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Editorial.

MOODY IN DALLAS.

The world has long been acquainted with Dwight L. Moody and his work, he having occupied pre-eminently the first place among traveling evangelists for thirty years, and his name is as familiar on two continents as household words. He has traveled extensively and preached in nearly all the great cities of the world, and few if any have ever addressed greater audiences.

His meetings began in Dallas last Sunday and the multitudes thronged the great building at the first service. They came from every station in life—the high and the low, the rich and the poor, the capitalist and common laborer elbowed each other in seeking to hear this man of God. The meetings up to the present give promise of an abundant harvest.

We jot down hurriedly our impressions of the man and his work. That which impresses us above everything else is his faith in God and the power of the gospel to save to the uttermost. You at once lose sight of the man and can see only Christ in every word and thought which he utters. He believes mightily in the Holy Ghost, and tells you over and over again that conversion is a supernatural work; a life imparted by the Divine Spirit; and that mere reformation is a deception and often a sham and a hoax; that only God can give life and implant his own nature in a human soul, and that no man, creed or ordinance can give or supply the lack of spiritual life.

In almost every sermon he stresses regeneration, emphasizing the divinity and spirituality of this great doctrine. His preaching, we may say, is strikingly evangelical, free from all clap-trap and sensation. He selects a great gospel theme, such as "Man a Sinner—Christ a Savior," "Repentance," "Christian Assurance," "The New Birth," "Prayer," etc. Then with the open Bible he tells you in the most unaffected, practical and direct manner what God has said. He seems never to have read but one Book, and certainly knows nothing about the technics of the schools or standards. He gives no evidence of having known Calvin or Arminius, or any of their descendants. No doubt he is versed in books and literature, yet he never reminds you of the fact. He draws only from his experience and the Word of God for every argument and illustration.

The simplest child can understand and appreciate every word he speaks. If simplicity be greatness, he is the very paragon of greatness. His stories, which are but the settings for some thrillingly grand truth or experience, remind you of Dickens as he tells the history of "Little Nell." Every heart is profoundly moved, and every eye is suffused with tears, and his own lips quiver, and his broad, deep chest heaves and you feel the great tide of emotion that has shaken his own heart and swept over the audience.

As to mannerism, he has none. He is about five feet ten inches in height, and of immense port. He stands up on the high platform in the most unclerical manner, and talks out of his heart to five or six thousand people as if it were a matter-of-fact business, and that the people had assembled to meet God, and he was commissioned to deliver the message. He appears to be wholly void of all self-consciousness and to have only faith in God and his Word. Yet you feel that he is in possession of all the facts of the situation—a complete master of himself and his great audience. He has tact and generalship of the first order, and without the slightest assertion or intimation from him you recognize that he is to lead and direct every meeting, and that he will not neglect the minutest details, and you feel that everything will be done in the right time, and in the best possible manner. In short, Mr. Moody—plain Mr. Moody, for this is what every one calls him—is a man of the people; his heart and soul are in his work, and if we can judge he is intensely in earnest, and is only ambitious to lift the world up to God. He is as winning and artless as a child, and his disposition as sunny as a June day. The tough and hardened sinner, as well as the most polished and refined, feels the impress of his gracious presence and influence.

At this early stage of the meeting we can not write of results, but will have something to say in our next issue.

THE PRESS.

The Ram's Horn puts it strongly thus:

A needle's eye would be a cavern in which the souls of some rich men would eternally wander. A miserly layman replied to a minister concerned for his salary, much needed and long due—"Why! I thought you preached for souls." The disgusted clergyman replied: "Souls! I can not eat souls, and if I could it would take an hundred thousand such as you have to make a meal." A hungry preacher browsing for and subsisting on souls, would daily devour some stingy congregations and soon depopulate cities.

The Richmond Advocate congratulates itself that while our Congressmen may not be able to cope with some of the live questions before the country, they have at least hit upon one they can handle. It says:

A Chicago Congressman has introduced into the House a bill to compel Washington saloon-keepers to give a full glass of beer. It seems that the distressing condition of the workingman has been found to be due to the fact that he has had to pay for too much foam in his beer. Whether this is true or not, it is gratifying to know that our representatives are at last to have an opportunity to grapple with a measure for the relief of the country which the average Congressman can fully appreciate.

The Methodist suggests a plan for the cure of drunkenness, which, if adopted, would at least reduce the patronage of the Keeley Institutes and wonderfully aid our orphanages. Hear it:

A wealthy man once came to Mr. Jones and said, "Mr. Jones, my two boys are becoming drunkards, and I do not know how to correct them."

"Do you really want your boys to be sober men?" asked Mr. Jones.

"I would give anything in this world," said he, "to keep them from becoming drunkards."

"Well," replied Mr. Jones, "the first time either of the boys get drunk give me twenty thousand dollars for my Orphans' Home, and notify them that every time it is repeated twenty thousand dollars will be turned over to charity, and you will find that your boys will become sober men."

It has never been announced whether the father adopted the advice of the preacher, but if he did we are sure the plan was successful. But it is also clear that most parents would rather their boys would be drunkards than to give so much money to charitable uses.

The "political sinner," we are pleased to note, is receiving some mention by the press. The St. Louis Observer observes:

In some strange and unaccountable way a political sinner is judged by a different code of morals from that by which an ordinary offender is judged. A politician may commit any kind of an outrage without exciting the wrath and indignation of the people. In all our great cities, officials have for years plundered the people with impunity. When one of these thieves is caught, he is punished by some mild sentence and in a little while he is out again for office. The poor negro that steals a ham of meat, or the common thief that sneaks into an open house, is arrested and hurried away to prison.

And then the Nashville Advocate gives the club a few dexterous twirls and hits him a blow:

The human conscience is capable of performing some wonderful tricks. Not the least of these is the facility with which it can ignore certain demands of good morals while giving the most diligent heed to other requirements that are of no higher intrinsic authority. We personally know not a few men who would scorn the idea of cheating in an ordinary business transaction, but at the same time have no scruples about using fraud in public elections. The time has fully come when they must be told that they are standing on very dangerous ground. As far as we can see, there is no difference between stealing a vote or an office and stealing a dollar. We hope to live to see the day when the man that is guilty of the former practice, or of anything equivalent to it, will be put in stripes and set to serving the State like any other criminal.

The Wesleyan Christian Advocate thinks, and rightly too, that much of our political corruption has its source in the open saloon. Who can gainsay the following:

There is not a social problem nor a political difficulty in our land which is not rendered more complicated by the open saloon. In our cities, where is felt the greatest strain upon government and order, the saloon is an ever-present peril.

The Wesleyan then adds a direful warning:

The American people will wake to find their political institutions in conflagration some night, unless they make an ending of the barrooms soon. With all manner of inflammable material heaped together by immigration in the cities, and alcohol poured over it, we need not be surprised if a slight spark makes a great blaze yet.

But the same paper sees danger in other places and remarks:

"No admittance—danger inside!" was prominent on the front of the Edgewood Avenue theater, now undergoing repairs. Let this sign stand. There is always danger inside of these theaters. It ought to be painted on each of them in every city—as well as the saloons—"Danger inside."

CALCUTTA, INDIA'S BRILLIANT CAPITAL.

Early Monday morning, November 26, we went aboard the the P. & O. steamer, "Peshawer," at Madras, booked for Calcutta, India's brilliant capital. Since Saturday before the ship was expected and several delayed Americans anxiously awaited her arrival. At 8 o'clock Sunday night she was sighted, several miles at sea, but was not allowed to enter the harbor until the early morning. Not caring to venture on the boisterous waves in a "catamaran"—a small craft made of three logs lashed together with a rope—and not specially attracted to the "surf-boat"—a trim looking affair, eighteen or twenty feet long and four or five deep, sewed together with strings—we walked out on the pier and took a "jolly-boat" for the ship anchored an hundred yards away. And a "jolly" time we had, for the wind was high and the little boat leaped and plunged as if to show how defiantly it could outride a stormy sea. But the roughest experience was in reaching the ship's ladder. We had to calculate nicely the upward swell of the little boat, and then by a quick movement spring onto the ladder and into the arms of two or three sturdy sailors. But we were soon safely "berthed," assigned seats at the table, and made ready to try our sailor's legs on the beautiful Bay of Bengal.

So heavy was her cargo to be unloaded at Madras, that it was nearly 2 p. m. before our ship lifted her anchors and steamed out of the harbor into the open sea. The whitecapped waves, like foaming chargers, were dashing furiously against the massive breakwater, and we expected a stormy afternoon. But in a few hours the surging ceased, and all the way up to Calcutta we had smooth waters and "journeying mercies." Strong headwinds and adverse tides, however, lowered our speed to only twelve or thirteen knots an hour.

As we moved northward and approached the "City of Palaces," there was a delightful change in the atmosphere, cooler breezes giving assurance that we were passing from the torrid into the temperate zone. I love to look at the beautiful tropics, but prefer to live where the frost thickens the blood, quickens the step, and puts springs in every nerve. I prefer the Mississippi pine to the Singalese cocoanut palm.

Wednesday night we anchored near the "light ship" at the mouth of Hoogly River—one of the many mouths of the Ganges—the light of day and a favoring tide being necessary to navigate that treacherous stream. As we passed the wreck of the "Anglia" early the next morning—a vessel which went over in the silting and shifting sand two years ago, resulting in the loss of human life—her bare masts still standing out of the water to sentinel the place of her fall, I had occasion, as others did on Paul's memorable ocean journey, to applaud the caution which "cast four anchors out of the stern, and wished for the day."

The first land sighted was on the right—the Island of Sangor—on which there is a lighthouse and telegraph station. So many hours before our ship landed, the notice of her safe coming was published in Calcutta. The Island of Sangor is noted for its Bengal tigers—the jungles being yet full of these dreaded monsters.

Steaming up the river on Thursday I was reminded that it was Thanksgiving Day in America, though I had seen no notice of any Presidential proclamation. Having no flag to wave and there being too little American sentiment on that English ship to suggest its proper celebration, I quietly sang in my cabin, "My country, 'tis of thee," thanked God I was an American citizen, and prayed the Divine blessing upon my native land.

Up the Hoogly we passed many places of historic interest, and an hour before the jetty was reached the spires and splendid buildings of Calcutta were in full view. At "Garden Reach," adjoining the palace and grounds long occupied by the dethroned and exiled King of Oude, the customs officers came aboard to see if any of our ship's company were the possessors of firearms or other contraband goods. The palace and magnificent estates where the ex-King of Oude lived with his hundred wives until his death a few years ago, has been purchased by a syndicate and sold in lots to wealthy Europeans for building handsome suburban bungalows. The surviving widows of the ill-fated native monarch, whose sympathy with the Sepoy rebels caused his loss of crown and throne, are scattered over the country living on small pensions yet allowed by the British Government.

Shortly after arrival in the stirring and brilliant capital of a million souls, and securing comfortable lodgings, we walked down to Eden's Garden to hear the music by a military band which plays there to eager thousands every afternoon, and to see the hundreds of splendid equipages which dash around the Esplanade. That is the Hyde Park of the Orient, and it is doubted if more brilliant scenes are witnessed anywhere else in the world. Elegant diver-mounted carriages, drawn by the fleetest and best-blooded horses, with European beals and nabob princes riding therein, and from two to four servants in scarlet or yellow livery, presented a picture quite calculated to dazzle the eyes of an innocent Westerner. The rank, wealth, and grandeur of India are represented on the Maiden every afternoon, especially in the "height of the season," which is now. Government House, the official residence of the Governor General, is a palatial structure of vast dimensions. It is quite equal to Buckingham Palace, the city residence of England's Queen. I thought it significant that just in front of the main entrance there is a frowning cannon. The Viceroy of India sits behind heavy guns, and by their virtue holds his place of power. The present incumbent of Government House is Lord Elgin, and, as a young man put it, "a Liberal, a teetotaler, and a vegetarian." He is now on a tour of the various provinces, placating the native princes, and speaking kind words to his vast constituency.

Fort William, an old and historic fortification of the East India Company, near its original site, is beautifully kept and strongly garrisoned. It has witnessed many a deadly struggle, and over its parapets heroes have fallen and brave men desperately battled to protect the women and children who had fled therein for refuge. It was after the capture of Fort William by the heartless Surajah Dowlah, the Nabob of Bengal, that the horrible torture was enacted which has made the "Black Hole of Calcutta" one of the sadly memorable spots in all the cruel history of carnage and death. We visited the place just adjoining the post-office. Beneath the black stones that mark the once dark dungeon—a hole twenty feet square—146 persons were imprisoned during a hot summer night. Their appeals for help were only met by the response that the Nabob was asleep and could not be disturbed. The next morning 123 were dead. It was to avenge the horrors of that "Black Hole" that Lord Clive marshaled his heroic legions, and at the battle of Plassey achieved one of the greatest victories in history, overthrow the Mogul dynasty, and established Britain's power in India.

Early the next morning we called a "gharry," and drove for two hours before breakfast. We went first to the "Burning Ghat" on the river bank, and saw how the Brahmans dispose of their dead. Not in all my life have I witnessed anything half so horrible. One body, on an altar of wood, was already burning, and another was being prepared for the flames. The legs were bent back from the knees, and the body covered with a white cloth. Wood was piled around and over the dead. Rice and bananas were presented to the pallid lips by one of the family, then another, with a lighted torch of grass in hand, walked three times around the funeral pyre, repeating some words after the priest. He then thrust the flame under the wood, and threw in the fire a little incense to improve the odors while the body was being consumed. By no expression of countenance or change of tone could I detect the slightest sorrow among relatives or bystanders. The poor, dead thing was turned to ashes with his bed of wood, and not a sigh of regret from any heart or a tear of grief from any eye. The men employed at the "Ghat" pushed up the fire and chatted away as indifferently as if roasting a pig. The utter heartlessness of heathenism was never so impressed upon me before. And then how thankful I was for Christianity which invests the body with sanctity, and makes us handle it tenderly and reverently—for that body will rise again. Death does not end all with us. The manager of the "Burning Ghat" said they cremated about twenty-six a day, and for poor persons there was a fee of three rupees. The wealthy, who have their dead burned on sandal wood, pay from two to three hundred rupees. So there is an aristocracy in the flames of death. After the burning a handful of the ashes is thrown into the sacred river as an offering to the gods—the rest is hauled off in carts. This scene was a poor preparation for breakfast, and gave little interest in the small temples and mosques we passed, or the elaborate market we visited. So by the post-office we drove to get news from home, and after several hours' search in the city found the letters that gladdened our hearts as much as the cremations had saddened and depressed us.

I visited a large Hall opposite Government House, and saw a handsome monument erected to the celebrated Warren Hastings, who, with all his faults and sins, was incomparably the greatest administrator of English affairs in India. I recalled my first boyish reading of his great trial, and of Edmund Burke's peerless philippic against him; but, nevertheless, to his marvelous organizing genius England is indebted for the success of this her largest and richest possession.

A profitable half-hour was spent in the College established by Dr. Duff, and in connection with which he spent so many toilsome and glorious years. The size of the building and the massiveness of its columns looked like memorial expressions of the broad, granite character of the man who put his very heart in their deep foundations. Whether his successors are carrying forward his well-laid plans and fulfilling the prophecies of those early days, we did not learn. There are about seven hundred students in attendance.

Calcutta is a city of colleges and a great literary center. Thousands of cultured young natives, trained in these institutions, and not made Christians, I understand, have become skeptics of every school. No longer idolaters—educated away from the superstitions of their fathers—they are yet far from the truth that dethrones error and emancipates the soul. What a problem this presents to the missionary conscience!

South of the city is Kaligiat, where a celebrated temple, dedicated to Kali, the wife of Siva, is located. Here animal sacrifices are offered to the bloody goddess, and the horrid image displayed for the wild, fanatical worship of thousands. We arrived a little too late to witness the sacrificial offering—it being past five in the afternoon—but the odors were there still, and women were busily engaged scrubbing and washing, getting ready for the next day's service.

En route to that temple we met a handsome carriage, with caparisoned horses and liveried footmen, in which a Rajah rode with some distinguished Hindoo companion at his side. Just behind him, in a palanquin closely covered with rich scarlet silk, borne by four men, a lady rode—supposed to be his wife. That is a picture of Oriental domestic life. Unworthy of a seat by his side, the wife must follow behind and be covered from the eyes of the world.

We very much desired making a visit to Serampore, a village fifteen miles from Calcutta, where William Carey began his missionary career, preached for many years, built a college, and where he sweetly sleeps in company with his heroic co-laborers, Marshman and Ward. But as time was limited and that pilgrimage was impossible, we did the next, and maybe, the best thing—we visited the Lall Bazar Baptist Chapel, built by William Carey, and in which are treasured memorials of his apostolic ministry. The pastor, Rev. Mr. Hooke, was exceedingly courteous, and seemed to take great pleasure in gratifying our eager desire to see everything that connected the present with "the pious cobbler of Paulerspury." He showed us the solid silver communion set, chaste and very heavy, presented to William Carey by the East India Company when he was Professor of Sanskrit in Fort William College. We saw the small, round pulpit of teakwood—carefully preserved in the chapel—behind which he earnestly pleaded with the multitude to come unto the Lord and be saved. The communion table and chair he used are there just as he left them. We saw the baptistry, where he inducted many redeemed souls into the kingdom, and where the distinguished Dr. Adoniram Judson was baptized. He remained with William Carey for some time, was baptized in that Church, and after a while proceeded to Burmah, where he wrought so wonderously in the name of the Lord of Hosts. On a marble tablet, to the left of the pulpit, is this inscription:

In memory of
The Serampore Missionaries,
William Carey, D. D.,
Joshua Marshman, D. D.,
William Ward,
And of their colleague and successor,
John Mack,
Who preached the gospel faithfully
In this place for many years,
And whose praise is in all the Churches.
"The righteous shall be held in everlasting remembrance."
This tablet is erected
As a mark of grateful veneration
By one of their pupils,
A. D. 1852.

There are also tablets to their successors, Rev. James Thomas, Rev. Wm. Robinson, Rev. John Robinson, and Rev. John Sale. Mrs. Sale, wife of the last named, has the honor of being the founder of Zenana missions in India. She yet lives at a great age in Scotland, but has a distinguished son in Calcutta—one of the Justices of the High Court. I count it a privilege to have sat in a church sacred with such associations, and bound in undying wedlock to such immortal names. May the spirit which animated Cary and Marshman and Ward and Judson, quicken the whole Church of Christ to attempt larger things for our God, and look for the speedy conquest of the world!

We are greatly indebted to Rev. Dr. Warne, of the Methodist Episcopal Mission, for many thoughtful courtesies and very delightful hospitality. He is pastor of the largest congregation in India; has a membership of 500, and preaches in a church that will seat 1500. We visited the Girls' School, with 225 pupils, in charge of Miss Knowles, and the Boys' School, with 170, and occupying a handsome building, to which one gentleman in Calcutta gave 125,000 rupees. All their property in the city has been secured without foreign aid. I visited, also, the bookstore and the press, where several periodicals printed in different languages go out weekly with glad tidings for the thousands. It was a special pleasure to call at the Deaconess Home, and have a few words with Mrs. Thoburn. The Bishop is expected home in a few days, after an absence of nearly nine months in America pleading the cause of India, and soliciting means to meet the rapidly increasing demands of this vast harvest field. I hope to meet him in Bombay.—*Bishop Chas. P. Galloway, D. D., in Nashville Advocate.*

Benares, December 1, 1894.

SHALL WE HAVE CONSISTENCY?

"Unfermented wine is fermented nonsense. The wine used in the last supper would intoxicate."—*Bishop Keener, as reported by T. L. Mellon, in the Tennessee Methodist.*

No Methodist can lawfully drink intoxicating liquors except in cases of necessity. Try it by the General Rules, the Disciplinary chapter on temperance, or by the Word of God, and it is strictly true that necessity is the only ground of excuse; all else is without apology, all else condemned.

There are only two ways of using intoxicating liquor through necessity: One is for physical ailments, the other in pious sacrament; the former allowed and excused; the latter authorized and raised to the highest dignity of religious teaching. In the religious sense all may be said to use it through necessity under the law of keeping in memory the world's great sacrifice, and as a means of grace in maintaining a hold as branches on the true vine; but in this sense the liquor is limited to wine.

There is no law defining a measure or how much may be drunk per capita in the sacrament, neither in the days of Christ and his apostles, nor till now, so far as I have ever heard. It here rests on common-sense judgment. Paul reproved some sharply in his day who drank to excess. The prudence of this day is observed of all when a small bottle will supply a hundred or more communicants.

But, aside from the holy sacrament, who has been able to measure the ethical dimensions of the word "necessity." It is as elastic as rubber itself. Under its elasticity all Methodists are permitted to keep intoxicants in their homes awaiting a "necessity." They are not permitted to use them as a beverage. But who shall judge when there is a necessity? Shall a physician be called to judge of the matter? I know of no such law. I believe it is allowed everywhere that a man may drink to drunkenness when bitten by a snake. Hardly anybody would think of arraigning him under a charge of immorality; although there exist other remedies for snake poison just as good. The elasticity of the word "necessity" is easily discernible, physician or no physician. The obtaining consent of a physician may be a device, a kind of covering process, a cunning way of shifting responsibility. I believe the medical fraternity are as honorable as other classes of humanity. But you may depend if a man wants to drink spirituous liquors in an apologetic way, he will light his lamp, go in search and swap physicians until it is so recommended. Did you ever see a man out on the streets swapping physicians? Open your eyes. He does not tell anybody he meets that he is well that day.

But the foregone statements are not really what we intended to say when we placed at the head of this article what Bishop Keener said. Nor are we at all disposed to impeach the truth of his statements; but, on the contrary, to look into the laws of consistency that right adjustment may follow.

There is an irrepressible conflict waged against intoxicants. The crusade is the achievement of Christianity. The moral world looks on with interest. The forces carrying forward the movement should not be weakened or embarrassed. Difficulties within should be removed.

If in the days of Christ and his apostles there was no organized crusade against intoxicating liquors, and if the origin of the present crusade is grounded in the truth of Christ's Word and the very thought the effect of its influence, may it not be questioned whether an intoxicant can be rightfully used in the Holy Eucharist? In other words, if Christ is at the head of the temperance movement today and approves the Methodist General Rule on temperance and the Disciplinary chapter on temperance, does he still desire an intoxicant on his communion table?

Bishop Keener says the wine Christ administered would intoxicate. We do not deny it. That same Christ in that age made wine. Would not Bishop Keener say it would intoxicate. He must, if he would be consistent. But we declare that the living Christ of today would not make wine. If so, our whole crusade is wrong and must fall. Secrets have been hidden away in the gospel, and under the power of its teaching there have risen developments which astonish. It becomes the Christian world to keep pace with the marching Jehovah.

In central thought the temperance movement would lead the Churches and the world to the plane of total abstinence. The thought is a little Utopian and perhaps will not be realized for a good while to come. Yet with zeal unabated, consistent views, intelligent management and constantly applied forces the last coalition will have been broken, and perhaps earlier than the wisest are aware. When that day comes, and God grant it may, no intoxicant will be found on the Lord's communion table.

WM. ALLEN.

Rock Hill, Texas.

PANHANDLE PENCILINGS.

(Concluded.)

At the risk of wearing out your forbearance and the patience of your readers, I venture another chapter of my first round as a presiding elder.

After my former trip I had the pleasure of a delightful week at home—Vernon. Bro. Field had gotten in and he and his people had already formed a mutual admiration society. He caught the Western step as though he were "to the manor born," and everything was moving like well-oiled machinery. The next week I took in Harrold. Here I found Bro. Sawyers just getting over a spell of the "slumps." He had just passed through experiences calculated to try a man's grit. "For a time," he said, "the devil like to got me." But he was all right, hopeful and buoyant, full of plans for a successful year. Harrold Mission(?) has had a hard name, and, I think, has fairly earned its reputation. But they seem determined to try this year to redeem themselves, and it is to be hoped that they will do so.

On Friday, January 11, we started north to visit the Churches in Greer County. I was favored on this trip with having as a traveling companion, Sister E. A. Sutherland. She is Bro. G. S. Hardy's "Aunt Eulilzer," and to her watchful care and training he is greatly indebted. For two years she kept house for him while he traveled a circuit in Greer. So this trip was to her like going home. She knows nearly everybody in the county and is a welcome guest everywhere. She knows all the good places for a preacher to stop, and the bad ones, too, and this new presiding elder was much benefited by her former experience, as well as delighted with her company. For whiling away the tedium of monotonous travel commend me to an intelligent, wide-awake woman. We crossed Red River just above the mouth of North Fork, on a bridge a mile long, made of wheat straw. This bridge is to keep one out of the sand, and not out of water. It is made by scattering the straw on top of the sand, and is a very effective device.

