war, the vain hope or vile in which the nations of the earth have lived." "Think," says another, "how generation after generation of the young rush sanguine into the arena and generation after generation of the aged step wearily into the grave; how the noble and the beautiful are cut off in youth, while the mean and the stained drag their ignominy through a long career. Think of the sorrows that do not chasten, of the trials that do not purify, of the pains and privations that burden the tender heart but do not soften the stubborn will, of the virtues that dig their own grave, of the light that leads astray." The recital is a sad one, but it is only a half-told tale. It is an estimate of life as unredeemed of God, unillumined by his Spirit, unblest with the sweet and holy consolation of religion, and unrelated to the life to come.

It is a one-sided estimate—an aspect of existence unwarranted by the facts of life. It sees life where the shadows fall, not on the side where the sunshine sleeps. It forgets that "as we have borne the image of the earthy we shall also bear the image of the heavenly." It is the language of souls under eclipse. In healthier mood even the prince of ancient pessimists admits that "a merry heart doeth good like a medicine." And the man who mourns that humanity is "withering grass" proclaims the coming of a time when "the light of the moon shall be as the light of the sun and the light of the sun shall be sevenfold." The noble Arabian who wished "the shadow of death" to stain the light of his natal day is inspired by the wholesome optimism that "springs eternal in the human breast" to say: "He knoweth the way that I take; when He hath tried me I shall come forth as gold." And surely something more solid than the "gilded clouds of heaven," more lasting than the glory and fragrance of "a vernal flower," was given to the man who sang "Thou hast put gladness in my heart more than in the time that their corn and wine increase." "Do not turn pessimist," said, a short while ago, that distinguished financier of the West who has accepted from President McKinley the portfolio of the Treasury. "'That way to madness leads.' It is wonderful, when we think of it, that things are as well as they are. They may, by our help, be made better. We must cultivate faith." Life is God's best and all-inclusive gift; it is intended to be an ever-ascending scale of blessing, a gamut of human and divine delights, a ladder of gold whose shining rungs lead ever upward towards God. It is a quenchless spark from the Eternal Fire—the gift of One who is Himself absolute, essential, ineffable Goodness. Let us thank Him for it, and use it only for His praise.—Zion's Herald.

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SLANDER.

Telling what we have heard to another's disadvantage is not so bad as starting a slander without provocation, but it next to it. Slanders do more harm through being repeated by those who just tell what they have heard than through being first told by the one who invented them. If a slanderer could find no one to pass along his slanders without being sure as to their truth or falsity, he would have no success in his infamous occupation. "Where no wood is, there the fire goeth out; So where there is no talebearer, the strife ceaseth." Before we tell anything to another's discredit, we should first know (not merely think) it is true; and then we should be sure that good is to come of its repeating.

Evil is wrought by want of thought
As well as want of heart.

—Sunday School Times.

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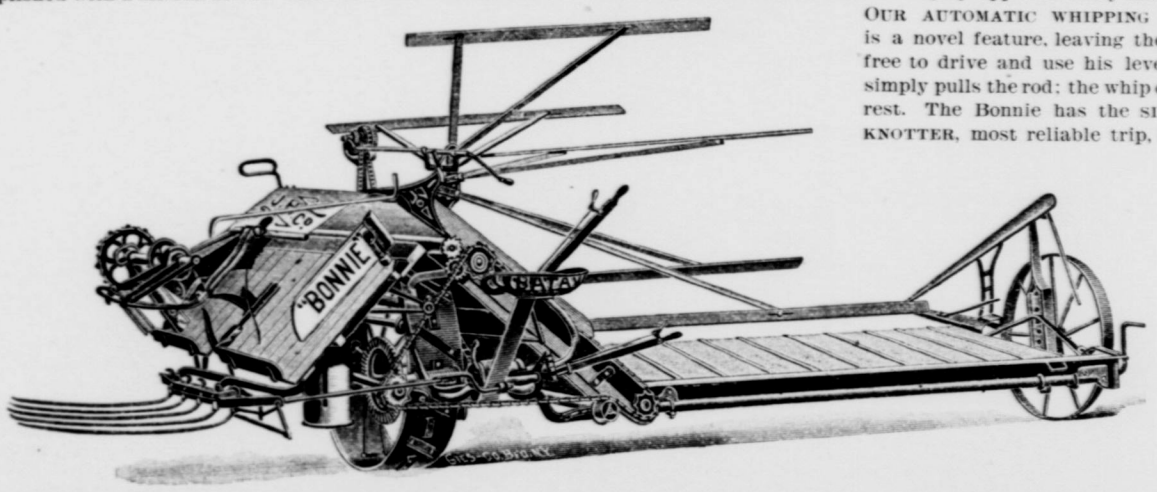

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REV. T. E SHERWOOD.

We print below a tribute to Rev. T. E. Sherwood, from his friend and brother, Rev. J. M. Binkley. The statistical data having been published before, we omit:

Rev. T. E. Sherwood was born May 31, 1835, in La Porte County, Indiana; moved with his parents to Texas at seven years of age, and settled in Kaufman County; was married to Miss Nannie Lavenia McCreary, October 30, 1856; was the father of four children (one son and three daughters), two of the children having preceded him to the better land. He died in Dodd City, Saturday, April 10, 1897; buried in Sulphur Springs, April 11, 1897.

I have known Bro. Sherwood for thirty-nine years. He was steward on my second circuit, Rockwall; have had him in my district about ten years. He was one of the truest and best men I have ever known—a good peacher and faithful, earnest, conscientious pastor, kind and loving husband and father, a true friend. He has done a great deal of hard work, and successful work also. He leaves many old friends who remember him as their kind and true friend. He leaves a wife and two children and several grand-children and many friends who morn his loss. He was fully ready for the summons.

I was to see him on Wednesday before he died. He was not able to talk much. I said to him, "You may get well, but if you do not all is well, is it not?" He responded, "Yes, all's well." He is now at rest, his work is done and well done. May we all meet him where all our sorrow will be over.

CONNECTIONAL NEWS.

Rev. J. M. Hawley, in the Christian Advocate, writes as follows of the recent Baltimore Conference:

Dr. Barbee's speech was characteristic. We never fail to relish a sally of good humor. He gave us to understand that he did not believe in cheap papers and cheap religion. Papers that are cheap in price are generally cheap in quality. No man will appreciate a paper that costs him nothing. I have always believed that the Church could make no greater mistake than to cheapen the price of her periodicals at the expense of quality. One first-class paper, at an expense of $2, is worth half a dozen inferior papers at half price.

On the third day of the session an unusual event took place. The like of it has never before been known during my connection with the conference Dr. H. W. Gross, pastor of the Evangelical Church in Hagerstown, Md., applied for admission into the conference, and stated that his entire Church desired union with the Methodist Episcopal Church, South. The society of which Dr. Gross is pastor organized eight years ago, and has a church and parsonage desirably located in the best part of the town. The membership exceeds one hundred. The matter was referred to a committee, of which Rev. Collins Denny was chairman. They reported in favor of the admission of Dr. Gross and his congregation. Ascending to the platform, Dr. Gross, in a solemn and impressive manner, took upon himself the ordination vows of our Church. We have never before, to my knowledge, had an appointment in that large and growing town.

The conference is full, but that did not prevent the admission of eight promising young men on trial. We have a special committee, in addition to the examining committee, before which all applicants for admission into the conference are required to appear. This committee questions them in regard to their health, family connections, former habits, occupation, etc. The object is to secure a "clear case." The mere fact that a young man passes an examination on the course of study is not sufficient. We want to know what he is, as well as what he knows. This is a wise precaution, and helps us to secure a superior class of men. Every year men appear before this committee whose cases are never heard of in open conference.

Another fine class of nine was admitted into full connection. This is always an occasion of intense interest. Reception into full connection introduces a new era in a young man's life. His connection with the local ministry ceases, and his identity with the itinerant ministry begins. Of the Bishop's address it is not necessary that I should speak. It was not only appropriate, but replete with sound advice, and admirably suited to the times. If every young member of the conference would heed its suggestions, he would avoid many mistakes. In addition to these occasions Rev. Charles Lynch came to us from the Methodist Episcopal Church. His orders as a traveling deacon were recognized, and he took upon him our ordination vows.

GENERAL CHURCH NEWS.

The Independent: One of the most perplexing problems for the missionary societies is the care of missionary children left in this country for education or because the climate of the foreign field is too severe. The first home connected with the American Board was in Auburndale, Mass. That, however, did not meet all the demands, and another home was established in Cleveland, O. This, however, proved inadequate, and an effort to increase the accommodations has resulted in the opening, on April 3, of the Tank Home for missionary children. They were in attendance fifty missionary children of all ages, from infants to seniors in college or seminary. Dr. H. M. Tenney, of the Second Congregational Church, of the Oberlin Missionary Home Association, stated that the entire cost of the building up to the present time has been $16,000; there is a debt of $1,600, and the third floor is still unfinished for lack of funds. The home takes its name from Mrs. C. L. A. Tank, a wealthy and cultured woman, who came to this country from Holland. From her estate $10,000 was received, and of this one-half was used for the building, and half is held as a nucleus of the endowment. The home provides accommodations for ten boys and twelve girls rooming in the building, and for the family in charge. The dining room seats a much larger number. The idea is to accommodate, so far as possible, others who have rooms outside, as well as the families of misaries who find quarters in Judson Cottage in the same yard.

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Zion's Herald: It is difficult, if not well-nigh impossible, for a person to measure the full value of a blessing into which he is born and which he has always possessed. He who inherits a competence does not know how keen is the sting of poverty. Those who are born into the possession of the inalienable rights and privileges which belong to the American citizen do not understand how the yoke galls which a monarchical and autocratic government imposes. So, too, in contrast with our mother-land, the American citizen can form but little idea of the value of the religious freedom guaranteed by the Constitution and the entire separation of Church and State. A Church governed by, and subjected to, political influence, from the very nature of its environment and because of the parties who direct and control it, can never become practically "the Church of the living God." From all these objectionable features our fathers saved us, and we can never recall the fact without feeling profoundly grateful.

The expensiveness of a State Church is forcefully brought to mind—another evil from which we are spared—by the Chicago Times-Herald, which says:

"As matters now stand it costs a pretty penny to maintain the pomp of that Church of which 'the Queen is the supreme governor on earth.' The salary of the primate (Archbishop of Canterbury) is the goodly sum of $75,000 per annum, punctually paid. The Archbishop of York has $50,000; the Bishop of London, $50,000; the Bishop of Durham, $35,000; the Bishop of Winchester, $32,500; the Bishop of Banger, $21,000; the Bishop of Bath and Wells, $25,000; the Bishop of Ely, $27,500; of Gloucester, $25,000; of Chester, $21,000; of Exeter, 21,000; of Hereford, Lichfield, Lincoln, Llandaff, Manchester, Ripon, St. Asaph, $21,000 each; of Carlisle, Lincoln, Norwich, Peterborough, St. Davids, $22,500 each; Oxford, Salisbury, Worcester, $25,000 each; Newcastle, $16,000; Rochester, $19,000; St. Albans, $16,000; Sodor and Man, $9,000; Southwell, $17,500; Truro, $15,000; Wakefield, $15,000, and then think of the army of deans, bishops, suffragan, canons, etc., and one may infer that the Church of England is an expensive institution representing a very high average of cost for each soul brought to grace."