Greer County is marked on the map as unassigned land. Uncle Sam and the Lone Star are disputing over it. The difficulty in the way is to determine authoritatively as to which is Red River. If the South Fork is the river, then the land belongs to Uncle Sam. If the North Fork is the river, then it belongs to Texas, for the boundary is where Red River crosses the 100th meridian. Grave United States Judges now have the matter under advisement, and a decision is anxiously looked for at an early day. The evidence relied on in the case must of necessity be traditional and even legendary in its character, as nothing reliable can be made out of the rivers themselves in their present condition. In the meantime things are a little mixed over there. If you send them mail you must call it Oklahoma, but it is under the laws of Texas, has representation in her Legislature and is dependent on her for schools. It is thickly settled with an intelligent citizenship, most of whom are poor but honest. They are exceedingly anxious for the title to the land to be settled, as not many

of them are willing to make expensive improvements on uncertainties.

This unsettled condition of affairs militates largely against the success of the Church. While we have a large membership, yet there is not a church house of any description in the county. This compels us to depend entirely on school-houses for accommodation. Still we have all the institutions of our Church in successful operation.

The territory of Greer County is about equal to three ordinary counties. In this we have four charges. The first one of these I visited was Navajoe Mission (pronounce the j as though it were h). This lies in a strip along the North Fork of Red River, and is in charge of Bro. Crump, an old Alabama local preacher, who sought health and a fortune there some four years ago. He found health, but fortune has thus far eluded his grasp. His quarterly meeting was at Union, right under the shadow of the wonderful Navajoe mountains. These mountains rise abruptly out of the level plane. They are rocks piled on rocks, seemingly without shape or design, some of them more than a thousand feet high. Among these rocks is a growth of scrubby trees and wild berries. The berries are of different kinds, and are gathered in large quantities in summer and made into excellent preserves, jellies, etc. We had a good sample of these at the basket dinner they brought on Saturday. It is wonderful where so much good to eat comes from in a country so long afflicted with drouth. I sampled three dinners of this kind on my trip, and unless the good sisters cooked all they had when the presiding elder came around, they are yet considerably removed from the starvation point.

After preaching on Sunday at 11 I drove about fifteen miles to preach at Altus at night. Altus owes its origin and its name to a tragic incident in the history of Greer County. The original town was two miles west, and was called Frazer. About four years ago a terrible head rise came down the Salt Fork of Red River and overflowed Bitter Creek, which empties into it, and this sent the water rushing in torrents through the streets of Frazer. It was at night, and the wind and rain which came in blinding sheets added to the loss and confusion. Houses were drifted away, cattle were drowned, and many lives were lost. But for the herculean efforts of heroic men and stout-hearted women, many more would have perished. After the flood was over, a new town site was selected on higher ground, and the whole town was moved. Bro. I. N. Crutchfield, familiarly called "Ike," is in charge here, and he is making things move. He is a rustler; knows how to rough it, and has already gotten into the hearts of his people and will have a good time. The ladies came to the conference, which was held at the parsonage and well attended. When we adjourned they invited us all in a body to dinner, which they had prepared and brought with them. After dinner, at the request of Bro. Crutchfield, I lectured the women and organized a W. F. and H. M. Society, with eighteen members, from which we expect great things.

Early Tuesday morning, in the face of a stiff norther, we headed for Mangum, the county seat, about thirty-five miles away. We stopped at noon with Sister Hosmer, the widow of the pioneer missionary and organizer, to whom Methodism in this country is indebted more, perhaps, than to any other man. The first trip Bro. Hosmer made through Greer he stopped at noon at a stage stand for dinner. They had bread, made of wheat-bran, without salt or milk, and coffee, made of burnt wheat, and for this they charged him a half dollar. This indicates the difficulties he encountered and the hardships he endured. His memory ought to be kept green. Let some generous Methodist send us money to build a "Hosmer Memorial Chapel," to be the first Church erected in Greer County. Certainly this would be appropriate. The work at Mangum is in charge of the inimitable Jim Kizziah. He has preached and sung and shouted nearly all over Greer, but he has not worn out his welcome. He has now the fragments of three works, which, of course, necessitates reorganization. But he will soon have it in shape. Mine host at Mangum was Bro. J. C. Gilleland. He and his good wife have not been long married, but their home has already become proverbial as a model preacher's home. He comes from the best Tennessee stock, and is a Methodist from his fathers. He has undertaken to see that the preacher has a parsonage in Mangum, and, no doubt, will succeed.

My next conference was at Eldorado, in the southwest portion of the county. To reach this we traveled over some rough and hilly country, fit only for grazing and sparsely settled. Bro. Broiles is in charge of this work. He has been converted only about three years, and seems determined, as far as possible, to redeem the time he wasted in sin. He is dead in earnest and fully consecrated, and, if he will give attendance to reading and study, will make a workman that needeth not to be ashamed.

From Eldorado we drove to Quanah, after holding conference in the afternoon, in time to preach at night. Bro. Hardy and his people were on the *qui vive* in anticipation of the coming of Evangelist Collard. We had a good Quarterly Conference Saturday, and had the privilege of enjoying two of Bro. Collard's services. He made a good start, and we expect to hear of large results from the meeting. Hardy is on his third year. He wears well and is doing good service. His success is due largely to the influence of his good wife. It has always been passing strange how these Methodist preachers all manage to get such splendid wives. But it has been so since Charles Wesley first set the example. From that day to this no nobler, truer set of women have ever blessed this world than these same preachers' wives.

My wife joined me here, and on Sunday afternoon we drove down to Chillicothe. Here we had a delightful stay and a very interesting conference. Our pleasure was marred only by the severe illness of Sister Griswold. She had been for several weeks in a very critical condition, but her physicians were hopeful of a speedy recovery. Her sickness had interfered greatly with Bro. Griswold's work, but he has prospect of a prosperous year.

The next Sunday I was at Crowell, the capital of Foard County. Here we encountered a severe snow-storm, but, in spite of it, had two delightful services on Sunday. Bro. L. G. Rogers is in charge here, and if he keeps up the lick he now has he will get there by a large majority. On my way home my buggy ran into a snow-drift about four feet deep, which caused the double-tree to break and the presiding elder to get a cold, snow bath. But, aside from the delay, no serious trouble resulted.

This finished my first round of 700 miles, all in my buggy. I found the work generally in fine shape. The preachers are hopeful. The stewards, in most places, made fair assessments, and all have promised to do their best to make this a delightful and prosperous year. May the Lord of the harvest grant it!

JNO. M. BARCUS.

N. B.—No doubt you and your readers think this is a long-drawn-out account, but, believe me, "the half has never yet been told." You come up to our District Conference, and we'll make you fairly stretch your eyes. J. M. B.

TO MY FRIENDS IN TEXAS.

Perhaps you would like to know where I am and my future prospects. Many of you—if not all—know my present relation in the Northwest Texas Conference. At its last session—without my request—I was placed on the "roll of honor." I profess to be loyal to the "powers that be," and intend to remain so. From a sense of duty I made a conscientious statement of facts (as I understand) with respect to law and my physical ability; but the conference differed with me in judgment, and adopted the report of the Committee on Conference Relations, and by that act I was "laid on the shelf," or released from pastoral work. I do not impugn the motives of my brethren who voted for its adoption. Perhaps they thought that a man of my age should have a rest. I am satisfied that they intended kindness by their votes. I am inclined to think now that they did me a favor, from the fact, my age considered, I knew that I could not continue in the effective work much longer. I have, during my itinerant life, realized the fulfillment of God's promises. Paul says: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." From every consideration I claim the fulfillment of this apostolic promise. My way was very dark at conference; so much so, I could not see how I could support my family; but, God in his providence, has partially dispelled the darkness.

I have not been "pounded," but I have enjoyed a gospel feast under the ministry of Bro. Armstrong. My judgment is that he is the right man in the right place. In addition, I have enjoyed the smiles and warm reception of many old friends. I have purchased a house and lot in Weatherford, and if I succeed in making the two last payments I will have a comfortable home; therefore, I hope that my superannuated relation will be blessed of the Lord. Being in this state does not release me from responsibilities to God. Of course I am no longer in the pastoral work; but, while I am recognized by the law as a "wornout preacher," yet I intend that my name shall stand on the effective roll of Christ's ambassadors—in the Church triumphant. Forty-seven years ago the Holy Ghost changed my heart and then called me to the ministry. I have tried to preach the gospel forty-five years. I am inclined to think that I have done as much hard work as any other preacher in that length of time. I do not censure the Church nor her rulers for hard appointments; for, in all probability, they were better than I deserved. I love the Methodist Episcopal Church, South, because it is a part of Christ's visible body. I can truly say:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

In 1849 I was licensed to preach, and the same fall I was admitted on trial in the Memphis Conference, and from that time until now, with the exception of two years, I have been in the itinerancy. I do not boast of anything I have done, but all things considered I did the best I could. I have been a member of the Northwest Texas Conference for more than twenty-five years. More than fifty of its members transferred to the General Assembly of blood-washed souls since 1869. I am still alive, and know that if I remain faithful until death we will soon meet in the paradise of God. It is hard for a man of my physical ability to throw on the "brakes;" but as I did not call for a superannuated relation, I will make the best of it, God being my helper. I never saw a time when I loved to preach, but always felt as I think Paul did when he said: "Wo is me if I preach not the gospel." In my Christian life I have had three objects in view, viz.: 1. To glorify God; 2. My salvation; 3. The conversion of sinners. I never sought popularity, except on gospel principles. I am sorry that I have not done more in the Master's vineyard, but all things considered, were I called on to retrace my ministerial life, I don't know that I could make amendments. I love every member of my conference, and hope and pray that God will abundantly bless them. I still feel able to preach, and as I do not wish to live with closed lips, I tender my services to the pastors and their people who need my assistance. I will, God permitting, aid them in their protracted meetings or preach on controverted subjects. The pastors of our Church generally are competent to teach and defend Methodism, but my conviction is, not many of them are willing to do so. In order to success we must preach and defend the gospel. Thousands of our people need more light. We have many books, tracts and leaflets on doctrinal subjects, but sad to say, but true, many members of our Church do not know that such literature is in existence. "Take heed unto thyself and unto the doctrine," is a positive command, and as the doctrine is a part of the gospel, our ministers (local and itinerant) should preach it or have it done. By the doctrine I mean the "whole counsel of God." Believing as I do that doctrinal sermons are much needed, I will, if called by any pastor, preach on any controverted subject where the Church needs this kind of work. I am inclined to think, in my declining years, that I can do more good on this line than any other. Pastors who need my help will please address me at Weatherford, Texas. WM. PRICE.

AN EVENING AMONG THE INDIAN CAMPS.

At 2:30 p. m. Miss Swanson and I were ready; got into our buggy with medicine case, wraps and buggy robe, and set out to find "White Wing's" camp. "White Wing" was an Indian of the Kiowa tribe, who had been sick for some months with that fatal disease, consumption.

We drove first in one direction, then in another, but concluded we were wasting time, as we saw no trace of a camp, and knew not in what other direction to go to find "White Wing." So we gave up the search, with the promise of going to see him our next opportunity, and taking with us some one who knew the way to his camp.

We then decided to visit some Apache camps. "Rex" (our noble horse) trotted along very willingly, perhaps too much so, for Miss Swanson complained of his freeness to go. We kept going, though, and soon found ourselves conversing with some Apache women who were trying to tell us something about an Indian girl, for whom we inquired and who had moved. We went next to see Willis and his wife, whose little girl died not long since. Found them both in their "tepee" (tent) and they received us gladly. After talking to them a while we invited them to Church, bade them good-bye, and went to another camp, where we were attracted by Indian music and singing. As we approached the "tepee" Miss Swanson and I were startled by the sight of a form lying on the cold ground outside the tent apparently asleep. We asked each other the question, What could this mean such a cold evening to be out there? Soon the form arose and it proved to be an old woman paralyzed. We asked her if she was sick, but she could not understand us. The music kept on, so we asked if we could come in, and some one in the "tepee" said, "Come in." We entered and found a woman cooking supper, and another sick with consumption.

The musician we found to be an old man, lying on a couch, and beating on a tin-pan (about six inches in diameter) with a little stick. We asked if any one was sick, and the man who understood English, said, "Yes, that woman (pointing to the consumptive) was sick; heap cough." Made signs to show us that when she was asleep she coughed a great deal. We asked for a bottle and from our medicine case we poured some patent cough medicine. She said, by rubbing her hand over her chest, that it hurt. So we gave her some turpentine to rub on it. Showed her how to apply it to the chest. Then we wanted to tell them to rub some grease on to prevent blistering. Saw no grease except what they were using to fry fritters; but spied a small lard bucket covered. Supposing it to contain lard, we told them to put what was in the bucket on the chest after having applied the turpentine. They seemed to hesitate, and we thought they didn't understand us, so asked if we could open the bucket, to which they consented. On opening we found it contained sugar. Both of us, in fact, all laughed, for the Indians knew from our expression that we were mistaken as to the contents of the bucket. We then pointed to the grease in the frying-pan and told them to put it out in the cold and when it was cold to rub on chest. The man said, "Me heap savvy," which mean the understood, so we prescribed no more. We asked the man if they stayed there all the time. He said, "No, we pretty soon go to Arapahoe; sit down in ten days;" showed with finger number of days. Also showed notches cut in side of his couch; had eight notches; said, "Two more, then we go." Meant in two more days they would go and camp with the Arapahoe Indians. We asked if he knew the old woman outside the tent. He said, "Yes—my mother." Told us by signs that she had walked a long away and fell there at the tent door. I said let her come in; very cold out there; but he seemed not to understand, or it may have been pretension, for I have learned since that the Indians care not for, in fact despise, old age. We invited them out to Church, bade them good-bye and stopped outside to speak to the old woman whom we have already mentioned. Our medicine skill was not such as to enable us to prescribe for her; she seemed completely exhausted. Gave her some cough medicine and left her with much pity in our hearts for the poor, neglected mother.

We next went to a camp where we found a pretty, bright-eyed little girl, afflicted with scrofula (a disease common among the Indians). We had no medicine and asked for a pencil; could find none, and so took a burnt match and wrote a note to the doctor for some medicine for the child. But just as we had it written a man came; the woman said something and a pencil was given to us. So the note was rewritten properly and given to the woman. The sun had almost reached the horizon, so we decided to wend our way homeward, and felt that the evening was not lost, after all.

We were gladdened the next Sabbath by seeing a number of the Apaches out to Church. Let the good work go on and our constant prayer be to lead this perishing race to Christ. Much remains for us to do. May the Christians of our land pray for the promoting of Christ's cause among the Indians on this reservation.

LOTTIE DAVIS.

Anadarko, O. T.

ON IRREVERENCE.

1. It is very irreverent to sit upright in your seat and look about while the religious part of the congregation are engaged in prayer. Either kneel or reverently bow your head. To whisper and laugh while others are engaged in this solemn service is simply worse than heathenish. Don't act that way, unless you are an idiot.

2. It is very irreverent and ugly and silly and "backwoodsy" to talk and laugh and whisper and giggle while the preacher is preaching, or during any other part of the religious service. When the leader of the meeting wants you to giggle he will give the signal. Sometimes a young fellow thinks he must entertain his girl even at church and during the service. He will whisper and she will giggle, then she will whisper and he will giggle. Now let me tell you, young man, if that girl that you take to church is such a "sap-head" that she must be entertained at church after such style as that, you would be doing a cash business to swap her off for a pet jay-bird before you go further with your courtship.

3. It is extremely irreverent to light your pipe, cigar or cigarette in a church while the people are dispersing and puff away to the disgust and annoyance of all well-bred people who have rights as well as yourself. As well as irreverent, such conduct is debasing and vulgar. If you have the proper regard for the rights of others or respect for yourself, you would not do it, and far be it from you if you had reverence for God or his house. C. G. SHUTT.

A SIGNIFICANT MOVE.

On motion of Bro. Finley, a godly layman of the Weston Circuit, a resolution was passed at the first Quarterly Conference for the current year, which had for its object the matter of providing homes for our superannuated preachers when they are given that "relation," and Bro. Stafford was requested to write the matter up for the ADVOCATE. But, remembering that we have already in the conference a well organized and chartered plan looking to the same end in the form of the North Texas Conference Brotherhood, he submitted the substance of the resolution to me as one of the Executive Committee of said Brotherhood, and requested me to take the matter in hand and call Bro. Finley's and other interested brethren's attention to the fact that perhaps we have already a better plan than the one contemplated organized, and request their co-operation. The Bible certainly imposes obligation of this sort on the laymen of the Church, for it distinctly says: "Let him that is taught in the Word communicate unto him that teacheth in all good things."—Gal. 6:6. These brethren of the Weston Circuit show very clearly that they believe the above passage, with many others that may be cited, to mean more than doling out a mere living to these men of God while they are able for active service; and then, when they are no longer effective, to almost practically turn them out on the commons to "root hog or die." We all know that while the amount collected each year for conference claimants is a great help to those to whom it goes, it leaves too great a margin for personal effort on the part of wornout men or dependent women and children. May God increase the tribe of these Weston brethren, and others that have already fallen into line with the Brotherhood! I append to this paper the charter of our Brotherhood, from which can be clearly seen the objects contemplated and the means to be used. Our Constitution and By-laws provide ample plans for carrying out these objects, and our organization is growing very rapidly in favor with both preachers and laymen who seriously look into it. The superannuation benefit is a $2.50 assessment on each member. It can be readily seen that if 150 preachers and 300 or 400 laymen belonged to it, what a handsome sum would be placed in the hands of the retiring "hero of a thousand battle-fields" with which to procure him a little home for his declining days. Then further, there is the reserve fund in the hands of the Board of Trustees to meet emergent cases in or out of the Brotherhood. Certainly here is a good place, for any man who is able, to place any amount of money that he may have to devote to noble purposes. Let men and women who are able contribute to this fund and thus glorify God and bless humanity as God requires. I will be glad to enter into correspondence with any one on these important questions. J. A. WYATT,
Treasurer N. T. C. B

Farmersville, Texas.

AMENDED CHARTER OF THE NORTH TEXAS CONFERENCE BROTHERHOOD.

STATE OF TEXAS, }
COUNTY OF DALLAS. }

Know all men by these presents that we, the subscribers, citizens of Texas and members of the North Texas Conference of the Methodist Episcopal Church, South, under the provisions of the Revised Statutes of Texas, do hereby form and incorporate ourselves into a voluntary association for the purpose of providing benefits for any pastors of the North Texas Conference, of the Methodist Episcopal Church, South, engaged in clerical service as such, and who are also members of this association, who may become superannuated whilst members of this association, also to provide for the families of any such pastors who may die in full fellowship with this association, and for such others as by a majority vote it may select.

Article 1. This association shall be known as the "North Texas Conference Brotherhood," by which name it shall contract and be contracted with, sue and be sued, and transact all of its business.

Art. 2. This association is formed for the purpose of providing means for the benefit of those of its members who may become superannuated whilst in full fellowship with it, and for the families of those members who may die in full fellowship with the same; provided, that no member shall receive a second benefit while living; and, provided also, that no "honorary member," nor the heirs or assigns of such shall be entitled to any of the benefits of this association. Provided further, that it may provide means for superannuated preachers not members, or their families, if a majority shall so elect.

Art. 3. The place of business of this association shall be the city of Dallas, in the county of Dallas, State of Texas, and its principal office shall be at the parsonage of the First Methodist Episcopal Church, South, in said city.

Art. 4. This association shall exist for the term of fifty years and at the end of said term may be continued by a majority vote of its members.

Art. 5. The business of this association shall be transacted by three directors who shall be elected quadrennially by its members at their annual meeting, which shall be held at the same time and place of the North Texas Conference of the Methodist Episcopal Church, South. The following named members are hereby declared to be directors for the first term under the amended charter, to-wit:

Jas. W. Hill, who now resides at Dallas, Texas.

S. C. Riddle, who now resides at Wolfe City, Texas.

J. A. Wyatt, who now resides at Van Alstyne, Texas.

Art. 6. The superannuation and mortuary benefits of this association shall be provided for by assessments upon its members; provided, that no assessment upon any one individual member for any one benefit shall exceed the sum of ten dollars. Provided further, that this association may collect a fund of such amount as it may be able to secure, not to exceed one hundred thousand dollars, which shall be held, loaned or invested by a Board of Trustees, three in number, who shall be elected by the Brotherhood. The securities for said loans or investments shall be approved unanimously by the Executive Committee before transfers are made. The interest of this fund, after principal and interest have amounted to ten thousand dollars, shall be devoted to such objects as the Brotherhood shall by a majority vote direct. The association has now neither capital stock nor assets.

In testimony whereof witness our signatures, this the 20th day of September, A. D. 1894.

[Signed]: C. B. Fladger, J. T. Bludworth, W. R. Manning, J. W. Blackburn, R. R. Nelson, J. D. Whitehead, S. L. Ball, J. F. Sherwood, T. J. Milam, L. W. Harrison, S. C. Riddle, J. L. Morris, J. A. Wyatt, J. W. Beckham, M. H. Neely, W. D. Mountcastle, J. L. Angell, E. L. Spragins, B. H. Bounds, W. A. Stuckey, W. A. Coppedge, J. D. Scoggins, A. C. McDougal, S. W. Miller, J. Woodson, W. H. Stephenson, F. H. Welch (honorary), R. C. Hicks, W. S. May, T. J. Minnis, G. C. Hardy, R. S. Gorsline, J. W. Adkisson, J. M. Nichols, W. W. Graham, T. W. Shackelford (honorary), H. P. Shrader, J. M. Langston, H. E. Smith, G. A. Jamieson, J. W. Hill, F. B. Carroll, E. M. Murrell, E. H. Casey, H. O. Moore, G. H. Adams, L. P. Smith, F. O. Miller, L. L. Naugle, C. C. Williams, Stuart Nelson, J. M. Peterson, Jno. R. Allen, I. N. Crutchfield, J. R. Wages, W. A. Edwards, J. B. Minnis, A. F. Hendrix, J. H. White, W. H. Brown, P. C. Archer, C. M. Keith, Jas. McDugald, J. F. Alderson, J. B. Gober and W. J. Bludworth.

STATE OF TEXAS, }
COUNTY OF DALLAS. }

Before me, the undersigned authority, on this day personally appeared J. W. Hill, known to me to be the person who executed and signed the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

In witness whereof I have hereunto set my hand and official seal this 26th day of September, A. D. 1894.

[L. S.] (Signed) W. LOVE VAUGHAN,
Notary Public in and for Dallas County.

STATE OF TEXAS, }
COUNTY OF HUNT. }

Before me, the undersigned authority, on this day personally appeared S. C. Riddle, known to me to be the person who executed and signed the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

In witness whereof I have hereunto set my hand and official seal, this 24th of September, A. D. 1894.

[L. S.] (Signed) L. U. COLE,
J. P. and Ex-officio Notary Public in and for Hunt County.

STATE OF TEXAS, }
COUNTY OF GRAYSON. }

Before me, the undersigned authority, on this day personally appeared J. A. Wyatt, known to me to be the person who executed and signed the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

In witness whereof I have hereunto set my hand and official seal, this 22d day of September, A. D. 1894.

[L. S.] (Signed) C. J. MCKINNEY,
Notary Public in and for Grayson County.

STATE OF TEXAS, }
DEPARTMENT OF STATE. }

I, J. R. Curl, Acting Secretary of State of the State of Texas, do hereby certify that the foregoing is a true copy of the Amended Charter of the North Texas Conference Brotherhood, with the indorsements thereon as now appears of record in this Department.

Witness my official signature and the seal of the State, affixed at the city of Austin, this 13th day of October, A. D. 1894.

[L. S.] (Signed) J. R. CURL,
Acting Secretary of State.

A NEW DANGER.

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

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

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NORTH TEXAS

FEMALE COLLEGE

AND

CONSERVATORY OF MUSIC.

SHERMAN, TEXAS.

A FORWARD MOVEMENT IN NORTH TEXAS FEMALE COLLEGE.

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

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

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

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

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

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

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

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

LUCY KIDD KEY.

SHERMAN, TEXAS.

Sunday School.

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

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

WHEN people are converted they should be brought into the Sunday-school at once, for this is the training school of the Church. If you can get young men or ladies into the Church and Sunday-school, after conversion, they are generally safe.

OUR greatest men and women have been trained in the Sunday-school.

NEVER speak an unkind word when you feel like speaking unkindly; you may know that your heart is then unkind, and needs the cleansing power of the Holy Ghost.

A MOTHER who fails to provide food and clothing for her offspring is not more culpable than the Church that neglects its young converts; and the Church that does not provide the Sunday-school with all it needs to make it strong and efficient in its work, has neglected to nourish the children God has given her.

WILL the presiding elders lend their influence to our little corner, and help us, by their advice and their contributions to our department, to stimulate the circulation of the Sunday-school blood until its pulsations shall warm into life the very extremities of Texas Methodism? Will the children call the attention of their presiding elders to this paragraph?

BONHAM SUNDAY-SCHOOL.

Rev. I. W. Clark, Paris, Texas:

DEAR BROTHER—Replying to your favor I will write something of our Sunday-school, though I do not feel that its success has been so marked as to merit special mention. I must disavow in advance that it is presented as a model, but hope that the means by which we have partly overcome some of the difficulties attending all Sunday-schools and mention of some of the results we have achieved may be encouragement to other Sunday-school workers, and that they in turn may offer some experience or suggestion which we may appropriate to help us over the rough places yet in our path. There are so many essentials to successful Sunday-school work that the space at our disposal in the ADVOCATE forbids touching more than one feature at this time. The relation of the pastor to the Sunday-school, the work of the Superintendent, teaching, entertainments, finances, literature, singing, attendance—oh, so many things to be done and provided for.

Let's take attendance:

Not so very long since our school numbered about sixty. Now we have about 200 enrolled; divided into fifteen classes. A part of this growth is due to increased membership of the Church, and, *vice versa*, by far the larger per cent of the increase of Church membership has come from the Sunday-school. Ninety per cent of our pupils over seven years of age are Church members. Other members of the school have come in at the earnest public invitation of the pastor. Others have been added to us by private solicitation of some officer or teacher. Others on invitation of a committee appointed by the Epworth League. Printed invitations have been sent out, something after this form being used:

"We would be delighted to have you with us at 9:30 every Sunday morning. Engaged as we are in the study of God's Word and making preparations as best we may for the life that is and the life that is to come, your attendance and work with us must yield mutual benefit."

This card is signed by the Superintendent and sent to any whom we think might wish to be with us. We get it to the "send-the-children" Methodist by the hands of the least child he has in school. If he fails to be on hand next Sunday, he shows up at Church time and explains privately that the old rheumatism, which punished him so sorely in the years agone, has suddenly returned and taken up its abode in his knee or elbow; or the grip, unheralded, had swooped down on him; or some other fatally tending physical malady or dire necessity hindered.

The one thing which never fails to get pupils is the earnest, Christian teacher. I have never known one but built up and held a good class. A corps of intelligent, earnest officers and teachers, and the rest is easy.

The good attendance at our school, the interest manifested in the lesson, our young people making professions of faith and assuming Church membership—the teachers in our school have wrought well.

J. M. TERRY,
Bonham, Texas. Superintendent.

SUNDAY-SCHOOL CONVENTION, BEEVILLE DISTRICT.

In connection with the Beeville District Conference, which includes the fifth Sunday in June at Corpus Christi, Texas, there will be held a Sunday-school Convention. It will begin on Tuesday before at 9 o'clock, and last two days. Let each charge have at least one representative. The following subjects will be discussed:

1. "The relation of the pastor to the Sunday-school;" led by J. F. Webb.
2. "The Superintendent and his work;" led by J. T. Stanley.
3. "Qualifications of teachers;" led by F. S. Onderdonk.
4. "How to get ready to teach;" led by A. L. Scarborough.
5. "Parental responsibility;" led by Theo. Lee.
6. "What should our children read?" led by M. S. Gardner.

A free discussion will follow in each case, and other matters of interest will fill up the time.

At night of the first day a sermon will be preached by Rev. C. W. Godwin on the importance of childhood conversions, and at night of the second day a sermon on Christian growth by A. B. Bynum.

Bro. J. A. King will preach the opening sermon for the District Conference on Thursday morning at 11 o'clock. JOHN S. GILLETT, P. E.

FIRST QUARTER—LESSON 9—MARCH 3.

THE RAISING OF LAZARUS.—JNO. 11:30-45.

GOLDEN TEXT: *I am the resurrection and the life.*—JNO. 11:25.

One of the most admirable characteristics of Jesus was his tender love for his friends, and that he manifested a degree of earnest consideration for the Lazarus family is evident.

This family consisted of Lazarus and his two sisters. They lived on the Mount of Olives, about two miles from Jerusalem. They were in comfortable circumstances, owning their own home, and being able to purchase the box of ointment at a cost of about four hundred dollars, with which to anoint Jesus' feet, shows they were at least self-sustaining.

The crowd that came to the burial of Lazarus, and the numbers who offered their sympathy in the bereavement of the family, indicates the high social standing of this excellent family.

The fact that Jesus made their home his regular stopping place is sufficient evidence of their refinement, morally and socially.

Jesus could have prevented the death of this man as easily as he could raise him from the dead. But there were some things that could be taught in no other way than by a real resurrection from the dead. He is the resurrection and the life, and to show these great truths there must be a representation of life in a resurrection. The seed has life in it, but we observe that life only in the growing stalk, leaves and fruit.

Jesus does not impart the power of the resurrection, nor does he cause the life germ to remain in the body, by which the resurrection of the body is possible, like the life germ in the seed, but *he is the resurrection*, and there is no hope of future life in our resurrected bodies except he command the life and restore the functions.

There is no more beautiful picture in all the Bible than this one of Jesus in the midst of this bereavement.

He and his disciples had gone to Bethabara, beyond Jordan, preaching and doing good. Among the many acts of kindness on this journey the blind man at Jericho received his sight, and Zaccheus was converted. They were about thirty miles from Bethany, and they walked to the house of Lazarus. This long walk over rough, hilly country, was, of itself, a demonstration of the tender feeling he entertained for this family.

But that he remained in Bethabara two days after he had received the news of Lazarus' sickness would seem strange but for the wonderful transactions that followed. How anxiously these sisters looked for Jesus, and how restless they must have been when his coming was delayed.

The Jews who came to sympathize with them knew nothing of the real burden of their hearts. They began to think that Jesus had neglected them, and when Martha, who had, doubtless, been watching long for his well-known form to appear in sight, saw him in the distance *before he came into* the village, for the country was open and the house, situated on the side of the Mount of Olives, gave a fine view of the surrounding country, she hastened to meet him. Her face bathed in tears and her form bending under the prostrating load of grief and suspense, she looks into the face of Jesus and begins the history of her troubles.

Mary now observes the coming Savior and abruptly leaves her company, and they, thinking she had gone to the grave, *followed her*. Can there be a more touching picture? Mary, who had been the house-keeper and felt the want of her brother as a provider as well as a companion, falls down at the feet of Jesus; subdued and humbled, she would throw her whole life into his hands.

No one of the many who came to expresss their sorrow could command the confidence of these poor, sorrowing girls as did Jesus.

Here is a lesson on pastoral work. The preacher who expresses his sympathy with the suffering of his people, will find them seeking his words of comfort when they are overtaken by the griefs of life, and he who mingles with his flock in prayers and kind words, will find himself in position to command their support in the day of trial.

Jesus presents us in this lesson the human side of the God-man.

These two desolate, grief-stricken girls, hanging on the words of Jesus, and, with breathless attention, opening their hearts to his words of wisdom, do not fail to touch the fountain of his human heart.

When he looked on the Jews who came with Mary, he *groaned in the spirit and was troubled*.

He probably saw through the unfeeling formality of forced sorrow, and felt indignant at the sight of such manifestations of hypocritical friendship.

Where have ye laid him? is the question that awakens their expectations; not that they believed he would raise him from the dead, for their faith had not yet compassed so great a blessing. But they knew that Jesus meant something more than to ask an idle question.

They quickly answer, *come and see*: The anxiety depicted in their faces as they turn toward the grave, and the thoughts of the tender care and loving ministrations of these girls, when he had called at their home, during the lifetime of Lazarus, tired and worn with the journey, and exhausted by the constant tax on his mind and heart, they had given him rest, and supplied with willing and loving hands his every want, and now they are in their greatest grief, and their hearts and hopes are turned to him. *Jesus wept.* No words in Scripture bear a larger cargo of meaning that these two. They open to humanity the great throbbing heart of him who came to seek and to save. They disclose to us the magnetic power of *human* love, which lifts up humanity to the great heart of the God-head to receive the inspirations of life eternal.

Great extremes concenter in one matchless life—the human and the divine. He wept with Mary and Martha, and, in a few minutes, calls the sleeping dead from the tomb to walk in life again. We scarcely know which is most sublime—the weeping, or the raising Lazarus from the dead. The resurrection is overawing, but the tears of Jesus form the avenue through which the power of the gospel and the blood of the atonement gain access to the conscience, and become the resurrection and the life to us.

Even the hard and unbelieving Jews say, *behold how he loved him.* There is no power comparable to human love on human lives. Did we not believe that Jesus loved us, all his divine powers would be expended in vain.

The preacher who becomes a success as a winner of souls must first convince men that he loves men, and this can not be done by argument; it is accomplished by acts of disinterested love.

These Jews who had refused the demonstrations of miracles, and had set at naught the teachings of the Master, are moved by the tears of Jesus in sympathy with distressed humanity.

They try to explain by saying he could have saved this man from dying, and admit his power by referring to his works of healing, but this example of human sympathy brings even his majestic miracles into more acceptable light.

They would not acknowledge him healing the sick, restoring sight to the blind, casting out devils; but they received him in tears over the grave of a loved one, and had not this miracle been preceded by his expressed love and sympathy, they would have turned from the grave as they had from healing of the sick.

He commands them to *take away the stone*, for he requires us to do all we can do in the use of the powers he has given us. Had he commanded the stone to move, he would have dishonored creation, for man was made with hands and feet capable of rolling away this stone, and Jesus will not do for man what God has given him power to do.

Martha's faith can scarcely grasp the resurrection, and Jesus kindly encourages her to put her trust in him by calling up the instructions of the past: "*Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?*"

Jesus spares no trouble to show that this resurrection is from God, and, therefore, he prays and calls on the Father to answer his words that the Jews may be left without excuse. Jesus *cried with a loud voice* that the great crowd might hear him and know that Lazarus came from the dead at his command.

He stops the divine hand here and waits for man to do his part. *Loose him and let him go.* Lazarus stood, bound by grave clothes, waiting for the hands of humanity to loose him.

Many a young convert is waiting to be loosed by the kind ministrations of religious friends, not from his sins, for the power that raised Lazarus must remit his sins and change his heart, but the influence of old habits are like the grave clothes—while they do not take away life, they hinder him from walking, and may work a spiritual death.

Many of the Jews believed, and these sisters were, doubtless, glad of the delay of Jesus, for it brought the greater good.

Dr. Price's Cream Baking Powder
Awarded Gold Medal Midwinter Fair, San Francisco.

Epworth League.

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

HO! for Houston, April 16-18! Let us have 1000 strong.

MISS FULCHER, Secretary of the League at Broadway, Gainesville, writes that scarcely do they ever have a prayer-meeting where there is not a conversion, or some manifestation on the part of sinners. This is almost the ideal prayer-meeting.

WE are glad to hear good news from the League at Bowie. Rev. W. A. Stuckey writes that he is much encouraged over the outlook there.

WHY not make the coming State Conference the greatest young people's gathering held in Texas during 1895?

A RECENT issue of the Holston Methodist was almost entirely filled with Epworth League matter. It contained a great deal of information about the International Conference. There were a number of illustrations.

THE Epworth League Rally held at Henrietta on the night of February 19 was quite a success. The following program was carried out: 1. Song. 2. Prayer. 3. Scripture lesson, by Miss Mabel Johnson. 4. Song. 5. Recitation, "The Shepherd's Watch," by Miss Fannie Robinson. 6. Duett, by Miss Rose Maxey and Mr. Lon Kelley. 7. Select reading, "The Starless Crown," by Miss Kate Patterson. 8. Solo, by Miss Grant. 9. Select reading, "Two Sun Rises on the Sunrise Empire," by Mrs. J. D. Scoggins. 10. Solo, by Miss Maxey. 11. Recitation, "The Solar Hat," by Miss Jessie Patterson. 12. Duett, by Misses Maxey and Grant. 13. Recitation, "Prince Eric's Christ Maid," by Miss Maye McCamish. 14. Song, "God Be With You."

LEAGUE PROGRAMS.

Young people wait to be led into religious work. No League should be organized and turned loose to run itself upon the presumption that it will take care of itself. Plans, suggestions and formulated outlines should be given to instruct our young people, and to direct them in their League work. Especially is this necessary in their devotional exercises. Our preachers have needed a prescribed method for conducting the Sunday services of the Church, and our Discipline provides for this. How much more, then, is a formulated outline needed by our young people for conducting the devotional and literary exercises of the League. An outline should be submitted for every occasion. When I came from conference to my appointment at Coleman, I found no League. An organization had been effected several times, but in each instance the organization had dissolved and the institution had subsided. Our young people had grown thoroughly out of heart as to League work, and the older members looked upon the institution as a dead issue. They told me on every hand of the hopeless situation. I stood almost alone in a determined purpose to try again. I was afraid to announce from the pulpit my purpose to organize a League, knowing that past failures had thoroughly disgusted the whole congregation. So, I simply announced that I would meet the young folks of the Church at an appointed hour in the afternoon.

They came, and suspiciously awaited developments. I approached the real object of the meeting with much precaution, not failing to scatter little services among them that enlisted their minds and hearts. At the close of this service, seeing that their sympathy and interest were enlisted, I boldly announced my purpose of organizing a League. A program previously arranged was submitted for the next Sunday, and these young people, observing that they were to be led in the work, readily fell into line, and at once we organized, with twenty-eight members. Programs have since been announced at each devotional meeting for the following service, and now their interest has evolved into enthusiasm. Many of the older members of the Church attend, and are profoundly interested. I verily believe that formulated plans, executed under leadership, accomplished this resurrection. Great caution, however, should be exercised in arranging programs, in distributing the work, and in their execution. Running into stereotyped formulas should be avoided. Let no program anticipate the next as to form. In assigning parts make it a point to work in every member of the League, sooner or later, and generally leave out the elderly members to scotch for the younger ones, and to bring up the odds and ends. Let no stiffness be manifested in carrying out a program. Conduct the service as though there was no program. Let voluntary deliverances come whenever they will, even at the expense of prearrangement. Begin promptly on time; continue the meeting not longer than one hour, and announce no program not approved by the pastor.

J. W. ADKISSON.

TEXAS LEAGUES.

Our League is steadily moving down the royal road to success. We have listened, with good result, to the command of "Forward!" Our meetings are well attended, and scarcely does a devotional service pass without a conversion, or at least some spiritual manifestation on the part of the audience.

Our Department of Charity and Help is doing a grand work. The sick are visited; not formally called on, but often the young voice is raised in prayer for the comfort of the ones who, like the one of old, "lies upon a bed of affliction."

Our business meetings are interesting, and, as a result, are well attended. Once a month we have a League social. These serve to bring our members more closely together, and enable us to more thoroughly understand each other. These meetings are held at the residences of the members, and give somebody the chance to play host or hostess once a month.

Our number is not legion, but we have the assurance that where a few are gathered together in His name that He will be with us. We have very few "wheelbarrow" folks, who have to be pushed along; but when we do find one like that we get him spiritually warmed, then give him such a tremendous onward push that it keeps him going for some time.

While reading I noticed the words, "Sunshine in the Soul," and I thought how much that means to the Leaguer who has the light of His face shining in his life. Then the thought came, if we have this sunshine in the soul why not, as young people, send the blessed rays out into the world? You and I know how much the world needs just this sort of sunshine; then let's take our light from under the bushel, showing just where we stand and send the bright rays into some darkened life.

"Let the lower lights be burning,
Send a gleam along the wave."

As our spiritual life represents the "lower lights," let's keep it in perfect trim and send a steady, clear beam across the waters of life; not a flickering beam that will come and go with every passing wind, but a steady one—a light that may be counted on.

Our Leaguers of Texas are enthusiastic young people—young people who are in earnest, young people who know the value of true living and act accordingly. We have had occasion to notice the difference in other Church workers of other Southern States and those of our own, and nowhere else do we find such earnest young people.

All glory and success attend the League work in Texas.

MINNIE C. FULCHER.
Broadway League, Gainesville, Texas.

WEST TEXAS CONFERENCE.

Our Epworth League Conference will meet April 9, at 8 p. m. in Seguin. Each pastor is a delegate by virtue of his position whether there is a League or not in his work. Each League is also entitled to two other delegates, one of whom it is desired shall be an officer of the League. All whose names appear on the program are expected to be present and take the part assigned them. It is also desirable that the delegates study the subjects on the program and be ready to give their ideas in the general discussion. Bishop Key will be present to preside over and take part in the conference. The program will be forwarded to the ADVOCATE.

J. A. BIGGS,
J. D. SCOTT,
For the Conference Board.

TOPIC FOR MARCH 3.

The Burnt Offering.—LEV. 1:1-9; Rom. 12:1.

Our lesson is taken from the book of Leviticus. Previous to this time God had delivered his instructions from Sinai, but now the tabernacle is completed and from the Shekinah over the mercy seat God delivers in audible voice the remainder of the law.

The burnt offering is that concerning which direction is given in our lesson. The idea of sacrifice was common to the heathen nations of the world as well as to the worshipers of the true God. They honored their gods by sacrificing to them fruits, grain, wine, oil and animals. Even among the heathen there is a consciousness of depravity and they endeavor to appease the wrath of the offended deities by offering some sacrifice.

THE BURNT OFFERING.

This was to be taken from the herd of cattle that were useful and adapted for food. It was not to be an indiscriminate offering, but care was to be taken in selecting it. The beast must be a male and without blemish—the very best in the whole herd. No animal that was deformed or defective in any way could be offered. The priests, no doubt, examined carefully every beast that was brought for sacrifice. It was a voluntary offering. No one was compelled to make this sacrifice. Freely and without being urged was he to offer it. At the door of the tabernacle it was to be offered. Here the brazen altar stood upon which burnt offerings were placed.

That it was offered at the door signifies that the offerer felt unworthy to enter, and that only by sacrifice could guilty sinners commune with God.

The offerer was to put his hand upon the head of his offering. This action signified that without restraint he gave the beast to God, acknowledging, at the same time, that he deserved to die, but hoping this sacrifice would be accepted in his stead.

The offering was not designed to atone for any special sin, but for general sin.

Then the offerer was to kill the beast before the altar, and the priests were to take the blood and sprinkle it upon the altar.

The blood was considered the life, and it made atonement for the soul.

The beast was now cut up and placed upon the altar to be consumed by the fire. As the smoke ascended it was said to be a sweet savor unto the Lord, and the offerer was conscious that God was reconciled to him.

GOD'S SACRIFICE FOR US.

In this burnt offering we see a type of the sacrifice of Jesus Christ. He was offered without spot (Heb. 9:14); God willingly gave him up: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

He was offered, as it were, at the door: "No man cometh unto the Father but by Me." "I am the door."

Upon him was laid the iniquity of us all. He died in our stead. "He tasted death for every man." He suffered the penalty that our sins deserved. "He hath borne our griefs and carried our sorrows." Behold him now experiencing the agonies of crucifixion! What pain, what suffering is visible in his every look!

"See from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?"

The law had declared, "The soul that sinneth, it shall die." Justice could only be satisfied by the actual death of the Son of God, and so the blood of Christ answered the requirements of a broken law, and secured the pardon of every sinner.

The sacrifice of Christ has completely satisfied Divine justice, and the Father looks upon his offering with unmingled pleasure. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."

OUR SACRIFICE FOR GOD.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

It would be hard to find a more tender appeal than this. Paul talked as though God beseeched even by him.

"Brethren"—a term of affection and concern—"by the mercies of God." How many and how varied they are! The Psalmist declares that they are more than can be numbered, and the prophet asserts that they are new every morning.

Have we not found that this is true in our own experience?

How long would it take us to sum up God's mercies to us? Should not his mercies be gratefully received, and acknowledged by our actions?

"That ye present." It must be a voluntary act—a free-will offering. God is not pleased with our service if it is grudgingly given; "he loves a cheerful giver." If we have the right kind of religion, it will be our greatest delight to do God's service.

"Your bodies." Our hands, feet, eyes, ears, mouth—all—must be given to the Lord. "The very God of peace sanctify you wholly," says the apostle.

"A living sacrifice." The sacrifices under the old dispensation were slain. But the death of Christ has forever swept dead victims from off the altar, and now our sacrifice is a living one—a life wholly devoted to God.

"Holy." This means that our bodies are no longer to be instruments of sin and uncleanness, but set apart for God. "Know ye not that your body is the temple of the Holy Ghost?"

"Acceptable unto God." With such sacrifices God is well pleased. What a blessed thought it is that God delights to receive those who thus come to him!

"Which is your reasonable service." There is nothing in religion that is unreasonable. From every conceivable standpoint, it is wise for a man to be religious. Any other course is entirely without reason.

A RABBIT DRIVE.

In going by private conveyance from Holiday to Dundee, we stopped at a brother's by the wayside to warm, when the good sister told us they—that is, the men folks—had gone rabbit driving. This I did not understand, and as the drive lay close to our road Bro. Sellers, the pastor of Holiday charge, and myself determined to find out what a rabbit drive was. So we drove out into a mesquite thicket where the net was spread. This consists of two wings of net wire, about two hundred yards long each, and placed at right angles. Where the wings converge there is a hollow square of about twenty feet, with an opening of three feet, through which the rabbits are to enter. We found in this drive old men with rheumatism, women with their babies, boys, girls, young men and women. Some horseback, some in wagons, some in buggies, some on foot, and one on a donkey, which looked as if all the jack-rabbits in the West were his legitimate children, and he had come to the reunion of his numerous offspring.

Now for the driving. The horsemen scatter off for a mile and a half, or two miles, from a line, and host, yell, and beat the bushes, all the time making for the net. When within a half mile of the net, the rabbits, with occasionally a wolf, or antelope, or something of the like nature, can be seen heading toward the net, which is not "spread in vain" before a rabbit. When the cavalry have reached the points of the wings they dismount, then the fun begins; all the footmen, footwomen and children are ordered to close up the space from each point of the wings. This puts the rabbits in a plot, the shape of a letter A. Seeing the crowd behind them they make a dive toward the net, and not infrequently are hurled back with a broken neck; but if they escape this, they persist in butting the wire until they are exhausted, or are killed by the children. As I saw them acting the fool this way, I thought of some folks who act likewise, trying to do something they don't know how, or are not able to do, but keep butting until they have exhausted all resources or broken their necks. Many of the rabbits rush into the hollow square where short work is made of them. I saw fifty-five in the pen at one time, and the week before they had in the same pot more than two hundred at one time. This sounds like a big fish, or rather a big rabbit story, but that is a big country, and after seeing what I did, I am prepared to believe it. As I looked upon that pyramid of jack-rabbits, eighty-six in number, I said to Bro. Sellers, you need not call on me for help this year, as there was enough meat to do him in one pile, and no one claiming it. He looked at me sidewise, as much as to say I live on spareribs and sausage from fat porkers, and he does. C. L. BALLARD.

FROM A LITTLE GIRL.

I thought I would write a letter to the dear old ADVOCATE; am a little girl, thirteen years old; am a member of the Church; joined when I was eight years old. In the literary school I am in the sixth grade; also I attend Sunday-school. Bro. Abernathy is our Superintendent. He is a good one. We all love him very much. We have as good a Sunday-school as there is in the State. If you can't take my word for it, come and see for yourself. Bro. J. C. Calhoun is our pastor, and we all like him. We have a fine Junior League; Miss Lena Bass is our Superintendent. My father—A. G. May—is a local minister. He was a traveling preacher for several years; joined the old Texas Conference in 1857; was sent to Fort Worth in 1858 and 1859; also at Weatherford in 1860, etc. Papa has been taking the ADVOCATE ever since it was printed under that name, and helped to print it before it was changed from the Banner to the ADVOCATE; at that date it was printed at Houston; edited by Chauncey Richardson. As this is my first, if it does not find its way to the waste-basket I may write again.

LILLIE F. MAY.

PARSONS, TEXAS.

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TEXAS CHRISTIAN ADVOCATE,
Dallas, Texas.

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

THE editor has been for the past week quite sick. He has been unable to leave his room. We are glad, however, to report that at this writing he is convalescing.

THE ADVOCATE acknowledges receipt of Church Directory of Lufkin Station, Rev. L. A. Burk, preacher in charge. It is a neat pamphlet, and reflects credit on the charge.

TEXAS SOCIAL PURITY ASSOCIATION.

I received to-day a letter from Dr. P. A. Wade, Secretary and Treasurer of the "Texas Social Purity Association," with headquarters, it seems, in your city; also circular letter to be read before congregation, with request that orders be taken for the pledges proposed by said association. Can you give information of this association in the ADVOCATE, and can you recommend through our paper the co-operation of our preachers and people in the plans of the association? We all work and pray for social purity, but what of this organization of which Dr. Wade is Secretary, etc.? M. L. MOODY.
Graham, Texas.

We have made several inquiries about the association, and have gained but little information, though headquarters are said to be in Dallas. None of our Dallas preachers, as far as heard from, have received any notice from said association. We think all our preachers would pursue a wise course in making diligent inquiry, as has Bro. Moody in this case, before suffering their pulpits to be used in the advancement of associations on the characters of which they are not thoroughly posted.

MINUTES OF THE NORTHWEST TEXAS CONFERENCE.