In contrast with the above statement how meager seem the salaries paid to our Bishops, to General Conference officers, and to the pastors of our larger Churches! The very few inclined to criticise the allowance made to these honored servants of the denomination would do well to study the foregoing figures. There are a multitude of representative men in our Church who could not serve it with more conscientious and indefatigable purpose if they were receiving much larger remuneration—as many of them could if in another profession, or if they were devoting their pre-eminent abilities to business.

THE PRESS.

A Spiritual Ministry.

In settling the relation of ministers to their conferences these principles should be solemnly considered. Neither the conferences in question, nor the denomination, should continue a man in the ministry, and thereby recommend him to the general public as a minister, who is devoting himself to secular pursuits. If he wishes to engage in business, let him relieve the conference and the Church by relinquishing his ministerial prerogatives. Our Church is everywhere overweighted, embarrassed and compromised by according ministerial rights to men who are engaged in secular callings. There is urgent need here of kind but determined and heroic action.—Zion's Herald.

Cowardice.

The meanest coward is the man who commits suicide and leaves a dependent family to struggle on through difficulties to which he surrendered. Suppose every cent lost, the man is left. His chances may not be so good as when he began with nothing. His age and reverses are against him. On the other hand, he has had experience, and can do what then would have been impossible. Besides, he is a husband and father. Himself is priceless in the loving esteem of his family. Together they can toil on, and suffering together is sweeter than ease with bereavement. Remember the Lord in thy temptation, despairing man; even in thy extremity, thou hast more of worldly substance than thy Savior, and thou hast access to his love and help.—Western Christian Advocate.

Eton's Playground.

As Wellington looked upon the young men of Eton, he said: "Here Waterloo was won." The great moral conflicts for the destruction of the liquor traffic and the preservation of the Lord's Day are already won in our Christian Endeavor Societies, Epworth Leagues, Baptist Unions, Wesminster Guilds, St. Andrew's Brotherhoods and the like. Such training ground must produce unflinching electors and high-minded, clear-sighted, stout-hearted, patriotic citizens.—The Christian Guardian.

TEXAS PERSONALS.

Rev J. A. Wyatt, of Lewisville, paid us an appreciated visit.

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Bro. A. F. Poovy, of Pleasant Valley, was a caller at the Advocate office this week.

❖

Mrs. Dr. Heartsill, of Marshall, and Miss Josie McFarlin, of Dallas, made the Advocate a pleasant call.

❖

Rev. J. J. Canafax, of the Northwest Texas Conference, made the Advocate a pleasant call.

❖

Rev. T. J. Beckham, of Forney, has done some good preaching for the Ervay Street brethren, which was highly appreciated.

❖

Rev. M. A. Turner, of Alice Charge, West Texas Conference, has been visiting relatives and friends in North Texas. He made the Advocate office a pleasant visit.

❖

Rev. J. F. G. Finley, of Los Angeles, Cal., writes us a pleasant note, in which he speaks very highly of the Advocate. We are glad to know that he is doing well in his distant field.

❖

Rev. B. R. Bolton, of Waxahachie, will deliver the commencement sermon of Weatherford College, and Dr. J. S. Chapman, of Abilene, the baccalaureate address on the 6th and 10th of June, respectively.

❖

We regret to learn that Rev. T. S. Armstrong, of Ennis, has been quite sick with fever for several days. We hope to report a speedy convalescence. We are indebted to him for some kind words concerning the Advocate.

❖

The following Leaguers from Plano, en route to Denton, made the Advocate a pleasant call: Rev. and Mrs. George S. Sexton, Mrs. Edwin Lamm W. C. Berry, Misses Annie Pruitt,, Anna Hood, Ada Byers, Roberta Bass, Jimmie Byers, Carrie Reedy, Laura Ramsey, Estelle Reedy, Nettie Hughston, and Messrs. Wallace Hughston, Frank Reedy and Master George. P. Sexton.

SOUTHERN METHODIST PERSONALS.

Baltimore Advocate: The conference at Staunton was a very pleasant occasion; nothing occurred to mar the harmony of the session. Bishop Galloway was at his best both in the chair and in the pulpit. The people of Staunton will speak of the sermon on Sunday for years to come as one of the greatest ever preached in the Church. The appointments generally gave satisfaction, although there were some that were considered afflictive in view of the crowded condition of the conference. This could not be avoided, and, indeed, to those who had an inside view of the case the wonder is that there were not more instances of hardship. We trust that the blessing of God will rest on the labors of the brethren this year, and that all will be for his glory and the advancement of the Church.

❖

The Christian Advocate makes the following interesting announcements:

The commencement sermon of Vanderbilt University will be preached

June 13 by Rev. Robert McIntyre, D.D., of Chicago. Dr. McIntyre is a former student of the university, and is perhaps the most popular pulpit orator Vanderbilt has ever sent forth from its halls. He is now pastor of St. James Methodist Episcopal Church, Chicago.

Rev. W. A. Candler, D. D., President of Emory College, will preach in Vanderbilt University Chapel, Sunday, May 9, at 3 p. m., by invitation of the faculty. The many friends of Dr. Candler will be glad to hear him on that occasion.

Rev. W. K. Piner, of Bowling Green, Ky., has been preaching for Dr. J. C. Morris, of McKendree, Nashville, Tenn. His preaching was much enjoyed and his visit and labors were a benediction to the Church. The McKendree brethren will be glad to see and hear him again.

GENERAL PERSONALS.

It is announced that Dr. John Watson (Ian Maclaren) is soon to be tried for heresy by the English Presbyterians. In an interview in London recently Dr. Watson said: "I have ignored the charge of heresy brought against me, as it is simply vexatious. I shall not notice it in any way, unless the matter is referred to in the Synod, who will undoubtedly reject the charge. If it is sent to the Presbytery I shall, of course, defend myself to the bitter end, and with counsel and otherwise. I wish you would thank my many friends in America for their kindness. Say to them that they need not be alarmed about my orthodoxy."

❖

Central Advocate: Mr. Frederick R. Coudert, who was one of the counsel for the United States before the Bering Sea Fisheries Arbitration Tribunal, contributed an eloquent and convincing plea on behalf of international arbitration to a recent issue of the Independent. He shows that this republic has already made a very creditable record on this score, having appeared as a party to no less than forty-seven arbitration proceedings during the last century. Referring to the famous Geneva arbitration, following immediately after our Civil War, and when feeling still ran high, he declares that "since this great object lesson in international arbitration it is idle to talk of insurmountable obstacles in the way of promoting peace. If the United States could condone the depredations of the 'Alabama,' and Great Britain could pay for them—as she did—arbitration must be easy." Mr. Coudert is quite right: arbitration is just as easy as war and much less destructive to life and property. And it is certain to win its way into the affections of peoples and rulers.

NOTES BY THE WAY.

The Church to-day needs to be baptized into the spirit of Carey. There may be in Zion a degree of worldliness; there may be a touch of Christless culture; it may be true that the world's theological thought is in transit; if so, they all combine to lessen spiritual power. The duty of the hour is to rekindle the smoldering fires. The key is alone in a deeper vision of that inner glory, a fuller fellowship with the Christ. Some one said lately:

The history of Christianity is emphatic in the testimony it bears to the power of religious emotion. Every epoch which we look back upon with delight and which has been a blessing to humanity, was inaugurated by a great tide of emotion that swept everything before it. From St. Paul's to the present day the kingdom of God has been championed by the violent, and the violent carry it to victory on their shoulders. The urgent need of to-day is a mighty enthusiasm that will save the world from the twin curses of cynicism and pessimism. Enthusiasm has gone out of most things, and humanity hungers for the old fire that will set all things on fire.

* * *

Zion's Herald: In the great Cathedral of Milan all the lights of that vast minster fall on one object, converge to one centre. From clear-story or from rose-window, from narrow slit in most obscure recess, from wider openings in transept or in nave, the light finds a path only to this sacred, light-attracting, light-reflecting object. It is the great silver crucifix hung amid the glories of the dusky cathedral. All those lights converge upon a Suffering Man! Every entering ray is swift to rest upon His visage more marred than any man, and on that form more marred than the sons of men. So in the great Bible gallery light converges to one Face and falls upon one supreme Portrait.

The same divine idea obtains throughout the whole redemptive scheme. The human heart is the mirror of the cross. Upon it every ray must focalize until we reflect "the same glorious image." On this the world must stand and gaze until transfixed with its reflection they realize the Christ who died to save.

* * *

Canon Gore, in the "Sermon on the Mount:" In literature, in journalism, in the pulpits, in political life, there are so many prophets, so many professors, so many remedy-mongers. They speak fair words, and brilliant success often seems to attend them. "Have we not prophesied in Thy name?" they cry, "and in Thy name cast out devils, and in Thy name done many wonderful works?" But not all the fair-seeming words, not the not all the fair-seeming words, not all the brilliant, even maraculous, successes can compensate for the absence of personal character. That is the one thing to which our Lord looks. He warns us that not the most brilliant results can avail anything if we lack that inner character which is like Christ's. This is a tremendous warning for days of wide and somewhat vague philanthropy, of restless activity, of nervous anxiety, of successes and results, for days such as our own day. It is a tremendous warning for days of journalism, when every one is tempted to advertise himself, or allow himself to be advertised, when everything is dragged prematurely into publicity, and even those who are working for Christ are apt to be morbidly anxious to produce results which can be tabulated in parish magazines, or even proclaimed in newspapers.

* * *

A correspondent in the Michigan Advocate says: God has an exalted destiny for every human being, that is not to be circumscribed by the limitations of earthly environments, but by those very providences we call accident and heaven calls plan, he is leading and wooing and pushing his people toward this definite goal. To every earnest soul, no matter how cramped by meager circumstances, nor sorely beset by difficulty and discouragement, mastery over circumstances and life is possible. No inherited tendency, no clinging habit, no weakness of mental or moral fiber, no possible evil influence from within or without can compass defeat of that soul.

There is a tendency to make environments a system of apologetics. God intends that our faith transcend every embarrassment. The sweep of victory moves triumphantly out and beyond all distresses, persecutions and trials. With such Paul could make the stocks of the inner prison contribute to the glory of his cause. The apostolic faith is the superscription of an inevitable and certain victory over all conditions. Victory finds its genesis in the new birth, its consummation in the crown. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

* * *

The human soul is the canvas upon which God intends to delineate the Alpha and Omega of redemption. "What is man?" Enough, that in the hand of God he is so reconstructed as that he becomes the living transcription of the whole economy of grace.

CHANGE IN ADDRESS.

I move next week to Tobey, Texas. Please announce that the address of the Treasurer of Joint Board of Finance of West Texas Conference will henceforth be Tobey, Texas.

V. M. WEST.

POSTOFFICE ADDRESS.

Rev. J. T. Gillett, Lockhart, Texas.

Waco District—Third Round.

East Waco	May 23
Morrow Street	May 30
Fifth Street	June 6
Lorena, at Oak Grove	June 12, 13
Bruceville at Mooreville	June 19, 20
Troy, at Childers	June 27, 28
Aquilla, at Wesley's Chapel	July 3, 4
Morgan, at Kopperl	July 10, 11
Moody	July 17, 18
Whitney, at Towash	July 24, 25
West, at Elm Mott	July 31, Aug 1
Mart, at Elk	Aug 7, 8
Bosqueville, at Bosqueville	Aug 14, 15
Abbott, at Willow	Aug 21, 22
Peoria	Aug 28, 29
Mt. Calm	Sept 4, 5

Jas. Campbell, P. E.

A thick tongue and a thin purse are likely to be the property of the same man.

The Royal—White and Pure as the Driven Snow.

ROYAL BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

Is sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. "How to Beautify the Skin," free

BLOOD HUMORS Permanently Cured by CUTICURA REMEDIES.

Radway's Pills

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION AND ALL DISORDERS OF THE LIVER.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. a Box. Sold by Druggists or sent by mail.

Send to Dr. RADWAY & CO., Lock Box 365, New York, for Book of Advice.

Women

Who are nervous, weak, worn out with local troubles find pure blood, nerve strength, and perfect health in Hood's Sarsaparilla.

We do not say the above to raise false hope. It has been the experience of many, very many women in those intensely trying periods which demand and consume so much

Nervous

force — those special physical trials we delicately indicate by merely using the words — Maid, Mother, Matron.

Like a confidential friend we suggest the use of Hood's Sarsaparilla, a reliable blood purifier and tonic; it has helped many others and will help you.

"I was in poor health five years, broken down in strength, and appetite all gone. Local troubles and other weaknesses intensified my misery. Nervous sick

Headaches

dizziness, heartburn and pains in my back made me think I should never be well again. A friend prevailed upon me to try Hood's Sarsaparilla. I scon began to improve and in six months it restored me to better health than for years. I have found Hood's Sarsaparilla a grand medicine for all troubles peculiar to

My Sex

I am now strong and healthy and can do a good day's work. I stand by Hood's Sarsaparilla, for it cured me after other medicines failed." MRS. LUE DIER, Carlinville, Illinois.

This and many similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

OFFICE OF COMMISSIONER OF AGRICULTURE, INSURANCE, STATISTICS AND HISTORY. AUSTIN, TEXAS, April 13, 1897.

To All Whom It May Concern:

This is to certify, that the

COVENANT MUTUAL LIFE ASSOCIATION of Galesburg, Ill.,

has in all respects fully complied with the laws of Texas as conditions precedent to its doing business in this State, and that said Company holds a certificate of Authority from this office entitling it to do business in this State for twelve months from the 1st day of January, 1897, to the 31st day of December, 1897.

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

J. O. WYNN, State Agent,

201 North Texas Bank Building,

DALLAS, TEXAS.

AUSTIN WHITE LIME CO.,

Manufacturers of the Celebrated White Lime

And dealers in PORTLAND and ROSDALE CEMENTS, PLASTER, HAIR, SEWER PIPE, FIRE BRICK, etc. AUSTIN, TEXAS.

$22 Buys from the Advocate a Sewing Machine that all our purchasers speak of in the highest terms. We pay the freight. Sold under a full guarantee. Made by one of the largest machine factories in the U. S. In addition, you get the Texas Christian Advocate for one year. Address TEXAS CHRISTIAN ADVOCATE, Dallas, Tex.

THE THAT WORKS EASILY WORKS SUCCESSFULLY." 'TIS VERY EASY TO CLEAN HOUSE WITH

SAPOLIO

. EPWORTH LEAGUE .

Address all communications for League Dep't to Rev. Sterling Fisher, San Antonio, Texas.

Gentleness is a necessary quality of true greatness.

✠

He who bridles his own spirit is able to bridle others also.

✠

Victory over sin is gained only by submission to God.

✠

A person without temper is good for nothing.

✠

But it must be good temper; for a bad temper is worse than none.

✠

TOPIC FOR MAY:

"EVERYDAY WISDOM."

May 2: A Soft Answer.—Prov. 15:1.

Wisdom unapplied is without value, and its application to the everyday details of life is of the greatest importance, for the reason that by far the greater part of our lives is spent in the round of common duties; upon the wise performance of which our success and happiness depend. No life is great in its sum which is not great in its details. Fitness to undertake great things results only from diligent attention to small ones. While we study this everyday wisdom, therefore let us give it an everyday application.

The first of these lessons will prove to be one of the most difficult to apply, as it relates to that member which an inspired writer calls "an unruly evil." It is the test of self-conquest also, seeing the same apostle says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—Jas. 3:2.

Let us learn, then, the importance and power of a soft answer.

WHEN.

1. When courteously addressed. Many are not even gentle to those who have given no provocation. Who has not met the surly official or the snappish employe in office or on railway who regards you with withering scorn or contemptuous indifference and answers in curt monosyllables, if indeed he deigns to notice you? Who has not felt the hot flush of indignation upon hearing a daughter's ungracious reply to her mother's request or a son's rude defiance to his father's counsel?

2. Under greatest provocation. When rudely assailed, or unjustly accused; when all the nature rises up in resentment of injustice; when your rights are invaded or your good name attacked; no matter how grievous the offense or how strong the temptation to angrily reply, still strive to give the "soft answer."

WHY.

1. Because you thus retain your self-respect. There is no after satisfaction in the remembrance of having used violent language.

2. Because in any personal difference the cool, self-possessed man or woman has every advantage. Anger paralyzes thought and dethrones reason.

3. Because by gentleness you disarm even your enemy and shame his violence. If you overcome him by force or vanquish him in a war of words, he is your enemy still. If you defeat him by kindness and gentle speech, he becomes your friend. You thus do good both to yourself and him. Gideon's conduct toward the Ephraimites (Judges 8:1-3) is an example of the power of a soft answer; while Jephthah's harsh words, upon another occasion, (Judges 12:1-7) resulted in a great slaughter.

HOW.

1. Seek help of God. This must be at the foundation of all right effort. No man will be able to govern himself who does not first consent to be governed by the Most High.

2. Study the life and character of the Savior. He has set us a wonderful example of gentleness. "When he was reviled, he reviled not again; when he suffered, he threatened not."—I Peter 2:23.

3. Cultivate self-control. A gentle disposition is a glorious birthright, but resolute self-restraint and discipline will accomplish wonders. Here, as elsewhere, "there is no excellence without great labor."

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Waco Entertainment.

The following card will be sent out to all names received at Waco by the local committee:

To Delegates.

Arrangements have been made for board for Leaguers during the conference at hotels at $1.50, $1.25 and $1.00 per day; at boarding-houses at 75 cents and $1.00 per day.

By return mail indicate the character of board you desire and we will notify you of your boarding-place before you leave home.

We insist on the following:

1. Immediate reply to this.

2. You must abide our assignment or you will find yourself without a home.

3. If you find that you can not attend, place this card at once in the hands of your alternate that these requests may be complied with.

To Visitors.

The committee will gladly provide board for all visitors as well as regulars delegates, if names are sent in at once stating character of board desired. Write us at once, giving your name and address and we will locate you as conveniently as possible and notify you of the location, so that you may go direct to your home from the depot. W. L. NELMS,

Waco, Texas. Chairman Com.

✠

The League and Church at Rockport have arranged a great treat for those who attend the State League Conference at Waco. It is an excursion to the coast—a chance to see this Naples of the southwest, enjoy a sail on this bay of matchless beauty, surf bathing in the gulf and bay, "picking up shells by the seashore," enjoy a most delightful outing, eat fish and fresh salt water delicacies right out of the sea, examine the work at the Pass, and see the great columns of water hurled 100 to 150 feet in the air by the dynamite used in deepening the bar, etc.

The San Antonio and Aransas Pass Railroad have agreed that the trip from Waco to Rockport will be only $3.50, with all tickets extended to permit of this trip. Special train will leave Waco Thursday night after the League adjourns, arriving in Rockport for breakfast, which will be prepared by the ladies of the Rockport League and Church. Visitors can return Friday night on the special, getting in Waco in time to get their tickets and be home for Sunday, or can remain over in Rockport until Monday morning. Specially low prices (merely nominal) will be charged by boats for meals and for board while in Rockport. Don't fail to take this trip. Go to Waco, then come to Rockport. Excursion here will close with a grand seaside rally meeting in the great pavilion. Don't arrange for any other trip. Come down to Rockport.

WM. A. BOWEN, P. C.

✠

Notice.

Will the pastors of the Texas Conference please urge the Secretaries of their Epworth Leagues to send me their reports for the State League Conference without delay? I ask this favor, knowing that not half of our Leaguers read the Christian Advocate and a number forgot, or do not realize the importance of sending reports at once. Our State League Secretary has requested the Conference League Secretaries to collect statistics from Leagues, and we need the assistance of the pastors, or our reports will be incomplete. The Leaguers in the Austin District should send reports to Miss Daisy Cathell, Weimar, Texas, who will forward them to me.

ETTA TOOTHAKER,
Sec. Texas Con. E. L.
921 East Avenue L, Galveston, Texas.

✠

Rates to Waco.

Inasmuch as the League Department is very much crowded at this season, the announcements of the Transportation Committee, with reference to rates to Waco, will be found on another page of this issue.

✠

Attention, Leagues.

The M., K. & T. and the G., C. & S. F. R. R. have decided on a joint agent to handle certificates; also when one hundred certificates are stamped, the holders will be entitled to one and one-third fare to the League Conference, held at Alvarado, Texas, April 29, 1897.

Note—Act intelligently.

J. A. HYDER.

✠

Epworth Leagues of Greenville District.

Dear Fellow-Leaguers—Please send me your reports. Fill out the blanks I addressed to your Presidents at once. Attend to this by May 3, so that I make out my district report.

You are also assessed one cent per member, Senior and Junior, for district expenses. Please collect this and forward to your District Treasurer, Miss Pearl Davies, at Quinlan, Texas. Attend to these matters at once and you will oblige, yours for Christ and the League, CARRIE ROACH,

Greenville District E. L. Sec.

✠

Only Ten Days.

Dear Fellow-Leaguers—Only ten days remain in which to do our part on the Texas League Mission Work. Let us push this matter. If we are in earnest, and we are, this work will aid rather than hinder our general collections. Many of the Leagues have done admirably, but some have done nothing. Let each League do its duty and we will easily raise the amount. But you must act now or the time will be gone. Stir up your Mission Committee, if you have one; if not, appoint one at once with full power to act in the matter; and if you do not raise it all, send as best as you can. No League is exempt. It goes abroad that Texas Leagues are doing this and we should not be content to let half do the work for all. Be abreast of the best League work we are doing. Do not nurse the thought that you are overburdened. Rather remember that brave men and a devoted wife are now preaching Christ in China, and that our Church is looking to us for funds to keep them there. Do not forget Bro. Pilley and Bro. Hendry and his wife. They are our representatives, and we must support them. Let us do our duty without delay for His sake. Send all mission money to A. K. RAGSDALE,

Treasurer Mission Fund.