We extend thanks to Rev. Sam'l P. Wright, stationed at Temple, for copies of minutes of Northwest Texas Conference. As editor of minutes he is a success. Not content, however, with progress thus far made, he says:

The book is not perfect yet, but it is "going on to perfection." Next year, since the editor now knows himself to be such for the quadrennium, there is no reason why the Journal may not issue from the press in twenty days after adjournment of conference. The cuts in this edition have caused the principal delay. Next year the Journal will contain a half-tone likeness, in groups as artistic and perfect as that of the Bishop and his cabinet in this edition, of every member of the conference, clerical and lay, including preachers on trial and supplies, who will send me a good photograph of himself and will agree to pay the small cost of making the cut and printing. If a preacher who reads this notice wishes to be seen in that honorable company let him drop the editor a postal card at once, notifying him of such desire. The total cost will not exceed $2 for each face.

If you see any error in the Journal, in the spelling of names, etc., etc., or can give any information which will help to a greater accuracy in the issue of the Journal of the thirtieth session, the editor will take it as a special kindness if you will write him concerning such.

STATE LEAGUE CONFERENCE.

An enthusiastic meeting of the State officers of the Epworth League was held in the ADVOCATE office Tuesday morning. Present: H. E. Jackson, of Mexia, President; Rev. S. R. Hay, of Belton, First Vice-President; A. K. Ragsdale, Secretary; Rev. J. R. Nelson, of Georgetown, Chairman Program Committee; W. A. Hemphill, Sherman, Chairman Music Committee; Rev. E. C. McVoy, of Alvord, Editor Epworth League Department ADVOCATE, and Rev. C. B. Carter, of Dallas.

These wide-awake, enterprising Leaguers are moving all things available for the success of their State League Conference to be held in Houston April 16–18.

From all present indications this promises to be the largest gathering of young people west of the Mississippi, and the grandest time in the history of the State.

A letter from Dr. Rankin, of Shearn Church, Houston, as to the reception and entertainment of the Leaguers, was cheering.

The program, as submitted by the committee, is of a high order. The subjects chosen for discussion are timely and have been ably assigned. Noted Leaguers from abroad, and well-known home workers, will attend and take part.

W. A. Hemphill reported that he was actively at work in providing for the music, and had been promised the help of many of the best singers and performers of the State.

Miss Bettie Ritchey, of Palestine, was appointed Second Vice-President in place of Miss Arnold, who has removed from the State.

Lowest possible rates on all the railroads will be secured.

Money will be required to carry out the splendid program, and the President and Secretary were instructed to write to all the Leagues in the State, asking for a contribution. We hope the response will be free and general.

It is the aim of those interested to boom the Houston Conference in every possible way. An effort will be made to get the League and its conference before the people in all of our secular papers. To do this an advertising committee was appointed, consisting of G. C. Rankin, C. B. Carter, E. C. McVoy and J. R. Nelson.

Every League in the State is entitled to three delegates, but they may send any number to cast the three votes. Every pastor is a member of the conference ex-officio. Friday, April 19, the entire body will take an excursion to Galveston.

The ADVOCATE is in full sympathy with this movement, and its columns are open for communications.

Lookout, Houston! a mighty army is going to invade your precints, whose battle-cry will be, "Victory for Christ!"

Make ready for the coming hosts!

REV. JOHN S. McCARVER.

The following letters, announcing the death of a veteran of the cross, will be read with sadness by all who knew Bro. McCarver, who died at Paint Rock, Texas, February 12, 1895:

It is my sad task to say to the brethren that Rev. Father J. S. McCarver died this afternoon at our home here. He fell quietly asleep at 4 o'clock p. m. The end came unexpectedly to us, but not to him. He said, "I am waiting to go, and it won't be long." His last illness only continued twenty-nine hours. We are very lonely. Pray for us, brethren and sisters.
G. W. SWOFFORD.

Rev. J. S. McCarver, a superannuated member of the Northwest Texas Conference, died here at the residence of his son-in-law, Bro. G. W. Swofford, yesterday evening at about 4 o'clock. The burial service will be held to-day, and all that is mortal of Bro. McCarver will be laid in the grave to await the resurrection of the just. Another good man gone from the earth. R. M. LEATON.
Paint Rock, Texas, February 13, 1895.

PERSONAL.

Bro. F. H. Welch, of McKinney, was a pleasant visitor at the ADVOCATE office last week. He stated that, notwithstanding the weather, Bro. Morris was engaged in a protracted meeting, and hoping for good results.

A note from Rev. B. T. Hays, of Redwater, says: I was taken with pyæmia January 11, and was confined to my bed four weeks. I am able to sit up most of the time, but am not able to get out of the house. I expect to be able in ten days to fill my appointments.

Rev. J. W. Hill, of Gainesville, shook hands with the ADVOCATE corps this week. All gave him a cordial welcome. He has a warm spot in the hearts of the force. He gave cheering reports of his work at Gainesville. He was en route to Corsicana, where he is to deliver an address during the gathering of the Missionary Secretaries.

The following brethren called at the ADVOCATE office this week: Revs. R. C. Armstrong, F. O. Miller, W. D. Bradfield, John S. Davis, Joel S. Graves, J. T. Smith, M. K. Little, R. F. Dunn, E. C. McVoy, W. F. Clark, I. A. Thomas, J. R. Nelson, Sam R. Hay, W. A. Hemphill, W. M. Hayes, and Bros. D. L. Neal, W. L. Dodd, and H. E. and J. D. Jackson.

Rev. W. M. Adams, of Hartley, Texas, under date of February 12, thus sadly yet triumphantly writes: I write to ask your prayers in our bereavement. Little Adam Clark Adams was born unto us on the 19th ultimo, but our dear Lord took him immediately to heaven to live with himself and the holy angels. The Lord gave and the Lord has taken away, and blessed be the name of the Lord.

L. W. Harrison, a superannuate of the North Texas Conference, called at the ADVOCATE office this week. Bro. Harrison is colporter for the American Tract Society. His work will aid in the distribution of religious literature. He will doubtless receive the co-operation of his brethren. Health permitting, he desires to aid in protracted meetings during the coming season. His address is Fort Worth, Texas.

Dallas News: Mrs. Margaret Methvin, the widow of O. H. Methvin, the original owners of Longview's town site, died February 13, and was buried in the city cemetery to-day. The Methvins came here fifty years ago from Alabama, and when Longview was reached by the Texas and Pacific Railroad the Methvins gave half a mile square to the company, reserving for their home the high point overlooking the city where they erected the old-fashioned mansion which was destroyed by fire last New Year's day. From the observatory of this old house the scenery for miles was very fine, and from this fact came the name "long view." The old lady was 76 years old, a devout Methodist, and has three sons—one a Methodist minister, another a doctor and the third remained at the old home with his mother.

A GREAT MAN ASCENDED.

The long and painful illness of Dr. W. P. Harrison ended in a peaceful death at his home, in Columbus, Ga., on the 7th inst. The news was not unexpected, but it will be heard with regret in every part of the Church. In his own way, Dr. Harrison was one of the foremost men that Southern Methodism has ever produced. He was born at Savannah, Ga., September 5, 1830. While he was yet a small child, his father removed to Oxford, Ga., and put him into the Preparatory School, which was then in charge of the late Dr. P. H. Mell, of the Baptist Church. Very much to his regret, however, he was not suffered to complete his education.

In 1850 Dr. Harrison entered the Georgia Conference on trial; but at the end of one year was compelled, by broken health, to discontinue. In 1853 he was again received into the Alabama Conference, and remained in connection with that body till about the close of the Civil War, at which time he was transferred to the Georgia Conference, and stationed at St. Luke's Church, Columbus. His next appointment was to First Church, Atlanta, where, with two intervals of one year each, he labored until 1877. In the capital city of the State great throngs of people, including representatives from all classes and ranks of society, waited on his ministry. The late Senator Benjamin H. Hill, himself an orator of the highest order, was one of his constant auditors and ardent admirers.

In the fall of 1877 Dr. Harrison was elected Chaplain of the Federal House of Representatives, and in the following spring was transferred to the Baltimore Conference and stationed at Mt. Vernon Place Church. These posts he occupied for four years with great credit. Prominent men from all sections of the country were attracted by his preaching, and filled the pews of his church from week to week. Upon all who came in contact with him he made the impression of being both a man of unusual ability and of unusual piety.

When Dr. Thomas O. Summers died in 1882, Dr. Harrison was elected by the General Conference to succeed him as Editor of Books and of the Quarterly Review. He was re-elected to the same position both in 1886 and in 1890. When the General Conference met in Memphis last May, it was evident to all that his career was nearly finished. If he had then been in robust health and strength, he would undoubtedly have been honored with a fourth term in his high office.

In the range of his scholarship Dr. Harrison probably had no equal among his ministerial brethren. Despite his lack of thorough college training, he managed to acquire a vast store of useful information. By sheer persistent energy he got a familiar acquaintance with five or six languages and a good working knowledge of at least twenty others. Nor did he stop at that point. There was hardly a branch of human inquiry that he did not prosecute with more or less vigor. Of the political history of the United States he was a master. On one of our last visits to him we found him busily occupied with a blowpipe, test tubes and acids, trying to reduce some refractory ores. All his life long he had a passion for books. His private library includes over 10,000 volumes, many of which are exceedingly rare and costly. The great desire of his recent years was to write a Commentary on the Sacred Scriptures. He had kept that end in view for more than four decades. To give it up must have cost him a real pang.

To say that Dr. Harrison was a great preacher, is to speak the sober truth. His best sermons reached the highest levels of excellence; and even his commonest discourses had the signs and marks of power. There appeared, moreover, to be no end to his resources. Sunday after Sunday, year after year, he brought forth from his treasury things new and old for the instruction and edification of his hearers. His reputation stood on a solid foundation. He never resorted to sensational methods for drawing a crowd, and never condescended to the tricks of the pulpit clown. One of the most remarkable things about him was his perfect simplicity. Of his learning he made no parade. The least child could understand him.

In his private life Dr. Harrison was reticent and almost shy. For general society he had a great distaste. Pastoral visiting, when there was no special call for it, was always irksome to him. He did as little of it as possible. Very naturally a great many people thought him cold and unfeeling. But a greater mistake was never made. His heart was as warm as a summer sea. He loved his friends with an almost passionate earnestness, and prized their love for him above rubies. His religious convictions were as deep as his being. In every fibre of his being he was a Christian man. To die for Jesus Christ would have been an easy task for him at any time.

First and last Dr. Harrison was a man of many sorrows. The good Father led him often under dark clouds and through deep waters. But no one ever heard a murmur from his lips. With great patience he bowed his head to receive the chastening rod. In these last years of his life nothing could have been done that was not done to make him cheerful and happy. Kind hands ministered unceasingly to all his wants, and even anticipated his desires. At eventide there was light. We rejoice to know that our dear brother has gained his crown. For him there is rest and light. Some fair day we hope to meet him on the other shore.—Nashville Advocate.

FROM A VETERAN.

Your most excellent editorial on the life and times of our sainted Fletcher, to my mind, was most opportune, and no doubt has made a fine impression on many of your readers; particularly on that class of hoary-headed Methodist preachers who still linger on the shores of time, after having spent many long years in the itinerancy. I can at least speak for myself, and hereby extend you my most sincere thanks for the same. Comparing things with things, the past with the present, it has awakened a train of thought of deep interest to myself. Years ago the first and last book placed in the hands of a young preacher was these "Checks." These "Checks" were then the Alpha and Omega of our then Methodist theology. I entered the Alabama Conference January, 1846, at Mobile. I remember well the first visit made me by my old presiding elder. He called my attention to the "Checks." He soon sent them to me. The same I have in my library this day. These "Checks" were considered the bulwark of our Methodism for a half century and more.

But alas! what wonderful changes have come upon us. Many of our old standard works are now ignored. New books, new standards, new doctrines. What has been the result? Behold, we stand abashed when we old men look over the field. We see divisions. We hear tumults—angry disputings, revilings, bickerings, strife; men preaching another gospel contrary to that taught by our founders and fathers. Is not our ship of Zion heading for fearful breakers ahead? Surely, my brother, this can not be denied. There are now a set of ministers at this very time claiming to be Methodist preachers who are bidding defiance to the authorities of our Church, abusing our Bishops, dallying with our regular pastors, and persuading thousands of our good people to belive their religion a lie, and their spiritual experience the machination of the devil.

Ah, my brother, you have a fearful responsibility upon you. The clouds betoken a cyclone. The sounding of trumpets tell of the coming of a big fight. Gird on your armors and shot heavy your big guns. You are our Gideon. We old, wornout veterans can but stand on your road and clap our hands and shout Hosanna as you pass by leading our Texas host. I don't know ...en of you. You have joined our active ranks after I fell out. I know your stock. I met your venerable grandfather at Mobile, Alabama Conference, January, 1846, the year I entered conference. I also met James Pierce, your father, at the same time. He was quite young then. Bishop Pierce transferred me to East Texas Conference, 1858. I know much of him.

Well do I remember the great battle of the two giants—Henry W. Williard and H. N. McTyeire. Hilliard appealed to conference, at Auburn, Ala., for the organization of a new Advocate, to be published at Montgomery, to be called Alabama Advocate. McTyeire resisted it. I remember the great contest. Mc. whipped the fight. On the night following was the missionary anniversary. Hilliard had just returned from Belgium as Minister Plenipotentiary. He made first address. He spoke of his association with Kings and Princes; of having trod the courts of their royal palaces; had partaken of their royal hospitality, etc. Bishop Pierce followed Hilliard. He said his Bro. Hilliard had the advantage of him; he (Pierce) had never been among Kings and Queens, nor seen their royal palaces. "But, brethren," he said, "I have been to Arkansas." He had broke bread and partaken of the hospitality of the poor, wild Indian. He had seen the Indian happy; saw him rise up, clap his hands, and shout: "Indian happy heap! Indian happy heap! G'ory, g'ory!" (The audience was very large.) I never saw such excitement, as the result of his appeal. The whole audience was convulsed. Some shouted aloud; some weeping aloud; others sobbing like children. The like I never saw before, nor will I again.

OLD SUPERANNUATE.

A PROGRESSIVE CHURCH.

The mission of the Church is to be a soul-producer. The Church has lost its prestige that forgets the idea of God in its formation. It is the nursery of heaven; a training field on whose muster-ground the army triumphant is drilled. Its purpose is divine and heaven-born. Through it are transmitted the thoughts of the unseen and unknown. It is the fulcrum of the cross, since by it the world, who by searching can not find out God, may see the glorious revelation. The Church must lift Christ up that, by his magnetic power, he may draw the world to his throbbing heart. A real Church is a God-revealer.

The prosperity of a Church, as a soul-saving establishment, is in proportion to its possession of "power from on high." To save a soul is to possess a power which comprehends the divine. Man can bear a human heart to the farthest reach of human aid and no farther. Man's extremity is God's opportunity. The instrumentality of a Church alone ceases with this extreme. The boundaries of human aid are clearly defined beyond which, of itself, it can never reach. We must tarry at Jerusalem. An unseen world waits to greet us at this point. Tarry there, for after that ye shall have received power from on high you shall have power among men. The eloquence that convinces and sways a universal world is that cloven-tongue of fire, that absorbing presence, that baptism of Holy Fire. To the Church he cries: "Know you not that ye are the temples of the Holy Ghost?"

One mistake, and it has always been so, is that we lose sight of our individual relation to the Church. A Church may prosper in the face of individual lethargy, yet, to that same extent, is she shorn of her power. The absence of a soldier detracts that much from a probable victory. The member of a Church retards its progress when he ceases to be an armor bearer. In this age, the face to the front and arms presented are the demand. No man fulfills the purpose of God in his creation unless he saves another soul. The philosophy that links two worlds together is that there can be no immortality save as we live in the hearts of others. No man can live and die without saving or destroying a heart. The greater history of the world is in the history of other men. When God lifts the veil of mortality from off the human race there will be many a deed that looks like ours. The power of a progressive Church exists in the largest aggregate of individual Christianity. The problem is heaven-born; subtract from the finite world and you add to the infinite archives of glory.

There is but one criterion which indicates progression. Beauty of form and grandeur of ceremony can not atone. The question that probes the heart of the Church is, "Are men saved?" Architecture, numbers, sublimity in liturgy, or else, cannot respond to the divine measure and purpose. The law of progression is "Restore unto me the joy of thy salvation, and uphold me with thy free spirit; then will I teach transgressors thy ways and sinners shall be converted unto thee." What is true of a single heart is true of a whole world redeemed, since in Christ we all are made alive. The Church that does not witness a mighty display of infinite power has waned in progress. Are souls saved? This, and this alone, can be her guide in progress.

The success of the Church is dependent upon the condition of individual hearts. Those who witnessed the conversion of hundreds in a day were all of one accord and one mind. It is an idea of inspiration that sin is destructive. There is somewhat of heaven's thought in the expression, "United we stand, divided we fall." God has always moved in the fore-front of national and religious affairs when the whole fabric was in accord with his will and way. The disastrous defeats, the rise and fall of power in Christendom are, in the Old Testament, based upon the theory that "sin was in the camp." The great heart of the Church is honeycombed with individual souls whom God must pervade or from whom he must withdraw. God can not look upon sin with the least degree of allowance. If the Church, in her intrepid march, would take the world for Christ her great body must be purified by the refinement of the individual heart.

David intimates this idea in declaring his desire for a newly created heart. He recognized the effect of his sin upon the whole nation. He affirms the belief that, in the mind of the world, the individual is a criterion for the whole Church. He declares three facts: a personal sin, a personal plea for pardon, and a recognition of his personal relation and mission in the Church. The whole empire remained beneath the shadow until released through David's pardon. The cases of David and Achan are identical. God did not prevent his power because of a national, but an individual sin. A nation's victory was jeopardized by but one individual heart. This is true of the Church. Tear out of single tents the Babylonish garment and the wedge of gold, then the smiles of heaven will indicate a coming glory. The world will recognize the tread of victorious power only as it can read it on the indices of progress.

Progress! What mighty things of being and action are involved in this one word. Every party to the Church militant has become a framer of the Church triumphant. He who espouses the cause swears before an infinite tribunal to become a co-laborer together with God for the conquest of the world. We are ambassadors for a realm unseen. We are the constitued prime-ministers in affairs that are divine. We are the rightful preemptors of a ground on which the victories of a celestial world are wrought. Co-laborship, occupancy, faithfulness and power are the insignia of progress. Great God! what awful responsibility rests upon the Church—to save a soul from death. Thou, whose voice can move a world to action and thrill a universe with love,

"Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray,
I shall forever die;"

Since I know

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

J. MARVIN NICHOLS.

"DEMAND VS. NEED."

There is a well-to-do-good-report-sort of ministry that does not strike me as being ideal. I have pondered over this subject and sometimes conclude that if a man is strictly true to his conscience and an honest exponent of the Scriptures, he may not be successful nor popular. A family physician of ours told me that he had lost lucrative practice because he honestly told some of his patients that they did not need physic. The result was that Dr. Barney got his patients and his fees, but he kept his self-respect. "They that are whole do not need a physician." Patients of course have the privilege of taking their cases in their own hands, but necessarily shoulder the cost. To be popular is desirable; it affords great facilities for doing good; but where do you read of a real reformer that was ever popular for any length of time? Was it Moses? I think not; but for Divine inteference his people would have elected another leader and returned to Egypt for leeks, garlic, onions and a fish dinner. Was it Elijah? He was arraigned as a troubler of Israel, and Divine power alone kept him from an ignominious death. Was it John the Baptist? Hear his message to Jesus from Machærus. Was it the Lord Jesus? Hear his prayer in Gethsemane, stand under the cross and listen to that awful cry, Eloi, Eloi, lama sabachthani. Come on down the ages passing over the apostles whose histories speak for them of hardships insufferable and deaths most cruel: Was it Martin Luther, hunted as hounds hunt a fox from place to place? Was it John Wesley, the founder of Methodism? Let his life tell of his terrible trials. Post mortem popularity is not the question. God takes care of that; and as for the masses it costs less to drop a sprig of evergreen on the grave of the dead than to minister to the happiness of the living. It is very popular to quote Vox Populi, Vox Dei, but was it true when the Israelites clamored for the golden calf? Was it true when they refused to pass over into Canaan on the return of the spies? Or when a whole city full cried out in the day of Paul: Great is Diana of the Ephesians? May it not be possible that we are living in a time when the masses are commanding the preachers as the children of Israel commanded Aaron to make the golden calf and to cry out: This be your God of Israel? This is not pessimism. The writer has had a good time and at the present moment enjoys good health and bread to spare, nevertheless duty demands an observance of the times. Any man with his eyes open can see the drift of our itinerant system. It is virtually Congregationalism now with a few modifications. This may appear a bold statement, but it is a question that is assuming greater proportions as the years roll along. It will take the wisdom of Moses to solve some of the problems before Methodism. The children of Israel were on the point of stoning Joshua and Caleb. See again the attitude of the masses. Is it not significant? The Church is divided about thus: Praying 10 per cent, paying 50 per cent, don't care 40 per cent. Spiritual work is done by 10 per cent keeping up prayer-meeting, teaching in Sunday-school, etc., 50 per cent pay the expenses, salary of preacher, etc; 40 per cent don't care anything about the Church, go to service or stay away, as they feel like it; disciples of Gallio. The Church on special occasions will come out *en masse* if Sam Jones, or Moody, or some other noted specialist, happens along. Then pockets are susceptible, the hand relaxes its grasp on the American Eagle and away she flies with a glad scream into a place made ready to receive it. The preacher that has this happy visitation strings the fish, and, sad to say, many die before they can be taken off the string. When the battle's over and the routine of camp-life begins, behold a collapse—drift wood lying out upon the bank waiting for another freshet to ride out on the stream and sing, "Life on the Ocean Wave." Oh, for the power to impress that religion is an every-day affair, and that God expects us to gather this manna day by day! If we would take a hint from Jesus we would see that the main point of our work is to purify the Church. The nucleus of the work of Jesus was gathered in that upper room on the day of Pentecost; their time had been occupied in prayer, the result was a grand revival. The searching and sifting method of Jesus can be learned in the 6th chapter of John, when the masses left him and when he turned to his disciples and said, "Will ye also go away?" and when Peter said, "To whom shall we go, Thou hast the words of eternal life." Jesus on this occasion had resolved his mission down to the most intense spirituality—that is, the absolute necessity of eating his flesh and drinking his blood. This was offensive and even staggered his own disciples. Press this spiritual line of thought to-day on any Church and many will be offended. Some will say the preaching is scolding, and it will be found that the chief opposition is in the Church. Lay the axe to the root of the tree; be true to your mission and to your people. As our Bishop Hargrove said, "Use soft words and hard arguments."

We must urge home the necessity of spiritual power upon the Church. A covetous man can not be a spiritual man. Theater going and dancing are not conducive to spirituality. Ardent spirits as a beverage do not accord with God's spirit in the heart. Neglect of vows and of the ordinances of the Church tend to dwarf and deaden spiritual life. David was attracted and listened intently to Nathan's allegory of the ewe lamb, but how different he felt when the prophet turned on him with flashing eyes and said, "Thou art the man." There is a great deal of allegorical preaching without the personal application. "Show my people their sins and the house of Jacob their transgression."

GEO. E. CLOTHIER.

LET THE CHURCH PRAY AGAIN.

Less than a half century ago American Methodism was upon her knees, humbly imploring God to open the fast-bolted doors for missionary endeavor. And what do we behold to-day? God's answer to prayer.

The interposition of Divine power, or providence, has removed barrier after barrier, until broadest fields, "white unto the harvest," now invite entrance by the living hosts of God. Eyes of the heathen world seem impleadingly turned upon us for immediate aid. Outstretched hands from every shore beg of us bread of eternal life. Not only willing, but these are anxious for the light. Not only the removal of enraged antagonism, but there develops a spirit of honest inquiry, sweet submission, hearty co-operation. Those in the field assure and reassure us there is far more work than workmen. Perhaps never in the history of Christendom did mission fields reward so abundant harvests for such little expenditure. In answer to prayer, God has put the molding of nations into our hands, and prepared the way for broadest measures of our love and zeal.

The poor sons of vanity reprove our lingering steps and ardently implore our presence. Language like the poor old heathen mother when led to Christ, is representative. "Why were you so long coming? Oh, if you had only come sooner! In idol worship I have destroyed six precious girl children, and now have no heir to whom I may carry this salvation." The holy breath of Ezekiel's vision has come upon mission fields. Now is the Church's opportunity. She craved the privilege for her Lord, and God gave it world wide.

Then what is the matter? Is the Church bankrupt? Aggregate her numbers and possessions; ten-fold greater her resources than when begging for opened doors. What is the matter? Ah! since the opportunity is ours, we are wickedly wanting in disposition.

How inspiring to our grateful hearts that individual contributors are giving thousands, but, sir, our tens should be hundreds, and our hundreds thousands, and our thousands tens of thousands; and where we have one individual, aflame with missionary zeal, contributing systematically, we should have an hundred.

The way is open. We are able. Then why nobody to go?

The Holy Spirit is claiming the best material the Church has, and, under his leadership, more than four thousand of the most consecrated and most cultured young Christian men and women in our beautiful land stand under this most solemn pledge: "I feel called to missionary work, and will enter the field so soon as Divine providence indicates and opens the way."

How fearful the responsibility rolled upon the Church when we contemplate these three facts:

1. God has heard prayer, and opened wide doors.

2. Has vastly increased influence and numbers.

3. Thousands of her unencumbered, purest, strongest spiritual children stand before the Church's holy altars and cry: "Loose me and let me go;" "Wist ye not that I must be about my Father's business?" "I have heard the Macedonian cry, and the Spirit of the Lord is upon me."

Ah! sons of Wesley, sons of God, ye need now to pray for grace to receive the answer of your first prayer.

Why this sad want of action in the awful crisis? Delay now is disaster. The sin of voluptuousness is upon us—pampering pride with excessive salaries, "imposing piles of brick and mortar," æsthetic music, etc. Has not the demon of luxury stealthily placed his icy fingers upon the perennial fountains of holy zeal, arresting the pulsation of spiritual vitality?

To your knees! To your knees, oh, Israel. "This kind can come forth by nothing, but by prayer and fasting." Pray again, and the God that heard thee at the first will hear thee now. The God that answered our fathers will answer us. Let the flaming breath of prayer sweep o'er the Church and God will rekindle smoldering fires of conscience, and we will not lose our glorious crown of privilege.

Oh, for prayer, the prayer of faith!

E. B. GALLOWAY.

A WORD FROM A SISTER.

I have read the letter from Bro. Barcus, our presiding elder, in the ADVOCATE of February 7. From his letter the Church and brethren must think we are very remiss in our duty to our pastor and family. Our parsonage is not as comfortable as it ought to be, but we have done the best we could, and that is what the Lord requires. We have been trying for some time to raise money to add to and otherwise improve the parsonage. With the help of God, we hope to succeed. It is now a two-room box-house: it is not ceiled overhead but is canvased, and canvased and papered on the walls. The shingles have been split some by a severe hail-storm, but we have never known it to leak. Bro. Barcus stated that the cracks were large enough to throw a cat through. I think the elder must have had a bad dream. We hope our elder will get better acquainted with our people before he assails us publicly again. We are very few in numbers, and all poor in this world's goods; we would rather suffer than see our pastor and his family suffer. Bro. Ford is a good man and a good preacher. We are grateful to the good Lord for sending so good a man to us, and his dear little wife can't be excelled. We have often thought that conference was a little partial to us—always sending us such good preachers and with such pure, good wives. But we fear from Bro. Barcus' report they will drop us from the roll. Have often said that we ought not to have a preacher unless we could do better by him. Our people came here poor and the continued drouth has kept us poor, but we had hoped to be able to do better this year. I heard one of our strongest members say yesterday, after reading Bro. Barcus' letter, that he was very much hurt; said he had let his personal debts go unpaid in order to help build the church, furnish the parsonage and pay the preacher. We are trying to weatherboard, ceil and add one more room to the parsonage. The Lord being willing we will do it.

(MRS.) C. A. WEATHERLY.

Benjamin, Texas.

WON'T DO WITHOUT IT.

I do not intend to do without the ADVOCATE any more. I say no Methodist can afford to do without it. It is the duty of every Methodist in Texas to take the paper.

J. N. SAMPLE.

Caps, Texas.

Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

Freligh's Tonic (*A Phosphorized Cerebro-Spinant*)

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

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
105-108 Fulton St., New York City.

Formula on Every Bottle.

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

Royal Baking Powder

ABSOLUTELY PURE

NORTHWEST TEXAS CONFERENCE.

Albany.

Dallas News, Feb. 14: Abe Mulkey, the evangelist, is holding a ten days' meeting at this place. Notwithstanding the severe weather, the tabernacle is crowded each night. Mulkey scores them all alike, both in and out of the church, and the good effects of the meeting are being felt by all.

Aledo Circuit.

C. E. Lindsey: The first Quarterly Conference for Aledo Circuit was held the 16th and 17th. Notwithstanding the cold weather we had a good attendance of officials. Some of them came fifteen miles on horseback. Four of the five appointments were represented. The brethren seem hopeful of success. Bro. Bailey preached two sermons, to the comfort of our souls. On Sunday, after a sermon on the "Euchrist," we had a sweet communion service. Many showed forth the Lord's death and promised to live nearer Christ in the future. I am in the midst of friends, and hope to have a glorious year.

Throckmorton.

M. W. Rogers, Feb. 8: This is my second year on this work. Our prospects are far brighter now than a year ago. We had about 50 per cent more members to begin with than a year ago. We have organized an Epworth League, which is doing great good. I don't believe that any young League could possibly do finer work than ours is doing. Fail! No, never! We have organized to live, not to die. Our people here are good, solid Methodists, and they are at work for the upbuilding of our Church. They show their kindness to their pastor every way they can. Not long ago the ladies met at the parsonage for a social. Each one brought a nice present of something the family needed and appreciated. Several of our new members have gone to work with much interest. We are planning and praying for a grand revival here in the spring and all over the work in the summer.

Polytechnic College.

E. V. Cox, Feb. 18; Since my appointment at conference, I have taken in one more appointment and gave away four, so now I have College and Fossil. I want to say, in after years, that I lived high the first year of married life, so we are boarding in the third story of the college. Two hundred and forty are enrolled and everything is moving along nicely. This is a splendid institution, and I become better pleased each day. Bro. Lloyd has things well in hand. Improvements are constantly being made on the hill; houses are being built, etc. We need a Church and parsonage very much. During the late cold weather, beginning February 3 and lasting ten days, we had a grand revival—66 professions; 43 joined during the meeting; have received 78 in all. Every girl in the college is now a Christian. I never saw a more consecrated set of Church workers than I have here. First Quarterly Conference over; $96.35 for support of the ministry. Everyone in love with the presiding elder.

Certified Milk.

Every dairy supplying our condensaries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gail Borden Eagle Brand Condensed Milk.

EAST TEXAS CONFERENCE.

Grand Saline Circuit.

M. I. Brown, Feb. 14: Our first Quarterly Conference was held the 9th inst. Owing to the inclemency of the weather we had a very poor attendance of the official members, only three appointments out of eight being represented; spiritual report only moderately good; financial report not good. Bro. Smith, the elder, preached us a good sermon on Saturday. We had no service Sunday; we were housed in from the ice. We have received 9 into the Church during the past quarter—8 by certificate and 1 by the ritual of the Church; dismissed 2 by action of Church Conference. We hope to have a better report next quarter.

Pittsburg.

J. C. Calhoun, Feb. 18: "Behold what God hath wrought!" The decks are cleared at Pittsburg, and we are in the midst of a glorious revival. We observed the week of prayer and self-denial, and as a result of the do-without week we received $28.25. Of this amount $15 was the offering by the Sunday-school. Yesterday was missionary Sunday with us. I briefly laid the claims of this great cause before my people, appealing to them on the basis of the commission of Christ: "Go ye into all the world and preach my gospel to every creature," putting it as a matter of conscience, obligation and privilege. I then told them if they so desired they could give the entire assessments, and they lifted the whole assessment for all purposes, and $31 over and above. Rev. R. A. Morris, the "shouting banker," got happy and spread himself just like he always does, acceding to every proposition made, and the more he gave, the happier he got. God bless Lon Morris. Rev. E. G. Kilgore is with me this week, leading the battle, and Prof. Nelson Gilreath the choir.

R. A. Morris, Feb. 19: Pittsburg is in the midst of a grand revival. It broke out last Saturday night, notwithstanding the ice and cold weather. It is the first revival, I think, ever known in this town during the winter. Rev. Kilgore, evangelist, from Searcy, Ark., is conducting the meeting. Crowded congregations day and night, and the meeting still increasing. We are hoping and praying for the best meeting we ever had here. Several have joined up to date. Our pastor, Rev. J. C. Calhoun, is happy and rejoicing over the good meeting. We all love him, and are looking for great things from God this year.

"BROWN'S BRONCHIAL TROCHES" are the simplest, quickest and most effectual remedy for Bronchitis, Asthma and Throat Diseases.

WEST TEXAS CONFERENCE.

Laredo.

F. S. Onderdonk, Feb. 13: On Sunday evening Bro. A. R. Cardenas, our Mexican preacher here, assisted by this scribe, began a meeting at the Laredo Seminary. Miss Holding, with her sublime faith and apostolic zeal, was in her place at every turn, working, it seems to me, as few work for the salvation of her students. I never saw her equal. God gave us the victory from the first service. Last night—the second night of the meeting—was the most wonderful manifestation of Divine power I ever saw. We had an hour's consecration-and-prayer-for-power meeting just before the regular service. Indeed it was a Pentecostal anointing. The service that followed resulted in over 60 bright conversions, such as would arise from their knees and go bring others. Many were happily converted who do not speak English at all. Verily, every one heard in his own tongue wherein he was born. Mexicans and Americans shouted Hosanna's praises together. Several were wholly sanctified. The power this morning was overwhelming. Nearly one hundred souls in the altar. Glory be to God! We expect to see every inmate of the seminary saved before the meeting closes. Thank God for Laredo Seminary, Miss Holding and her noble band of helpers!

NORTH TEXAS CONFERENCE.

Petty.

L. F. Palmer, Feb. 18: The second Quarterly Conference was February 16 and 17; all appointments represented; reported $79 for ministerial support; had quite a good sacramental service Sunday; preached the funeral of Tate Petty's child in the afternoon. God bless the bereaved. May it lead them to Christ.

Willow Street Church.

B. G. Patty, Sherman, Feb. 13: We are getting along nicely. We have a good pastor this year. Bro. Hicks is very much interested in the Church work, and the people are rallying to his help. Bishop Key preached for us a few Sundays ago. It was one of his most spiritual sermons. It was certainly a feast to the soul. We have a good League. It grows more spiritual at each service. Our class-meetings are well attended and enjoyed by our members. The League bought a new organ for the Church. Our Sunday-school is good, and we have a good corps of teachers. We will have a protracted meeting in the near future. Bro. J. W. Hill, of Gainesville, is expected to be with us. Our Church is up with the finances to date. We take courage and press on.

Savoy.

Arthur O. Tate, Feb. 18: A series of meetings closed here on last night, which has been in progress for about twenty-four days. The congregations were large and attentive during the entire meeting. The meetings were begun and conducted for some days by the Methodist evangelist, C. O. Jones, of Tennessee, in the Methodist Church, thence moved to the Baptist Church, where pastor Herndon and others took charge. The number of souls professing conversion were about 105, accessions to the Methodist Church about 20, and to the Baptist Church about 15. This great victory is owing to the co-workship of all Christians, regardless of denominational creeds. The Lord doesn't bless quarreling, backbiting and confusion. May the true Christian feeling now existing among the people of Savoy ever continue.

Leonard.

W. H. C. Elliott, Feb. 15: The first Quarterly Conference of Leonard Circuit met in Leonard February 9, with W. L. Clifton, presiding elder, in chair. All the interests of the Church were carefully looked after. The assessments and collections were as follows: Assessed for preacher in charge, $550; presiding elder, $75; total, $625. Collected for preacher in charge, $110; presiding elder, $15; total, $125. Notwithstanding the inclemency of the weather, a goodly number of official members were present: C. M. Guinn, formerly a steward of Leonard but now a citizen of Whitewright, was a visitor at the conference. John Pierce, of Lane, was also here on business at the conference. The brethren donated to Bro. Pierce about $35 to assist in building their new church at Lane. The presiding elder gave us two good sermons, and we'll be glad when he shall come again. Our pastor, Rev. J. T. Bludworth, is doing good pastoral work. We have a good Sunday-school, Woman's Parsonage and Home Mission Society, and a good Epworth League, of which your correspondent is President. All are working well, considering the bad weather. If any of the brethren desire me to assist them in any protracted meeting during the spring and summer, I am ready. So brethren wishing my labor will confer with me by letter. I do not propose to be an evangelist, but an humble local preacher, doing all I can for Christ. We have an election for prohibition in Fannin County on March 9, and I believe it will carry by a thousand majority.

Cooper Circuit.

C. W. Glanville, Feb. 18: Hallelujah! is the shout that comes from hundreds of lips in Cooper this morning. The meeting has been in progress for four weeks, but it is intended to close next Sunday night. There have been about 75 conversions and reclamations, of whom about 20 were under fifteen years; the remainder were between fifteen and sixty-five. Some of the oldest and hardest sinners in town have been brought to a saving knowledge of the truth. The waters are greatly troubled. All classes are being reached and still the good work goes on. The devil has all his emissaries on the alert, but the Lord is with us in great power. Many are saying they could hardly think that Cooper could be so wrought up on this question. To God be all the glory! Bro. Spanswick expects to devote his time this conference year largely to that of a pastor's helper, and I am proud to say he is a success on that line. There is no sickly sentimentalism about it, but he gets down to the bed-rock of a sound conversion and consecration to God. No hold up your hand kind. He desires to do a work that will stand for all time, and he is doing it. We believe he has been instrumental in bringing the work here to its very successful results largely through his skill in handling God's Word in his Bible readings at each morning service, backed by the power of the Holy Spirit. His methods are such as can not fail to leave Churches in a better condition, as he is thoroughly Scriptural. He spares no pains in drilling and training young or inexperienced Christian. Brethren, don't be afraid to have him assist you.

BISHOPS' FUND.

To the Preachers of the Northwest Texas Conference:

BRETHREN—As the Bishops' fund is collected, please send it to me by New York exchange, or by postoffice order on Meridian office. Do not send this collection to Messrs. Barbee & Smith, because you give them extra trouble, as well as greatly increasing the work of our board, and our books can not be balanced without proper vouchers. (See Discipline, paragraph 327, page 140.) Let every preacher please observe this notice, and collect and send in this fund as early as he can do so, as our fund for the Bishops' support is about exhausted. Do not wait for conference. I will promptly mail receipts upon receipt of the fund. Do not send private checks. Cordially,

JAMES M. ROBERTSON,
Sec. Treas. Joint Board Finance, N. W. T. C.
Meridian, Texas.

A RESPONSE.

Yes, as usual, the first response to my appeal in the ADVOCATE of January 31 was made by a woman, and she a widow. Mrs. M. A. Hearn, wife of a deceased Methodist preacher, of Duffau, Erath County, Texas, sends us $5. Woman was last at the cross, first to the sepulchre and first commissioned to go and spread the glad tidings of the resurrection of Christ. God bless the good women. I believe there are nineteen more widows in Texas that will send a like amount if the good brethren don't. But I hope the good brethren will not wait for the good sisters to answer the appeal entirely, but will respond at once. So who comes next? Remember the "widow's mite." M. D. LONG.

Union, O. T.

Mr. Walter Bell

Wonderful Good at Small Expense

Rheumatism Perfectly Cured.

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen:—I do not know how to express the gratitude that I feel towards Hood's Sarsaparilla, which has cured me at very small cost.

I Have Not Slept

on my left side for four years; suffering with rheumatism with constant severe pains and being completely run down, but now all is changed and I enjoy good health. I experience sweet refreshing sleep, have a good appetite, and my memory is much improved. In fact I am astonished at the change. I can now perform my daily work with ease. I had almost

Given Up All Hopes

of ever enjoying good health again, but by the persuasive power of a friend I was induced to take Hood's Sarsaparilla which has saved my life. I am now in perfect health, thanks to Hood's." WALTER BELL, Galveston, Texas.

Attest: JOHN DEBRUHL, Galveston, Texas.

Hood's Sarsaparilla Cures

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

MORPHINE Opium and Whisky HABITS Cured at Home. Remedy $5. A cure guaranteed. Write for Book of Particulars, Testimonials and References. TOBACCOLINE, the tobacco cure, $1. Agts. wanted. G. Wilson Chemical Co., [Incorp'ed under Tex. laws.] Dublin, Tex.

Texas Christian Advocate, $2 per year. $1 to preachers.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

AN APPEAL FOR WACO FEMALE COLLEGE.

This valuable property, worth $110,000, is now advertised to be sold on the 5th day of March. If we save this magnificent property to the Church it must be done in the next ten days.

Will not every Methodist in Texas rally to the rescue now? If the Church will send me the small amount of $4800 we can save it. I ask every pastor to take a collection for this purpose, and forward me the amount at once. The creditors have been lenient. They need their money. They ought to have it. The trustees have done all in their power to save the property, and are still willing to do.

The plan: The Board of Trustees now propose to pay $25,000; the Citizens' Committee, $15,000, provided the Church will raise $10,000. Of the Church's part we lack only $4800. This small amount will now secure the property. I appeal to every Methodist in Texas to help. I am canvassing this city in behalf of the Church. Help at once! Don't say "I can't." What you send will be deposited in the bank, and, if we fail, will be returned to you. This will be the last opportunity. God give you the will to do. Send money to

REV. J. P. MUSSETT,
Agent.

603 Taylor Street, Waco, Texas.

TO MY FRIENDS AND OTHERS.

In writing to me or sending me mail matter of any kind, please put No. 1111 W. Third Avenue. This will save me and others trouble. I am receiving too much complimentary literature, "marked" and unmarked. Too many friends of the same kind send too many papers of the same kind, and then forget to settle for the same. Enough is enough of anything in this world.

J. T. L. ANNIS,
No. 1111 W. Third Avenue, Corsicana, Texas.

SHERMAN DISTRICT.

The Sherman District is moving off finely. I have not missed any appointments up to date. The pastors are well received and well pleased. If not all, most all of them. The people have received all of their pastors cheerfully, and a reasonably good support assessed, and will, no doubt, be paid. I am pleased with the ADVOCATE. You are doing finely as an editor. May God prosper you and our paper. J. M. BINKLEY, P. E.

COMPLIMENTARY.

The minutes to the East Texas Conference came to hand a few days ago. The editors have done their work well, and I like their method of compilation. They have fallen into good hands. I am pleased with the promptness with which they were prepared and the execution of work. I suppose that I am voicing the sentiment of others, since there is no published criticism in regard to them.

V. A. GODBEY.

Rusk, Texas.

GENEROUS.

Please announce in the ADVOCATE that Rev. C. W. Thomas, a superannuated member of the Texas Conference, sends to the Conference Missionary Secretary, $10 for missions and $10 for Church Extension. This is not the first time that Bro. Thomas has given material evidence that his heart is with us in the work. Thank God for a type of superannuation that will only cease to sacrifice for this work the day of translation.

JOS. B. SEARS.

Lagrange, Texas.

THE HOLINESS QUESTION.

Brethren, allow an old woman one word in regard to the holiness question. You cry peace, when, it seems to me it is, strife, strife! Christ says: "Be ye holy, even as I am holy." But you say you can't give up your convictions for the sake of peace. Is that Christ-like? He says: "Blessed are the peace makers." Brethren, I pray you, stop. A house divided against itself can not stand. Let us go back to the old-time religion, preach Christ and him crucified, and live in brotherly love. While we quarrel over the second blessing, the world is being lost. Let us not only try to obtain a second blessing, but a blessing every day. Let us be loyal to our Church and our God. I love my Church and all her ordinances, her preachers and her people. Let us fill our dear ADVOCATE with more of the love of God and less of what we ourselves may think. Let us strive for heaven and take as many with us as we can, and be as perfect as we can. God bless the ADVOCATE and all the brethren, is my heartfelt prayer. C. A. WEATHERLY.

Benjamin, Texas.

Do not allow yourself to be imposed on by the many novel schemes, advertising new and untried so-called cough remedies; but stick to the old reliable, Dr. Bull's Cough Syrup, the unfailing cure for all affections of the throat and chest.

WISE WORDS.

"Let those who hold rigidly the second blessing view preach sanctification in their own way, but let them be tolerant of such as preach in a manner somewhat different, and let such as hesitate respecting that special view be tolerant of those for whom it possesses great interest."

Again:

"So I may Thy Spirit know,
Let Him as He listeth blow;
Let the manner be unknown,
So I may with Thee be one."

The sentence of Dr. Miley, together with the stanza of Charles Wesley, may not have been inspired, but they were and are wise and timely. You have many readers, Mr. Editor, who could be benefited by putting the above clippings where they could be often read. CHAS. F. SMITH.

Timpson, Texas.

POSTOFFICE ADDRESS.

Please announce in the ADVOCATE that my postoffice is Paint Rock, Concho County, Texas.

R. M. LEATON.

ARMSTRONG & McKELVY, Pittsburgh
ANCHOR, Cincinnati.
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it for granted that you want to get the best results in painting, you will have to use Pure White Lead to obtain them. There are many mixtures branded "White Lead," "Pure White Lead," etc., which contain little, if any, White Lead, but are principally barytes, which is of little value, if not worthless. To be sure, accept only a genuine brand (see list).

If you want any shade of color, tint the White Lead with National Lead Co.'s tinting colors, prepared expressly for this purpose. A feature of these colors is the ease with which they are used and the exactness with which the desired shade is obtained. For particulars send for pamphlet, free.

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Can only be secured by keeping the Liver and Kidneys in order. Satisfactory results are always secured by using

Dr. J. H. McLean's Liver and Kidney Balm.

Mothers, fathers, sisters, brothers, all pronounce it the "PEERLESS REMEDY" for curing ailments of the Liver, Kidneys and Bladder, Female troubles, Rheumatism and Bright's Disease. For sale everywhere at $1.00 per bottle.

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

REMEMBER

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

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STANDS WITHOUT A PEER.

☞ Its past record is the best guarantee for the future.
It has paid the largest amount to its members.
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THE FAVORITE HIGH ARM SEWING MACHINE is light running and noiseless. It is a perfect machine in every respect; has a full set of attachments, all the latest improvements, including self-threading shuttle. It is elegant in finish, highly ornamental, and mounted on the best oak woodwork. Knowing the character of this machine and the high grade of workmanship entering into its construction, we have NO hesitation in agreeing to return money at once to any subscriber who is not fully satisfied that our High Arm Machine is not fully equal to any in the market. Each machine is supplied with a full set of attachments and a warrantee for ten years. Its simplicity commends it to every family, as no instructions for its use are necessary, further than the book accompanying machine. Freight or express charges are to be paid by purchaser.

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

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General or local **Agents. $75** a week. Exclusive territory. The Rapid Dish Washer washes all the dishes for a family in one minute. Washes, rinses and dries them without wetting the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wives. No scalded fingers, no soiled hands or clothing. No broken dishes, no muss. Cheap, durable, warranted. Circulars free.

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"IF AT FIRST YOU DON'T SUCCEED," TRY

SAPOLIO

Woman's Departm't.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 28 Masten Street, Dallas, Texas.

ASPIRATION.

"What wouldst thou be?"
"A blessing to each one surrounding me;
A chalice of dew to the weary heart;
A sunbeam of joy, bidding sorrow depart;
To the storm-tossed vessel a beacon light;
A nightingale's song in the darkest night;
A beckoning hand to a far-off goal!
An angel of love to each friendless soul.
Such would I be.
O that such happiness were for me!"

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Officers of the Texas Conference:

President..... Mrs. Sallie Philpott .....Dew
Vice-Pres't.....Mrs. J. R. Sears.....Bastrop
Cor. Sec'y.....Mrs. S. S. Park.....Galveston
Rec. Sec'y....Mrs. Lena J. Blakely...Richmond
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Vice-Pres't.....Mrs. R. W. Thompson.....Dallas
Cor. Sec'y.....Mrs. E. J. Robinson.....Paris
Rec. Sec'y.....Mrs. F. E. Howell.....Dallas
Treasurer.....Mrs. J. H. Cockrell.....Terrell

HOME MISSION NUMBER OF THE CHRISTIAN ADVOCATE.

Dr. Hoss, of the Nashville Christian Advocate, has arranged to give the Woman's Parsonage and Home Mission Society a Home Mission number, which will appear some time in the near future. Some of the ablest writers of the Church will contribute to it. This a fitting honor to a grand cause.

PROGRAMS for the Sunday night service of the week of prayer of the Woman's Parsonage and Home Mission Society (March 10) can be obtained by writing to Mrs. Nathan Scarritt, Kansas City, Mo.

[THE following article containing a quotation from a woman's journal is good material for our department, and we know it will be read with interest by our members, especially those who are "mothers of sons."—ED. W. D.]