Dallas, Texas.

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Notice.

The Bowie District Sunday-school and Epworth League Conference will be held at Henrietta, Texas, May 19 and 20. Let all delegates be elected in due time SIL STARK, Pres.

✠

Change of Time.

The date of Fort Worth District Conference, May 14-17, Mulkey Memorial Church, Fort Worth, Texas.

The District League Conference is changed from May 12 and 13 to May 18 and 19. Please take notice.

G. S. WYATT, P. E.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, **FREE** and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address,

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SECOND QUARTER—LESSON 6, MAY 9.

PAUL PREACHING TO THE JEWS.

ACTS 13:26-39.

Golden Text: Through this man is preached unto you the forgiveness of sins.—Acts 13:38.

Time: Probably A. D. 46 or 47; impossible to fix it definitely from data given.

Place: In Antioch, in Pisidia, Asia Minor.

BETWEEN THE LESSONS.

Our last lesson left Paul and Barnabas at Perga, in Pamphylia. At this place John Mark left them and returned to Jerusalem. The apostles, for reasons which St. Luke does not give, made no long pause at Perga. It may have been, as Coneybeare and Howson suppose, because at this season (the month of May, they suppose,) the people were leaving the low malarial districts of Pamphylia for the "cool basin-like hollows on the mountains;" or, as Prof. Ramsay thinks, because St. Paul's health at this time required that he should at once seek the more healthful and bracing uplands of Pisidia. Let the student, however, read again the fourth verse of the thirteenth chapter: So being sent forth by the Holy Ghost, they went down to Selucia, and from thence sailed to Cyprus. The point is, that these men were called by the Holy Ghost, separated for a special work, and made their journeys under his special guidance and direction. Natural reasons may be given why they did not preach here or there, but the voice of the Spirit, as in the later history of Paul, "forbidding and commanding," is the highest reason. But Perga was not left out. And having passed through Pisidia, they came to Pamphylia, and having spoken the Word in Perga, they went down to Attalia, and thence sailed back to Antioch (chapter 14:24). The journey from Perga to Antioch was about eighty or a hundred miles, and would require some eight or ten days. The way was beset by many dangers and difficulties, and to this journey is referred that list of manifold perils which St. Paul records in II Cor. 11:23-27.

LIGHT ON THE LESSON.

Pisidia was a province of Asia Minor, and was situated north of Pamphylia. This Antioch in Pisidia, built by Seleucus, who built also Antioch in Syria, was located in the central region of Asia Minor, and according as dynastic races and their respective territories underwent changes, belonged at one time to Phrygia, at another to Pamphylia, and again to Pisidia. Between Smyrna and Ephesus on the one hand and the Cilician gates which lead down to Tarsus on the other, conquering armies and trading caravans, Persian satraps and Roman proconsuls and Turkish pashas have traveled for centuries. The Pisidian Antioch was situated about half way between these extreme points. Its population was made up of Greeks, Romans, native Pisidians, with some Jews. Greek, Latin and the ruder Pisidian dialect would be the languages spoken. On the Sabbath Jews and proselytes met in the synagogue for worship. Certains portions from the law and then from the prophets, according to a fixed cycle, were read at these weekly meetings. The reader stood while thus employed and all the congregation sat around. Following this, learned men, or strangers who had any word of consolation or exhortation, rose and addressed the meeting. (C. and H. Life of St. Paul.) St. Paul was the preacher in the synagogue on the occasion, and here we have, I think, his first recorded address or sermon. A great twofold conclusion is the end to be reached by the preacher—viz.: that Jesus is the promised Messiah, and that by faith in him all are justified from all things from what they could not be justified by the law of Moses. The six verses (17-22), says Mr. Wesley, contain the whole sum of the Old Testament. The contents of the sermon, Alford thus sums up: 1. Recapitulation of God's ancient deliverances of his people and mercies toward them, ending with the crowning mercy—the sending of the Deliverer and promised Son of David (verses 16-25). 2. The history of the rejection of Jesus by the Jews and of God's fulfillment of the promise by raising him from the dead (26-37); and 3, the personal application announcing to them justification by faith and solemn warning against the rejection of Christ. In the earlier part of the discourse, as St. Peter did on the day of Pentecost, and St. Stephen did when arraigned before the Sanhedrin, St. Paul here conciliates his audience, dealing with points on which all were agreed, and then advances to a bolder tone, announcing the claims of Jesus and universal salvation through him.

Men and brethren, he says, and therefore of close kindred interest with himself—of the stock of Abraham, and therefore genuine Jews and heirs of the great promise made to the patriarch, and whoever among you that feareth God—thus including the Gentiles—is the word of this salvation sent. Salvation through Christ, the promised Savior, now come, after long centuries of hope and waiting.

REJECTED AT JERUSALEM.

Verses 27-29: As Paul goes forward to his great conclusion, he speaks in the most fraternal and respectful language. These men are of his nation and of the faith of the fathers, and his object is to win them to Christ and save their souls. Men and brethren—how St. Paul longed to save his brethren according to the flesh! Once he said, I could wish myself were accursed from Christ, for my brethren, my kinsmen after the flesh. My conscience also bears me witness in the Holy Ghost, that I have great sorrow and continual anguish in my heart for them (Rom. 9:1-3). His style here throughout is to conciliate and win them. His recitation of their wonderful and glorious history, his tenderness of address—it is the tact and wisdom of love. Along kindred lines Christian love should run deep and strong, and thence overflow to all the world. Thus St. Paul here adds: "And whosoever among you feareth God"—probably proselytes of the gate—men who had not been circumcised, but who had renounced idolatry and were accustomed to worship with them in their synagogues (Barnes). To you is the Word of this salvation sent. The emphasis is on the words "to you," and now the reason is given: The Jews in Jerusalem have rejected this salvation (see chapter 22:18-21). But St. Paul speaks of the rejecters and murderers of Christ with great tenderness and wisdom, if possible, before his Jewish audience to mitigate their crime. They knew him not, says the apostle—that is, they did not know him to be the Messiah (see I Cor. 2:8). Nor yet the voices of the prophets which are read every Sabbath day—and had been for centuries. These words struck me with wonderful force—read every Sabbath, and yet utterly misunderstood. And yet how clear and full were the voices of those old prophets touching the character, suffering, sorrow, humiliation and death of Christ. Pride and prejudice and a decaying religionism confused those mighty voices which rang forward through the centuries. But pre-eminently we see here the bad force of a preconceived wrong opinion, the result of the dominion of a false idea. The Jew had his idea of the Messiah. This wrong idea made him deaf to the voices of his own prophets, though read every Sabbath in his hearing. Ah! for the modern Christian what a lesson the Scriptures read—the gospel preached every Sabbath and some false idea—some notion of forms and ceremonies—some constraint of ritualism. So pride and prejudice make him deaf to the voices of the prophets in the New Testament age.

St. Paul goes on to say that, in condemning Jesus, they had fulfilled the voices of their prophets—all this had been pointed out and foretold. They found no cause of death in him. The Sanhedrin, knowing that they could not prove before Pilate their charge of blasphemy, charged him with sedition; but Pilate found no fault with him. Yet they desired that he should be slain—envy and hatred breaking down all sense of justice and love. Yet was this fulfilling the very prophecies which preannounced the story of the cross. St. Paul then advances to a great and bold statement: But God raised him from the dead; your God, and the God who spake in the voices of the prophets—thus with mighty weight, and yet with great tact and tenderness, his argument bears down upon his Jewish audience. The proof which St. Paul gives of the resurrection of Jesus was, that he was seen many days by them which came up with him from Galilee. Who are his witnesses to the people? The "nun," or now, says Alford, gives great force to the sentence, Who are at this moment witnesses—living witnesses—so that I am not telling you of the past merely, but one made present to the people of Israel by living, personal testimony.

Paul touches lightly upon the cross of Christ, but dwells upon his resurection as the great point in the fulfillment of prophecy and seal of the Messiahship of Jesus. We declare unto you the glad tidings that the promise made to the fathers God has fulfilled this to their children in raising up Jesus. This was the crowning and completing demonstration of the claims of Jesus. St. Paul then draws his proof from the words of the second Psalm: This day have I begotten thee—that is, this day, by the resurrection—I have declared thee to be my Son. As St. Paul elsewhere declared him to be the Son of God, with power by the resurrection from the dead. And it is with peculiar propriety and beauty, says John Wesley, that God is said to have begotten him on the day when he raised him from the dead, as he seemed then to be born out of the earth anew. Then St. Paul quotes from Is. 55:3, showing that Christ should die no more—no more return to corruption; and on this fact of the ever-living Jesus, God has said: I will give you the sure mercies of David—the mercy or favor shown to David by promising to him a successor that should not fail to set on his throne (II Sam. 7:16; Ps. 89:4, 5; 132:11, 12). Thus the Christ that was crucified, but now the evermore living, is the unfailing successor of David and the perpetual occupier of his throne. In proof of the same thing he cites the sixteenth Psalm. David had served his generation, fallen on sleep, was gathered unto his fathers, and saw corruption. But whom God raised up—that is, Jesus—saw no corruption. Jesus, therefore, and not David, is the Holy One who should see no corruption. Having thus demonstrated the resurrection of Jesus, St. Paul points out the benefits that come through him: (1) Remission of sins: through him is preached unto you the forgiveness of sin. (2) How? And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Justification, pardon of sin by faith—Paul's words here might stand as a summary of the early chapters of the Epistle to the Romans; and those chapters show how he would have expanded the heads of the argument which St. Luke here records. For all men and for all time it holds good. All who believe are justified, pardoned of all their sins.

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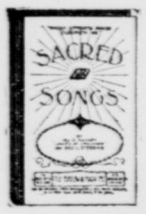

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THE WOMAN'S DEPARTMENT

All matter intended for the Woman's Department should be addressed to Mrs. Florence E. Howell, 28 Masten Street, Dallas, Texas.

Report of the Georgetown District Conference W. F. M. Society.

The District Conference of the Woman's Foreign Missionary Society convened in the Georgetown Methodist Church the 13th of March, 1897. Our highly esteemed District Secretary and each delegate were warmly welcomed to our homes and hearts. After Sister Blanchard was introduced to the audience, she opened the morning session at 10 o'clock, by reading an appropriate lesson from Matthew and calling on one of the members to lead in prayer that the Holy Spirit would descend and abide upon each service, especially upon our leader and her co-workers. Sister Blanchard then called the meeting to order and proceeded with the usual routine business. She presides with ease and dignity—as one remarked, "like a Bishop." After the delegates were enrolled, Sister Blanchard read a very interesting paper, then called for reports from all auxiliaries in her district. The Georgetown report being the first one read, she was delighted with our success. Sister Harper gave excellent reports from the "Alma Norwood" Society, composed of young ladies; also the "Little Workers," of which she is now manager. She stated they had been greatly weakened by the loss of more than half of the members going into the Junior League. It is right to have a Junior League for those under age for the Senior League, but the little ones that can not read should remain with their fostering mother, the Woman's Foreign Missionary Society, who has so faithfully trained many of them for usefulness. The best workers in our W. P. and H. M. Society have also been trained for places of duty, honor and usefulness by this same devoted mother. So let us ever give her pre-eminence, as good children give to a mother who loves, cherishes and labors to advance her children in all that is good and useful. Now let us magnify her office and honor her with our warmest affection. The two socities are mostly composed of her children, showing the good training received from her watchful and prayerful care. Then let us not wound or injure, but love and honor our noble mother, who has so long loved and cared for our best interests. Sister Blanchard gave us an execellent talk on this same subject, heartily indorsed by those present. Let us prayerfully strive to keep each and all of our socities pure and in true and faithful working order.