Dear boys, let absolute purity of character be yours to the last. "So far as a young man 'sowing wild oats' is concerned," says Edward W. Bok in the Ladies' Home Journal, "it has always seemed a pity to me that the man who framed that sentence didn't die before he constructed it. From the way some people talk one thinks that every man had instilled into him at birth a certain amount of deviltry which he must get rid of before he can become a man of honor. Now, what is called 'sowing wild oats' is nothing more nor less than self-degradation to any young man. It doesn't make a man a particle more a man because he has passed through a siege of riotous living and indiscretion when he was nineteen or twenty; it makes him just so much less of a man. It dwarfs his views of life much more than it broadens them. And he realizes this afterwards. And he does not know one iota more of 'life,' except a certain phase of it, which, if it has a certain glitter for him in youth, becomes a repellant remembrance to him when he is matured. There is no such thing as an investigation period in a man's life; at one period it is as important to him to be honorable and true to the teachings of his mother as at another. No young man need seek the 'darker side of life.' The Lord knows that it forces itself upon our attention soon enough. It does not wait to be sought. A young man need not be afraid that he will fail to see it. He will see plenty of it, and without any seeking on his part, either. There are a great many things which we can accept by inference as existing in this world. It is not a liberal education to see them. Many young men have a burning itch to see wickedness—not to indulge in it, as they are quick to explain, but simply to see it. But the thousands of young men who have never seen it have never felt themselves the losers. If anything, they are glad of it. It does not raise a man's ideal to come into contact with certain types of manhood or womanhood which are only removed from the lowest types of the animal kingdom by virtue of the fact that the Creator chose to have them get through the world on two legs instead of four. The loftiest ideal of womanhood that a young man can form in his impressionable days will prove none too high for him in his maturity. To be true to the best that is within a man means, above all, to be an earnest believer in the best qualities of womanhood."

IN THE LOOKING-GLASS.

The world is a looking-glass,
Wherein ourselves are shown,
Kindness for kindness, cheer for cheer.
Coldness for gloom, repulse for fear,
To every soul its own.
We cannot change the world a whit,
Only ourselves which look in it.
—*Susan Coolidge.*

THE present hour alone is man's.

AT a missionary meeting in Paris, a poor, blind woman put twenty-seven francs into the plate. "You can not afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she answered: "I am blind, and I said to my fellow straw-workers: 'How much money do you spend in the year for oil for your lamps when it is too dark to work at nights?' They replied: 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

Officers of the North Texas Conference:

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Vice-Pres't.....Mrs. C. F. Smith.....Timpson
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Cor. Sec'y..Mrs. W. C. Huntington..Shelbyville

COMMITTEES OF EXAMINATION.

Beeville District.

For License to Preach—Theophilus Lee, M. A. Turner, Jas. A. King.
For Admission on Trial—C. W. Godwin, C. H. Maloy, Carper Williamson.
For Deacons' Orders—J. T. Stanley, A. L. Scarborough, F. S. Underdonk.
For Elders' Orders—M. S. Gardner, A. B. Bynum, Joe F. Webb.
JOHN S. GILLETT, P. E.

Abilene District.

License to Preach—W. P. Garvin, W. L. Harris, T. C. Eason.
Admission—C. W. Irvin, R. F. Dunn, Asa Holt.
Deacons' Orders—J. A. Hyder, W. S. P. McCullough, I. L. Mills.
Elders' Orders—J. S. Chapman, J. H. Trimble, J. R. Hixon.
District Conference at Colorado, July 24-28. M. K. LITTLE, P. E.

Tyler District.

For License to Preach—H. M. DuBose, J. M. McCarter, A. C. Benson.
For Admission on Trial—G. W. Riley, T. T. Booth, D. C. Lake.
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For Elders' Orders—L. A. Webb, C. H. Smith, D. W. Towns.
T. P. SMITH, P. E.

Palestine District.

For License to Preach—D. F. C. Timmons, C. B. Smith, W. A. Moore (local).
Deacons' Orders—L. A. Burk, W. L. Pate, T. H. Hall (local).
Elders' Orders—I. Alexander, J. S. Mathis, H. W. Moore (local).
Admission on Trial, or for Readmission—V. A. Godbey, Julian Woodson, H. B. Philips (local).
L. M. FOWLER, P. E.

San Marcos District.

License to Preach—W. H. H. Biggs, A. J. Potter, B. H. Passmore.
Admission on Trial or Readmission—Sterling Fisher, J. A. Biggs, A. G. Nolen.
Deacons' Orders—J. M. Alexander, E. K. Denton, H. G. Horton.
Elders' Orders—I. T. Morris, W. J. Joyce, William Monk.
District Conference will meet at Luling on Thursday before the fourth Sunday in May, at 8 p. m. Opening sermon will be preached by Sterling Fisher. B. HARRIS, P. E.

The Genuine Merit

of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. To have perfect health, you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system.

Hood's Pills are prompt and efficient. 25c.

Every Christian ought to be a window through which somebody could get a glimpse of heaven.

W. T. Scott one of the leading merchants of Pilot Point, says: My wife has been in extreme bad health for over three years. Her weight was 115 pounds when she began taking Dr. W. J. Thurmond's Blood Syrup. She took only four bottles, and she now weighs 147 pounds, and her health is entirely restored. She had tried many different remedies, as well as several good physicians, without relief.
Sold by all Druggists.

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

Read the following testimonial:
OAK CLIFF, TEX., March 23, 1893. —I feel it a duty to say to all who suffer with Catarrh that Dr. Thurmond's Catarrh Cure is all that he represents it to be, it having cured my son Frank of a bad case of Catarrh, and my wife, who has suffered for years with the same, is being rapidly restored at this writing, having only used two bottles on both cases. Yours sincerely,
F. N. OLIVER.
Call on your Druggists.

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

A WELCOME VISITOR.

Please continue my paper, for I do not want to miss a number of the dear ADVOCATE. It has been a most welcome visitor in our family for many years. W. J. COOK.
Decker, Texas.

Any one in possession of 25 cents can go to the nearest dealer in medicines and procure a bottle of Salvation Oil and be cured at once of rheumatism, neuralgia, or any pain or ache.

There is a kind of wealth that makes its possessor very. It is the kind that does not have the blessign of God upon it.

BLIZZARD DAMAGES.

The Worst Weather in Many Years for Catarrh, Colds, La Grippe, Etc.

Chronic catarrh is the everywhere present, unavoidable result of the present winter. As the skin covers the outside of the human body, so the mucous membrane lines the inside of the body. Every vital organ, every delicate passage, every duct and vessel is lined with soft, velvety mucous membrane. This membrane is composed mainly of finely woven network of very small blood vessels. These blood vessels, when healthy, are very elastic, which regulates the flow of blood through them. When diseased the vessels lose their elasticity and become clogged up with stagnant blood. This disease is known as chronic catarrh. Almost everybody is affected more or less with it. These delicate membranes are so exposed to sudden changes of climate that few people indeed escape wholly. Catarrh may be located in the eyes, nose, throat, ears, bronchial tubes, lungs, stomach, kidneys, bladder or pelvic organs. Wherever it is located it will produce symptoms peculiar to the place.

Very soon after commencing to take Pe-ru-na the blood vessels of the mucous membranes begin to regain their elasticity. As soon as the vessels are restored to their normal vigor the catarrh is cured. This is exactly what Pe-ru-na will do: it removes the cause of catarrh by restoring the strength of these vessels. Pe-ru-na never fails when used faithfully. Every winter adds thousands to the list of victims of chronic catarrh. Pe-ru-na is both a preventive and cure. A dose before each meal will absolutely prevent catarrh, and should be taken by every one in inclement weather.

A treatise on chronic catarrh, coughs, colds, la grippe and consumption sent free by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

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

TRIAL SUBSCRIBERS.

An agent who is using the trial subscriber scheme says: "The trial subscriber plan is fine. The wife of one trial subscriber said to me, 'The old man just sits all day Sunday and reads it and reads it.' He will subscribe."

THEY DON'T TALK ABOUT IT.

If you want an Engagement Ring, send to C. F. BARNES & BRO., Louisville, Ky., and get their Catalogue and order from them. If sent to you in a sealed box by mail, no one can find it out.

Church Notices.

NORTHWEST TEXAS.

Abilene District—Second Round.

Eastland, at Gunsight.....March 2, 3
Cisco sta.....March 4
North Cisco.....March 5
South Cisco .....March 5
Cottonwood, at Burnt Branch.....March 9, 10
Baird, at Putnam.....March 16, 17
Abilene mis, at Union Grove.....March 23, 24
Buffalo Gap, at Tecumseh.....March 30, 31
Sweetwater, at Merkel.....Apr 5
Roby, at Avalon.....Apr 6, 7
Snyder, at Browning.....Apr 13, 14
Midland sta.....Apr 19, 20
Big Springs sta.....Apr 27, 28
Colorado sta.....Apr 29
Neinda, at Angoria.....May 4, 5
Nubia, at Bardus' Chapel.....May 9
M. K. Little, P. E.

Georgetown District—Second Round.

Bartlett and Granger.....Feb 23, 24
Taylor.....March 2, 3
Liberty Hill and Leander.....March 9, 10
Belton.....March 16, 17
Holland.....March 23, 24
Temple.....March 30, 31
South Temple.....Apr 2
Rogers .....Apr 3
South Belton.....Apr 5
North Belton.....Apr 6, 7
Georgetown.....Apr 13, 14
Round Rock.....Apr 20, 21
Florence.....Apr 27, 28
Salado and Corn Hill.....May 4, 5
Jonah.....May 11, 12
District Conference will convene in Belton, May 16, at 9 a. m. W. L. Nelms, P. E.

Clarendon District—Second Round.

Clarendon sta.....Feb 23, 24
Claude, at Panhandle.....March 2, 3
Amarillo sta.....March 9, 10
Canadian, at Canadian.....March 16, 17
Mobeetie, at Miami.....March 19
Floyd.....March 30, 31
Silverton, at Lone Star.....Apr 2
Plainview sta.....Apr 4
Tulia, at Tulia.....Apr 6, 7
Wellington .....Apr 13, 14
Memphis, at Estelline.....Apr 20, 21
Kirkland.....Apr 27, 28
R. A. Hall, P. E.

Gatesville District—Second Round.

Evant, at Round Valley.....March 2, 3
Bee House, at N. Prospect.....March 9, 10
Brookhaven, at Brown's Creek.....March 16, 17
Gatesville, at Rowland's Chapel...March 23, 24
Gatesville sta .....March 31
Lampasas cir, at McCreaville.....Apr 6, 7
Lampasas sta.....Apr 7, 8
Killeen, etc, at Killeen.....Apr 12, 14
Coperas Cove, at Reese's Creek.....Apr 13, 14
Valley Mills, at Clifton.....Apr 20, 21
Meridian.....Apr 21, 22
Oglesby, at Tonk Creek.....Apr 26, 28
Crawford, etc, at Crawford.....Apr 27, 28
Coryell City.....May 4, 5
Harmony.....May 11, 12
Jonesboro.....May 18, 19
Hamilton.....May 25, 26
District Conference, at Jonesboro...June 27, 30
Let the stewards be active during this quarter and try to bring up half of the quarterage for the year. Brethren, don't wait till Friday before quarterly meeting. As soon as our quarterly meeting is over, begin to prepare for the next. E. F. Boone, P. E.

Weatherford District—Second Round.

Mineral Wells sta, at M W.....4th Sun in Feb
Couts Memorial, at C M.....1st Sun in March
Springtown, at Walnut.....2d Sun in March
Weatherford 1st Church.....3d Sun in March
Weatherford cir, at C. H.....4th Sun in March
Peaster cir, at Poolville .....5th Sun in March
Ranger.....1st Sun in Apr
Breckenridge, at Eolian.....2d Sun in Apr
Eliasville.....3d Sun in Apr
Gordon and Thurber, at G.....4th Sun in Apr
Huckabay .....1st Sun in May
Lipan.....2d Sun in May
Santo.....3d Sun in May
Mineral Wells miss.....Thur, May 23
Whitt.....4th Sun in May
Aledo.....Thur, May 30
Delegates to the District Conference are to be elected this round. A full attendance is very much desired. E. A. Bailey, P. E.

Dublin District—Second Round.

Stephenville, at Oak Dale.....Feb 23, 24
DeLeon, at New Hope.....March 2, 3
Walnut and Glen Rose, at Eulogy..March 9, 10
Iredell, at Iredell.....March 16, 17
Hico, at Clairette .....March 18, 19
Carlton, at Center.....March 23, 24
Granbury cir, at Post Oak Grove..March 27, 28
Duffau, at Union.....March 30, 31
Rising Star and P., at Cuyope Peak...April 6, 7
Sipe Springs, at Oakland .....April 9, 10
Carbon cir, at Gorman.....April 13, 14
Desdimonia.....April 16, 17
Proctor cir .....April 20, 21
Green Creek, at Green Creek.....April 27, 28
District Conference will convene at Stephenville, Thursday, July 4, at 9 a. m. Delegates to the district Conference will be elected on the second round. E. A. Smith, P. E.

Waco District—Second Round.

Mart and Riesel .....Feb 23, 24
Waco, Morrow Street .....Feb 27
Morgan cir, at Kopperl.....March 2, 3
East Waco .....March 6
Abbott and Belle Spring.....March 9, 10
Waco, Tenth Street.....March 13
Peoria and Red Point.....March 16, 17
West, at West.....March 23, 24
Whitney, at Whitney.....March 30, 31
Rosenevilly, at Greenwood.....April 6, 7
Aquilla at Wesley Chhpel.....April 13, 14
Troy cir, at Oenaville.....Apr 20, 21
Lorena cir, at Oak Grove .....Apr 27, 28
Moody and Eddy, at Eddy.....May 4, 5
Bruceville and Mooreville, at B.....May 11, 12
Jas. Campbell, P. E.

Vernon District—Second Round.

Seymour mis, at Round Timbers...March 2, 3
Throckmorton, at Fish Creek.....March 9, 10
Harrold, at Grapevine.....March 16, 17
Farmer, at Marvin Chapel.....March 23, 24
Graham mis, at Salem .....March 29, 30
Graham sta.....March 31, April 1
Seymour sta.....April 6, 7
Chillicothe, at Big Valley.....April 13, 14
Crowell.....April 21, 22
Mangum, at Mangum .....April 27, 28
Altus, at Aaron.....May 4, 5
Quanah and Childress, at Childress..May 11, 12
Eldorado, at Paradise Valley, at 2 o'clock .....May 13
Navajoe, at Navajoe.....May 18, 19
Jno. M. Barcus, P. E.

Fort Worth District—Second Round.

Marystown, at Burleson.....Feb 23, 24
Cleburne sta.....March 2, 3
Cleburne cir.....March 9, 10
Osceola.....March 16, 17
Covington .....March 24, 24
Cresson.....March 30, 31
Smithfield.....April 6, 7
Grapevine.....April 13, 14
G. S. Wyatt, P. E.

Corsicana District—Second Round.

Groesbeck cir.....Feb 24, 24
Kosse .....Feb 27
Dawson .....March 2, 3
Groesbeck sta .....March 9, 10
Richland.....March 16, 17
Irene .....March 24, 24
Cotton Gin.....March 30, 31
Mexia cir .....April 6, 7
Mexia sta.....April 8
Barry.....April 13, 14
East Corsicana .....April 20, 21
Hubbard .....April 27, 28
Blooming Grove.....May 4, 5
Wortham.....May 11, 12
J. T. L. Annis, P. E.

Waxahachie District—Second Round.

Avalon cir, at Oak Grove .....Feb 23, 24
Bristol cir, at Hines Chapel.....March 2, 3
Ferris cir, at Carroll .....March 9, 10
Red Oak cir, at Bell Chapel .....March 16, 17
Milford cir, at Derr's Chapel.....March 23, 24
Hillsboro sta, at Hillsboro.....March 30, 31
Itasca sta, at Itasca.....April 6, 7
Grandview cir.....April 13, 14
Alvarado sta.....April 16
Midlothian cir.....April 20, 21
Reagor cir.....April 27, 28
Delegates to District Conference will be elected on this round. Let all the official members be at the appointment.
John S. Davis, P. E.

Gatesville District—First Round.

Hamilton cir, at Hamilton .....Feb 23, 24
E. F. Boone, P. E.

Brownwood District—First Round.

Lometa cir.....Feb 24, 24
Blanket cir.....March 2, 3
Mullin cir.....March 9, 10
Ballinger cir.....March 16, 17
Robert Lee.....March 23, 24
W. M. Shelton, P. E.

TEXAS.

Houston District—First Round.

Patterson .....Feb 23, 24
Bolivar .....Mar 2, 3
Harrisburg .....Mar 9, 10
City Mission .....Mar 10, 11
Matagorda .....Mar 16, 17
Wharton .....Mar 23, 24
Damon's Mound.....Mar 30, 31
Seth Ward, P. E.

Huntsville District—First Round.

Conroe, at Conroe.....Feb 23, 24
Willis sta.....Feb 27
Cold Springs, at Cold Springs.....March 2, 3
Huntsville sta.....March 6
Dodge cir, at Kline's Prairie.....March 9, 10
Prairie Plains cir, at Union Gr.....March 16, 17
Hockley cir, at Springer .....March 23, 24
W. Wootton, P. E.

Brenham District—First Round.

Maysfield cir, at Maysfield.....Feb 23 24
Cameron sta.....Feb 24, 25
Davilla cir, at Davilla .....March 2, 3
Cameron cir, at Ad Hall.....March 9, 10
Pleasant Hill cir, at Pleasant Ret'rt...March 16,17
Lexington cir, at Lexington .....March 23, 24
Caldwell sta.....March 30, 31
E. H. Harman, P. E.

Austin District—First Round.

Smithville, at Smithville .....Feb 24, 24
Winchester, at Winchester.....March 2, 3
LaGrange sta.....March 9, 10
Columbus sta.....March 16, 17
Weimar, at Weimar.....March 23, 24
Flatonia sta.....March 30, 31
Jos. B. Sears, P. E.

Calvert District—First Round.

Fairfield, at Fairfield.....Feb 23, 24
Personville, at Jordon Chapel .....Feb 26, 27
J. B. Cochran, P. E.

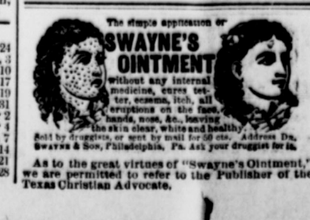
EAST TEXAS.

Palestine District—First Rounds.

Alto cir, at Mt. Zion.....Feb 23, 24
Rusk sta.....March 2, 3
Jacksonville sta.....March 9, 10
Jacksonville cir, at Cove Sp'gs.....March 16, 17
Trinity and Groveton, at T.....March 23, 24
Saron mis, at Jossrand.....March 30, 31
L. M. Fowler, P. E.

Tyler District—First Round.

Walton cir, at Walnut Creek .....Feb 23, 24
Tyler cir, at Antioch.....March 2, 3
Tyler, Marvin, at Marvin .....March 3, 4
White House cir, at Walnut Grove..March 9, 10
T. P. Smith, P. E.



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

TAKE AYER'S Sarsaparilla the Only AT THE WORLD'S FAIR. IT LEADS ALL OTHER BLOOD Purifiers.

Beaumont District—First Round.

Kountze, at Nona.....Feb 23, 24
Newton, at Salem.....March 2, 3
Jasper cir, at Magnolia.....March 9, 10
Burkeville, at Burkeville.....March 16, 17
Jasper sta.....March 23, 24
Wm. A. Sampey, P. E.

Marshall District—First Round.

Coffeeville, at Murray League.....Feb 23, 24
Kellevville, at Kelleyville .....March 2, 3
Arleston, at Mt. Zion .....March 9, 10
Kilgore, at Kilgore .....March 16, 17
Henderson, at Marvin Chapel.....March 23, 24
Henderson sta.....March 30, 31
Centennial, at Walnut Hill .....April 6, 7
John Adams, P. E.

Pittsburg District—First Round.

Texarkana, State Line .....4th Sun in Feb
Texarkana, Fairview, Monday night after 4th Sun in Feb
Park, at Park .....1st Sun in Mar
New Boston, at DeKalb.....2d Sun in Mar
Daingerfield, at Hughes' Spr's...3d Sun in Mar
Belden, at Belden .....4th Sun in Mar
Bailey, at Hubbard Chapel .....5th Sun in Mar
Quitman, at Liberty .....1st Sun in Apr
Linden, at Douglasville.....2d Sun in Apr
O. P. Thomas, P. E.

San Augustine District—First Round.

Lynn Flat, at Indian Creek.....Sat, Feb 23
Minden.....Feb 24, 25
Nacogdoches cir, at Smith's Chapel...March 2
Nacogdoches sta.....March 3
Concord, at Brooklyn.....March 9, 10
Center cir, at New Hope.....March 16, 17
Center sta.....March 23, 24
Chas. F. Smith, P. E.

NORTH TEXAS.

Terrell District—Second Round.

Terrell sta .....3d Sun in March
Forney cir, at Allen's Ch'.....4th Sun in March
Kemp, at Kemp .....5th Sun in March
Rockwall, at Rockwall.....1st Sun in Apr
Terrell cir, at Morrows Chapel..2d Sun in Apr
Fate cir, at Royse.....3d Sun in Apr
Caddo Mills, at Pecktr.....4th Sun in Apr
Cochran and Caruth, at C'n.....1st Sun in May
Kaufman sta.....2d Sun in May
Pleasant Mound, at Rylie.....3d Sun in May
Mesquite, at Pleasant Ridge...4th Sun in May
Crandall .....1st Jun in June
Garland, at Reinhardt.....2d Sun in June
Allen.....3d Sun in June
Frailreville cir .....4th Sun in June
C. B. Fladger, P. E.

Sherman District—Second Round.

Willow Street.....March 2, 3
Travis Street.....March 3, 4
Denison sta.....March 9, 10
Van Alstyne.....March 16, 17
Melissa, at Cannon.....March 23, 24
Whitewright sta.....March 24, 25
Pottsboro and Preston, at Pres.....March 30, 31
Denison mis, at Starr.....Apr 6, 7
Sherman cir, at Cedar.....Apr 13, 14
Whitesboro cir, at McComb.....Apr 20, 21
Whitesboro sta.....Apr 24, 22
Collinsville cir, at Tioga.....Apr 27, 28
Gordonville cir, at Cedar Mills.....May 4, 5
Pilot Grove cir.....May 11, 12
Howe cir .....May 18, 19
J. M. Binkley, P. E.

Greenville District—Second Round.

Anna.....1st Sun in March
Wylie.....2d Sun in March
Quinland.....3d Sun in March
Bone Ridge.....4th Sun in March
Weston.....5th Sun in March
Lone Oak.....1st Sun in April
Kingston cir and Greenville...2d Sun in April
McKinney.....3d Sun in April
Merit.....4th Sun in April
Nevada .....1st Sun in May
Floyd.....2d Sun in May
Farmersville.....3d Sun in May
Bethel.....4th Sun in May
Delegates to District Conference will be elected on and after first Sunday in May.
J. A. Stafford, P. E.

Paris District—Second Round.

Blossom, at Red Oak.....Feb 23, 24
Ben Wheeler, at Mabank.....March 2, 3
Report, at Fulbright.....March 10, 11
Pattonville, at Glory.....March 16, 17
Woodland, at Woodland.....March 23, 24
Detroit, at Detroit .....March 30, 31
Centen'ry, Paris.....Apr 6, 7
Lamar Avenue, Paris.....Apr 8, 7
Annona, at Shawnee Chapel.....Apr 13, 14
White Rock, at Liberty Hill.....Apr 20, 21
Clarksville.....Apr 22
McKenzie, at Brewster Prairie.....Apr 27, 28
Rosalie.....Apr 29
Emmerson, at Bethel.....May 4, 5
Lake Creek, at Brushy Mound.....May 11, 12
Powderly .....May 18, 19
Maxey, at Post Oak.....May 25, 26
District Conference, at Clarksville, June 27. Opening sermon Monday evening, June 25. Rev. O. C. Fontaine. Delegates to District Conference will be elected this round.
F. A. Rosser, P. E.

Montague District—Second Round.

Archer City.....March 2, 3
Holiday cir, at Allendale.....March 9, 10
Iowa Park, at Nesterville.....March 14, 15
Wichita Falls sta.....March 16, 17
Bonita cir, at Dukesberry.....March 23
Montague and St. Jo, at St. Jo.....March 24, 25
Spanish Fort, at Liberty Chapel.....March 30, 31
Nocona and Belcher, at N.....March 31, Apr 1
Blue Grove cir, at Blue Grove.....Apr 6, 7
Henrietta sta .....Apr 13, 14
Chico cir, at Pleasant Ridge.....Apr 20
Alvord sta.....Apr 21, 22
Sunset cir, at Pleasant Hill.....Apr 27, 28
Cratton cir, at Willow Springs.....May 4
Bowie sta.....May 5, 6
Benvanue cir.....May 8
Belleville cir, at Stoneburg.....May 11, 12
New Hope and Christian.....May 18 19
Jacksboro and Bryson.....May 25, 26
Post Oak cir.....May 26, 26
W. D. Mountcastle, P. E.

Sulphur Springs District—Second Round.

Carrolton cir, at Pickton.....March 9, 10
Winnsboro sta.....March 16, 17
Black Jack Grove cir, at Mt. Z'n..March 23, 24
Campbell cir, at Friendship.....March 30, 31
Reily Sp'gs mis, at Forest Home.....Apr 6, 7
Commerce cir, at Center Chapel.....Apr 13, 14
Sulphur Bluff cir, at Sulphur Bluff..Apr 20, 21
Wolfe City sta.....Apr 27, 28
Mt Vernon cir, at Pine Forest.....May 4, 5
Mt Vernon mis, at Hopewell.....May 7
Sulphur Springs sta.....May 11, 12
Fairlie cir.....May 18, 19
Celeste cir, at Celeste.....May 25, 26
Leonard cir, at Grove Hill.....June 1, 2
Bailey cir.....June 8, 9
Cooper cir.....June 15, 16
W. L. Clifton, P. E.

Bonham District—Second Round.

White Rock, at Rock Point.....Feb 23, 24
Bonham cir, at Mt Pleasant.....March 2, 3
Dodd and Windom, at Windom.....March 9, 10
Brookston, at Shelton's Chapel.....March 16, 17
Ladonia sta.....March 23, 24
Ben Franklin, at Pecan Gap.....March 30, 31
Honey Grove.....Apr 6, 7
Lamnius, at Allen's Chapel.....Apr 13, 14
South Bonham.....Apr 20, 21
Gober, at Gober.....Apr 27, 28
Trenton, at Medlintown.....May 4, 5
Fannin cir.....May 11, 12
Randolph.....May 18, 19
Bonham sta.....May 25, 26
J. R. Wages, P. E.

Sulphur Springs District—First Round.

Fairlie cir, at Olive Branch .....Feb 23, 24
Cooper cir, at Cooper.....March 2, 3
W. L. Clifton, P. E.

Greenville District—First Round.

Bethel.....4th Sun in Feb
J. A. Stafford, P. E.

Terrell District—First Round.

Crandall, at Jones' Chapel.....4th Sun in Feb
Prairieville.....1st Sun in March
Allen cir, at Wilkins.....2d Sun in March
C. B. Fladger, P. E.

Montague District—First Round.

Jacksboro and Bryson.....Feb 23, 24
W. D. Mountcastle, P. E.

Sherman District—First Round.

Howe cir, at Howe.....Feb 23, 24
J. M. Binkley, P. E.

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Gainesville District—First Round.

Greenwood cir.....1st Sun in March
Rhome cir.....2d Sun in March
Denton cir.....2d Sun in March
R. M. Powers, P. E.

WEST TEXAS

Beeville District—Second Round.

Beeville sta.....2d Sab in March
Goliad sta.....3d Sab in March
Laredo sta.....4th Sab in March
San Diego cir, at San Diego..5th Sab in March
Corpus Christi.....1st Sab in Apr
Rockport .....2d Sab in Apr
Lagarto cir, at Wade City.....3d Sab in Apr
Oakville cir, at Mineral City.....4th Sab in Apr
Floresville cir, at Floresville...1st Sab in May
Lavernia cir, at Sandy Elm.....2d Sab in May
Stockdale cir, at Sutherl'd Sp'g..3d Sab in May
Helena.....4th Sab in May
Runge .....1st Sab in June
Skidmore .....2d Sab in June
Dist Conf, at Corpus Christi..3th Sab in June
Delegates will be elected this round. Candidates for the ministry and for orders, take due notice. John S. Gillett, P. E.

San Antonio District—Second Round.

West End and Prospect Hill .....Feb 16, 17
Comal Street.....Feb 17, 18
Eagle Pass .....Feb 20, 21
Del Rio.....Feb 24, 24
Uvalde .....March 2, 3
Carrizo Springs.....March 9, 10
Devine, at Black's Creek .....March 16, 17
Cotulla and Pearsall .....March 23, 24
Utopia, at Hondo City.....March 30, 31
City Mission, at St. Johns .....Apr 6, 7
East End and South Heights.....Apr 7, 8
Sherman Street, Dist Conference...Apr 12-14
Travis Park.....Apr 21-23
Benton City, at Bexar.....Apr 27, 28
Pleasanton, at Fairview.....May 4, 5
Amphion, at Oak Island .....May 11, 12
The District Conference will be held at Sherman Street, April 12-14. Bishop Key will preside. Let all delegates make special effort to be present. J. D. Scott, P. E.

Cuero District—Second Round.

Morales cir, at Canado.....March 2
Edna sta, at Edna.....March 6
Cuero sta, at Cuero.....March 9
Wachler cir, at Moulton.....March 16
Nursery cir, at Concrete.....March 23
Hallettsville .....March 30
Victoria sta, at Victoria.....Apr 6
Rancho cir, at Sandies Chapel.....Apr 13
Williamsburg cir, at Shiner.....Apr 20
Clear Creek cir, at Rocky.....Apr 27
Yoakum sta, at Yoakum.....May 4
Leesville cir.....May 11
Wecsatche cir.....May 15
Port Lavaca cir.....May 18
A. C. Biggs, P. E.

San Marcos District—Second Round.

Kyle cir.....2d Sun in March
Lockhart.....3d Sun in March
Seguin.....4th Sun in March
Luling.....5th Sun in March
San Marcos.....1st Sun in Apr
Gonzales.....2d Sun in Apr
Lockhart cir.....3d Sun in Apr
San Marcos cir.....4th Sun in Apr
Harwood cir.....1st Sun in May
Belmont cir.....2d Sun in May
Dripping Springs.....3d Sun in May
District Conference meets at Luling Thursday night before the fourth Sunday in May.
B

Marriages.

Reynolds—Everitt.—At the bride's father's, Rev. Frank Everitt, on the 22d of November, 1894, Mr. D. W. Reynolds and Miss Arta Everitt, near Martin's Mill, Van Zandt County, Texas, Rev. W. A. Smith officiating.

Egger—Anderson.—At the residence of the bride's father, Mr. Tom Egger and Miss Flora Anderson, February 7, 1895, Rev. M. W. Francis officiating.

Russey—Bumpass.—At the residence of J. F. Moore, near Culler's Schoolhouse, January 6, 1895, Mr. Thomas D. Russey and Miss Ellen Bumpass, Rev. J. F. Moore officiating.

Runyan—Mantooth.—At the residence of the bride's father, February 14, 1895, by Rev. S. W. Miller, Mr. R. M. Runyan, of Independence County, Ark., and Miss Moodie Mantooth, of Collin County, Texas.

Creswell—Clark.—On January 27, 1895, at the parsonage gate, in Osceola, in their buggy, by Rev. Abe Long, Mr. S. T. Creswell and Miss Jennie Clark; all of Hill County, Texas.

Lewis—Oxford.—At the residence of the bride's parents, near Immermere, Erath County, Texas, on February 14, 1895, Mr. C. L. Lewis and Miss Lillie Oxford, Rev. J. D. Logan officiating.

Munger—Bailey.—At Waco, Texas, February 12, 1895, by Rev. H. A. Bourland, S. S. Munger, M. D., of Mobeetie, Texas, and Miss Maud Bailey, of Waco.

Rawdon—Fife.—Rev. I. L. Rawdon and Miss Nannie Fife, of Ellis County, February 14, 1895, Rev. B. H. Fulkerson officiating.

Ford—Wells.—At the residence of the bride's mother, in Montgomery, Texas, February 17, 1895, Mr. W. A. Ford, of Orange, Texas, and Miss Maud Wells, Rev. R. W. Adams officiating.

Watson—Burke.—At the parsonage in Hempstead, Texas, December 24, 1894, Mr. Edward Watson and Miss Mary Burke, Rev. H. C. Willis officiating.

Duer—Whiteside.—At the parsonage in Hempstead, Texas, February 14, 1895, at 5 p. m., Mr. Wm. F. Duer and Miss Anna Whiteside, Rev. H. C. Willis officiating.

Jackson—Crawford.—At the home of the bride, in Hempstead, Texas, at 6 p. m., February 14, 1895, Mr. A. B. Jackson and Miss Ida Mabel Crawford, Rev. H. C. Willis officiating.

Harvey—Patterson.—On February 17, 1895, at the residence of the bride's father, Mr. Homer Harvey and Miss Ella Patterson, Rev. J. W. Dickinson officiating.

Baker—Sims.—At the home of the bride's mother, in Walker County, Texas, February 6, 1895, I joined in marriage, F. W. Baker and Miss Lou Sims. G. POWLEDGE.

McLaren—Gibson.—On January 16, 1895, at the bride's parents', Mr. J. L. McLaren and Miss Eva Gibson, Rev. M. L. Moody officiating; all parties of Young County, Texas.

Williams—Williams.—At Mr. J. M. Williams', near Bronte, Coke County, Texas, Mr. T. E. Williams and Miss Fannie E. Williams, February 17, 1895, Rev. Geo. F. Fair officiating.

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REV. W. F. EASTERLING.

Rev. W. F. Easterling was born in Georgetown, South Carolina, in the year 1829. He graduated at Emory College, Georgia, while Dr. (afterwards Bishop) George F. Pierce was President of the College. After leaving college he located at Thomasville, Georgia, and engaged in the practice of law. He was licensed to preach at Bainbridge, Georgia, December 3, 1859; admitted into the Florida Conference December, 1860. His first charge was Newton, Georgia; second, Thomasville; third, Newton; fourth, Decatur; fifth and sixth, Gadsden; seventh and eighth, presiding elder of Tallahassee District. In 1869 he was transferred to the Louisville Conference and assigned to Logan Circuit. In 1870 he filled the Russellville Station; was returned to same work in 1871, but his wife's health failing he transferred to Louisiana Conference and was stationed at Opelousas; in 1873, transferred to the Trinity (now North Texas) Conference and was stationed at Jefferson, at that time one of the best appointments in the conference; 1874, Dallas Station. In 1875, '76, '77 he was on the Dallas District; 1878, stationed at Paris; 1879, at Terrell; 1880, Terrell; 1881 and 1882, Sulphur Springs Station; 1883, '84 and '85, Gainesville District; 1886 and '87, Montague District. He afterwards filled Valley View Circuit, Denton Station and Forney Station. He filled all these responsible positions with acceptability and usefulness. He was a delegate to the General Conference which met in Atlanta in 1878. Bro. Easterling was married the first time to Miss Elizabeth Smith, who died May 18, 1861, at Newton, Georgia. His second marriage was to Mrs. Mary E. Keen in 1862. She died May 9, 1891, in Denton, Texas. Married the third time to Mrs. C. H. Moore, December 31, 1891. Rev. Easterling was ordained deacon by Bishop Andrew December 20, 1863; elder by Bishop Pierce December 3, 1865. He died in the full triumph of the gospel he had preached so long and so faithfully, at his home in Montague, Texas, January 17, 1895. Rev. T. L. Miller writes, "I was with him in his last illness and saw him die. He talked much of his departure and expressed great confidence in the atonement, and among many other things said, "God knows our infirmities; he knows I always meant right, even if I erred. He will reward me for my honest labors." The writer has known W. F. Easterling long, intimately and favorably, and in all the relations of life he was a manly Christian minister. As a preacher he was entitled to high rank—not eloquent, but plain, pointed, pungent, practical. He united in himself the highest type of physical and moral courage, and did not hesitate to do or say what his sense of duty demanded. He had very pronounced views with regard to the obligations of the Christian profession, and Church members who failed to meet these obligations, however high their position or standing in the social scale, were faithfully rebuked. Hence he sometimes aroused antagonism, but he was unflinchingly conscientious. He understood the doctrines of his Church, and believing them to be the doctrines of the Bible he faithfully preached them. He was a true friend, warm-hearted and sympathetic. The writer can never forget how, in a time of deep sorrow and bereavement, he entered his home as a messenger of consolation and spoke words of Christian comfort and hope. But he has gone to his reward and his "works do follow him."

By the request of his children I take a mournful pleasure in paying this poor tribute to my old comrade and yoke fellow in the gospel. May God bless the surviving members of his family. M. H. NEELY.

REV. A. C. McDOUGAL.

Rev. Archibald Campbell McDougal was born in Tennessee, April 13, 1823. He was converted and joined the M. E. Church in 1838. He was married to Miss M. C. East November, 20, 1846. There were only two children born to them, and one, a little boy, died in infancy. Their daughter Kate was married to John Watson, May 10, 1870. She died in August, 1872. Her daughter, Mrs. Sallie Kate Mason, now lives in Clarksville, Texas. Brother McDougal was licensed to preach and was admitted on trial in the East Texas Conference in 1853. His first sermon was preached to the Annual Conference in the presence of the Bishop. He was ordained deacon November 25, 1855, by Bishop Pierce. He finished his coure of study and was elected elder in 1857, but asked that his ordinance be deferred until he felt competent to take upon himself the responsibility of an elder. He was finally ordained elder by Bishop Marvin at Marshall, Texas, October 14, 1866. He was a member of the East Texas Conference until the organization of the Trinity, now North Texas Conference. He went with it in its organization. In 1868 he served the McAllister Circuit. Beginning with the appointments of 1869, he served the following charges one year each in the order given: Pine Creek Mission, Boston, Ladonia, Clarksville, Robbinsville and Bonham Circuits, Clarksville Station, Roxton, Longview and Robbinsville Circuits. He then served the Wayland Circuit two years, when its name was changed to Rosalie Circuit, which he served two years longer. During his stay at Rosalie in 1882 or '83, his wife died and his health failed. He was put on the supernumerary list in the autumn of 1883. He remained there only one year. He then served the Aubrey Circuit one year, the Denton Circuit two years, the Hickory Creek Mission one year, Denton Circuit one year, and Aubrey Circuit one year. He was then placed on the superannuated list, where he remained till death, November 4, 1894. He was married to Mrs. Jennie Hyatt, November 22, 1883, who still lives to mourn his loss. Bro. McDougal was a strong, doctrinal preacher, a wonderful revivalist, and a good pastor. Wherever he went he was loved and honored by old and young alike. He had strong faith in God. He preached his last sermon at Aubrey, the third Sunday in last August to a crowded house from the text: "We love him because he first loved us." He was ripe, ready to harvest, and the Lord has taken him home to rest. Uncle Mack was like a father to me, and, indeed, to all young preachers. "Let me die the death of the righteous and let my last end be like his." C. C. DAVIS.

Aubrey, Texas.

COPELAND.—On February 11, 1895, Sister Pauline E. Copeland was playing with her babe, with her back turned to the fire. Her dress became ignited, and she was so badly burned before she could remove the burning clothing that her death ensued a few hours afterward. Sister Copeland was the daughter of George T. and Mrs. Annie Egbert. She was born April 20, 1875, and died on February 11, 1895. She joined the Methodist Church when about ten years of age and remained in its communion until death called her to the Church on high. She was married to Joe B. Copeland on April 20, 1893. She leaves her husband and a babe of six months, together with her father, three brothers and one sister, to mourn their loss. In this dark hour, in which words of consolation from human lips are so powerless, we commend our bereaved friends to the Christian's hope and the Man who has borne our griefs and carried our sorrows. Beneath the shadow of His wing may they rest.

V. A. GODBEY.

HALL.—Frank Hall was born September 4, 1871, and died near Flatonia, Texas, February 4, 1895, aged twenty-three years and five months. He was married November 24, 1892, to Miss Corrilla Brown, who made him a true companion until their separation. He leaves a wife and two children to mourn the loss of a father and husband. He has been a member of the M. E. Church, South, on Oakville Circuit for several years, and we trust is now resting on the bosom of his Savior. Frank will be missed by mother, father and sisters. He was the only boy among his mother's children. The world will be sad to us now because our brother is gone, and God grant that we may meet him in heaven.

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BOWEN.—Alice Emily Bowen (nee Easley), wife of H. B. Bowen, a wealthy stockman, was born in Talladega County, Alabama, September 22, 1854; came with her mother to Cass County, Texas, in 1867; thence to Forth Worth, Texas, where she was married to H. B. Bowen, of Dallass, and lived there till 1888; then came to Jack County, Texas, and settled near Antelope, where she suddenly died January 27, 1895. She and my wife were school girls together and learned to love each other with a devotion that never died; though they had not met in twenty-four years, till they met in her beautiful home four days before her death. Of course they were glad to meet, and though not right well, she was up, cheerful and busy, and made our visit pleasant. Long will we remember some of the beautiful songs she played and sang, especially the last—"The Christian's Hope." While singing this lovely piece her countenance was all aglow with beams of heavenly light. When we bade her good-bye, she said, "come again," but in three days she was in the spirit land. She left her husband and children in their room, and went to the stove room to get dinner, and while there alone she died on the floor. No one was present to pillow her dying head, nor to catch the last whisper of this departing saint. But God was there, no doubt, to catch and bear away her triumphant spirit into the realms of eternal day. She was converted in early life and joined the Methodist Episcopal Church, South, in which she lived a beautiful Christian life until suddenly called from labor to reward. She was a leader in the Church and in Church work. She was amiable, cultured and accomplished—a most excellent Christian character. She loved God and the Church. Her home was the preachers' home. No one doubted her religion. She had no enemies, and everybody loved her. The writer preached her funeral to a full house of weeping relatives and friends, and though the earth was wrapped in snow, a multitude followed her remains to their last resting place. She was the mother of nine children, two of whom—little daughters—preceded her to the better land. She leaves a devoted husband, seven little boys, four brothers and a host of relatives and friends to weep and mourn. The only sister, the devoted wife and the loving mother, is gone, but you know where to find her. S. L. BALL.

BRYANT—Wm. Bryant was born in the State of Mississippi, February 25, 1827. He professed religion and joined the M. E. Church, South, in early life and lived a consistent member until the day of his death, which occurred suddenly, February 8, 1895. Without a moment's warning he fell a victim to the angel of death. He was in good health, ate dinner that day with his family and the writer, was out at his lot about sundown, went to the house, got on the porch and fell and in a moment his spirit was with the God who gave it. Bro. Bryant was happily married to Mattie Phillips, January 23, 1851, with whom he lived happily until the day of his death. Ten children were the result of this marriage; three of whom have preceded their father to the better world. His wife, who was but four years his junior, and seven children and a host of friends and relatives are left to battle with the ills of earth. May they all live as he did, and may their light shine as bright as his to light the path of poor sinners. Bro. Bryant came to Texas with his family in December, 1878, and settled in this community and has lived here ever since except about three years he lived in Palo Pinto County, Texas. Bro. Bryant was a good man, loved by all who knew him. He was always found at the prayer-meeting and class-meeting. He was always ready to give words of kindness and to warn sinners to flee the wrath to come. In Bro. Bryant's death the Church loses one of her best (may we not say her best member), his wife a loving husband, his children a kind father, his grandchildren an affectionate grandfather. May the blessings of God ever rest upon them and may they all resolve to meet their dear one in heaven, is the prayer of the writer,

J. M. HOLT.

Royse City, Texas.

PRIDDY—Margaret L. Priddy was born in Cherokee County, Alabama, January 28, 1848; moved to Texas 1867; was married to Wilton J. Priddy August 15, 1872; united with the Christian or Campbellite Church in 1877, in which she lived till death, February 10, 1895. Those who have known her from childhood testify to her gifts and graces—a noble, Christian character, true to her husband and children, true to her neighbors, doing well her part in the battles of life, loved and respected. She was patient and composed in her sickness. May a kind providence keep and bless the disconsolate husband and lonely children and bring them to the haven of eternal bliss. W. T. AYERS.

Nocona, Texas.

ELLISTON.—The sweet babe of Y. T. and Sallie Elliston died on the morning of the 10th of February, 1895. It was spared for only six weeks to brighten the home of its parents, then was transplanted in the paradise of God. God bless the broken-hearted parents and help them to be faithful, that they may meet their precious babe in heaven.

J. E. O'NEAL.

Christian, Texas.

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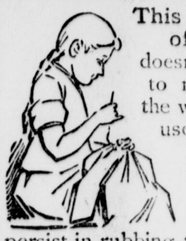

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Beware of imitations. 411 JAMES PYLE, N.Y.

JORDAN—Mary Frances Jordan, daughter of Charles E. and Lizzie Jordan, was born December 28, 1889, and died in the city of Yoakum October 31, 1894. Dear little Mary, you came, the gift of God, and for four years, ten months and three days you were the only daughter and sister of the home; but now all are sad, your bright little face is seen no more, your merry laugh, girlish chatter is hushed in the stillness of death. The dolls and buggy and other playthings are laid by. Mamma and all miss thy sunshine so much, but hope through Christ to see thee again.

Oscar Jordan, son of A. A. and Mary Jordan, was born in Johnson County, Texas, January 12, 1894; died in DeWitt County, Texas, December 13, 1894. Thus little Oscar lived to bless and brighten the home for eleven months and one day and then went to our Father's house on high to join his father, who departed this life October 20, 1894. Wife and mother, weep not, but prove faithful to Him who has called these, and by-and-by He will take thee home.

Clay Jordan, son of H. C. and Mattie Jordan, was born in Johnson County, Texas, September 28, 1892; died December 15, 1894, in DeWitt County, Texas. Dear little Clay, we so much miss you; two years, two months and seventeen days you shone like a sunbeam in the home, but now it is dark. Papa and mamma no more can hear thy baby prattle here; the little chair is vacant and the unused playthings are put away. Hearts are sad, but there is hope in the gospel of Christ, and papa and mamma will meet you when God's will on earth is done.

Mary Jordan, daughter of T. S. and Kate Jordan, was born in Johnson County, Texas, April 17, 1887, and died in DeWitt County, Texas, December 25, 1894. Mary is a good name and Mary was a good girl. Seven years, eight months and eight days she was her mother's most constant companion, but now she is, oh, so lonely! Mary has gone up on high to join the brothers and other relatives in our Father's eternal house where there are no more tears nor partings. Father, mother, loved ones, be faithful, and Jesus who said, "Suffer the little ones to come unto me," will call you by-and-by. I. K. WALLER.

CAIN.—Dr. G. W. Cain was born in Virginia, February 28, 1828. He moved to the State of Kentucky when quite young, and when a young man came to Texas and located at Marlin, where he associated with Dr. Nettles in the practice of medicine. In 1885 he came to Elgin. He was married to Miss Kittie E. Parker, of Marlin, in 1861, which union was blessed with three sons, who survive mother and father. Bro. Cain was converted in early life and lived a true and faithful Christian to the day of his death, which occurred on the 7th day of February, 1895, at 5:30 p. m. He leaves many true friends and loved ones to mourn their loss; but, thank God, we mourn not as those who have no hope, for he died in great peace. God blessed him with sound reason to the very last moment; and as we stood around him to see the last of a good man, a true friend and a devoted father, he spoke so beautifully of the presence of the dear ones that had crossed over before him, and said they had come to escort him to the beautiful city above. Oh! may our Father above give comfort and sustain all the bereaved ones.

H. M. HAYNIE, Pastor.

Elgin, Texas.

CHIDDIX.—Died, at her home in Montague County, Texas, January 26, 1895, Sister L. E. Chiddix (nee Riston). She was born in Kentucky October 10, 1842; came with her father's family to Tarrant County, Texas, in 1859; professed religion and joined the M. E. Church, South, in the thirteenth year of her age, in which she lived and labored to the day of her death. She was married to L. A. S. Chiddix, January 29, 1861, with whom she lived happily for thirty-four year. She leaves to her ten children the rich legacy of a godly training, both by precept and example, and a home in the Methodist Church. Her life was filled with devotion to the cause of Christ, the Church, her husband and children. The Church and community realize a great bereavement, but none feel so keenly the deep affliction as her own dear family. She died as she lived—in the faith. She lived a consistent, active life of labor and love, sacrifice and devotion, loved the Church, doing all she could to advance its interest. The weary itinerant always found a warm welcome at her fireside. She has gone to the mansion of rest prepared for her. May the Lord comfort the infirm husband and lonely children.

T. L. MILLER.

Montague, Texas.

BILLINGSLEY—Carlis Byron, the little son of Joe and Lizzie Billingsley, was born in Shelby County, Texas, September, 1893; died January 6, 1895. Little Byron was their only child. He was just getting large enough to prattle the sweet name of papa and mamma when God saw fit to take him away. Weep not, dear parents, for your dear little babe is an angel. Be faithful and meet him in heaven where parting is no more and God wipes all tears away.

BELLE RAMSEY.

THOMPSON—Mrs. Arcada Thompson died in her fifty-seventh year, January 27, 1895. She was married to T. S. Thompson September 21, 1858. She joined the M. E. Church, South, early in the sixties and remained a member till death. She was afflicted twenty years. Sister Thompson was the mother of five children, two of whom preceded her to the spirit land. She leaves a grief-stricken though consecrated husband and three sons to mourn their loss. Her faith in Christ was a strong tower of refuge in her days of afflictions and a crown of rejoicing in prosperity. Through sunshine and shadow she was very patient. Many a tired preacher has been cheered by visiting her home. The humble scribe always found a welcome and a kind word awaiting him. She was always found ready to help the Church and insisted that her faithful husband go forth in every Church duty. The writer preached her funeral in the Methodist Church at Homer. Her remains were laid in the cemetery to await the resurrection of the just. Her last words were "Let me go." Weep not, dear husband, sons and daughters, God has summoned Aunt Arcada home to make it more attractive for you. Her pastor,

JOHN A. SLAUGHTER.