The reports read were all good. The one from Temple was very good, and was read by their delegate, Sister Tyler. Bro. Putman, our much-loved pastor, then arose and gave needed advice concerning the reports, after which Sister Blanchard read a letter of interest from Sister Nichols.

Church "teas" were somewhat discussed and explained. One item given was quite amusing: A dinner was given to which the husbands of the ladies in charge were cordially invited, and who gladly attended, but were soon informed that each one must pay 25 cents for the dinner. This, of course, astonished the men, after having been so cordially invited.

Our District Secretary read a good report of the auxiliary at Burnet, the home of our faithful worker, Miss Minnie Rawlings.

Bro. Putman was requested to make us a talk, which he kindly did, to the edification of all who heard him. He gladdened our hearts with the statement that he is in great sympathy with "woman's work for woman." After closing his remarks, for which he received our warmest thanks, a soul-stirring song was sung by the congregation.

The subject of "District Work" was called forth and discussed by several of the sisters. The Waco District is each year raising $100 to support a school in China, and the school has been greatly blessed in the conversion of many souls. May it continue to expand until the whole of China shall be enveloped in its holy influence. Advice was sought and given by our pastor recommending specific work for each auxiliary or district.

A very instructive letter from Sister Truehart, Corresponding Secretary Woman's Board of Missions, was read by Sister Blanchard. Some discussion, occupying several minutes, was left to be decided at our woman's annual meeting to be held in Cleburne next June.

Some interesting talks were made on the subject of being more allied to a foreign country by having there some one to support, and we were informed that in our Georgetown Auxiliary we have an officer who had seen a call from Bro. Marish for help to educate a Mexican boy in the Monterey school. She at once responded, and for two years this boy was educated at her expense. She is now reaping her reward, as this same boy is spreading the gospel of a full and free salvation in different parts of Mexico, while the influence of this good deed will roll on throughout time and through the ceaseless ages of eternity. It is but natural that she feels warmly attached to Mexico. I withhold her name because she says she prefers to "let not her left hand know what her right hand is doing." Yet our Heavenly Father sees and knows all, and will reward her faithful service.

The afternoon session was opened with songs sweetly sung, led by Sister Neil at the organ. The Scripture lesson was read by Sister Johnson, the subject being the "Loves and Fishes." We were then led in a fervent prayer by Bro. Putman, who is always ready to aid in every good work.

"From all the dark places of earth's heathen races" was sweetly sung, when Sister Blanchard made a few touching remarks, calling our attention to full duty in this kingdom. Sister Sample, to the delight of those present, delivered the address of welcome. The short but impressive response was delivered by Sister Tyler, of Temple. Greetings from the W. P. and H. M. Society were read by Sister Goodman. It was decided by the society that the Recording Secretary procure a copy both of the address of welcome and the response for publication. At the request of Sister Blanchard an article was written by Mrs. M. M. Davidson, to be read on this occasion; but as she was busily engaged with the minutes she requested Miss Beth Foster to read the article, which she kindly did, reading it sweetly and very distinctly. Miss Dasie Howren and Miss Olivia McLean gave us a lovely duet, which was much enjoyed. Sister Blanchard read a very interesting and instructive letter from Miss Lochie Rankin, Shanghai, China, after which she laid on the table for inspection a pressed leaf and a piece of fern, sent in the letter to Sister Blanchard. Sister Noble led in prayer. Our leader then called on Miss Mattie Wright to make a talk on the Scarritt Bible and Training School. She received strict attention while giving us a glowing description of that great and good school. When she closed her remarks Sisters Daniel and Neil gave us another beautiful duet, followed by the reading of an interesting and useful paper by Sister Fant.

Nominations were now in order for the next place to hold the District Conference. Georgetown and Temple were both trying to get it, but the desire of Temple prevailed, and Georgetown withdrew in favor of Temple, and the next meeting will be held there early in next October.

Sister Blanchard, in behalf of the delegates and herself, thanked the people of Georgetown for all kindness and attention shown them. We were dismissed with prayer and the song, "God be with you till we meet again."

After dismissal we held social conversation and affectionate farewells, when we scattered from this never-to-be-forgotten district meeting.

MRS. MARY M. DAVIDSON,
Georgetown, Texas. Rec. Sec.

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Woman's Foreign Missionary Society, North Texas Conference.

To the Woman's Foreign Missionary Society:

In the days of our childhood good men prayed that the Providence of God would open the doors of heathen lands that we might send to "souls benighted" the glad news of Jesus our Redeemer. The prayer has been answered, and now the Macedonian cry, "Come over and help us," is heard in every quarter.

In Corsicana, Texas, was organized the first W. F. M. S. west of the Mississippi. Bishop Pierce was present, and was made a life member at the first open meeting of the society. On Sunday before he met the Northwes Texas Conference at Waco, in October, 1880. The society has need to mourn over many shortcomings, but still there is much interest in the work.

On Tuesday, April 13, other missionary societies of the city were invited to attend their open meeting. The church was beautifully decorated, a large Mexican flag being conspicuous, and about the chancel, amid fragrant flowers and trailing vines, were to be seen pieces of rare pottery and exquisite needle-work from the land of the Montezumas.

The subject was "Mexico," and the programme was well arranged. The music was carefully selected and beautifully rendered. The essays, while showing great beauty as literary productions, breathed the spirit of love that fills the hearts of the good women who are bearing the burdens in "woman's work for woman."

The large audience enjoyed the programme: Song, "All Hail the Power of Jesus' Name," congregation; prayer, by Mrs. Mussett; paper, "Topography of Mexico," by Mrs. Fred Fleming; vocal solo, "Pass It On," Mrs. L. C. Kirkis; paper, "Mexico, Its History and People," Mrs. A. V. Winkler; song, "From Greenland's Icy Mountains," congregation; paper, "Our Obligation to Mexican Women as Our Next Door Neighbor," Mrs. S. W. Johnson; vocal duet, "Let Me to Thy Bosom Fly," Misses Blair and Read; address, by Mrs. J. T. Mussett; song, "I'm a Pilgrim (Harmony Quartette), Mrs. Coats, Misses Halbert, Blair and Maggard; doxology. Then the good women of the society raised $20, and made Mrs. Alexander Beaton one of the charter members a life member.

Mrs. Mussett is an efficient conference officer. Her visit to the society gives new life and energy.

We pray that the women of our Church may take new interest in "our next door neighbors." The work goes on, we can not afford to lose the opportunity of having some interest in the great work being done.

L. T. G.

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Notice.

To the Women's Foreign Missionary Society of the North Texas Conference:

Miss Myrtle Hornbeck, of Bonham, Texas, has accepted the office of District Secretary for Bonham District, which office became vacant by the resignation of Mrs. Anna Nail, of Ladonia, Texas, on account of family afflictions.

Miss Hornbeck is a young lady of devout Christian character, and has the confidence and high esteem of Bro. I. W. Clark, her presiding elder, who recommended her to this work. She hopes by divine grace and the proffered assistance of Bro. Clark to accomplish a good work.

May God bless the young ladies of the Church who occupy responsible places and make them a power for good.

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MARRIAGE NOTICES.

Thornton—Byars.—Mr. R. A. Thornton and Mrs. Mollie Byars, at the residence of the bride, in Columbus, Texas, April 21, 1897, by Rev. S. F. Chambers.

Van Horn—Martel.—Downs—Gates.—In the Peach Street Methodist Church, Fort Worth, Texas, on April 21, 1897, by Rev. S. J. Rucker, Mr. R. M. Van Horn and Miss Jennie E. Martel and Mr. R. L. Downs and Miss Josie M. Gates, all of Fort Worth, Texas.

Putman—Gaskell.—By Rev. E. F. Boone, at the residence of the bride's father, Mr. Frank R. Putman, of Weatherford, and Miss Eva R. Gaskell, of Fort Worth, April 18, 1897.

Robertson—Rushing.—On April 15, 1897, at the residence of the bride's father, C. W. Robertson and Miss Letha Rushing, all of Hopkins County, Texas, Rev. W. H. Bludworth officiating.

Chandler—White.—On April 18, 1897, Mrs. J. P. Chandler, of Sulphur Springs, and Miss Mamie White, of Temple, Texas, at the residence of Richard Chaney, of Hopkins County, by Rev. W. H. Bludworth.

Curson—Tinsley.—Mr. F. O. Curson and Miss Florence Tinsley were married at the Tinsley residence in Brazoria County, Texas, at 3. p. m., April 19, 1897, Rev. C. M. Thompson officiating.

Evetts—Kuykendall.—In the Baptist Church at Moffat, Texas, on April 21, 1897, Mr. James Evetts and Miss Julia Kuykendall, by Rev. Samuel B. Sawyers.

Gravley—Dennis.—At the residence of the bride's father, A. J. Dennis, near Farmers Branch, Texas, April 14, 1897, by Rev. J. A. Wyatt, J. B. Gravley and Miss Zuleika Dennis.

Simpson—Daniel.—At Oak Cliff, Texas, on the 18th day of April, 1897, Mr. Robert A. Simpson and Miss Maggie A. Daniel, Rev. Jno. T. Whitaker officiating.

Carleton—Hillyer.—April 21, 1897, at 6 p. m., near Goliad, Texas, at the residence of the bride's father, Dr. Howard Carleton, of El Campo, Texas, and Miss Ethel Hillyer, Rev. Edward K. Denton officiating.

Schultz—Wesson.—At the residence of the bride's mother in Columbus, Texas, Mr. W. H. Schultz and Mrs. Bettie J. Wesson, by Rev. S. F. Chambers, March 9, 1897.

Boon—Stafford.—On March 30, 1897, at the home of the bride, in Columbus, Texas, Mr. Chas. P. Boon, of Austin, Texas, and Mrs. Carrie Stafford, by Rev. Sam. F. Chambers.

Walker—Sigler.—At Borden, Texas, March 30, 1897, by Rev. Sam. F. Chambers, Mr. Harry S. Walker, of near Columbus, Texas, and Miss Maggie Sigler, of Borden, Texas.

Ayers—Chaney.—On April 7, 1897, at the residence of Rev. G. M. Fletcher, near Alba, Wood County, Texas, Mr. Sam Ayers and Miss Delia Chaney, Rev. G. M. Fletcher officiating.

Gee—Taylor.—On April 14, 1897, at the residence of the bride's mother, by Rev. G. M. Fletcher, Mr. J. C. Gee and Miss Nancy A. Taylor, both of Rains County, Texas.

Fee—Crawford.—On April 14, 1897, at the bride's residence in Cisco, Texas, by Rev. J. H. Chambliss, Mr. George D. Fee and Miss Belle Crawford.

Sherry—Props.—On Sunday, February 7, 1897, at Rocky Canon, Mr. Ben Sherry and Miss Rosa Props, Rev. R. A. Walker officiating.

Dunlap—Johnston.—On Sunday, 4 o'clock p. m., April 4, 1897, at the home of the bride, Mr. Rob't E. Dunlap and Miss Climmie Johnston, Rev. R. A. Walker officiating.

Williams—Alexander.—At 8 o'clock p. m., April 11, 1897, at the residence of the bride in Benjamin, Texas, Mr. James R. Williams and Miss Florence Alexander, R. A. Walker officiating.

McAdams—James.—At the residence of the bride's parents, seven miles from Fairfield, by Rev. F. O. Favre, on April 14, 1897, Mr. T. J. McAdams and Miss Laura James, both of Freestone County, Texas.

Thomas—Townsend.—At the residence of the bride's parents, near O'Farrell, Texas, on Sunday evening, April 11, 1897, at 2 o'clock, Mr. J. N. Thomas and Miss Sallie E. Townsend, Rev. H. M. Nixon officiating.

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There's no one in this country so far away that he cannot obtain an Ivers & Pond piano on easy payments; and if no dealer sells them, we will send a piano on approval and pay railway freights both ways if unsatisfactory. We will send our catalogue, prices and full information about our Easy Payment Plan upon application.
IVERS & POND PIANO CO.,
114 Boylston Street, Boston.

BELLS.
THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

EPWORTH LEAGUE.

From the State Secretary.

Almost every day I get letters from Conference and District Secretaries complaining of the lack of co-operation on the part of pastors and presiding elders. One Secretary has just written me that he had written several letters to a certain presiding elder for assistance in getting reports of Leagues in his territory, but had not heard a word from him. Another man asked his presiding elder for League literature, and he referred him to a presiding elder of another district for the information. A third Secretary writes that his League is so "po" that his young pastor advised them not to pay the assessments. I am going to "speak out in meeting" at Waco, and tell some things, and call some names, if some of our big men in the Church don't find out between now and conference that the League is one of the institutions of the M. E. Church, South.

WESLEY PEACOCK,
State Secretary.

✠

Leaguers, Notice.

The sixth annual programme of our State Conference is out. It is very good, and last, but by no means least, they have promised us a visit to the Orphan Home. Let every Leaguer in Texas who attends this conference place one dollar in his purse for a voluntary gift for these children. We have a personal interest in the mission field and why not have an interest in this too?

Here is certainly a golden opportunity of making a practical application of our motto: "All for Christ." "But whoso hath this world's goods, and seeth his brother have need, and shuteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Let's not be Leaguers in word, neither in tongue; but in deed and in truth. MRS. FAMBROUGH,
Member of Charity and Help Com.
Longview, Texas.

✠

East Texas Headquarters.

During the Waco Conference East Texas headquarters will be at the New McClelland Hotel. As the number is limited, all who wish to secure accommodations at our headquarters must send me their names before May 5. After that date the register will be closed.

R. M. KELLY,
Conference President.
Longview, Texas.

✠

Waco-Goers, Attention! Listen!

In consultation with Bro. Nelms my attention was called to a few points of the most vital importance to our coming State League meeting at Waco. The State and local officers and committees have spared nothing in plans or work to make this meeting a grand success, but this is a conference by, for and of every Leaguer who attends and some things must be done by you before you leave home or this gathering may not be as pleasant a remembrance to you as it might have been. The free entertainment feature was removed by vote at San Antonio, but Waco volunteers to secure board at from 75 cents to $1.50 per day and to arrange in advance for the crowd without confusion. If you desire this service decide for sure as to your attendance and send name to Bro. Nelms, stating kind of board desired and he will locate you and send you a card that will enable you to find your place without trouble to any one. This must be done at once. You need not depend on a committee to meet you and explain the city, for there will be 5,000 others with you. If you fail to command this committee and then find yourself crowded out, the fault will be yours. Act at once.

A full attendance of our conference officers, Executive Committee, district officers and presidng elders is desired at the Fifth Street Methodist Church at from 1 to 2.15 p. m., Thursday, May 13, in order that we may transact important business relative to our Brownwood meeting. This will not interfere with attendance upon the State meeting and it is hoped that every district and conference officer will be present at this consultation service. Remember the time and place and come. F. P. WORKS,
Pres. N. W. T. E. L. Con.
Hillsboro, April 27, 1897.

Rates to Waco.

The Transportation Committee of the State League Conference submit the following notices of railroads as the result of its efforts to secure low rates and special service to Waco. Leaguers will note the special train service offered by various roads and endeavor, as far as possible, to use these trains, thereby securing good service and the company of Leaguers en route. Some roads have not yet responded, but all will doubtless meet the rates named.

A. K. RAGSDALE,
R. M. KELLY,
THEO. BERING, JR.,
Committee.

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LETTER FROM THE M., K. & T.

General Passenger Agents, Texas Lines:

Gentlemen—For the Texas State Epworth League Conference to be held at Waco, May 11 to 13, we will sell round trip tickets for trains arriving at Waco morning of May 11, and all trains of May 11, limited for return to May 14, at rates made: 2½ cents per mile from points within distance of 100 miles, thence 2 cents per mile. This basis will make rates as follows from our several junctions:

Denison	$4 00	Galveston	$5 25
Henrietta	4 20	Greenville	3 60
Alvarado	1 55	Waxahachie	1 75
Taylor	1 35	Ringgold	4 05
San Marcos	3 30	Fort Worth	2 25
Houston	4 25	Belton	1 10
Celeste	3 60	West Point	2 95
Lancaster	2 15	Sealy	4 10
Gainesville	3 60	Whitewright	4 00
Wichita Falls	4 55	Garland	2 80
Temple	90	Carrollton	2 80
Elgin	2 30	Dallas	2 50
La Grange	3 15		

These rates are tendered you for selling, and basing purposes in the sale of through tickets, and we will accept our proper proportion arrived at on usual basis of division. Yours truly,

W. G. CRUSH, G. P. & T. A.
April 20, 1897.

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G., C. & S. F.

The Gulf, Colorado & Santa Fe will concur in the rate made by the M., K. & T. and sell round trip tickets to Waco at the rate of 2½ cents per mile for points within 100 miles and 2 cents per mile for all points over 100 miles. Sell May 10 and 11, good for return until May 14.

W. S. KEENAN, G. P. A.

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COTTON BELT RATES.

SPECIAL TRAIN.

Account of the Epworth League Conference we will make rates to Waco on the following basis:

From points within 75 miles of Waco, rate of fare and one-third; from points within 76 to 100 miles of Waco, rate of $3.00; from points over 100 miles from Waco rate of one fare, except from points north of Tyler on our Main Line and south of Tyler on the Tyler Southeastern we will make rate of $4.00. Would put this rate in from points on our Fort Worth and Sherman branches but will necessarily have to be governed according to rates authorized by our connections over which it will be necessary for us to sell. Selling dates May 10 and 11, limit for return May 14.

We have arranged to run a special from Corsicana to Waco, leaving Corsicana 12:00 o'clock noon of May 11, just after the arrival of H. & T. C. southbound morning train, and will reach Waco 2:05 P. M.

S. G. WARNER, G. P. A.

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T. & P. SPECIAL TRAIN.

In order to accommodate travel to Waco account Epworth League Conference we have arranged for special train service, Paris to Fort Worth to connect with special train which the M., K. & T. will start from Fort Worth on the 11th of May. The schedule of the train from Paris will be as follows:

Leave.	Time.	Rate.
Paris	5.55 a. m.	$4 00
Brookston	6.15 a. m.	4 00
Petty	6.30 a. m.	4 00
Honey Grove	6.44 a. m.	4 00
Windom	6.57 a. m.	4 00
Dodds	7.08 a. m.	4 00
Bonham	7.23 a. m.	4 00
Ector	7.36 a. m.	4 00
Savoy	7.49 a. m.	4 00
Bells	7.55 a. m.	4 00
Choctaw	8.07 a. m.	4 00
Sherhan Junction	8.16 a. m.	4 00
Sherman	8.26 a. m.	4 00
Southmayde	8.51 a. m.	3 85
Whitesboro	9.10 a. m.	3 60
Collinsville	9.25 a. m.	3 60
Tioga	9.41 a. m.	3 60
Pilot Point	9.54 a. m.	3 60
Aubrey	10.11 a. m.	3 60
Mingo	10.25 a. m.	3 45
Denton	10.37 a. m.	3 30
Argyle	10.64 a. m.	3 10
Roanoke	11.15 a. m.	2 85
Keller	11.27 a. m.	2 70
Wautaga	11.39 a. m.	2 50
Hodge	11.52 a. m.	2 35
Fort Worth	12.02 p. m.	—

Rate for round-trip tickets as shown in the rate column. We wish this special train to be a success from every standpoint, and success can only be assured by every one working in that direction.

GASTON MESLIER,
G. P. & T. A.

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There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

SOUTHERN PACIFIC.

Account State Epworth League Conference at Waco, beg to advise that this Company will make a maximum rate from all points, east of and including San Antonio, of $5.00. From points west of San Antonio the rate will be one cent per mile in each direction added to the $5.00 rate from San Antonio.

L. J. PARKS, A. G. P. & T. A.

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San Antonio and Aransas Pass.

The San Antonio and Aransas Pass Railroad announces a $5.00 maximum rate from points on its line to the State League Conference at Waco. Tickets on sale May 10, limited to return May 14.

In addition to this they will run a cheap excursion from Waco to Rockport and Corpus Christi. The rate for this trip will be $3.50 for the round trip. Parties desiring to take the coast excursion can get the necessary extension on ticket by depositing with the agent of the S. A. and A. P. R'y at Waco. E. J. MARTIN, G. P. A.

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DISTRICT LEAGUE CONFERENCE.

Let all who will come by private conveyance notify me by postal card. Fine pasturage will be provided for their teams. W. J. JOHNSON,
Presiding Elder.
Victoria, Texas.

DISTRICT CONFERENCE NOTICES.

BEAUMONT DISTRICT.

The conference will convene at Beaumont, Thursday, July 1st, at 9 a. m. W. P. and H. M. Society will hold their meting in connection with this conference. Also the District Epworth League Conference will meet on the day before and continue with us through the session.

T. J. MILAM, P. E.

CALVERT DISTRICT.

Calvert District Conference will convene June 2, at 9 o'clock, in Franklin. Rev. J. M. Wesson will preach a historical sermon June 1st, at 8 o'clock. Bro. Wesson's first appointment was Franklin Circuit, in 1843, and he preached his first sermon near Franklin. Bishop Hendrix will be with us, and we pray for a spiritual conference.

J. B. COCHRAN, P. E.

BEAUMONT DISTRICT.

The Beaumont District Conference will convene at Beaumont July 1.

T. J. MILAM.

CORSICANA DISTRICT.