Homer, Texas.

LEWIS.—Mary M. Lewis, wife of A. L. Lewis and daughter of F. M. and Susan Sorrells, was born in Walton County, Ga., November 22, 1851; moved to Texas with her parents when she was quite young; was married to A. L. Lewis, in Gonzales County, July 27, 1871; was converted in July, 1877, and died December 18, 1894. Rev. O. Fisher baptized and received Sister Lewis and her husband into the M. E. Church, South. She lived a true Christian. It has been my privilege to be her pastor about three years, and I always found her anxious to talk about the cause of Christ and heaven. She died from consumption. She bore her afflictions as only a true Christian can—with great patience. Six miles from Goldthwaite, Mills County, Texas, we laid her body to rest in the Rock Springs cemetery to await the morning of the resurrection. May her children follow in her footsteps. She leaves a husband and seven children to mourn, but they have a sweet hope of a happy reunion in a better world.

G. W. TEMPLIN.

WARREN—Bro. J. T. S. Warren departed this life at Eagle Mills, Arkansas, January 22, 1895, and was buried near Douglassville, Texas, January 26, 1895. Bro. Warren was nearly seventy years of age and had been a faithful member of our Church for fifty years. The summons was sudden and unexpected, and while the apoplectic stroke, which hurried him into eternity, interdicted dying testimony, yet his dear ones are confident that he has gone to swell the number of the blood-washed now in glory from the fact that he was faithful while living and until death.

STUART NELSON.

Douglassville, Texas.

BOWMAN.—Mrs. Sarah Bowman was born February 11, 1809, at Gravesend, County of Kent, England. She came to America and settled in Galveston, Texas, in 1841; was married in 1843 to Abraham Ransom, who died three or four years later in New Orleans. She was again married to F. A. Bowman, who died May 28, 1880. Sister Bowman lived till October 2, 1894, when she passed away in great peace. She lived over fifty years in Galveston; was for many years the senior member of St. John's Church. It was the privilege of the writer to serve as her pastor two years. There was no experience more sound, nor faith more clear than hers. Notwithstanding she was then past ninety, she was seldom absent from the Church service or prayer-meeting. She was ever ready to help her pastors, in ardent sympathy for every good work, proving herself at all times a true disciple. She leaves a daughter and two grandsons, bereft of her safe counsels and prayers and a daily example of stainless and intelligent piety. May the blessing of God abide upon her descendants and abundant grace not fail them this side the great reunion.

JOS B. SEARS.

LaGrange, Texas.

EVANS.—Harry, the second son of Rev. C. A. Evans, our pastor, peacefully passed away on the night of February 11, 1895, at about 12 o'clock. He was about eighteen years old, a bright, promising young man, and a devout Christian. He was converted at eight years of age and joined the Church, and began praying in public at twelve. He delighted in the service of God, and left a bright testimony that all is well with him. He has been almost an invalid for two years from that dread disease—consumption. The family are greatly bereaved. W. J. MOORE.

Granbury, Texas.

BOYD.—Maggie Boyd was born June 29, 1894, and died February 5, 1895. Thus ends another short life of only seven months and a few days. It would seem that she was only born to die. Looking at it from a human standpoint, only brought in the world to disappoint fond hopes of loving parents. But looking at it from the Divine side, her life, though short, was not a failure. She was one of those most beautiful examples of moral characters that Jesus referred his disciples to when he set a little child in their midst and said except they become as a little child they could not enter the kingdom of heaven. And thus little Maggie has left us an example of innocence and purity, and has so entwined herself in the affections of the parents that it will constrain them to say, like David, "I shall go to" her. God bless them in the loss of their child, is the prayer of the writer, W. E. JORDAN.

Forney, Texas.

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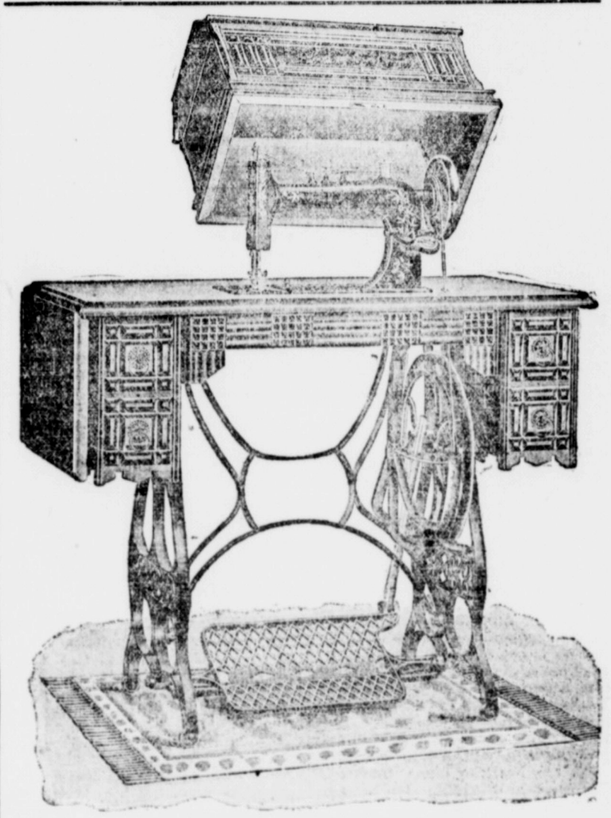

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NOTES FROM NASHVILLE.

Nashville is called "the hub" of Southern Methodism, and a few dots from here would likely prove of interest to the Church in Texas.

This conference year has already witnessed several good revivals in Nashville. Elm Street Church, of late special notoriety, enjoyed a gracious Divine refreshing soon after conference. The Church was much revived and the membership enlarged. In this meeting the pastor, Bro. T. B. Fisher, was assisted by Rev. W. T. Haggard, of this conference, and by the Misses Tucker, city missionaries. The late unpleasantness in this Church has passed away, and now pastor and people and presiding elder seem to be in perfect harmony.

Later on the Misses Tucker assisted Bro. J. J. Stowe in a meeting at Humphrey Street, one of the smaller Churches of the city. This, too, was a very successful meeting, building up the Church within and adding to it from without. This congregation is growing rapidly, and the need of a larger and better house of worship is imperative.

At the present time there is in progress at McKendree Church a very successful meeting. Dr. R. K. Brown, the pastor, is assisted by the Misses Tucker and Bro. Haggard, who assisted Bro. Fisher. Bro. Haggard is a good, earnest preacher and has marked success as a revivalist. The fame of the Misses Tucker as assistants in meetings has gone abroad, and, we doubt not, has reached you in Texas. There is wonderful power in their prayer-meetings and Bible readings. We have in them ample demonstration of the great good a woman can do in a meeting when once she lets herself out to work.

Preparations are being made, and in a short time Rev. Sam Jones will be in Nashville to conduct a meeting. Though he has been here so often before he has not lost in power to attract crowds, and no man in America can command larger audiences in Nashville than can Bro. Jones. His first revival here, ten years ago, was the most successful he has held, and probably ever will hold, in Nashville.

On the whole, the Methodist Churches in Nashville are in very good condition, with great need in several, however, of a good revival of deep personal piety.

Rev. W. M. Green, who had to give up his work—Carroll Street Church—on account of ill health, has been sojourning in Florida, and is fast regaining his strength. Meanwhile, Dr. R. A. Young is in charge at Carroll Street Church.

It may be of interest to some to know that our Texas friend, Bro. G. C. Rector, is doing a fine work in his suburban Church here.

To-day, February 12, the news has gone forth from Nashville that Dr. L. C. Garland is dead. Though he has for years been in feeble health, his death was somewhat of a surprise. Only yesterday he met his classes as usual, and last night he retired with his usual health, but shortly before 3 o'clock this morning the messenger came silently and without immediate forewarning. He very near completed his eighty-fifth year and yet he labored until the very last day, and, as he has often prayed, ceased to labor and to live at the same time. The news of his death will bring sorrow to thousands—or shall I say tens of thousands?—who have been under his instruction and have known and loved him as a distinguished scholar and educator, a perfect gentleman and a model Christian. The power for good that the mere presence of Dr. Garland was, wilt not be fully known until we follow him into the beyond. He will be buried on Vanderbilt campus beside Bishop McTyeire.

Texas has several boys here taking theology in Vanderbilt University, or taking the literary course, and, as a rule, they stand well.

SAM'L J. RUCKER.

BROTHER COLLINS' SOLUTION.

If there is anything in this paper worthy of a place in the ADVOCATE, you may give it that place if you will. A question so grave as entire sanctification can hardly be discussed by a pen so limited and inexperienced as mine, and yet I think I see the bone of contention from which comes the antagonism that seems to exist in our beloved Methodism.

In the first place, no man can conscientiously apply for license to preach, or preach the Methodist faith, who does not with the whole heart believe in entire sanctification. Entire sanctification is the boast of the Methodist Church; in fact, it is the distinguishing characteristic, and can not be taken from our theology without the destruction of the whole edifice.

The object seems to be, in a peace measure, not to destroy the blessed doctrine of sanctification, but to find its place in our experience and theology. If we can agree as to its place, as above stated, then it seems to me all the difficulties between us are removed and a peace measure is obtained. I have looked at the Methodist theology in its entireness as the light of the Divine plan for human salvation shining into the mind of man.

Now, to find the place for entire sanctification in our experience:

1. We must believe that God is, for this is the starting point of the Divine life. If upon the evidence that God has put around us we believe that God is, then every spark of manhood within us calls us to repentance toward the God whom he believe is. We will say that repentance is godly sorrow for all our past thoughts, words and deeds of disobedience against the God, whom we believe is, and to whom we are responsible for the behavior of our life while in the flesh. This sorrow is not wrought in us by our own spirit or will, but by the Spirit of God. When this sorrow is genuine, the result is that there will be a fixed determination that by the grace of God we will sin no more, and with this determination there comes a sense of the need of Divine help and a consciousness of the soul's weakness. This no doubt was the experience of Paul when he cried out, "O wretched man that I am; who shall deliver me from the body of this death?"

In this moment of conviction, Christ comes the most welcome revelation to the soul—a God touched with the feelings of our infirmities and with an arm made bare for salvation; and with such a revelation the very instinct of the soul is "Lord, save or I perish." A soul thus conscious of its own guilt and weakness and of the presence of the Divine Christ, mighty to save, will lay hold of the Christ as the only and all-sufficient Savior. The soul thus clinging to the Christ with the faith that he is the only one who has power to help, and the only one that can give strength to the weak will to carry out fixed determination to sin no more, God justifies—not because of the former determination, but because of the soul's faith in the Christ.

Never prior to this was the soul in position or condition to be justified, for hitherto the sinner was trusting to himself, but now the soul is trusting in the Christ, and now God forgives the sins of the past, not because they were righteous, but because the soul is, by faith, in the Christ who is holy, just and good.

2. But this is not all; for a soul that is sinful and morally unclean can not be accepted by God into the Divine family; hence the necessity of regeneration, or being born again, after the nature of the Christ in whom we are accepted of God. This act of God—regeneration—does not destroy anything originally created with man or anything that goes to make man perfect as man, but transforms the person so that the will of God becomes the will of the person, and makes the human nature a partaker of the Divine nature, and thus frees us from the lust of the flesh and spirit.

3. At this point of our experience—regenerated—God sends his Spirit of adoption into our hearts to assure us that we are adopted into the Divine family; now we have the witness that we are born of God, born from above, created anew. Nothing less than God's Spirit of adoption in our hearts would suffice to remove our doubts and quiet our fears, and satisfy us that we were born of God.

4. But this is not all; God not only justifies, regenerates and gives the witness of the Spirit, but he does a complete work, and thoroughly qualifies the soul for every emergency, whether in time or in eternity. Hence, God entirely sanctifies the soul. How? By taking up his abode within the soul, thus making the soul a temple of the living God, as God hath said, "I will dwell in them and walk in them, and they shall be my people and I shall be their God."

The soul is now a temple, and sanctified as such by the ever abiding presence of God, and it is fully prepared for the work of life. Now we have reached the place in our religious experience for entire sanctification. It is at the close of the process of our deliverance from sin and its power.

This whole process of deliverance from sin, as above outlined, may be instantaneous or it may not be; much depends upon the soul. A full surrender of one's self to God, and the putting of one's self on the altar for time and for eternity, of necessity makes it instantaneous. By a surrender and gift, as aforesaid, God possesses the whole being and sanctifies it unto himself, and the entire sanctification becomes ours to enjoy all through life, as forgiveness or any other blessing from God.

I have heard many that hold to the theory of the second work, or blessing, tell their experience, and it did not differ from mine or many others who knew nothing of a second work, or blessing. Brethren, is not the trouble and difference between us along here somewhere, that prior to your second work, or blessing, you were rejoicing over the possibility rather than the thing itself; rejoicing over the possibility of Divine power to assist in keeping the vow and promise made, and of entering into freedom from sin, its power and penalty, rather than the power and freedom itself? I believe there are thousands thus misled and stop short of the goal. They have stopped short of entire sanctification, and are rejoicing, if at all, over the possibility of freedom from sin, rather than freedom itself by the indwelling God, which sanctifies the whole being unto holiness of life. I believe there are many that thus live for years, and at last enter into the fullness of entire sanctification—a perfect freedom from sin—and have called it a second work, or blessing, when, in truth, it was only the completion of the process of freedom from sin, its power and penalty, not a second work, or blessing, but the completion of the first.

If we, as Methodists, have not entered into this fullness of God, let us seek it with all the heart, for it is the will of God to sanctify us wholly and fill us with all his fullness. On this platform I can stand with Wesley and our fathers, without a holiness organization other than the Methodist Church, and experience and preach the grand old doctrine of entire sanctification.

G. H. COLLINS.

Richmond, Texas.

ANOTHER GREAT MAN.

We were much interested a few days ago in a finely written article in the Galveston News giving brief historical notice of a large number of great and distinguished men who had once made their home in the city of Marshall, Texas. Nearly every profession had its former able representative, and some men were mentioned who had not dazzled the universe. We read in vain to find the name of Bishop Enoch M. Marvin, probably the greatest man who ever lived in Marshall. Just after the close of the war he was pastor of the M. E. Church, South, in that city, and while thus pastor was elected Bishop of the Church by the General Conference, which convened in New Orleans in 1866. He was not even a member of the conference. Feeling a desire to see his brethren, from whom he had been long separated by the war, he took boat for New Orleans, and at the landing in that city learned, to his surprise, that he had been elected Bishop. After his solemn ordination he returned to Marshall and filled out his unexpired term as pastor of the Church, the first instance of the kind in our Church history, and the first, too, of a Bishop making his report to an Annual Conference as pastor of a Church. The historical writer in the News doubtless was ignorant of these facts, but had he possessed in his life the distinguished privilege of measuring Bishop Marvin's greatness by that of any illustrious name mentioned, his greatness would not have fallen one whit below that of any personage that passed in review before him. For dignity and excellence of character, for scholarship, for high Christian patriotism, for matchless pulpit eloquence, for broad and tender human sympathies, for work in uplifting the masses, for purposes that leaned on eternity for their inspiration, has the city of Marshall ever had within her corporate limits a man to surpass him? H. G. H.

When so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It is highly recommended.

LETTER FROM J. S. MATHIS.

I see in a late issue of the TEXAS CHRISTIAN ADVOCATE an article from Bro. E. L. Armstrong, in which he gives a short sketch of the members and the workings of the East Texas Annual Conference, beginning as far back as 1857. For instance, he says, J. S. Mathis, Clarksville, 1857.

The facts are as follows: In the year 1856 I transferred from the Arkansas Conference to the East Texas Conference. Bishop George F. Pierce presided at the Arkansas Conference, held at Batesville, on White River, 1st of November, 1856. He then and there gave me a transfer to East Texas Conference. Said conference was to meet in Paris, November 26, 1856, presided over by Bishop Robert Paine; but being delayed and failing to meet the session, we were left without work. Bro. Samuel Robbins was assigned to the Boston Circuit, but did not wish to serve the work, turned it over to me, hence we served the Boston Circuit the year 1857, and 1858-9 we served the Paris Circuit. Our three years of itinerant work in the bounds of the Arkansas Conference, and thirty-nine years in the East Texas, brings us to forty-two regular and constant work. There is not now in this conference an effective member that answered roll-call when we entered. Several have finished their work and have answered roll-call in a better and a brighter field above, others have transferred to other conferences, while others have been relegated to the roll of honor among their brethren. For these forty-two years—except three years we were Chaplain in the Confererate Army, and one year at home—we have answered every roll-call. It gives us great pleasure to make reference to and mention several of those faithful co-laborers in the blessed gospel of Jesus Christ. Those that have come so close after us and have stood shoulder to shoulder through these years of which Bro. Armstrong speaks that tried men. They have ever been ready to push the battle to the gate. Such men as Dr. R. S. Finley, Dr. John Adams, Dr. R. W. Thompson, Dr. Isaac Alexander—these are remainders of the old home guards. Yes, one by one we are falling out of the rank and file, until our names only will remain on the conference roll.

May the Great Head of the Church abundantly bless these true and faithful old soldier of Christ this year.

JOHN S. MATHIS.

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Of all known agents for this purpose, Dr. Pierce's Pleasant Pellets are the best. Their secondary effect is to keep the bowels open and regular, not to further constipate, as is the case with other pills. Hence their great popularity with sufferers from habitual constipation, piles and their attendant discomfort and manifold derangements.

YOU DON'T BECOME A SLAVE TO THEIR USE!

as with other pills. Their help *lasts.*

The Pellets cure biliousness, sick and bilious headache, dizziness, costiveness, or constipation, sour stomach, loss of appetite, coated tongue, indigestion, or dyspepsia, windy belchings, "heart-burn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels. One little "Pellet" is a laxative, two are mildly cathartic. They're tiny, sugar-coated granules; any child will readily take them.

Don't accept some substitute said to be "just as good."

The substitute costs the dealer less. It costs you ABOUT the same. HIS profit is in the "just as good." **WHERE IS YOURS?**

Address, for FREE SAMPLE,

WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main St., Buffalo, N.Y.

Liver Complaint, Bilious Attacks.

Glasgow, Barren Co., Ky., (P.O. Box 262.)

DR. R. V. PIERCE, Buffalo, N.Y.:

Dear Sir—I have been using your "Golden Medical Discovery" and "Pleasant Pellets" for the past seven years, and these medicines did me a great deal of good. In fact I believe they saved my life. I now keep the "Pellets" in my house all the time, and use them every time I feel like I need a laxative medicine. I used the remedies for liver complaint and bilious attacks.

John T. Dennison.

"Little Daisies."

Cuba City, Grant Co., Wis.

DR. PIERCE:

Dear Sir—I have used your "Pleasant Pellets" according to directions. I must say they are "*Little Daisies.*"

Yours truly,

W. H. Hodges.

Keep the Boys Well.

News Boys' Home, Buffalo, N.Y.

DEAR DR. PIERCE:

Your "Pleasant Pellets" have been used in our Home for two years, and I know of nothing that will take their place.

For sick headache caused by constipation, and for general stomach disorders they are unexcelled. Very respectfully,

H. L. Swift,

Sup't News Boys' Home.

Best Remedy for Headache.

Nigh, Colorado Co., Texas.

DR. PIERCE:

Dear Sir—I have used your remedies in my family for the last six or seven years, and find them reliable; I am never without Dr. Pierce's Pleasant Pellets, as they can be depended upon, and I find them the best remedy for headache I have ever used.

Respectfully,

Jas. Courtney.

Best Liver Pills in the Market.

MR. B. W. LONGABACH, of *Rife, Dauphin Co., Pa.*, writes: "I take pleasure in stating that I have used a number of bottles of Dr. Pierce's Pellets in my family with the best results. They are all you claim for them, and I take pleasure in recommending them to others. I believe they are the best 'Liver Pills' in the market."

B. W. Longabach.

HUMAN PETRIFACTIONS.

In your issue of January 31 you quote with approval an assertion from Dr. H. M. DuBose that there has never occurred the petrifaction of a human body. You are both much read and learned gentlemen, but well-authenticated instances may upset your theory.

Years ago a child, some four or five years old, was buried in a cemetery near Monticello, Ark. Some while after its parents wished its body removed to another part of the cemetery. I was present when the grave was opened. The negroes who did the work found the casket unusually heavy, and so reported. Examination proved petrifaction—"hard as a rock." Fearing our eyes and hands had deceived us, we struck the body with a screw-driver and other metal tools. The form was perfect. So perfect indeed were the features and thorough the petrification that its parents proposed to place it in their parlor. But the father finally objected to his home becoming the gathering place of the curious, and it was hence removed and reburied.

If this is not a satisfactory exception to the rule, I can furnish you another instance of perfect petrifaction that occured at Florence, Ala. In this instance it was the body of a grown man. M. H. WELLS.

Birmingham, Ala.

P. S.—You must get up some other plan to down the humbugs.

M. H. W.

SOUTH CANADIAN.

At the last session of the Indian Mission Conference I was appointed to South Canadian, a town on the M., K. and T. Railroad, of about 800 people, where we have been organized for several years, but never owned a house. Last year our people determined to build, and commenced well, and ran well for awhile, but owing to the many difficulties in the way of building in this country, and under the increasing financial depression, it was soon apparent that they could not furnish the church nor pay for building, and it was locked up for debt some time before conference, and when I reached here I found it complete except seats, bell and other necessary furnishing, but a debt of $466, and creditors pushing us. We have raised enough to get the release of the house, but we owe $150 that we can't pay. It took all we could pay to save the house. Our friends at Eufaula and Muscogee have helped us to buy a stove and lighting fixtures; and I have just returned from Texas, where I was aided by a number of pastors and people in buying material to make seats. Will not some of our rich friends in Texas help us pay the $150, and do us and the cause a great good?

H. A. STOREY.

South Canadian, I. T.

LADY ABERDEEN tried a novel solution of the ever-vexing servant-girl problem in her homes in Scotland and Canada, and in the April number of The Ladies' Home Journal she will, in an article, explain the method she adopted.

UNANSWERED LETTERS.

FEBRUARY 14.

S J Franks, subs. J W Thompson, sub. Abe Long, sub. W D Bradfield, has attention. R C Armstrong, sub. George F Fair, sub. T J Lassetter, subs. J F Archer, sub. E R Large, sub. P C Archer, sub. E K Denton, sub. B F Gassaway, sub. R N Brown, correction made.

FEBRUARY 15.

J W Dickinson, has attention. J S Tunnell, sub. A C Benson, sub. B J Guess, has attention. R L Williams, sub and trial sub. M E Hawkins, has attention. J M Martin, sub. J E Walker, sub. I K Waller, change. T L Miller, sub.

FEBRUARY 16.

Sam C Vaughan, sub. J T Stanley, sub for two years. J W Fort, subs and trial subs. J W Johnson, trial subs. Albert Little, sub. J F Pierce, subs; two cards. C C Williams, sub. S L Ball, sub. C L Browning, trial subs. C W Glanville, sub stopped.

FEBRUARY 18.

V A Godbey, sub and change. W S P McCullough, sub. C S Cameron, sub. Sterling Fisher, subs. J M Armstrong, sub. W A Stuckey, sub. C D West, has attention. R L Williams, change; thanks for information. J W Dickinson, subs. R C Armstrong, sub. A C Benson, subs. E R Large, sub. P A Edwards, subs. P R Eagleburger, sub.

FEBRUARY 19.

J N Hunter, subs and change. J B Elder, sub. D P Cullen, sub. Z B Pirtle, sub. M H Major, change. H H Whaling, sub and change. Josiah Godbey, subs. A F Hendrix, sub. Leon Sonfield, sub. J H White, sub. J B Adair, subs. M D Hill, sub. W H Wright, subs. C C Davis, sub and change.

FEBRUARY 20.

E R Large, subs. J L Hollers, change made. D W Towns, sub. J W Holt, sub. A R Sellers, sub. L P Smith, sub. W H Terry, sub. Robt B Bonner, sub. D J Martin, sub. C E Gallagher, subs. J F Sherwood, sub. J W. Bridges, sub. B A Snoddy, sub. J M Peterson, sub.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, *820 Powers' Block, Rochester, N. Y.*

A mote in the eye makes the whole world look wrong.

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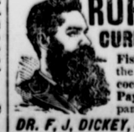
Can give any number of names privately.

DRS. J. S. HILL and T. G. MAY,

158 San Jacinto St., DALLAS, TEXAS.



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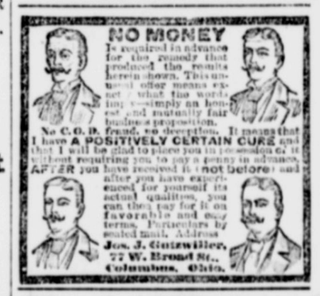

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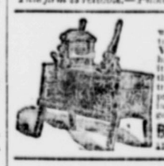

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