The Corsicana District Conference will be held at Rice, Texas, May 21-24, 1897. The opening sermon will be preached by Rev. W. H. Crawford, Thursday night, May 20.

Committees of Examination are as follows:

For License to Preach—M. S. Hotchkiss, J. M. Thurman, L. W. Carleton.

For Admission on Trial—C. R. Wright, L. V. Ellington, J. E. Walker.

For Deacons' Orders—N. A. Keen, B. R. Golightly, M. L. Hallenbeck.

For Elders' Orders—J. P. Mussett, J. P. Speed, F. M. Winburne.

The Hargrove blanks will be used.

JOHN R. NELSON,
Presiding Elder.
Corsicana, Texas, April 23.

BRENHAM DISTRICT.

Committees of Examination for the Brenham District Conference, to be held at Caldwell, May 27-30, 1897:

For the Examination of Applicants for Admission on Trial into the Traveling Connection—F. L. Allen, F. E. Hammond, J. L. Russell.

For License to Preach—W. H. Brooks, W. C. Bracewell, J. C. Moore.

For Deacons' Orders—James Peeler, J. P. Skinner, H. T. Hart.

For Elders' Orders—G. A. Le Clere, C. L. Farrington, S. P. Brown.

J. C. MICKLE, Presiding Elder.

FORT WORTH DISTRICT.

Let all who expect to attend the District Conference of the Fort Worth District, at the Mulkey Memorial Church, May 14-17, or the District League Conference the two following days at same place, notify me at once that I may assign homes.

H. A. BOAZ, Presiding Elder.
Fort Worth, Texas.

Have you Eaten too Much?

Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.

TEXAS CONFERENCE MISSIONARY REMITTANCES.

Name of Charge.	Foreign.	Domestic.
Dickinson	$32 00	.....
Shearn, Houston	.....	219 00
Total	$32 00	$219 50
Grand total		$251 00

This makes Dickinson full on both foreign and domestic.

This makes Shearn full on domestic.

JOSEPH B. SEARS,
Conf. Mis. Sec., Texas Conf.
Houston, Texas.

Miss Maggie Hannah

DANVILLE, ILL.

Long Suffering from Headache Cured by Dr. Miles' Restorative Nervine.

HEADACHES are the bane of woman's life. Frequently relieved but seldom permanently cured, the ultimate result is continual misery. Miss Maggie Hannah, 521 Chestnut St., Danville, Ill., says in June 1896: "I cannot add to my testimony of last year except that I am well and strong. Two years ago I had such a pain in my head that I ate nothing, was desperately nervous and could not sleep. Other complications peculiar to my sex set in and our physician called another in consultation. They decided I had consumption and must die. I commenced taking Dr. Miles' Restorative Nervine and the second night obtained the first nights real sleep in four weeks. I know that Dr. Miles' Restorative Nervine saved my life.

Dr. Miles' Nervine Restores Health

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.

DR. MILES MEDICAL CO., Elkhart, Ind.

EDUCATION BY MAIL

The Correspondence School of the

POLYTECHNIC COLLEGE

offers instruction by Correspondence in Mathematics, Science, English Language and Literature, Latin, Greek, New Testament Greek, Hebrew, Bookkeeping, Shorthand, and all branches taught in the Institution. It also offers to the undergraduates in the ministry of the M. E. Church, South, full instruction in the Conference Course of Study. The Polytechnic College is a chartered institution of very high grade, belonging to the M. E. Church, South, and has a Faculty of twenty professors and teachers. For Catalogue and all information, address the President,

Rev. W. F. LLOYD, Fort Worth, Tex.

Cole's... ...Formerly... Cole's Select School. Dallas, Texas.

Classical and Military School

A Limited Number of Students can Board in the Family of the President.

THE ONLY PRIVATE, SELECT, CLASSICAL and Military Institute in Texas. Collegiate, Preparatory, Primary and Commercial Departments. It looks after the moral, physical and social, as well as the mental, development of your sons and daughters. A distinguished graduate of the Virginia Military Institute in charge of the Military and Scientific Departments.

Girls are admitted into the School on equal terms with the boys and receive instruction in Instrumental Music by an experienced and competent teacher without extra charge. They are in separate rooms and grounds and under the immediate supervision of a lady who is an accomplished graduate of the University of Texas. For particulars or Catalogue, apply to

COL. J. R. COLE.

398 Ross Avenue, :: Dallas, Texas.

Sewing Machine and Advocate $22.

A SCIENTIST SAVED.

President Barnaby, of Hartsville College, Survives a Serious Illness Through the Aid of Dr. Williams' Pink Pills for Pale People.

From the Republican, Columbus, Ind.

The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was mostly a wilderness, and colleges were scarce. The college is well known throughout the country, former stu-

PROF. ALVIN P. BARNABY.

dents having gone into all parts of the world.

A reporter recently called at this famous seat of learning and was shown into the room of the President, Prof. Alvin P. Barnaby. When last seen by the reporter Prof. Barnaby was in delicate health. To-day he was apparently in the best of health. In response to an inquiry the professor said:

"Oh, yes, I am much better than for some time. I am now in perfect health; but my recovery was brought about in rather a peculiar way."

"Tell me about it," said the reporter.

"Well, to begin at the beginning," said the professor, "I studied too hard when at school, endeavoring to educate myself for the professions. After completing the common course I came here, and graduated from the theological course. I entered the ministry, and accepted the charge of a United Brethren Church at a small place in Kent County, Mich. Being of an ambitious nature, I applied myself diligently to my work and studies. In time I noticed that my health was failing. My trouble was indigestion, and this with other troubles brought on nervousness.

"My physician prescribed for me for some time, and advised me to take a change of climate. I did as he requested and was some improved. Soon after, I came here as professor in physics and chemistry, and later was financial agent of this college. The change agreed with me, and for awhile my health was better, but my duties were heavy, and again I found my trouble returning. This time it was more severe and in the winter I became completely prostrated. I tried various medicines and different physicians. Finally, I was able to return to my duties. Last spring I was elected president of the college. Again I had considerable work, and the trouble, which had not been entirely cured, began to affect me, and last fall I collapsed. I had different doctors, but none did me any good. Professor Bowman, who is professor of natural science, told me of his experience With Dr. Williams' Pink Pills for Pale People and urged me to give them a trial, because they had benefited him in a similar case, and I concluded to try them.

"The first box helped me, and the second gave great relief, such as I had never experienced from the treatment of any physician. After using six boxes of the medicine I was entirely cured. To-day I am perfectly well. I feel better and stronger than for years. I certainly recommend this medicine."

To allay all doubt Prof. Barnaby cheerfully made an affidavit before

LYMAN J. SCUDDER,
Notary Public.

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box or six boxes for $2.50 (they are never sold in bulk, or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privileged is reserved of condensing all obituary notice. 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.

SIMPSON.—Sister Harriet Simpson was born in Franklin County, Tenn., March 3, 1809, and died January 6, 1897. Her parents moved from Franklin County, Tenn., to Jackson County, Ala., and from there to Smith County, Texas, where she spent the remainder of her life. Sister Simpson joined the M. E. Church while young and remained a faithful soldier until the Captain of her salvation said, "It is enough, come up higher." She often spoke of her departure, saying that she was ready and waiting until the Lord should call her home.

T. B. VINSON.

YARBROUGH.—Nannie E. Yarbrough, daughter of Rev. Jonathan Luton, was born in Decatur County, Tenn., August 10, 1855; converted in 1872; married Wm. E. Yarbrough December 7, 1876; died July 9, 1896. Sister Yarbrough was a woman of more than ordinary intelligence; had a strong mind, which had been well cultivated. She had been a great sufferer for eighteen years, but bore her affliction with marked patience and fortitude; died peacefully; left a husband, one girl and one boy. To her husband she said, "My only regret is that I did not do more for God and the Church. But Jesus is merciful. Help to train my children for the Lord." To her boy she said, "Do your duty. If you read your Bible and pray, you will know what it is." To her girl, "Do all the spiritual good that you can, especially to your father; he will need your sympathy and help. The chief end of life is to be religious. Tell all my friends to meet me in heaven." May her prayers be answered in the ultimate salvation of her children and husband and we all meet her in heaven.

J. B. GOBER, P. C.

PALMER.—Mamie Ester Palmer, the daughter of Oswald and Mecca Palmer, was born September 29, 1887, and departed this life March 27, 1897. Dear little Mamie was a very sweet and amiable child, loved by all who knew her. The family has lost one of its brightest jewels, though heaven has been made richer, and Mamie has only gone to Him who said, "Suffer little children to come unto me, ... for of such is the kingdom of heaven." Look up, sorrowing ones; your darling Mamie has only gone on before, where she is waiting and watching for you. Her pastor,

D.W. GARDNER.

IN MEMORY OF F. M. WHITE.

Judge Francis M. White was born in East Tennessee August 15, 1811; came with his father to Texas in 1831. He was married to Miss Rosa McNutt in 1835. His father died in 1834 and his mother in 1857. Soon after his mother's death he was converted and joined the M. E Church, South. In this Church he lived till his death, which occurred at his home in Edna, Texas, March 22, 1897. Judge White had lived in this (Jackson) county since he came to Texas, with the exception of the time he was at Austin. He was elected State Land Commissioner in 1857 and held this office till 1862. In July, 1845, he was a member of the convention which annexed Texas to the United States and was a member of the Legislature in 1846, serving continuously for ten years. Judge White served in as many stations and places in life as any other man in his day. He served in the Texas War, served as Judge, as Land Commissioner and as a member of the Legislature. He was admitted to the bar as a lawyer in 1870 and was a good lawyer. He was a Mason and was honored by his brethren. He was a good and useful man, a kind and faithful father and husband. The good Lord let him live to a ripe old age to bless his home and country. He has done his work faithfully and well and God has called him to his reward. I talked with him as to his future and he had no fears. He was sitting by the fire talking to his children and complained of feeling bad, and without a struggle he passed to his reward.

J. A. BIGGS.

REV. ALEXANDER F. COX.

Rev. Alexander F. Cox was born in Abingdon, Washington County, Va., December 1, 1823, and was in his seventy-fourth year when death claimed him, in Beeville, Texas, on the morning of April 5, 1897. His religious life dates from his youth. In his twenty-first year, or in 1844, he was licensed to preach by Rev. David Fleming. He joined the Holston Conference in October, 1844, and remained in that conference twelve years. In 1846 he was ordained deacon by Bishop Capers, and elder by Bishop George F. Pierce in 1858. "He came to Texas in 1856 and settled in Goliad, then a mere village. At that time there were only two conferences in the State—the East Texas and Texas. He joined the latter, but continued his residence at Goliad for about ten years." During this time he was connected with Aranama College, was editor and proprietor of the Goliad Messenger, and covered a large territory in ministerial work. Change of conference lines threw him into the territory of the West Texas Conference, of which he was a member for about twenty-five years, cheerfully filling appointments all the way from the hard, little mission up to the presiding elder's district.

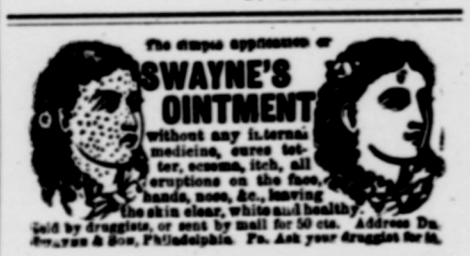
May 1, 1850, he married Miss Amelia Lee Atlee, at Athens, Tenn., who still survives him. To them were seven children born.

Bro. Cox was a man of fine physical constitution. Up to within the last few years his health seemed perfect, and even after that he has been regarded as a hale old man. But la grippe, that insidious disease, attacked him a time or two, sapping the foundations of his strength, involving his heart, "binding the strong man," and—"the weary wheels of life stood still at last." But he was ready. In his youth he was not unmindful of his Creator, and in his old age his Creator was not unmindful of him. For more than fifty years he ministered to the people of the grace of the Lord Jesus Christ; nor did he preach an effeminate gospel; it was masculine and masterful throughout. When at his best he was the peer of almost any man I have heard. He especially excelled as a doctrinal preacher and was one of the best theologians of his conference. He was at once an exponent of the truth and an able defender of the faith. To this work he brought a strong, well-cultivated mind, and was withal a man of well-defined views and positive convictions. But Bro. Cox' greatest virtue was in the singular purity of his life. Intimately acquainted with him for forty years, the writer does not recall a single unclean word or even indelicate expression. He kept himself pure, and it was an easy thing for him to enjoy his religion. His brethren will miss his beaming face and hearty ejaculations of praise and thanksgiving. It was hard for him to retire from active work of the ministry; indeed, he did not retire except insofar as the limitations of age and weather compelled. Even as it was he loved to preach, and upon his sick bed he planned for his old-time work to begin again when health and spring should come. But they never came. Death was quicker than they and heaven nearer, and so he went home. We shall see him again. It is not an eternal farewell we have said.

JOHN S. GILLETT.

KYLE.—Bro. W. H. Kyle died at Beaumont, Texas, March 16, 1897. He was born March 29, 1813, in Buncombe County, N. C., and moved when a boy to Alabama; from there to Georgia, and from there to Florida, and in 1851 he moved to Jasper County, Texas, where he made his home till his death. He was visiting relatives at Beaumont when he died. He was twice married; had four children by his first wife and ten by his second. He raised twelve children to be grown, six of whom are now living. His last wife and "companion of his old age" preceded him to the glory world a little less than a year. Bro. Kyle professed religion in early life and joined the Methodist Church when twenty-one years of age. He lived not only a consistent but a very efficient Christian life for sixty-three years and died happy in the triumph of that faith that had enabled him to overcome so many of the conflicts of life. He represented nearly half a century of Texas Methodism, coming to this State when the pioneer Methodists were making their fight for Christ and Methodism. He raised a large family who to-day do honor to his Church, his name and his remembrance. His daily walk and conversation and dying admonition will live long in the memory of those who knew and loved him as a father in Israel.

J. T. McCLURE.



As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

DO YOU KNOW THAT YOU CAN GET A FIRST-CLASS SEWING MACHINE AND THE TEXAS ADVOCATE ONE YEAR FOR $22.00.

TESTIMONIALS.

The Advocate Sewing Machine is above criticism. We are surprised at its beauty and completeness. G. J. IRVIN.
Bardwell, Texas.

Mr. L. Blaylock, Dallas, Texas:

Dear Sir—The Machine I ordered of you has come, and I am so well pleased with it I would not exchange it for any of the high-priced Machines I ever saw and would advise all needing a first-class Machine to take the Texas Advocate Machine. Yours truly,
MRS. C. A. JONES.
Pittsburg, Tex., March 23, 1897.

We received the Machine the 27th of March. My wife is well pleased with it.
JAS. L. HALL.
Frank, Texas.

Our Machines are made by one of the largest Sewing Machine Manufactories in America, are fully guaranteed, and are shipped direct from the factory.

ADDRESS
Texas .. Christian .. Advocate,
DALLAS, TEXAS.

FLORRENCE.—Mary O. Florrence (nee Harlan) was born in Smith County, Texas, July 17, 1860; professed religion and joined the M. E. Church, South, at fourteen years of age; married W. M. Florrence in 1879, and departed this life at her mother's home, in Kilgore, Texas, April 11, 1897, after much suffering and long affliction, all of which she bore with that grace that gave her one of the most triumphant deaths ever witnesed in this community. She said to all: "Don't weep; I am all right; going home to rest forever." She leaves a husband and six children. May God bless and comfort the bereaved. J. M. MILLS, Pastor.

PRICE.—Mrs. Cathrimne Price was born in Virginia November 18, 1843; was married to Wrightson Price Januarl 11, 1872; departed this life March 25, 1897, and was buried at Harper, Gillespie County, amid a large gathering of sorrowing friends. Sister Price was converted when young, and has been a consistent Christian; was ready for her departure and longed to be dismissed from her suffering body and be with Christ. She leaves three married children and husband to mourn their loss. Bro. Price is now alone, except as Christ dwells with him and the Holy Spirit to comfort him enough to make his dwelling happy.

D. C. ROBINSON.

SHULER.—Mrs. Mary M. Shuler, a native of South Carolina, was born June 12, 1815; was married to Joab Shuler in March, 1829; near the same time she professed saving faith in Christ and joined the Methodist Episcopal Church. Her long life has been distinguished by lasting consecration to God and earnest, loving devotion to the Church of her choice. Sister Shuler has been a resident of Gonzales County from an early date in the county's history, and was identified with the fortunes of the Church almost from the beginning in this section. The only regret in declining years was her inability to be in the public services of the Church. As death approached there was no change to be made—the same steadfast faith and joyful hope which had marked nearly seventy years of Christian living beamed out in an interview with the writer but three days before her death. The earthly career of this sainted woman closed in perfect triumph on February 12, 1897. J. T. GRAHAM.

CARLETON.—My father, John C. Carleton, departed this life at Groveton, Trinity County, Texas, January 30, 1897. John C. Carleton was born in Jones County, Ga., November 16, 1816. When a young man served in the Creek Indian war in Western Georgia, and at the time of his death was drawing a pension of $8.00 per month for his services in said war. He was also enlisted in the Seminole Indian war in Florida. He came to Texas in 1838; was converted to the Christian religion soon after arriving here, under the ministry of Littleton Fowler, Samuel Williams and Frank Wilson. He lived and died in the faith, he being the first man I ever saw kneel or engage in prayer, making a lasting impression upon my youthful mind. So ended his long, eventful life. Many old Texans will doubtless remember him. Peace be to his sweet memory. C. B. C.

SIMMONS.—The subject of this sketch, S. R. Simmons, was born in North Carolina, January 27, 1812. He came to Texas and settled near Chappell Hill, Washington County, in 1851. His wife died in 1873, and he has since resided with his children, five of whom are yet living. He was a member of the M. E. Church, South, and also a Mason. He "fell on sleep" February 14, 1897. Cancer on the face did its fearful work, but with an unshaken faith in the goodness and mercy of God he entered into rest.

J. C. WILSON, Pastor.

HOGAN.—Mabel Gertrude, little daughter of Bro. A. D. and Sister M. E. Hogan, was born near Lytton Springs, Caldwell County, Texas, January 2, 1895, and died February 12, 1897. Her death was caused by membranous croup. She was a beautiful little girl; only remained long enough to entwine the arms of her affections around her parents' hearts and then took her flight to her home in the new, bright world above. While we weep she rejoices, basking in the sunlight of heaven. It is so hard to give her up. She was the light of their home, the joy of their hearts. She suffered greatly during her sickness; but all is well with her now. Weep not, papa and mamma; Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

W. O. SHUGART, P. C.

Buda, Texas.

HAINES.—Mrs. Rebecca Haines (nee Brooks) was born in Georgia, December 25, 1827; was married to W. S. Haines, in Alabama, September, 1841; professed religion and joined the Primitive Baptist Church in 1848; came to Bastrop County, Texas, in 1875; removed to Blanco County in 1880; came to Coryell County, Texas, in 1885, where she resided until death called her home, Sunday morning, March 14, 1897. Grandma was loved by all. She accomplished her task. He called her to her reward. The writer had the pleasure of visiting her during her illness; found her strong in the faith. She called her children, grandchildren, great-grandchildren and many of her friends to her and talked of heaven and plead with those who were out of Christ to become Christians, and bid them good-bye.

W. H. CARR.

Levita, Texas.

BURTON.—Robert Burton was born February 28, 1880, and died April 15, 1897. He was converted and joined the M. E. Church, South, at Seagoville, in July, 1896. He suffered intense pain for more than a month, having that dread disease, inflammatory rheumatism; yet he was never heard to murmur. He was a faithful Sunday-school pupil. He loved the Lord, his pastor and the Church. He told his mother that the Savior was standing at the gate to receive him. Just before he left us he told his mother not to weep for him; just then he stopped and listened a moment, and then, lifting his eyes heavenward, exclaimed, "I hear the angels calling the roll; they are calling my name," and his spirit went bounding its way home to God and heaven. Mother and friends, look up. There is a better day coming.

T. M. KIRK.

HARDEMAN.—Mrs Clyde Hardeman (nee Malaier) was born in Spalding County, Ga., March 7, 1867. At an early age she gave her heart to Christ and united with the M. E. Church, South. On February 28, 1891, she was married to Dr. H. A. Hardeman. They mutually shared the pleasures and duties of life together till on March 24, 1897, when God called her spirit home. God blessed their happy union with two sweet children—Virgil and Lella. Little Lella (the baby) preceded her mamma about a year. Virgil (the boy), with the husband she leaves behind to mourn their loss of a faithful mother and a perfect wife. Sister Hardeman was of a good family, a woman of cultured mind and heart, and of great force of character. She possessed the gentle, tender womanly virtues that make life useful—therefore, great. She was a Christian. She loved her Savior. Her last expressions were of peace and perfect confidence in Christ. She lived her Christianity. The funeral services were held in the Methodist Church, and her body was laid to sleep in the cemetery at Melrose, Texas, till God shall bid it rise. W. W. GOLLIHUGH, P. C.

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CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
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The honored and distinguished chemist, T. A. Slocum, M. C., of New York City, has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, stubborn cough, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, will send THREE FREE BOTTLES (all different) of his newly discovered remedies to any afflicted reader of the TEXAS ADVOCATE, who will write for them.

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The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heartfelt testimonials of gratitude" from those benefited and cured, in all parts of the world.

Catarrhal affections and pulmonary troubles lead to consumption, and consumption uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please tell the Doctor you saw his generous offer in the Texas Advocate.

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DALLAS AT - - - 8:50 P. M.
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FORT WORTH AT - - 9:40 P. M.
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8:45 A. M.
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Sewing Machine and Advocate $22.

Holes in Your Health.

What does that mean? Suppose you are taking in money all day, and drop it into a pocket with holes; you will find yourself a loser instead of a gainer by the day's business. Same with your health. You eat and drink and sleep, yet lose instead of gain strength. There's a hole in your health. Some blood disease, probably, sapping your vitality. You can't begin, too soon, to take the great blood purifier,

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Galveston, May 3, 4, 5, 6.
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